

Using Community Structures to Support Inclusive Basic Education Provision in Urbanised Vulnerable Settings: the Case in Wolayta Soddo, South Ethiopia

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DECLARATION

I declare that this thesis, submitted for the degree

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SUMMARY

The inclusive provision of quality basic education opportunities to all children is at the core of the global free and compulsory basic education agenda. As a UN member state, Ethiopia vowed to adhere to international agreements in this regard, and developed local policies pertaining to free and compulsory basic education. However, in practice this ideal has fallen short. Rather, the government's policy of urban expansion to surrounding farm communities is in conflict with an attempt to include children from these households into basic education. In the current policy praxis of urban encroachment in Ethiopia, peri-urban farm households are evicted without proper compensation for their farm plots. The entire family livelihood and educational needs of the children had been based on access to this land. As a result, children who are included in urban centres by this process appear to be excluded from the provision of basic education. This has been observed in the surroundings of all rapidly expanding towns, including Wolayta Soddo. This issue has long been of a concern of mine. Informed by my belief that the strength of a community lies in its people, I investigated ways of how available societal structures could be used to support the provision of inclusive basic education in vulnerable urbanised settings.

The research was theoretically located within social realism, and was also influenced by the philosophical thinking of pragmatism. It took the stance that even in a vulnerable society, reliable solutions for the problem can be achieved through resilience and the inner potential of structures already existing in the society. Based on a mixed methods design, I employed both qualitative and quantitative methods of data collection and analysis. The literature study enabled me to derive a framework guiding my data analysis, while also informing me on the conceptualisation of inclusive basic education, the human rights dimension of basic education, the praxis of societal participation in basic education, and the link between livelihood and the educational needs of children for inclusive basic education.

Based on the notion that the relevant policies are subject to influence, and may also be influenced, in advancing the inclusive basic education agenda in vulnerable urbanised settings, I employed critical policy analysis to understand what the existing policy frameworks can contribute to the provision of inclusive basic education in the setting being studied. In light of this, relevant policy documents were selected and critically analysed. Specifically, these comprised sections on inclusive basic education in the Ethiopian Education and Training

Policy (ETP 1994) (along with its series of five-year Education Sector Development Programs (ESDPs)) and the National Special Needs/Inclusive Education Strategy (2012).

A survey provided some understanding of the views of community members on the extent of inclusion, and the actual and potential involvement of structures in society in the implementation of basic education. The survey involved 300 participants and was administered using a survey questionnaire recorded by a trained enumerator. This was followed up by a qualitative study to explore the understanding of role-players in basic education regarding inclusiveness, and the role of societal structures in supporting it. The study found that the structures can be used to support inclusive basic education in the vulnerable urbanised setting of Wolayta Soddo, Ethiopia. The participants believed in unleashing the potential of societal structure to improve the provision of inclusive basic education provision through livelihood support, topping up school expenses and strengthening participation in school management processes. The participants further believed that the educational inclusion of every child should concern the community. They would therefore put maximum efforts into realising this through networking and partnership with other stakeholders. Thus, the policy should also respond productively to this.

Key Words

Inclusive basic education, societal structures, vulnerable urbanised communities, critical policy analysis, social realism, pragmatism, livelihood pressure, household destitution

የምርምሩ ጥቅል ይዘት

ጥራት ያለውን መደበኛ ትምህርት በሁሉ-አቀፍ መልክ ለአያንዳንዱ ሰው በነጻና አስገዳጅነት ጭምር ማደረስ ዓለም አቀፍ የትምህርት አጀንዳ አንኳር ሀሳብ ከሆነ ሰንብቷል። በዚህ አንጻር ኢትዮጵያ የዓለም መንግስታት አባል አገር በመሆኗ በትምህርት ዘርፍ አብይ አለም-አቀፍ የጋራ ስምምነቶች ለማክበር ቃል ከመግባቷ ባሻገር አገር አቀፍ የፖሊሲ አቅጣጫ በይፋ አንደደነገገች መረጃዎች ቢያመለክቱም መሬት ላይ ያለው ሁኔታ ግን ነጻና አስገዳጅ መደበኛ ትምህርት አቅርቦት በአካታት መልክ ገና ተግባራዊ አንዳልተደረገ ይጠቁማል። እንዲያውም በተቃራኒው ከተሞቹ አቅርቦታቸው ወደሚገኙ አርሶ አደር መንደሮች በማስፋፋት ረገድ መንግስት የሚከተለው የልማት ፖሊሲ አቅጣጫ ሁሉ-አቀፍ መደበኛ ትምህርት ለዜጎች ከማቅረብ ትልም ጋር የሚጋጭ መሆኑ ተስተውሏል። አሁን ባለው የከተማ ማሰፋፊያ ፖሊሲ አቅጣጫ ከተሞች ዙሪያ ያሉት አርሶ-አደሮች የልጅ ትምህርትና የመላ ቤተሰብ አባላት ኑሮ ዋስትናቸው ብቸኛ መሰረት ከሆነው መሬት ያለ በቂ ካሳ በመንግስት ለመፈናቀል ይገደዳሉ። በመሆኑም በእንዲህ ዓይነት ህደት ወደ ከተማ የተጠቀለሉ ድሃ አርሶ-አደር ቤቴሰብ ህጻናት ከትምህርት ገበታቸው ለመገለል ተጋላጭ ይሆናሉ። ይህ እንግዲህ ወላይታ ሶዶን ጨምሮ በፍጥነት እየተሰፋፋ ባሉት ሁሉም የኢትዮጵያ ከተሞች ዙሪያ የሚሰጠው ሀቅ በመሆኑ ትኩረቱን ከሳብ ቆይቷል። በትይዩም የአንድ ህብረተሰብ ጥንካሬ ከውስጡ የሚመነጭ ተግዳሮቶች በራሱ አቅምና መንገድ በዘላቂነት የመፍታት አካሄድ ነው የሚል የግል እምነት ስላለኝ ወላይታ ሶዶ ከበዘፈቀደ- የከተማ መስፋፋት ጋር ተያይዞ ሁሉ-አቀፍ መደበኛ ትምህርት በአካታት ሁኔታ ለሁሉም ተማሪ እንደ ዕድር ያሉ ነባር ማህበራዊ ኢመደበኛ መዋቅሮች ድጋፍ በመታገዝ መለወጥ በሚቻልበት ሁኔታ ላይ ይህንን ሰፊ ምርምር ለማካሄድ ወሰንኩ።

ይህ ጥናት በንደፈ-ሀሳብ እይታነት የሚከተለው የአንድ ማህበረሰብ ያልተዳሰሰ እምቅ ውስጣዊ አቅም አጽንኦት የሚሰጥ ሰሻል ሪፖርትም የአስተሳሰብ መስመር ሆኖ በተጨማሪ ለአንድ ችግር ተገቢ ምላሽ ተደርጎ መወሰድ ያለበት አቅጣጫ በተጨማሪም ለመሞከር ሩቅ ያልሆነ አማራጭ መፍትሄዎች ላይ ነው የሚል ሀሳባዊ አንደምታ ባዘለው የፕራግማቲኪም ፍልስፍናም የተቃኘ ነው። በመሆኑም እንደ እይታ እጅግ በድህነት ስር የሚኖር ማህበረሰብ ዘንድም ጭምር ለችግሮች ዘላቂ መፍትሔ የሚገኘው ከማህበረሰቡ የውስጥ ጥንካሬና ቆራጥነት እንድሁም ጥበብ የሚመኘው ሆኖ ስገኝ ነው የሚል መሰረታዊ እምነት ላይ የተንደረደረ ምርምር ነው። በምርምር ዘዴ ረገድ ድብልቅ (በእንግሊዝኛ ኳሊቲቲቭና ኳንቲቲቲቭ ተብሎ የሚታወቁት ዜደዎች አንድ ላይ ያጣመረ) የመረጃ ማሰባሰቢያና ትንተና መንገዶቹን አጣጥፎ ተጠቅመበታለሁ። ለምርምር ግብአትነት የምሰበሰበው መረጃ ለማዋቀር እንዲያስችለኝ በቅድሚያ በስፋት ከጉዳዩ ጋር ተዛማጅ የሆኑ ጥናታዊ ሰነዶች ዙሪያ ፍተሻ አካህጅያለሁ፤ ገንቢ ሃሳቦችና መረጃዎችንም አደራጅቻለሁ።

መደበኛ ትምህርት በሁሉ-አቀፍ መልክ አዲስ እየተሰፋፋ ባሉት የከተማ አካባቢዎች ለማዳረስ የሚደረግ ጥረት በተመቻቸ የፖሊሲ ማዕቀፍ ስር ከሆነ ትልሙን ቀላል እንደሚያደርግ ሁሉ ፖሊሲው ሳንካ ያለበት ከሆን ራሱ ፖሊሲው እንዲፈተሽ መናገስ ምክንያት ሊሆን እንደሚችል ይታሰባል። ስለሆነም ለዚህ ጥናት እንደ አንድ ተጨማሪ የትኩረት አቅጣጫ ጠለቅ ያለ የፖሊሲ ዳሰሳ ያካሄድኩ ስሆን ዓላማውም አሁን ስራ ላይ ያለው የመደበኛ ትምህርት ፖሊሲ በከተሞች በዘፈቀደ መስፋፋት ስለባ ለሆኑ አካባቢዎች በኢመደበኛ የማህበረሰብ አደረጃጀቶች በመታገዝ ሁኔታውን ለመለወጥ ለሚደረገው ጥረት በአሉታዊነት ወይም አዎንታዊነት የሚያስቀጣጠው የፖሊሲ ማቀፍ እንዳለ ለመረዳት ነው። ይዘቱን በተመለከተ በአውሮፓዊያን አቆጣጠር 1994 የተነደፈው የኢትዮጵያ (አዲሱ) የትምህርትና ስልጠና ፖሊሲ ሰነድ ጋር በተቆራኘ ሁሉ-አቀፍ መደበኛ ትምህርት አቅርቦት ጋር ተዛማጅነት ያላቸው ምዕራፎችና ከዚያ ሰነድ ላይ የተቀነጠሩ አምስቱ ተከታታይ የትምህርት ሴክተር ድግት አፈፃፀም መርሃግብሮች እንዲሁም በአውሮፓዊያን 2012 የተዘጋጀ የኢትዮጵያ ልዩ ድጋፍና አካታት ትምህርት መመሪያ ሰነዶች በጥልቀት ተፈትሻለን።

በቁጥር ሶስት መቶ አባወራዎች ዝርዝር መጠይቅ በመሙላት የተሳተፉበት ዳሰሳ በአካባቢው ህብረተሰብ ዘንድ የመደበኛ ትምህርት አካታትነት ሁኔታና ማህበረሰቡ ኢመደበኛ መዋቅሮች ትምህርት ለሁሉ በማዳረስ ህደት ላይ የአሁንና ወደፊት ተሳትፏቸውን በተመለከተ የዕድሮች ዓባላት ያላቸውን ግምገማ በቂ የሆነ አሃዛዊ (ኩዋነቲታቲቭ) መረጃ እንዳገኝ ረድቶኛ። በትይዩም የመዋቅሮች ራሳቸውና ሌሎች ባለድርሻዎች ለአካታት መደበኛ ትምህርት አቅርቦት እይታቸውንና ሚናቸውን የተመለከተ ሰፊ የግልና ቡድን ቃለ-ምልልስ ተካህደው ወሳኝ መረጃዎች ተካትተዋል። በማጠቃለያም ሁሉ-አቀፍ መደበኛ ትምህርት በዘፈቀደ-እየተሰፋፋ ባለው ወላይታ ሶዶ ከተማ ክፍሎች ለአያንዳንዱ ተማሪ ለማዳረስ የሚደረግ ጥረት ኢመደበኛ የማህበረሰብ መዋቅሮች ማገዝ እንደሚችሉ የጥናቱ በአዲስ ሞዴል በተደገፈ ግኝት አመለካከቷል። በግኝቱ መሰረት

መዋቅሮቹ የተማሪዎቹን የኑሮ ዋስትና በመደገፍ፤ የትምህርት ወጭ በመደገምና እንዲሁም በትምህርት አስተዳደር ህደት ያላቸውን ተሳትፎ ከፍ በማድረግ መጫወት የሚችሉት ጉልህ ሚና እንዳሟሉላቸው ያምናሉ። በተጨማሪም ሁሉ-አቀፍ ትምህርት ለእያንዳንዱ ህጻን ከቤቴሰብ ባሻገር ባጠቃላይ የአከባቢው ማህበረሰብ ጉዳይ መሆኑን በማስመር ለዚሁም ከሚመለከታቸው ሁሉ ጋር አጋርነታቸውንና ጥምረታቸውን ማሰደግ እንደሚቻልና ለዚህም አወንታዊ የፖሊሲ ምላሽም አስፈላጊ መሆኑን ጥናቱ አረጋግጧል።

ቁልፍ ቃላት

አካታች መደበኛ ትምህርት፤ ኢመደበኛ ማህበራዊ አደረጃጀት፤ በዘፈቀደ የከተሞች መስፋፋት፤ ጥልቅ የፖሊሲ ጥናት፤ ሶሻል ሪያሊዚም፤ ፕራገማታዊ የፍልስፍና አተያይ፤ የኑሮ ዋስትና ተግዳሮት፤ ከማሳ መፈናቀል ያስከተለው የከፋ ድህነት

ETHICAL CLEARANCE



Faculty of Education

12-Apr-2017

Dear **Mr Medhin Dollebo**

Ethics Clearance: Using Community Structures to Support Inclusive Basic Education in Urbanised Vulnerable Setting in Wolayta Soddo, Ethiopia

Principal Investigator: **Mr Medhin Dollebo**

Department: **School of Education Studies (Bloemfontein Campus)**

APPLICATION APPROVED

With reference to your application for ethical clearance with the Faculty of Education, I am pleased to inform you on behalf of the Ethics Board of the faculty that you have been granted ethical clearance for your research.

Your ethical clearance number, to be used in all correspondence is: **UFS-HSD2016/1530**

This ethical clearance number is valid for research conducted for one year from issuance. Should you require more time to complete this research, please apply for an extension.

We request that any changes that may take place during the course of your research project be submitted to the ethics office to ensure we are kept up to date with your progress and any ethical implications that may arise.

Thank you for submitting this proposal for ethical clearance and we wish you every success with your research.

Yours faithfully

Dr. MM Nkoane

Chairperson: Ethics Committee

Education Ethics Committee

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LETTER FROM LANGUAGE EDITOR

To whom it may concern

This is to state that the Ph.D. dissertation by Medhin Marcho Dollebo **Using Community Structures to Support Inclusive Basic Education Provision in Urbanised Vulnerable Settings: the Case in Wolayta Soddo, South Ethiopia** has been language edited by me, according to the tenets of academic discourse.



Annamarie du Preez

B.Bibl.; B.A. Hons. (English)

22-02-2020

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- Dr. Frans Kruger my co-promoter, who was very supportive, understanding and friendly in every sense.
- All my family members who have been remembering me in their prayers and giving me support and encouragement throughout the work.
- All the structure leaders who allowed and assisted me to conduct research at their respective community structures and who were also my interviewees for the thesis - I thank you honestly.
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- My colleagues who were very encouraging throughout- especially Dr. Berhane Haile Iqubay at UFS, South Africa and Dr. Temesgen Daniel at Hawassa University, Ethiopia.
- My language editor, Ms Annamarie du Preez, for her dedication to complete the editing during her busy schedule.

I sincerely thank you all and appreciate your contributions to the success of this research in one way or the other. God bless you.

DEDICATION

This piece of work is dedicated to the following people:

- To my little baby Elnathan Medhin, who was six months old when I left him behind at home while travelling to the University of Free State after data collection, and whom I could only meet again after one solid year.
- To my late parents dear mom Saldide Tessema and dad Marcho Dollebo who supported me financially in all my educational endeavors before this PhD. You were the reason for my success at this level.
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CHAPTER 1: OVERVIEW OF THE STUDY

1.1 INTRODUCTION

Ethiopia is a large land-locked developing country in the Horn of Africa, with a population of over 94 million, based on the 2007 national census projection ¹ (Population Census Commission of Ethiopia, 2008:9 & 11). More than 80% of its population lives in rural areas, making their living from traditional agricultural practices (Central Intelligence Agency, 2016). The country's economy and livelihood of the population is highly dependent on agriculture, which in turn is dependent on rainfall. The country is increasingly experiencing issues that put livelihoods at risk, such as alarming population growth, unchecked urban expansion, recurring drought and internal migration. All of these hinder efforts to ensure educational opportunities.

The country's gross national income per capita was indicated as \$410 US in 2012 (UNICEF, 2013), and for 2018 it was indicated as \$790 US (World Bank, 2019). To put this into perspective: the same World Bank platform indicates that South Africa's per capita GNI for 2018 was \$5 750 US, and that of Zimbabwe was \$1 790 US. While there seems to have been a notable rise in Ethiopia's GNI since 2012, people on average are clearly living in immense poverty. This deprives access of most of the community to public goods. UNICEF (2013) specifically notes that poverty in Ethiopia has hindered access to inclusive and sustainable education for a large proportion of children, who constitute approximately 50% of the population. UNICEF also revealed other worrying facts and figures concerning the education sector in the country. The country's adult literacy rate was indicated as 49.03% in 2015 (compared to South Africa's adult literacy rate of 94.4 %) (Knoema, n.d.). Moreover, retention of children to the last primary school grade in percentage is as low as 40.7% (UNICEF, 2013). Although there has been an improvement in gross enrolment numbers at primary school level, there is a high dropout level. This trend is not uncommon in other parts of the so-called developing world (e.g. Nigeria, Bangladesh, Lesotho, India, and South Africa) (Jacobs, 2016:13-15). UNICEF (2013) furthermore suggests that the quality of education is

¹ The 2019 population of 114 million was announced at the time of my submission for examination, although I was not able to find official documentation at this time.

compromised heavily by the pupil to teacher ratios at primary level (66:1), and because most of the children and their parents are under pressure of livelihood worries.

There have been global concerns to bring about transformation in the education sector in order to effectively fight poverty. Major milestones in this regard comprise the Education for All initiative in two principal international conferences of UNESCO. The first was in 1990 in Jomtien, and the second in 2000 in Dakar (UNESCO, 2000:8). Following this, the provision of quality basic education has become a primary educational agenda at global level, to which Ethiopia as a member state of the United Nations (UN) has pledged its commitment. Indeed the focus of the several of the Sustainable Development Goals (SDGs) focus on eradicating poverty and hunger, through inclusive and quality education (United Nations, 2015). Irrespective of expressions of commitments, however, at local level, many factors of exclusion and poor quality of basic education for millions of children still prevail in Ethiopia and other poor countries (Verspoor, 2005:9).

The factors that hinder effective provision of education to the citizens in Ethiopia are mostly socioeconomic in nature. High levels of poverty, lack of parental involvement and support in the learning process, and unaffordable indirect costs of formal schooling are a few of these (UNICEF/UNESCO, 2007:54). Additional factors mentioned include low prioritisation of education within families, and the fact that most of the children are unable to fully concentrate on their schooling because they need to work in order to support household earning. Each of these, in turn, appears to significantly affect dimensions of education provision such as inclusion, equity, quality and sustainability.

The Education Statistical Annual Abstract explains that the majority of Ethiopian children have had no preschool experience. This makes it hard for them to easily adapt to the school environment when they start primary school (Federal Ministry of Education, Ethiopia, 2016:28). It further states that the dropout rate particularly at Grade 1 level is as high as 19%. Moreover, the survival rate at Grade 4 is below 56%, and the completion rate of the primary level at Grade 8 is below 52% (Federal Ministry of Education, Ethiopia, 2016:53-56). In rural areas long distances to school affect retention rates, particularly in the early grades. Other factors deterring survival include displacement of families in search of better livelihood options, conflict between parents and children, inability to cover the indirect costs of education, and the disintegration and loss of families.

Achieving sustainable development in 2030 as a global commitment requires the worldwide promotion of effective learning opportunities in the education sector. All member countries of the UN, including Ethiopia, have committed themselves to this global development agenda (ISSC, 2015:29). However, ensuring inclusive quality learning opportunities in vulnerable urbanised settings, in particular, appears to presuppose knowledge about the experiences of societies in precarious settings who manage to sustain the education system. These societies are often quite socially resilient.

The provision of basic education embraces the delivery of effective and meaningful learning (Knapper, 2006:3-4; Lewin, 2007:30), and should ensure longer-term viability and stability of educational opportunities (Dholakia, King & Baraniuk, 2006:2). Inclusive basic education provision is fundamentally a core principle of the world declaration on Education for All, adopted in Jomtien, Thailand in 1990, and it underscores the process of capacity enhancement of educational systems to reach out to all children in every social setting (UNESCO, 2009:9). In Goal 4 of the UN 2030 Agenda for Sustainable Development, effective education further necessitates equity of learning opportunities, and the inclusion of every learner irrespective of locations and circumstances (ISSC, 2015:29). This global expectation of inclusive basic education is far from reality in many developing countries, where a good number of children of school age are still excluded from meaningful learning opportunities.

A review of the literature shows that certain scholars tend to associate inclusion in education with practices of supporting learners with physical and mental difficulties to realise their potential to learn (Winter, 2010:13; UNESCO, 2009:9). Inclusion in this regard inclines to merely focusing on responding to problems of exclusion in education due to learner disability. However, there are circumstances in which a lack of inclusion in the educational process resides under factors other than learners' mental and physical impairments (Stubbs, 2008:82; Jacobs, 2016:11-12). These constitute systemic and structural barriers that push an individual or group of learners out of the learning process.

The reasons that constrain the effective provisioning of inclusive basic education vary in different societal settings (UNESCO, 2015:9; Verspoor, 2005:17-18). In some social contexts, inclusive basic education is hindered by reasons such as the destitution and displacement of families, child labour practices, conflict between parents and children, and livelihood crises in a household associated with the disintegration and loss of families, leading to an inability to cover the indirect costs of education (CEEM, 2006:11-12; Jacobs, 2016:12; Lewin, 2007:22).

Parents experiencing poor economic conditions are often unable to provide the requisite livelihood needs and learning input vital for the future livelihood resilience of their children (Bird, Higgins & McKay, 2011:12). In some cases they even appear to encourage their children to become involved in petty money-raising activities in order to subsidise the household's earnings. This in turn obstructs meaningful inclusion of learners from poor families in the educational process.

In the context of livelihood insecurity that presumably leads to the exclusion of a number of children from basic education, there is a need to explore possible remedies to deal with the problem. A widely tried approach as a quick fix to livelihood-related barriers for inclusion to basic education provision is a humanitarian intervention referred to as education in emergencies (Price, 2011:5). Education in emergency programmes are characterised by mobilising resources and efforts, mostly from donors, to put learners experiencing livelihood crises back into the learning process (INEE, 2004:18). There is overdependence on donor resources in such programmes, as the community usually has very little capacity to contribute to efforts to improve the situation. There is however a growing debate that structural and systemic problems are presumably managed better with system-wide responses, and that the involvement of the community leads to higher resilience than with only external aid and agencies (UNESCO-UIS, 2015:40; ADB, 2011:2; NOAA, 2009:45; Lee, 2016:253).

Involvement of community members and structures in educational programmes can take different forms. This may include mobilising efforts and locally available resources to set up new educational infrastructure, or to rehabilitate and renovate dilapidated establishments in order to support formal basic education processes (Onwu & Augustine, 2010:81). A community and its structures can be meaningfully engaged in improving the management efficiency of educational undertakings of the formal basic education system (Manninen, Liveng & Árnason, and 2012:30). Structures in the community can even independently participate in shorter non-formal and preschool educational programmes, as has been observed in cases of church and mosque school undertakings in Ethiopian informal basic education.

There have been other instances of attempting to manage the challenges associated with meaningful provisions of basic education with the support of community (or its structures) in vulnerable contexts. In Ethiopia, community involvement in education was observed in connection with the implementation of the Alternative Basic Education (ABE) programme to

out-of-school children. The ABE programme was characterised by increased participation of the society in issues such as discussing the school timetable, the selection of learning centre sites, decisions regarding content, the school management process and resource mobilisation (Onwu & Augustine, 2010:81-82). Another sub-Saharan country, the Democratic Republic of the Congo (DRC), has been embroiled in an on-going conflict situation. This has constrained investment in education from the government's side, and so the education system relies mostly on household funding driven by high public demand to deliver basic education (Nicolai & Hine, 2015:55). In Syria, following an outbreak of political conflict, certain NGOs shifted their focus from direct intervention in the form of education in emergencies to a community mobilisation approach in order to address the educational needs of children affected by the conflict, and this led to enhanced capacity and synergy in dealing with the challenge (INEE, 2014:7). In Colombia, non-government stakeholders joined hands to launch safety net programs, which were thought to mitigate the acute livelihood vulnerability of households who were struggling to cover education costs for uniforms, school fees, books and other materials. This was done to allow children to return to school and to retain them (UNICEF and UIS, 2012). In my own context, the ABE program in Ethiopia witnessed a rapid increase in its acceptance by the community, and reports showed that it significantly raised learners' absorption into the programme (Onwu & Augustine, 2010:83). With reference to cases in the countries mentioned above, each undertaking evidently showed that projects which call for the support and ownership by community, and combining maximum involvement of non-state actors, have a greater chance of success.

Interventions that involve the community and their structures seem to be crucial to deal specifically with a range of community problems in vulnerable settings. It also seems that in each of the above situations, successes have been achieved by expanding the existing potential in communities to some degree. Each undertaking had to deal with very scant financial capacity of the local community, and in some cases with very fragile security circumstances. Yet, the involvement of the communities contributed more than external agencies. This leads one to conclude that the major factor in the success of the mentioned cases was the reliance on the potential that resides within communities and their structures.

Lessons from the mentioned cases suggest that the projects helped to create learning opportunities for children living in vulnerable settings. The ABE in Ethiopia contributed to learning opportunities for over half a million children across the country in the year 2006-

2007 (Onwu & Augustine, 2010:78-79). The case of the DRC equally indicated that the public was able to assist primary school learners to complete their schooling with the help of public funding (Nicolai & Hine, 2015:55). Community participation and coordination has been the engine in a large scale multi-sectorial humanitarian intervention aimed at creating learning opportunities for over 2 million children in Syria (INEE, 2014:19). Colombia's safety net programmes could attract many children from families with unsecured livelihoods, and maintain them in school (UNICEF and UIS, 2012). In summary, therefore, the reviewed cases affirm that interventions engaging communities in educational undertakings could address challenges in basic education provision to children in vulnerable settings. Such lessons and experiences should inspire the investigation of possibilities to maximise community involvement in supporting inclusive basic education in vulnerable contexts. One place where this might benefit learners is in the urbanised setting of Wolayta where the livelihood prospects of the community are threatened by forced urbanisation.

1.2 RATIONALE AND STATEMENT OF THE PROBLEM

Effective provisioning of inclusive basic education has become part of the global primary educational agenda following the UN decree (Article 28) that underscored that every child, across the globe, has the right to quality education (UN General Assembly, 1989:8). This is necessary for their full growth to adulthood, attaining vital knowledge, skills and attitudes to help them become productive to the benefit of themselves and society (UNICEF, 2000:4). However, livelihood is one of the major determinants in the process of basic education provision. In a situation where livelihood is unsecured, learner inclusion and provision of meaningful education is hard to perceive (Bird, et al., 2011:13; Gelsdorf, Maxwell & Mazurana, 2012:22). In many developing countries like Ethiopia, the greatest proportions of the population lead their lives in vulnerability, and are affected by poverty, demographic predicaments and administrative and policy-related flaws. Amid such instances, a family losing their means of livelihood and inherent exclusion from effective basic education is rampant.

One example of this type of exclusion from basic education widely prevails in Ethiopia in vulnerable urbanised areas. This situation exists in the newly submerged urban proportion of major towns where a number of households, until very recently leading a rural way of life as farm communities, have been swiftly engulfed into encroaching towns. As a result, households find themselves forced to adopt an urban way of living, losing their landholdings

and being left with just a small urban plot on which to build a family residence (Sayeh, 2014:10-11; Gebregziabher, Yiadom & Asfaw, 2014:130). Children from these households are incorporated into an urban setting which is often perceived to have improved provision of basic education opportunities, and better access as compared to their former rural settings, where learners have to cover long distances on the way to school. In reality, however, I have observed that these learners are excluded from the learning process, as their parents have lost their means of livelihood due to an improperly managed urbanisation process (Dollebo, 2015:56).

This possible exclusion from basic education in vulnerable urbanised settings is immense in the outskirts of many swiftly expanding urban centres in Ethiopia, including Wolayta Soddo. This issue has grabbed my attention as an academic and researcher concerned with social dilemmas. A review of local studies provided me with evidence that urban expansion is negatively impacting the livelihood of many previous members of farm communities in urban areas, by forcefully assimilating them into townships (Gebregziabher, et al., 2014:130; Gizaw, 2009: 843; Sayeh, 2014:10-11;). Close observation of the situation and a review of related studies inspired me to conduct further analysis on the effects of urban expansion on the livelihoods of forcefully assimilated farm community members, specifically in the Wolayta Soddo area. The findings of this revealed that the effect of urbanisation on newly urbanised households of farm community origin in this town is similarly adverse than those in previously studied towns in the country (Dollebo, 2015:56).

In addition to this, for a brief period of time, I worked as an education programme manager of a non-government organisation (NGO) in basic education in the Wolayta district in South Ethiopia. Fieldwork opportunities in this regard helped me to note the existence of broad-based community structures with public trust and engagement in the area. This allowed me to anticipate the possibility of linking myself with institutions and structures that are likely to participate in and potentially contribute to the success of the study's objectives.

Being both an academic and field practitioner in education, I have an understanding of the livelihood-related impediments obstructing inclusive education in vulnerable urbanised contexts such as the outskirts of Wolayta Soddo. Despite its apparent unpopularity with the community, the process of urbanisation is obstinately defended by the government. There are however community structures with a range of interests and involvement in societal matters. Community structures in Ethiopia refer to community-based and informal social,

religious, cultural and administrative groups (International Communication Association , 2017:2). These are self-initiated self-help social support groups, often organised at neighborhood level. Sometimes a structure has membership in hundreds of household-heads living in a wider area of residential blocks. It can even be based on religious, workplace, ethnicity etc. groupings. A given community structure often has a single foundational purpose, in which context it is specifically supposed to serve its members. For example, a societal structure called *Edir*, a cultural funeral association, has its principal purpose of providing funeral services to the member households (Selamu et al., 2015:1). It exists in almost every community, so a household-head residing in a particular location for a year or longer is customarily presumed to associate him/herself either with a religious or neighborhood-based funeral association, or both. When I refer to community or societal structures it therefore includes for example church and mosque groups, cultural funeral associations or *Edir*, and other non-formal organisations that arose from the community to provide a voice and agreed-upon societal services to their members.

These societal structures, although often limited in their scope, yet provides support for the vulnerable communities, in a variety of ways. As there are so little resources available in these communities, I contemplated whether these structures could play a role to improve education opportunities for the children of their members. While to an outsider, it might be a strange idea, it is not unusual for businesses in a community to support education. So while these structures take more of the form of a *stokvel* or a club, instead of a business, I premised that they could contribute on one way or another, as at least structures of some standing within the communities.

In this study, I therefore investigated ways of making use of such available community structures to support inclusive basic education to children in vulnerable urbanised settings in Wolayta Soddo in South Ethiopia.

1.2.1 RESEARCH QUESTIONS

The main question of this study was: *how can societal structures be used to support inclusive basic education provision in the vulnerable urbanised setting of Wolayta Soddo, Ethiopia?* In order to address the main question, the study attempted to answer the following specific research questions:

1. What framework on the involvement of societal structures in inclusive basic education in vulnerable urbanised settings can be derived from existing literature to guide my analysis?
2. What direction do Ethiopian and international policy frameworks provide in the light of societal structures' involvement to influence inclusive provision of basic education in vulnerable urbanised settings?
3. What are the perceptions of community members in Wolayta Soddo, of the extent of inclusion and the actual and potential societal structures' involvement in the implementation of basic education provision in vulnerable urbanised settings?
4. How do role-players in Wolayta Soddo understand the state of inclusiveness in basic education, and the roles of social structures in supporting it in vulnerable urbanised areas?
5. What recommendations can be made to support inclusive basic education using societal structures in vulnerable urbanised settings?

1.3 RESEARCH AIM AND OBJECTIVES

The purpose of the research was to deal with the challenges surrounding the provision of inclusive basic education provision in urbanised vulnerable settings. The study was designed to provide insight on how a society in destitution and livelihood vulnerability due to poorly managed urbanisation can stretch its potential in order to support inclusion in basic education through social resilience.

The aim was to find ways to support inclusive basic education provision using societal structures in vulnerable urbanised area of Wolayta Soddo, South Ethiopia.

The specific objectives of the study, which would lead to the achievement of the general objective, were to:

1. review literature to derive a framework guiding my analysis on the involvement of societal structures in inclusive basic education in vulnerable urbanised settings

2. analyse the direction in Ethiopian and international policy frameworks in the light of societal structures' involvement to influence the provision of inclusive basic education in vulnerable urbanised settings
3. investigate perceptions of community members in Wolayta Soddo on the extent of inclusion and the actual and potential involvement of societal structures in the implementation of basic education provision in vulnerable urbanised settings
4. explore role-players' understanding of the state of inclusiveness in basic education and their understanding about roles of social structures in supporting inclusive basic education in vulnerable urbanised areas in Wolayta Soddo.
5. suggest a strategy to improve inclusive basic education provisions using societal structures in vulnerable urbanised settings.

1.4 RESEARCH METHODOLOGY

Research methodology refers to the foundations of how one can know (Mertens, 2010: 11), and in the case of this study, will consider how I can know about how the societal structures can support education. I therefore first discussed the lens that I used to know about this phenomenon, and then explain the mixed-methods design that involved both qualitative and quantitative methods, and the procedures and multiple tools.

1.4.1 THEORETICAL FRAMEWORK

Pragmatism as a philosophical paradigm is employed to consider solutions to a given problem, and encourages a focus on conceivable practical consequences of actions (Cherryholmes, 1992:13; Creswell, 2003:12-13). It explains the world in the light of actions, situations, and consequences (Creswell, 2014:39). Pragmatism characteristically allows the understanding of knowledge as being socially constructed, based on how we experience and live in the world (Johnson & Onwuegbuzie, 2004:16). Pragmatism focuses on the consequences of phenomena, and not on their antecedents. In a pragmatist worldview, different actions and actors appear important in different circumstances to deal with social problems, and a given idea has to be of practical value (Kloppenber, 1996:101). This philosophical worldview allows conceptualising more of the potential roles of structures to contribute to the consequence regardless of the antecedence. Pragmatism as a philosophy has a

transformative orientation, and it helps to embrace or accommodate mixed-methods approaches, different worldviews, and different assumptions (Creswell, 2014:39). I aligned myself with pragmatism in order to investigate the marginalised community, and the potential of society to solve its problems, by changing how they live in their circumstances.

The study also gave prominence to the worldview of social realism in terms of its understanding of a society, individuals and structures within it (Archer, 1995:1). The defining feature of social reality comprises aspects of understanding a community in such a way that the state of affairs in a society depends on its activities, and that the society is characteristically transformable (Archer, 1995:1). This way of thinking encourages understanding that what the society is like at any time depends on what society members are doing, and its consequences. Social realism views a society as inalienably at the helm of its own destinies, and therefore also capable of re-making its social environment to suit human needs. The theorisation in this manner allows for viewing a community and its members as human beings who think and act in order to discover the inner power of lifting oneself out from unfavourable circumstances. In this respect, the theorisation is believed to appropriately guide the research, which is motivated towards investigating ways of finding solutions to context-specific community problem by using already existing but underutilised community structures in the study setting.

The research focused on examining concerns related to policy and the social context, that are capable of supporting inclusion in the provision of basic education. Inclusive basic education opportunities embrace the delivery of qualitatively meaningful learning (Knapper, 2006:3; Lewin, 2007:30), and should ensure longer-term viability and stability of such opportunities (Dholakia, King & Baraniuk, 2006:2). In Goal 4 of the UN's 2030 Agenda for Sustainable Development, effective education entails equity regarding learning opportunities, and the inclusiveness of every learner irrespective of location and circumstances (ISSC, 2015:29). Fundamentally, community structures constitute major components of the educational context, which were analysed by this study. Achieving inclusive basic education is a core concept in the discipline of education, and it complements global efforts of advancing basic education opportunities (UNICEF, 2000; UN General Assembly, 1989). In terms of conceptual construct, solutions for the problem could be achieved by harnessing the inner potential of existing societal structures, and that even a society in destitution can stretch its potential to ensure basic education inclusion through social resilience.

The value of this research is on a multidisciplinary level. It investigated social experiences, which could enable education opportunities in circumstances where livelihood prospects are not properly addressed. Ultimately, it could contribute to the global social science body of knowledge in terms of finding solutions to community problems related to the provision of basic public services in other sectors as well. Findings regarding the support of basic education in vulnerable urbanised settings, by utilising the power that resides within communities, could be applicable to efforts when dealing with gaps in other service sectors such as community health. In summary, this study embraced the theorisation of a society as part of a scientific solution to a context-specific community problem. It is fitting for scholarly pursuits to find solutions for problems under the Sustainable Development and Education for All global agenda.

With this conceptual orientation in mind, the study investigated ways of improving societal responses to the exclusion from basic education. Emphasis was placed on the role of community structures in the urbanised setting in order to support social transformation, regardless of prevailing vulnerable situations.

1.4.2 RESEARCH DESIGN AND APPROACH

In mixed methods research, embracing a pragmatist philosophical orientation allows the researcher to use multiple methods, different worldviews, assumptions and data gathering tools and procedures (Creswell, 2003:13). Mixed methods research as an approach suited for inquiries involving collecting and using both qualitative and quantitative data (Creswell, 2014:32). This study was therefore framed to involve both qualitative and quantitative methods. This helped me to integrate both types of data so that the combination could provide more complete and valid findings than using a single approach. Similarly, Molina-Azorin (2011:8-9) states that methodological pluralism enhances the research quality as this allows the researcher to combine the strengths of both methods. It also minimises some of the problems associated with using either of the approaches in isolation. The reason for this is that the use of combined methods can contribute to a better understanding of research problems and complex phenomena. Johnson and Onwuegbuzie (2004:14) further showed that a mixed methods approach is eclectic in nature, which frequently helps it to bring about superior results compared to research based on a single method. Among the reasons for this are that it provides opportunities to triangulate or cross-check the consistency of information generated through different methods. It also helps to develop the information gathered

during research, as the results obtained from one method can be explained by using another method (Molina-Azorin, 2011:9; Niglas, 2004:5).

It is also implied in Creswell (2014:43) that the mixed methods approach allows assuming the advantages of two methods for this research. Quantitative information has the advantage of including a large number of participants, incorporating statistical trends, achieving more efficient data analysis, controlling bias and demonstrating the relationships between variables more vividly. On the other hand, qualitative stories have the advantage of studying societal issues with the help of more detailed data built from the perspective of the participants. Using a combination of the two approaches provides a broader framework from within which to better understand the problem. This in turn leads to more reliable findings (Johnson & Onwuegbuzie, 2004:14; Molina-Azorin, 2011:8-9; Creswell, 2014:43).

1.4.3 RESEARCH METHODS

This study made use of mixed methods research, which employs rigorous procedures to gather both qualitative and quantitative information from different sources. It used multiple approaches and data gathering tools, and these are detailed in the following subsections.

1.4.3.1 LITERATURE STUDY

Thoroughly reviewing the literature closely related to the research topic constituted one of the methods of building a scientific body of knowledge in this research. A literature study is important to achieve different interrelated objectives. It helps to justify the study in terms of its value, to provide a context to the research and to show its novelty (Boote & Beile, 2005:3). It helped me to learn from earlier studies, and showed where and how the study relates itself to the existing body of knowledge. A review helps to identify an appropriate theoretical basis and orientation to guide the research (Creswell, 2014:60; Hofstee, 2006). In the light of these advantages, a rigorous review of related literature was conducted to incorporate relevant related knowledge into the study.

1.4.3.2 POLICY ANALYSIS

The existing national educational policy document of Ethiopia was closely reviewed to further understand the gaps, policy atmosphere of the setting, possibility of societal structures' involvement to support inclusive education, and the prospect of sustainability of such a societal support as emerging solution to the problem. Policy is one of the crucial components

to provide enabling situations for other factors of in a given educational programme to improve access and inclusion (Lewin, 2007:34; Tikly, 2010:14). Hence, analysing a policy document was included as one of the tools to augment the findings of the study.

1.4.3.3 SURVEY

Quantitative data was gathered using predetermined questionnaire items, on a self-constructed questionnaire. In the case of this study the survey assisted in exploring the major constraints and their causes of inclusion in the provision of basic education in the area. It also helped to assess attitudes, opinions and the level of trust of the community towards existing structures to participate and support the provision of inclusive basic education. Data gathered in this way produced information regarding the stance, role and potential contributions of societal structures with reference to improving the provision of inclusive education in the area under study. Surveys are fundamentally important to generate a large amount of quantitative data (Zohrabi, 2013:254-255) from participants sampled from the community at large. Besides, quantitative data gathered using a survey method allows compiling broad information regarding areas of potential performance and the engagement of societal structures in solving community problems.

1.4.3.4 INTERVIEWS

Interviews were conducted with selected key informants from the community and societal structures to gather detailed qualitative information. Information generated through this technique helped me to understand the prospects, capacity, and potential of existing structures to deal with the challenge of inclusion in basic education. Interviews are important as they help to generate detailed data in the form of in-depth realistic stories (Zohrabi, 2013:255-256; Creswell, 2014:45). Stories compiled in this way helped me to explain opportunities and threats associated with the policy and legal frameworks capable of influencing societal structures that are presumed to support inclusive basic education provision. Information from this angle also helped in the substantiation and augmentation of information generated through quantitative tools and techniques.

Interviews allow participants a level of spontaneity when answering structured and open-ended questions (Creswell, 2003:19). Accordingly it is useful in gathering as much as possible spontaneous but crucial data in a study. Qualitative information is used to triangulate with the quantitative data. Triangulation is sought to supplement and augment the evidence

obtained through two forms of data gathering, and to strengthen validity of the study result through a more complete understanding of the problem (Yeasmin & Rahman, 2012:159).

1.4.3.5 PARTICIPANTS

Participants in this study constitutes three sets of people. Firstly a survey was done amongst heads of households in the vulnerable communities that the study focus on. 327 of copies of the questionnaire were completed either in person or via an assistant. The reason why in some cases it was not completed in person, was because of the high level of illiteracy in the community, and thus the questions were read to the participant, and the responses indicated on the printed copy. The data was entered on Excel, and 27 incomplete, self-administered copies from literate participants were rejected because it was mostly not completed. This the final sample for the survey was 300. Details of these are available in 3.4.1.4.

In addition to the survey, interviews were conducted with senior municipal personnel (two participants) and executives of three community structures (13 participants). Details of these are provided in 3.4.2.4.

1.5 DEMARCATION OF THE STUDY

1.5.1 SCIENTIFIC DEMARCATION

Inclusive basic education is a central concept in the discipline of education. Education in a proper sense refers to learning that develops the overall capacity of children to effectively deal with environmental challenges throughout their entire lifetimes (UNICEF, 2000:10-12). As such, every child universally needs access to basic education (UN General Assembly, 1989:8-9). Exploring strategies of ensuring the provision of inclusive education to every child places the study at the centre of scientific pursuits being done in the field of basic education.

This research will contribute to the subfield of policy studies in education. Ozga (2000:2) explains that she sees “policy as a process rather than a product, involving negotiation, contestation or struggle between different groups who may lie outside the formal machinery of official policy making”. Close examination of social involvement in education helps to clearly understand and enhance the social foundation of education. It also supports the inclusion of education, with self-initiated societal involvement as immediate solution in certain contexts. This can often happen outside the traditional structures of policy-making.

Instilling this approach into the formal policy adoption process will hopefully be a long term outcome. In the light of this, parallel to investigating ways of inclusion in vulnerable urbanised settings by utilising societal support, it will contribute to provide evidence-based recommendations for policy adaption in the long run. The reason is that adapting or creating and implementing effective education policies require close examination of the social and historical foundations of education (Haddad & Demsky, 1995:24). This study therefore makes a crucial contribution to the subfield of policy studies under the main discipline of the study of basic education.

1.5.2 GEOGRAPHICAL DEMARCATION

The research was done in Wolayta Soddo in South Ethiopia, which is a principal urban centre in the Wolayta province. Geographically, it is located at 390 km on the Addis-Shashemen route, or 329 km on the Addis-Hosaena route to the south from Addis Ababa. It is found at 6° 49' N latitude and 39° 47' E longitude, and at an altitude of about 2050 m above sea level. It is roughly a geometrical centre of all zones (provinces) in the South Nations and Nationalities Regional State (SNNPR²).

A bulletin³ published by the town's communication department in April 2014 stated that the town is administratively structured in three sub-cities and eleven lower level constituents termed "kebeles". Until recently, it had a total area of 3000 hectares but the area has expanded to have 8300 hectares by expropriating farmland in the surrounding areas. This study focused on the recently expropriated 5300 hectares out of the total 8300 hectares of the town.

Based on the 2007 census⁴ conducted by the country's Central Statistical Agency, this town has a total population of 76 050. Of this, 40 140 are male and 35 910 are female (Population Census Commission of Ethiopia, 2008:78). It has a 4.8% growth rate per year, and based on this, supposedly up-to-date population data (April 2014) from the communication office of the town's administration is 110 659, of which 58 407 are male and 52 252 are female. The

² SNNPR is one of the federal regional states of Ethiopia. The Federal Democratic Republic of Ethiopia comprises SNNPR and other eight federal regions along with two city administrations.

³ This is a special publication produced by the communication department of the town's administration in April 2014 to promote investment in the town.

⁴ Ethiopia has so far conducted and published three Population and Housing Censuses (PHC), namely in 1984, 1994, and 2007. The fourth census was due in 2019, but has not taken place yet.

town is an administrative capital of the zone (province) and one of the major towns in the South National Region. The same publication suggests that the town was founded in 1895, and this makes it one of the oldest towns in the region. Despite this, 65% of the population is quite young and in their reproductive years.

As explained above, the community in the recently urbanised portion of Wolayta Soddo town constituted the population of this study. This area has been a rural settlement until recently, but has been engulfed by the encroaching town limits. As a result, the people were farm-community members in the area who lost their landholdings. This farmland used to be the basis of their livelihood. However, following vulnerable urbanisation, now they were left with just an urban plot of land for residential building.

The samples were drawn from community members in this portion of the town, and existing formal and informal community structures in the area participated in the study. Sampling started with a consideration to include all major available community structures in the study area. The ultimate participants were randomly selected for the survey. Moreover, key informants such as heads of community structures were purposively sampled for qualitative data and were contacted for interviews and focus group discussions. Attention was given to maintain representation in terms of gender and age.

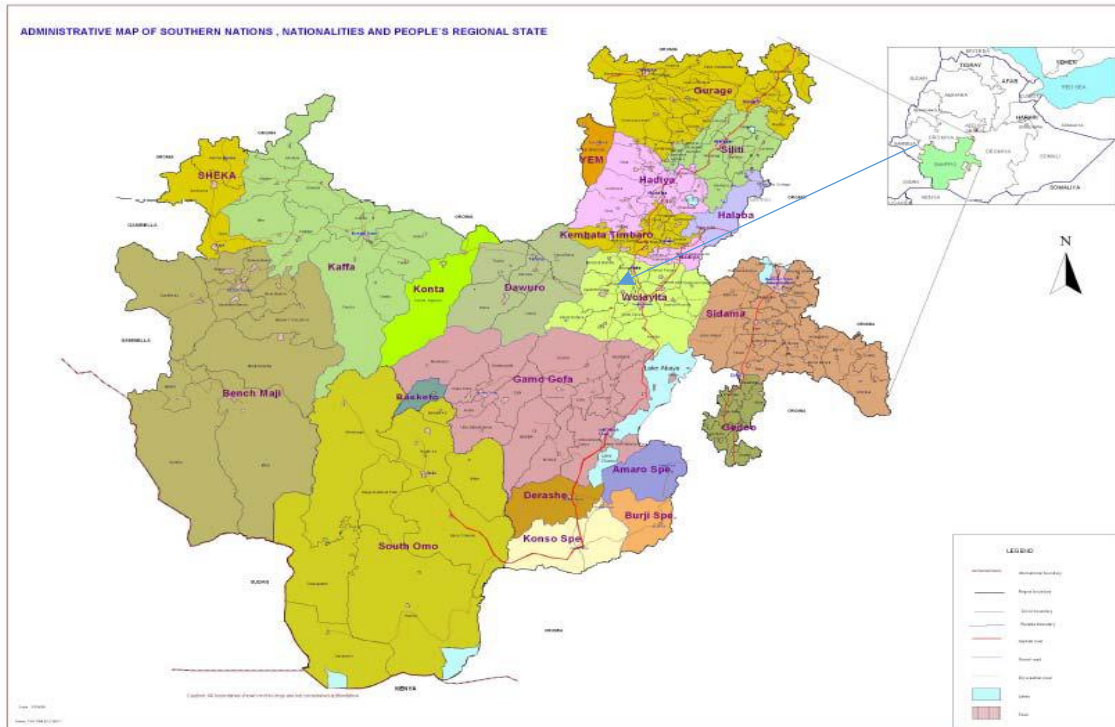


Figure 1-1: Map of South Ethiopia Regional State Showing Wolayta Zone

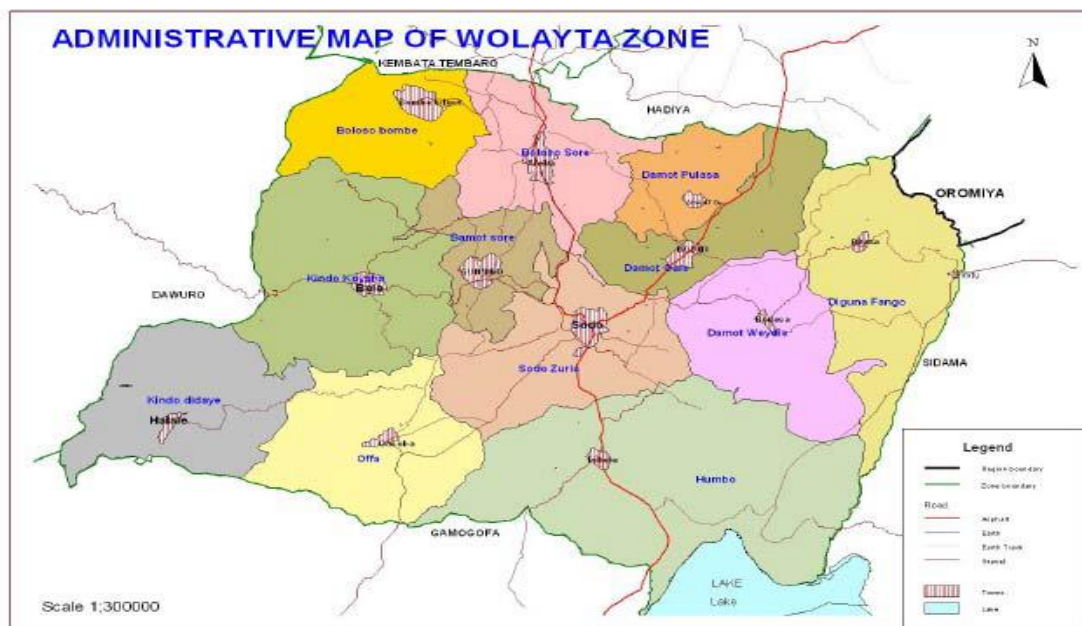


Figure 1-2: Administrative Map of Wolayta zone & the location of Soddo town

1.6 LAYOUT OF THE STUDY

The whole study is organised in six major chapters. The first chapter highlights the general background, problem statement, rationale, aim and theoretical framework of the study. It

also discusses the research methodology, demarcation as well as the layout of the research. The second chapter deals with the literature review and under this section relevant literature will be rigorously reviewed. The third chapter presents the methodology, and chapter four provide a detailed analysis of the policy framework that guides basic education in Ethiopia. The fifth chapter summarises the views of the community members surveyed in the study setting regarding the actual and potential roles of societal structures in supporting the provision of basic education. The sixth chapter presents the realities, challenges and strengths of societal structures in supporting the provision of basic education for learners in the vulnerable urbanised context of Wolayta Soddo, South Ethiopia. Finally, the last chapter provides evidence based remarks on how societal structures can be used to support education provision to learners in the vulnerable urbanised context of Wolayta Soddo, South Ethiopia.

1.7 SUMMARY

This study focused on experiences leading to make inclusion in basic education possible using societal structures in circumstances where the livelihood prospects of households are jeopardised due to a poorly managed urbanisation process. The setting of the study was Wolayta Soddo town in South Ethiopia. It employed a mixed-methods approach that allows rigorous procedures and multiple tools. Data was gathered through a survey from selected community members in a recently extended urban proportion of the town. A number of households who had formerly been members of farming communities now have to get used to an urban way of life with no clear livelihood prospects. I engaged with roleplayers from community structures in the area through interviews. An analysis of policy and the context guiding basic education provision in the country was also done. I hope that the findings of the study will help to shed light on the potential contributions of community structures in terms of supporting inclusive basic education provision in vulnerable urbanised settings such as Wolayta Soddo. The findings may also offer important inputs for policy adaption with reference to inclusion of basic education provision in areas of urban encroachment and other livelihood vulnerability settings.

CHAPTER 2: REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

In the previous chapter I gave an overview of my study. I briefly explained the challenges with regard to the provision of basic education in communities that had once been able to sustain themselves through farming, but have now been engulfed by urbanisation. In the current policy praxis of urban encroachment in Ethiopia, peri-urban farming households are evicted from their farm plots on which the fate of the entire family livelihood and the educational needs of the children had been based, without sufficient compensation. As a result, children who are now included in urban centres through this process seem to be excluded from basic education. I have argued that one should look to the communities for a solution of this issue, in order to ensure sustainability, and this is what my study set out to do. Larey (2018:161) points out that:

“Schools and communities ... have to work together, from the inside and the outside of communities, to build on renewed relationships to create environments [so that] learners could benefit ... to ultimately achieve academic success.”

In this chapter, I provide an overview of the current body of knowledge on inclusive basic education in order to derive a framework guiding my analysis on the involvement of societal structures in inclusive basic education in vulnerable urbanised settings.

2.2 THE CONCEPT OF BASIC EDUCATION

From the literature it seems that three important issues come to the fore when discussing basic education. These refer to 1) the goal or intent of basic education, 2) the mode or system of delivery in basic education, and 3) the duration. In other words, definitions usually refer to one or a combination of the three. Definitions focusing on the mode of delivery use terms that may imply the inherent educational arrangement of the programme as either formal or non-formal. Definitions which focus on the intention tend to provide an explanation based on the goal of basic education programmes. The following paragraphs provide a review of some definitions of the concept basic education, as found in different sources.

Steer and Wathne (2009:1), as an example, define basic education in terms of a combination of two issues. Along with pointing to the goal of basic education as an activity to help people acquire basic learning needs, this definition mentions the duration that the basic education process may take. The authors explain it as formal instructional learning activities in schools for the first nine of the twelve levels, intended to provide in the learner's basic learning needs. In their definition there is mention of the mode or system of delivery, by pointing out that the focus is on children in the formal school setting. The definition further signals that basic education is often provided in a structured learning and teaching process which *may* take place in levels from early childhood care and development, but then continues to primary and junior secondary levels of schooling.

Another definition of basic education worth reviewing is presented in the document of the *World Declaration on Education for All*. This definition focuses on the purpose of the educational programme. In this instance basic education is conceptualised as action designed to meet basic learning needs (UNESCO, 1990:37). This distinguishes it from technical and vocational training, which usually takes place once a learner has acquired the requisite basic learning needs. The document then mentions that the programme is meant for both children and adults. Accordingly, actions designed to meet basic learning needs to children are often referred to as *elementary* or *primary* education. Complementarily, actions designed to address the minimum standard or basic learning needs of adults and youth are termed as *fundamental* education (UNESCO, 2000:98). Hence, according to this definition, basic education may refer to either the primary or elementary education of children, or the fundamental education of youths and adults.

These two categories of basic education, namely fundamental education on the one hand and primary education, or elementary education, on the other, have further connotations relating to the mode of delivery of education. Primarily, the provision of basic education has its origins in Article 26 of the *United Nations Universal Declaration of Human Rights* (United Nations, 1949:7; United Nations, 2015:54). This statement entitles every individual the right to fundamental education. It further advocates that elementary education should be free and compulsory. This has implications for the national policy frameworks of countries, to consider if they meet this standard of free and universally available primary level. So besides being free, basic education should also be compulsory for every citizen.

On the other hand, the system of delivery of so-called fundamental education, i.e. basic education to adults and youths, may not necessarily involve free and compulsory provision of the basic learning needs (UNESCO, 2000:97-98; UNESCO, 2007:6). Plainly stated, the objectives of fundamental education are as desirable to adults and youth as the objectives of primary education are to school children. While there are as many policy implications regarding the provision of free and compulsory elementary education to children, the case does not seem to be quite so urgent for fundamental education. This triggers further inherent distinctions associated with the mode of delivery between formal and non-formal educational practices, such as compulsory school attendance, evaluation of educational outcomes, and the acquisition of a level of education at the successful completion of the course.

The review presented in the above three paragraphs may generate conceptual confusion on the use of other closely related adjectives, namely *fundamental*, *elementary* and *primary*, in using each to explain the term *basic* in basic education. Evidentially, it is seen that efforts to sort out ambiguity and establish linguistic consistency in the use of these terms have received paramount attention since the inception dates of the Education for All campaigns (UNESCO, 2007:13). Following the Universal Declaration of Human Rights, the initial term used to instil eligible claims from citizens for the provision of free and compulsory education was *primary education*. However, members of the drafting committee of *Education for All* proposed either *elementary* or *fundamental* education, as it was felt that these better convey the notion of *basic education* (UNESCO, 2000:98).

In summary, taking into account vital constitutive concepts mentioned in different definitions on education as discussed above, basic education captures the following essence. It can be understood as a first level, formally structured educational undertaking that effectively provides individuals with meaningful and requisite knowledge and skills to help them cope with environmental challenges, and to lead their lives effectively. Therefore, as working definition in this study, basic education refers to the first level of formally structured education designed to help learners acquire the necessary knowledge and skills to develop their full capacity, to live and work in dignity, to make informed decisions, to improve the quality of their lives, to fully participate in development, and to continue learning.

2.3 CONCEPT OF INCLUSION IN BASIC EDUCATION

The concept inclusion in basic education refers to realising learning opportunities for all individuals. It involves removing every barrier keeping a learner away from educational processes through a wisely devised support system to help every learner meet his or her learning needs (Stainback & Stainback, 1996:xi). Similarly, Swart and Pettinger (2005:4) point to the possibility of diverse learning needs among learners in almost every learning setting. They define inclusion as a school's response in action to fairly address such diverse learning needs. Here, inclusion is presented to describe practices in learning management processes that involve not just equal delivery but also equitable provision, in order to help every learner to get the most out of what the school offers, without missing these on account of external obstructions. Sands et al (2000:5) further state that the concept of inclusive education sparks a broad intention in education to realise this very global pursuit of education for all.

Inclusion in education is regarded by some as a concept embracing the fundamental concern to build productive individual people, and also society. In the light of this, there is a global urge that school-going child should have access to education (UNESCO, 2009:8). The urge rises from the belief that education is a fundamental right of every child in order to develop his or her knowledge and life skills to tackle the challenges of the world. Furthermore, inclusive education is a key approach to achieve acceptable standard of quality education for all learners, irrespective of those barriers residing within an individual which might prevent him or her from fully utilising the learning opportunity. This inclusivity eventually leads to the development of a more inclusive and competent global society. Inclusiveness in this regard addresses every perceivable learner barrier, be it gender, nationality, race, or level of educational achievement due to disability, language, socio-economic background, cultural origin and religion (Jacobs, 2016:12; Swart & Pettinger, 2005:4). It also calls for inclusion in the face of societal challenges, including war and conflict (Jacobs, 2016:12)

Some scholars, however, present the concept of inclusive basic education as much broader than the above, and having relevance beyond the discipline of education. Barton equates inclusion in education as a symbolic gesture illustrative of a human rights approach in social relationships and conditions (Barton, 2003:59). Inclusion in basic education is further seen as a planning and management system of education, attempting to ensure equitable and quality learning in the education process. This has strong relevance to other broader principles such as building democratic society (Swart & Pettinger, 2005:4). In a related discussion, Sands et al

(2000) remarked that achieving inclusion in education is tantamount to creating a school which functions on a democratic foundation, and governed by the principles of social justice. Inclusive basic education in this sense implies the process of instilling a non-discriminatory and fair schooling platform through introducing relevant support systems in order to enable every learner to achieve the learning objectives initially intended by the school. As a reflective notion, the concept embodies values of parity, justice and democracy, which are all relevant to humanity in a broad sense. Inclusion in education in general, and in basic education in particular, broadly envisages creating an all-encompassing community and a system realising social justice, equity and democracy, while meaningfully and equitably offering these values in the learning process as well. I align myself with this broader understanding of inclusive basic education and position my study within this.

The way in which most modern-day scholars describe inclusion in education has a conceptual connotation making it appear inseparable from the so-called “mainstream” school programme. While the terms spark controversy in its possible suggestion that children should adapt to the so-called “mainstream”, I use the term to rather suggest that the education of some children is not in a different space as that of other children. In other words, scholarly discussions regarding the defining of the concept, often seems to connote with realising effective and meaningful education for all learners in the conventional education setting (Reiser, 2003:174; Sands, 2000:5; Stainback & Stainback, 1996:xi). From the above it can be derived that inclusive education as a concept is comprehensive in scope, but specific to the context in which mainstream schools operate. In turn, this tends to signal that the pursuit of inclusion at its best calls for an in-depth understanding of mainstream schools’ internal and external environments, to consider if it indeed makes inclusivity possible.

Inclusivity in education means that no special or discriminatory criteria for access to learning experiences and facilities exist. In specific terms, in inclusive circumstances, all learners are supposed to have equal rights to access the mainstream curriculum of their society as integral valued members of age-appropriate mainstream classrooms, irrespective of their intellectual, physical, sensory or other differences. It is also implied that inclusion takes into account diversity over assimilation, so it accommodates minority experiences as part of the mainstream mode of thoughts and actions. This implies that learners should be included despite external barriers such as the economic circumstances of the family, the vicinity of the school, safety and security realities, and so forth (Dyson, 2000:3; Jacobs, 2016:12). In light of

this, inclusive education refers to realising an equitable learning setting where meaningful learning in terms of shaping *every* learner personality can effectively take place, overcoming barriers which might obstruct the learner's endeavour.

In conclusion, merging the notion *inclusive education* with the concept of *basic education* (cf. section 2.1 above) helps to formulate a working definition of inclusive basic education as a broader concept. With this logic, I will use inclusive basic education in this research in the sense of my working definition, which I conceptualise as follows:

Inclusive basic education is the first formal level of the educational system, starting with the pre-primary foundation, and including primary and junior secondary school, designed with attention to equitably help *all learners* to effectively acquire the necessary knowledge and skills to develop their full capacities, to live and work in dignity, to make informed decisions, to improve their quality of life, to fully participate in development and to continue learning, despite barriers that could obstruct the process.

This conceptualisation is not divorced from the international understanding of how education should be, as can be seen in a number of international statements and actions, some of which I have already mentioned briefly.

2.4 GLOBAL COLLECTIVE FRAMEWORKS IN SUPPORT OF INCLUSION

A global consciousness regarding the provision of basic education as a human right is seen in Article 26 of the *United Nations Universal Declaration of Human Rights* in 1948 (United Nations, 1949:7; United Nations, 2015:54). In fact, this achievement itself is built on its precursor, the UNESCO constitution of 1945, which loudly voiced an appeal to advance information exchange and knowledge expansion (UNESCO, 2002:7-9). Later, this was explicitly affirmed in Article 28 in the *Convention to the Rights of the Child* (OHCHR, 1996:8), which stipulates free and compulsory access to basic education for children of school-going age across the globe. This sends a message that nations should develop policy frameworks to ensure the provisions of free education at the primary level. The same article further implies that besides being free, nations should see the provision of basic education as a compulsory educational undertaking that every citizen has to mandatorily be part of.

Stipulating free and compulsory primary education in the *Convention of the Rights of the Child* and its ratification by the UN General Assembly in 1989 to entry into force in 1990 (OHCHR,

1996:1), conjured up a sense of urgency to move ahead for its realisation. Importantly, it brought about a series of significant milestones in advancing the notion of providing indiscriminate learning opportunities. The most fundamental in this regard was the World Conference on Education for All in Jomtien, Thailand, in 1990 (UNESCO, 1990:3). The conference highlighted the importance of basic education, and a rekindled commitment to make basic education available to all. It also had objectives of forging a global consensus on a “framework for action to meet the basic learning needs of children, youth and adults, and to provide a forum for sharing experiences” in order to inter alia showcase its achievements. At the closure of the conference a number of key decisions were passed, and two important working documents were made available, namely the *World Declaration on Education for All* and the *Framework for Action to Meet Basic Learning Needs*. The content of these documents is loud and clear as a landmark in conceptualising the provision of inclusive education in the sense that it is used today.

The other important milestone in the process of advancing the provision of inclusive basic education is the so-called Dakar Forum. In April 2000 over 1 100 participants from 164 countries gathered in Dakar, Senegal (UNESCO, 2000:7). This was 10 years after the Jomtien conference, so the World Education Forum was held in Dakar to assess the progress and challenges regarding the goal of Education for All that had been projected in Jomtien a decade earlier. The forum noted that while progress had been made in some contexts, many countries were far from achieving the Education for All goals. Accordingly, participants in the Dakar Forum reaffirmed their pledge to work harder towards achieving Education for All in fifteen years, i.e. in 2015. Moreover, six specific goals were established in the *Dakar Framework for Action and Education for All* to be collectively pursued, both as national and global commitments. These are: expand early childhood care and education; provide free and compulsory primary education for all, promote learning and life skills for young people and adults; increase adult literacy by 50%; achieve gender parity by 2005; gender equality by 2015, and improve the quality of education (UNESCO, 2000:43-45). Along with setting specific goals, the forum envisaged fairly detailed strategies to lead toward achieving these goals. Moreover, emphasis on the provision of free and compulsory education for all as a second important goal in the Dakar framework for action, namely that it has brought about the discussion of inclusive education for learners with special educational needs in a more explicit sense than ever before.

Following the Dakar Forum of Education for All, a summary of its major goals specified for action in the framework constituted one of the eight goals of the millennium development project⁵ to address extreme poverty. Specifically, Goal two of the Millennium Development Project was focused on achieving universal access to primary education. Its aim was to ensure that by the year 2015, children everywhere in the world, “boys and girls alike”, would be able to “complete a full course of primary schooling” up to at least the level of grade 5. The target set out to reach every child irrespective of gender or location. Goal two of the Millennium Development project is one of the main drivers to advance the provision of inclusive basic education.

Apart from these global milestones embracing the non-discriminatory provision of basic education, there are many other legal frameworks in support of inclusion in education which nations have to uphold. Member states of the United Nations are expected to ensure the provision of education without discrimination, as stipulated by the 1960 *Convention against Discrimination in Education* (UNESCO, 1960:19). The 1989 *Convention on the Rights of the Child* is another legal instrument which requires nations to implement policies regarding non-discriminatory action toward all children in every sense (OHCHR, 1996:1). Other global legal instruments supporting inclusion are the *Convention on the Elimination of All Forms of Discrimination against Women* of 1979, the 1965 *International Convention on the Elimination of All Forms of Racial Discrimination* and the *Convention on the Rights of Persons with Disabilities* of 2006 (Petres, 2004:32). There are many international agreements and provisions to support advocacy and practices of advancing inclusion in education globally. This leads us to consider what an inclusive education programme would look like.

2.5 APPROACHES TO INCLUSION

Although I briefly touched upon the concept of inclusive basic education in section 2.3, it is important to know that there is no unified view of this concept. In this section I will therefore provide an outline of the major viewpoints and then also discuss strategies regarding inclusive basic education. As indicated in section 2.3, inclusion is fundamentally characterised by its explicit semantic notion of absorbing learners into the learning process regardless of their physical, intellectual, social, emotional, linguistic or other barriers in order to help an effective

⁵ It refers to the Millennium Development Goals that come from the Millennium Declaration signed by 189 countries in September 2000 (www.un.org/documents/ga/res/55/a55r002.pdf - A/RES/55/2)

achievement of intended change in behaviour as learning outcome (Swart, 2005:8; UNESCO, 1994:6). The accommodation of varying learning needs in turn appears to call for at least a slightly distinct educational arrangement. In other words, the processes appears to call for characteristically differing school arrangements, partner engagements, school management and community awareness and so on, which are all perceptive enough of dealing with barriers to obstruct the learning needs of individuals in the school (Jacobs, 2005: 140-155; Larey, 2018: 152-161).

2.5.1 MEDICAL MODEL VS INCLUSIVITY

An inclusive programme targets an individual or a group who is at risk of exclusion or marginalisation. This is usually dealt with in a variety of ways. Firstly, there are attempts to realise the learning needs of a learner either by helping her/him to function outside the conventional programme, or by involving the learner in the regular programme (UNESCO, 2003:3). A more preferred approach is to accommodate the diverse learning needs of learners while keeping every learner in the mainstream. Another approach is when a learner's learning needs are realised with support to allow him/her to function in an educational programme designed outside the mainstream. In other words, learner inclusion can be perceived following two different approaches: either to function in the mainstream or through a separate programme which employs specialised institution and specialist educators.

The special programme's approach resonates with what is seen in medicine. The medical model implies a model of diagnosis and treatment to identify what is wrong with an individual, with the intention to provide the support needed to fix the problem (Swart, 2005:5). This model focuses on identifying a problem inside someone and fixing it with the requisite support system in a separate setting. Applying this approach to education embraces, devising a support system to an individual with a special problem in a separate context. The focus is on the uniqueness of the learner with an assumption that he/she faces a special barrier, and needs a special form of provision to deal with that barrier.

The social ecological approach is another model of inclusion discussed by Swart and Pettipher as based on the medical model (Swart, 2005:6). According to these scholars, the social ecological approach is a sort of paradigm shift from viewing a barrier as a factor residing inside a child, to a problem that is likely situated in the community. In the light of this orientation,

the social ecological approach argues that the medical model is less helpful when one is working in social science, where the barriers are not only located inside an individual.

There is another point worth mentioning in a discussion of the medical and social ecological model with regard to inclusion. The medical model proposes a special type of support, ideally in a separate setting. The reason is that it views a barrier as located inside an individual, as a medical deficit. On the other hand, the social ecological approach proposes the provision of the support needed by an individual to bring about normalisation while she/he is in the mainstream setting (Swart, 2005:5). Moreover, the social ecological approach uses two important terms, namely mainstream and integration, as educational equivalent of the normalisation principle. The approach proposes returning learners with disabilities to mainstream education as much as possible alongside peers with no observable disability (Stainback & Stainback, 1996:xi). Likewise, it proposes what is termed as integration in terms of supporting the learner's disability issue with reference to the social, political, humanitarian, and civil rights dimensions of the matter.

2.5.2 STRATEGIES

A strategy to promote inclusion in education is generally in response to a specific type of problem or factor of exclusion existing in a given setting. Some of the strategies to achieve inclusive education tend to align with the strategies to ensure equity and access in education (EFA FTI, 2010:12). Such a strategy to achieve inclusion is usually context specific. The following paragraphs feature review of strategies to ensure inclusion in education which were referred to in the literature.

Making the school inclusive is one of the strategies proposed by Sands et al (2000:188). The authors state that to avoid exclusion and marginalisation in education, it is important to make the school itself inclusive. Their remark appears a little broad and vague. It does however point to the fact that achieving an inclusive school is the result of revisiting the classrooms, school management, the curriculum etc. to accommodate diverse learning needs. This refers to an inclusive mainstream school, where the diverse learning needs of learners have to be accommodated. To this end, the suggestion is that such needs have to be identified and addressed in classroom interactions, school management practices as well as in the curriculum.

Strategies to include learners with disabilities should be needs-specific, in order to appropriately support the nature of disability (Smith, 2005:260). In this regard the strategy should realise the inclusion of learners with some sort of disadvantage, which inhibits them from benefitting from teaching and learning process. The strategy is expected to be as specific as the impairment of each individual student (Smith, 2005:260-263). Hence, the strategy in this category therefore refers to specific mechanisms set forth to help learners with physical and mental impairments. As such, it can be provided either by placing learners, together with their specialised support in special needs' classes, or by arranging assistance for a specific student in a conventional classroom.

For problems which exist outside of a learner's physical and mental situation, the strategy for inclusion tends to embrace non-academic dimensions (Prinsloo, 2005:27, 40-41). One such strategy is financial support to attain and maintain the inclusion of learners from destitute families (UNESCO, 2009:23). One can see that such strategies involve addressing the basic need of a student in order to help him/her to achieve their learning needs. Such support sometimes goes beyond purely assisting a single learner, and in certain instances it involves supporting the guardian behind the educational and livelihood wellbeing of a child. Ultimately, inclusive strategies in this type of scenario involve providing material and financial support either to a child or his/her guardian in order to safeguard the inclusion of the learner.

Since 2000, *Education in Emergencies* has carried out interventions to support the provision of basic education in vulnerable settings (Price, 2011:5-6). In most cases, Education in Emergencies operates in areas of conflict, and as such it often appears concomitant with some sort of social displacement. Their strategies are usually more comprehensive and integrated with other livelihood supports to the learner and his/her parents or guardians (The Sphere Project, 2004:27). From the perspectives of education, a detailed strategy of inclusion in this regard chiefly embodies a host of practices ranging from establishing learning centres in areas of social displacement to minor support packages designed to address key learning needs such as the provision of learning materials (WVE, 2012:11). Based on the crisis level in a particular setting, however, the Education in Emergencies programme may call for additional strategies to support inclusion in education.

In recent years, complementing conventional formal basic education with a non-formal system called Alternative Basic Education has also become a strategy to promote inclusion in the provision of basic education. This programme is strategically placed to address problems

of inclusion with reference to out-of-school children (Onwu, 2010:76). The programme is characterised by an equivalently relevant special curriculum to certain groups of learners in a shorter period of time, with a flexible timetable. Learners attending this alternative are expected to be admitted to the formal basic education programme. The intention is twofold in that the programme would firstly help a group of out-of-school children to be included in the educational system (Concern Ethiopia, 2006:9). Apart from this, the programme also helps children older than the appropriate primary school age to compensate for some of the years they had spent out of school.

Child sponsorship is a strategy which World Vision, an international charity in Ethiopia, employs in supporting the inclusion of children in education (WVE, 2012:10-11). This programme identifies needy children in the community and provides them with stationery, school uniforms and motivates learners to attend school. The program also targets the families and/or guardians of these children, and involves them in income-generating activities to support the household livelihood and maintain educational inclusion of the sponsored children.

2.5.3 INCLUSIVITY FOCUSING ON ACCOMMODATING INTRINSIC BARRIERS TO LEARNING

This school of thought views inclusive education as a system that includes learners with intrinsic barriers such as physical impairments, and mental and cognitive challenges, in the general education and training system, and where supports for those learners are put in place. A more nuanced version of the same is where, depending on the level of support required, learners are either included in general schools, in a school that offers slightly more specialised support, or a separate school with specialised care and support. Such a system can be found in South Africa, where general schools (for learners with small to moderate barriers to learning), full-service schools (a general school with some specialised support), and then special schools, which serve as resource centres, are found. Examples of the latter would be schools for the blind, or a school for severely intellectually impaired children (RSA Department of Education, 2001).

From the above some aspects of an inclusive education programme are apparent. For instance, one can easily note the concern for inclusion regarding learners who need special support due to certain physical impairments. The availability of physical facilities that takes into account learners with physical impairments may signal that such a school has laid a

cornerstone to build a complex support system. Still, these are indicative of the view that inclusive education is meant to support learners with some sort of disability, who are unable to benefit from regular school without special support (Janney & Snell, 2013:5; Salisbury, 2005:5; Schaffner, 1996:51). As has been mentioned earlier (cf. section 2.2), this resonates with the conceptualisation of inclusion as actions designed to support barriers largely associated with learners' physical, mental or emotional problems, in other words internal barriers.

2.5.4 INCLUSIVITY FOCUSING ALSO ON EXTERNAL BARRIERS

Inclusive schools value all the children in its feeder area, and also value their parents. As such the school should welcome every child who attends it (Janney & Snell, 2013:5). A result of this should be that the school population reflects and represents the composition of the population in the broader community. As one for instance usually observes physically noticeable impairments such as visual defects, articulatory problems and hearing impairments in the broader community, one would expect to similarly observe these in an inclusive school setting. However, it is important to point out that inclusive education is not limited to physically observable impairments. Inclusive schools usually absorb learners with all potential barriers, and all characteristics, in a proportional percentage, as these would exist in the broader community outside the school.

Just as they welcome every child's attendance, inclusive schools also value the engagement of parents and the community with the school. Engaging parents and the community helps the inclusive school programme to view the community as a strategic partner to deal with the challenges of exclusion (Larey, 2018: 153-157; Rayner, 2007:3; Wanger, 2000:81). Accordingly, an inclusive school often operates in close cooperation and consultation with the parents of children with challenges, and the broader community. This helps the school to identify and follow up the specific support needed by each child from the programme.

The concept of welcoming and supporting all children from the community to effectively learn, irrespective of potential internal or external barriers, conjures up an additional feature of inclusion that refers to the school setting, namely a commitment to offer the support needed by all individual learners (Jacobs, 2005:149-150; Janney & Snell, 2013:5-6; Schaffner, 1996:50-53). The school setting refers to a range of issues, from a supportive peer atmosphere and friendly physical environment, to a highly motivated management system

and staff for the support of learners with special needs. All of these imply a need for long and careful planning, and creating an enabling structure, in order to make a school's physical and human environment welcoming to every student, including those with some sort of disability. It demands school management members with a strong sense of direction who can infuse their core values, beliefs, and attitudes into building an inclusive culture in their school (Jacobs, 2005:140-150; Salisbury, 2005:5).

2.5.5 INCLUSIVITY FOCUSING ON ACCESS, RETENTION AND SUCCESS

There are however situations in which even learners with no personal barriers are left behind, and whose basic educational needs are failed to be addressed. One such an example, which is prevalent in various parts of the world, is the case of children whose educational need is either partly or fully obstructed by their socio-economic situation (Bird, et al., 2011:12). While it is a universal problem, actions designed to include the learning needs of learners whose education is at risk due to livelihood crises are mainly found in emergency learning settings (Price, 2011:12), such as war zones. Guaranteeing inclusion in basic education is intricately linked with socio-economic, sociocultural and learner-related factors that might prevent learners from benefitting from the educational process. Factors threatening inclusion vary in different contexts and sometimes even from learner to learner.

2.6 FACTORS AFFECTING INCLUSION IN BASIC EDUCATION

As was pointed out in the previous section, individuals or countries may perceive inclusion as an educational approach to reach out to children with disabilities, with the aim of helping them to cope within a regular educational setting. From a more international perspective, however, it is more broadly seen as a reform that supports and welcomes diversity amongst all learners (Canadian Ministry of Education, 2009:6; UNESCO, 2009:5). In this respect, there are potential barriers, which constrain the chances of a learner to effectively benefit from education in a given learning setting. When a learner's opportunity for education is obstructed in the face of such barriers, an urge for inclusion is evident. Therefore, the goal to make educational opportunities inclusive appears vital when a learner is at risk of missing out on an educational programme.

2.6.1 INTERNAL BARRIERS TO LEARNING

Some learners are at risk of being excluded from basic education because of physical or mental impairment. These have been referred to in the various sections of 2.5. A considerable body of scholarly literature exists which discusses issues of inclusion in education. The content of most of these is underpinned by supporting learners with physical and mental disabilities (Stainback & Stainback, 1996:xi-xii; Giangreco, 2003:32). Learners with such impairments are often prevented from easily and effectively benefitting from lessons conventionally designed for the average cohort of learners in the mainstream school setting. Some of these barriers are visible, such as visual and hearing impairments, and the inability to articulate. Some internal barriers might, however, not be quite as visible. Some of these impairments include limited cognitive ability, psychosocial challenges (e.g. schizophrenia), neurological problem (e.g. epilepsy), and health challenges (e.g. tuberculosis, HIV/Aids) (Jacobs, 2005:2). All of these barriers require special support so that learners can be included in the mainstream school programme.

2.6.2 EXTERNAL BARRIERS TO EDUCATION

Although many children across the world experience internal (or intrinsic) barriers to learning, external (or extrinsic) barriers to education are in abundance, and often affect large groups of learners. Authors such as Jacobs (2016:11), Jacobs (2005:2), Haslip (2018:16), as well as Lee and Jang (2017:171), allude to external barriers that prevent learners from meaningfully benefitting from education opportunities. Such barriers include exclusionary policies, curricula and practices, issues of safety ranging from unsafe buildings to war and conflict, socio-economic issues affecting the family and community, and prejudice, to name a few. While each of these could be discussed at length, in the section that follows I focus on external barriers relevant to the context of my study.

2.6.2.1 ACCESS TO PRE-PRIMARY EDUCATION

A healthy start to primary education calls for pre-primary education as a foundation. Literature suggests that pre-primary education prepares children for a smooth transition from home to school (Britto, 2012:9-10). Pre-primary education helps children entering the school system to acquire the necessary social and cognitive skills and competencies for their primary education and beyond. The same source underlines that pre-primary education facilitates the school readiness of a child. This relates to aspects such as success in primary and secondary

school, and positive social and behavioural competencies in adulthood. A smooth transition to school and the school environment is beneficial to the later success of the child in school (Lillejor, 2017:7). Haslip (2018:14-15) indicates direct links with pre-school attendance and performance in school. Lillejor (2017:7) states that in economically advanced societies, the quest for pre-primary education has expanded to the extent of considering an independently structured intermediary preparatory phase between kindergarten and primary school. The same source mentions that pre-primary education embraces the emotional, social and pedagogical inputs required for inclusion as a child transitions to the primary classes.

It is important to note that in many areas of the world, pre-school education does not form part of state-funded education. In this regard, Lee and Joo (2017:181) found that in South Korea, private provision of pre-school education favoured the more affluent societies. They linked their study to studies with similar findings from Brennan and Fenech (2014) (USA) and Havnes and Mogstad (2011) (Australia) who raise the concern that affordability, or lack thereof, in preschool delivery negatively impacts on the future of the children who are excluded from such an opportunity.

2.6.2.2 POVERTY

One of the most pervasive factors that obstructs learners' schooling opportunities is poverty. Children from poor families are often at risk of not completing their education (EFA FTI Secretariat, 2010:5). Through the livelihood pressure it exerts on the household, poverty induces the most common threat to learner enrolment and effective participation in education. It is often observed in areas where households lead a life of destitution, with poor parents who are hardly able to provide basic livelihood needs and learning input so that children keep going to school (Bird, et al., 2011:12). In situations in which families are unable to afford daily meals, parents struggle to send their children to school, and learner inclusion is constrained. Circumstances like these push parents to ask their children to become involved in petty money-raising activities to subsidise the household's earnings instead of attending school. This obviously also interferes with the school requirement of doing homework (Pfeiffer, 2018:1). Homework is usually assigned to consolidate what was taught during the class, or to supplement learners' understanding of what was learnt. Learners in families with household livelihood pressure use their time to generate money, and often neglect to do their homework. They therefore miss out on these knowledge consolidation and enrichment tasks.

In many parts of the world, household economy is one of the major determinants for overall performance in the basic education sector. Due to poor household economic conditions, a good number of children who started with school find it difficult to be meaningfully included in basic education (Lewin, 2007:22; Prinsloo, 2005:28). Children from poor households often do not have the concentration levels to successfully complete their academic tasks. This might make them despondent, leading to early dropout from the school.

2.6.2.3 DISPLACEMENT AND URBANISATION

Unplanned urbanisation is seen as one of the major problems affecting efforts of providing education (Prinsloo, 2005:29). Reference is made to the situation in South Africa, in which the unplanned process of urbanisation has led to the mushrooming of incidental informal settlements around major cities, where the provision of education for all children is very difficult. The result of unplanned urbanisation is more poor and unemployed people who are unable to pay expenses of school fees, books, clothes and food for their children. Another livelihood threat is when rural communities are unwillingly engulfed into towns without any clear livelihood prospects, as observed in Ethiopia (Gebregziabher, et al., 2014:128). Unmanaged urbanisation that causes either unintended conversion of rural households into townships, or displacement, appears to affect the livelihood of households, and this is reflected in the exclusion of children from schooling. Both unplanned urbanisation, as in South Africa and unmanaged urbanisation, as in Ethiopia, call for a demand for inclusive basic education in the settings.

Unplanned and poorly planned urbanisation constitute structural and system laden factors as they are grounded in public policy. Often flaws in policy conflict with efforts to provide inclusive education. Large-scale development initiatives at macro level run the risk of displacing groups or individuals (The Oakland Institute, 2011:38). One such paradox is the case in Ethiopia, where the government's development programmes associated with rural investment are causing mass evictions of farming communities. The practice is evident both in peri-urban areas, due to government urbanisation programmes (Abdissa, 2005:63), and in rural areas. This practice compromises the livelihoods of these households.

2.6.2.4 CULTURAL MARGINALISATION

A review of the literature provides evidence that inclusive basic education is affected by cultural marginalisation of a group within a given community. A report by a London-based

charity called ActionAid reveals that culture-built exclusion from basic education was observed in the traditional Dawro society, where a minority group is culturally looked down on, and segregated. A report on the minority group called the Manja in South West Ethiopia indicates that for years members of this group in the area have been seriously disregarded and segregated (ActionAid, 2014:18-20). Outside the Dawro society, some Manja lead life as a minority in the neighbouring Keffa and Sheka society, and there again they are not socially welcomed (Yoshida, 2013:8). This state of affairs has started to improve over the last two decades, but children from this background are still not really welcomed in schools. This has impacted negatively on effective inclusion in social interaction, including participation in education.

Such examples of marginalisation are not uncommon. Jacobs (2016:13) highlights that in many countries across the world, certain cultural groups are marginalised. One such an example is the Roma children in Europe, as a study in Kosovo pointed out (European Roma Rights Centre, 2011). Similarly Arouri, Ben-Youssef and Nguyen (2019:513) found that small ethnic groups in Ethiopia, Peru and Vietnam are all marginalised, and end up with a lower education attainment. Clearly this aspect needs to also be focused on when considering the provision of inclusive education.

In summary, actions to support a learner in his/her attempts to basic education, may be triggered either by an underlying disability or by socio-economic or other factors outside of the learner, but which indirectly affect his/her educational process. Inclusion in response to learner disability appears to receive more attention in literature related to inclusive education. This refers to both physical and mental impairments associated with the learner, and obstructing the learner's chances to fully benefit from the regular schooling process. On the other hand, in balance, socio-economic and cultural challenges impacting on the provision of inclusive education tend to be less publicised in the global body of literature, compared to those on learner disability. It is therefore important to note that both learner disability and socio-economic and other factors, existing independently from a learner, can trigger action to ensure inclusive education.

2.7 FACTORS IN THE ETHIOPIAN BASIC EDUCATION SECTOR

Notwithstanding worldwide efforts and commitments to make basic education inclusive, the number of out-of-school children in Ethiopia is still very high (UNICEF Ethiopia, 2016). At this

point, if one looks at the realities at ground level, it is very clear that giving every child the opportunity of basic learning requires massive resources and far more effort than has been tried to date. This again leads one to presume a need for more players and a synergy of efforts and resources in the sector. Accordingly, under the subsections below, the involvement and contributions of major actors in the sector of basic education are briefly reviewed.

2.7.1 THE ROLE OF THE STATE IN BASIC EDUCATION PROVISION IN ETHIOPIA

The state is the most prominent actor in providing basic education to the public. Following the UN convention and other global protocols that underscore universal access to primary education, every member state of the UN is expected to ensure free access to primary education to all children of school-going age (United Nations (UN), 1949:7). Other global declarations discussed earlier, to which Ethiopia is a signatory, such as the *Dakar initiatives of Education for All* in Jomtien, Thailand (UNESCO, 2000) and the *United Nations Convention on Rights of the Child* (OHCHR, 1996:8), emphasise the prominent place that state governments have to play in order to ensure the provision of basic education to their citizens. In the light of these global declarations, citizens have the right to claim this entitlement.

Evidence exists that the Ethiopian government has been playing its part as a frontline actor in the provision of basic education. In response to international commitments to advance free education, the government for instance produced a policy framework as a step forward to guide its actions (Federal Democratic Government of Ethiopia, 1994). This general policy document was designed in broad terms to be translated into shorter term policy programmes providing direction to sectorial activities. Accordingly, its implementation was later aligned with other subsequent global initiatives.

The government then developed the medium term *Education and Training Policy* that would be relevant for twenty years. It could be reduced to shorter-term national programmes (Ministry of Education, 2005:4). Later, as part of a twenty-year education sector indicative roadmap, the plan was translated into a series of national education sector development programmes of five year periods. This allowed for alignment with later global commitments in the sector, such as the *Dakar Framework for Action* and the *Millennium Development Goal that* enshrined specific targets to be achieved by 2015 in the sector of basic education.

In 2015 the state reported its level of progress with reference to the achievement of the millennium development goal in the education sector (Ministry of Education, 2015:14-16). Despite serious effort, it fell short of its goal in terms of realising universal access to primary education. The state therefore started to strengthen its efforts for further achievement, along with committing to ensure Goal 4 of the *Sustainable Development Goals*, namely realising inclusive and equitable quality education provision by 2030. From this, one can see that the Ethiopian government is playing a considerable role as a principal actor in the provision of basic education. In this regard UNICEF Ethiopia (2016) acknowledges the situation as follows:

Ethiopia has made remarkable progress in the past two decades towards universal primary education. Primary school enrolment is up, and mobilization efforts are enrolling school-age populations across all regions. However, the number of out-of-school children remains high, and only just over half of all students who enter grade one complete a full primary education cycle. The Government of Ethiopia has continued its strong commitment to ensuring accessible, quality schooling for all as captured in its Education Sector Development Plan 2015–2020.

2.7.2 NON-STATE ACTORS AND THE COMMUNITY

In the Ethiopian context, the aim of free basic education cannot only be realised by the state. Non-state actors are expected to fill the gap when government falls short (Ministry of Education, 2015:14). In this regard, the fifth *Education Sector Development Program Action Plan V (EDSP V)* identifies potential non-state actors to step in to fill the gap. The major actors identified comprised private investors, faith-based organisations, and international and local charities. The document also welcome involvement from the community and its structures (Ministry of Education, 2015:14).

2.7.3 THE ROLE OF INTERNATIONAL AND LOCAL NON-GOVERNMENTAL ORGANISATIONS

For most of its history, the Ethiopian political structure has been highly centralised with a characteristic domination of the state in almost every aspect of life, and this domination still prevails, even in the activities of NGOs (Miller-Grandvaux, 2002:7). And yet, the same report affirms that there has been a growing involvement of many international NGOs within the sector of basic education in Ethiopia. Rose (2009:228-229) points out that the role of NGOs in contributing to the Ethiopian basic education sector seems less than what could ideally be expected. It is stated that the involvement of NGOs has largely associated with non-formal

education, particularly regarding alternative basic education to reach out-of-school children. Even in this regard, their reach remain as low as just 2.5% of the school-aged population. Furthermore, the involvement of NGOs takes different forms, such as financing the construction of formal schools and assisting recruitment and capacity development in training teachers (Actionaid, 2014; USAID, n.d.:8-9). They are also involved in providing financial support to parents to cover learning materials, school uniforms and school fees. In addition, they occasionally provide support in terms of feeding learners from vulnerable households in times of emergency, in order to keep learners in the education system (Concern Ethiopia, 2006; WVE, 2012:10).

Although few in number, some NGOs collaborate with international organisations to implement operations that relate to basic education in the country. For instance, a partnership approach between an international NGO with its local counterpart is becoming increasingly visible in basic education projects in Ethiopia (USAID, n.d.:9; Concern Ethiopia, 2006). In this partnership, the international NGO assumes the role of fully or partly funding the project cost of the intervention, and the activity is implemented by the local partner. Such a partnership approach of intervening in the provision of basic education is gaining popularity on account of its perceived contribution to the sustainability of project activity (Kintz, 2011:2). For instance, Concern Worldwide, an Irish charity in Ethiopia, and two local NGOs, namely the Wolayta Development Association (WDA) and Wolayta Rural Development Association (WRDA), work together. These local NGOs implemented education projects financed by Concern Worldwide. The WRDA in particular initiated an Alternative Basic Education Programme to out-of-school children in five rural localities in the Wolayta area.

2.7.4 COMMUNITY AND ITS STRUCTURES

The theoretical framework that guides my study is social realism. One of the assumptions that support this theory is that the power to bring about change lies within the society itself. Intuitively, then, the community has a role to play regarding the effective functioning of basic education. Because schools are situated in communities, for the benefit of communities, support from the community is crucial. Communities can participate by mobilising additional resources for schooling through cost-sharing, signalling increased ownership through resource allocation and decision-making, seeking increased accountability of and increased efficiency in schools, and increased responsiveness of schools to local needs (Dunne,

Akyempong & Humphreys, 2007:29-30), to name a few. These examples constitute just a very few instances.

Although very limited literature is available on the topic, some of the consulted sources did confirm that there is a low level of community participation in the basic education sector in Ethiopia. Sometimes limited engagement occurs, such as parents meeting with with the school administration (USID, 2003:12). There is some mention of community involvement in collaboration with NGOs regarding labour and construction materials in cases where NGOs have built alternative basic education learning centres (Concern Ethiopia, 2006). However, nothing beyond these two examples could be found.

Still, community structures from an integral part of society in Ethiopia, but documented information on these structures in the context of displaced farming communities hardly exist. The problem with these structures is they started off with rural farming communities, with mostly illiterate members. They are also more traditional in many ways, such as having no system of formal record keeping in writing. Most of the members were illiterate when the community structures were started as neighbourhood self-help groups. They therefore abide by a few verbal accords, which they see as covenant. The very few literate members keep record of member registration, monthly membership contributions, etc. As a result I had no access to their bylaws or foundational documents in writing due this documentation problem.

This absolute deficit in the literature confirms my view that this study is addressing a gap between what is published, and what is taking place in the communities. So in order to consider the potential of the community structures, I will first consider the asset-based community development approach as a theorised perspective of what might be.

2.8 DISCOVERING LOCAL POTENTIAL FOR COMMUNITY DEVELOPMENT:

ASSET-BASED COMMUNITY DEVELOPMENT APPROACH

One of the approaches that advocate the maximum level of community participation in affairs of development is Asset-Based Community Development (abbreviated ABCD). The approach evolved in the late 1960s as a research practice in the *Community Study Program* at the Northwestern University in suburban Chicago (Canadian Broadcasting Corporation, 1994). Soon afterwards, ABCD was established as a community development approach concomitantly with the establishment of the ABCD Institute in 1988 at the Northwestern

University (McKnight, 2017). Two faculty members of the Northwestern University, John McKnight and Jody Kretzmann, were pioneers in founding the ABCD Institute as an urban policy research centre, and since then their names remain closely associated both with the centre and the approach.

These pioneers conceived the ABCD approach as an alternative to the traditional needs-based approach. In this needs-based approach, both the starting point and focus of a given development initiative have been on what the community does not have, and therefore needs to secure (Hammerlink, n.d.; McKnight & Kretzmann, 1996:2). Alternatively, however, the ABCD approach advocates for shifting the emphasis to what the community has to offer in order to address its problems through self-initiation and intensive engagement, in a resilient way.

As its name signifies, ABCD is a community-driven development approach. It focuses on the fact that being driven from inside the community, the development initiative can more likely be achieved and will probably also be more sustainable (Collaborative for Neighborhood Transformation, n.d.). Proponents of the approach explain that to solve its own problems, a community should not expect external funds and assistance. They also believe in community involvement and in emphasising the capacity of the community, rather than on the traditional need-oriented solution. This has to do with issues relating to project significance, ownership and sustainability (McKnight & Kretzmann, 1996).

Supporters of the ABCD approach believe that a strong community-based project happens when the project's or organisation's assets are combined with the community's assets (Kretzmann & McKnight, 2005:1-2). Strong community-based projects are also more sustainable (Kretzmann & McKnight, 2005:3). The approach seriously focuses on community assets in different forms that might contribute to the project. Five sets of community assets have been identified.

Fundamentally, the five sets of community assets (sometimes six in the literature – also including 'stories' as an important asset) are believed to create a productive neighbourhood (McKnight, 2017). The first of these five categories is the individual residents' capacity. This refers to all residents and includes all of their skills, experience, goodwill to engage in community services, and so on. These inherent resources contribute to the success of a given community development project. The second community asset category is local (voluntary)

associations such as clubs and networks (i.e. cultural, social and faith-based networks). In addition to these, there are also institutions found in neighbourhoods, such as public schools and police stations, which form a third category. Physical assets such as land and buildings constitute the fourth asset. The principal community assets of the fifth category comprise exchange trends between neighbours, i.e. existing cultures of sharing, giving, trading, bartering, buying and selling. The sixth community asset category refers to stories of the neighbourhood, which are also considered to be one of the core ingredients of the ABCD practices to significantly contribute to a community project (Collaborative for Neighborhood Transformation, n.d.; McKnight, 2017).

The approach advises having rigorous consultation sessions with the community to jointly discover the capacity that the society and its members possess. Proponents of the approach call such a planning process asset mapping. During asset mapping, therefore, an inventory of all potential and actual capacities which might support the community project, are worked out (McKnight & Kretzmann, 1996:17-19). Specifically, it refers to identifying and listing the capacities the five community asset categories discussed earlier, with the purpose to identify the “gifts” that individuals, associations, institutions and so on can offer or contribute to the success of the project. In this regard, having intensive consultation sessions with the community at the onset of the project is deemed an indispensable entry point, during which every perceivably relevant and claimable gift or opportunity is brainstormed and inventoried.

An asset-based community development approach implicitly assumes that the organisations in the community (such as cultural structures, neighbourhood associations and faith-based groups) have dual roles to play in the process of adding their capacity to strengthen community-based development projects. On one hand, the associations have the role of inspiring, mobilising and organising their members in the process of discovering individuals’ capacity. On the other hand, the associations are also seen as a group capacity powerhouse that has to drive itself and network for further impact by forming associations with other organisations in the neighbourhood (McKnight, 2013:12-13).

In specific relation to education, ABCD approach founder Professor McKnight underscores the need that a village community has to rejuvenate an old African saying: “It takes a village to raise a child” (McKnight, 2016). It is all about creating an educating neighbourhood, i.e. proposing to establish a setting where every asset owned by individuals, associations and institutions within a locality are identified and put together to create a ‘village that raises its

children'. Everybody in the neighbourhood has to engage her/himself, and McKnight argues hardly anyone disagrees with the premise of "it takes a village to raise a child."

2.9 CONCLUSION

The sources consulted in this chapter were all linked in some way to the major issues underlying this study. The review was done with a focus on the major topics such as basic education in general, global and local inclusive basic education provision, and community structural issues. Although inclusive education can be focused on internal barriers of the child, there are also systemic and societal issues that act as barriers to education. These include access to pre-primary education, poverty, displacement and cultural marginalisation. Although limited information on Ethiopian education was found - apart from propaganda, that is - I attempted to provide an overview of the situation. With the Asset-based Community Development Approach I suggested a way forward, and it is with this in mind that I engaged with policy, and also with different sets of role-players, to collect data to shed more light in this limited body of literature.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter follows a literature review on major issues related to inclusive education, with a focus on international and Ethiopian perspectives. The study is done to address the problem of inclusive basic education in vulnerable urbanised settings, and to consider how societal structures can be used to support this. In the light of the stated problem, I formulated a number of secondary research questions, which guided my different chapters.

In Chapter 1 I justified my study, and then focused on how I could use pragmatism and social realism as a theoretical lens to guide the study. I briefly explained how the selected methods fit with the inquiry in order to support inclusive basic education using community structures in a vulnerable urbanised setting.

Chapter 2 was my literature study where I focused on setting up a framework for analysis, based on the current body of knowledge.

In this chapter I explain my methodology, in order to address the following three questions:

- Do Ethiopian and international policy frameworks provide any guidance or direction regarding the involvement of societal structures to influence the provision of inclusive provision of basic education in vulnerable urbanised settings? (To answer this I will present a policy analysis in Chapter 4).
- What are the perceptions of community members on the extent of inclusion and the actual and potential involvement of societal structures in the implementation of basic education in the specific setting? (Towards answering this question, I conducted a survey).
- How do role-players understand the state of inclusiveness in basic education and the roles of social structures in supporting it in vulnerable urbanised areas? (I conducted interviews to generate data to respond to this question).

In the last chapter I will make recommendations to support the provision of inclusive basic education using societal structures in vulnerable urbanised areas.

A researcher has to carefully draw up his/her research plan, which becomes the roadmap to follow. An appropriate research design helps to logically link the components and steps of the investigation, and in so doing serves as a blueprint for the data collection, collation and analysis (Davis, 2014:93; Kumar, 2005:84). It is further noted that the research design helps the researcher to envisage exactly how the study will fulfil a particular purpose, and to formulate and plan how the research can be completed with the available resources and time. It can promote the quality, as the design helps to identify and develop procedures and logistical arrangements necessary for the research. The focus is on doing all of the research steps keeping quality in mind, as this will ensure validity, objectivity and accuracy (Kumar, 2005:84-85). In specific terms, the research design helps the researcher to conceptualise the operational plan, involving the tasks and procedures needed to complete the study, on one hand, and to ensure that these procedures are done correctly in order to obtain valid, objective and accurate findings, on the other. It is clear that careful planning at this stage, and paying attention to the different components of the research design, will have a role to play in the successful conducting of the research process (Van Wyk & Taole, 2015:164-183).

A discussion on a specific research approach can inform the overarching philosophy of the inquiry process that guides the research, and the underlying assumptions that relate to the choice of methods. The research approach involves two important components, namely philosophical assumptions and specific research methods (Creswell, 2014:34). This shows that a research approach is a concept which is broad in scope. It explains the worldviews (paradigms) that inform the research process, as well as the practical concerns related to the methods and techniques employed by the researcher to collect and analyse data.

This chapter will discuss the choice of research paradigm as overarching theory to guide the study. The research approach presents the general research type that this study will be aligned with, after which the specific methods to be used in this study will be expanded on. In this case, the specific techniques and tools used to collect the data are discussed, together with the reasons why these were selected. A section is devoted to the discussion of the sampling process in order to identify the sources from where the data was gathered. Decisions made regarding which information to gather from who and why will also be justified. The data gathering procedure will be discussed, to provide the reader with a clear

picture of the steps taken during data collection. An explanation on data analysis will follow, indicating how the data will be gathered coherently to answer the research question. Eventually, issues of ethical concerns, demarcation of the study and its outlay will be explained in the final sections of this chapter. All of this is informed by the lens through which the researcher choose to view the phenomenon.

3.2 PARADIGM

While Mertens (2010:7) views a paradigm generically as a “way of looking at the world”, Patton in Morgan (2007:50) explains paradigm as a framework for thinking about a research design, measurement, analysis and personal involvement of a researcher in the inquiry process. While the first author has a wider understanding of the term, both Schwandt (cited in Morgan 2007:5) and Mertens (2010:11) present paradigm as a term relating to worldviews and beliefs concerning the nature of reality (ontology), the nature of knowledge and the relationship between the knower and would be known (epistemology), the approach to systematic enquiry (methodology), and values. Mertens (2010:11) also adds *axiology* as a dimension of beliefs associated with particular paradigms, where axiology refers to what is perceived as ethical behaviour.

Other sources describe paradigm as a cluster of beliefs for scientists in a particular discipline that dictates and influences what should be studied, how that study should proceed, and how its results should be interpreted (Davis, 2014:19; Du Plooy-Cilliers, 2014:18). Du Plooy-Cilliers goes on to explain that by following a particular paradigm, researchers adopt a specific way of studying phenomena relevant to their field.

It is presumed that knowing what paradigm a researcher ascribes to is important in determining the questions that should be investigated, and the acceptable processes required for answering these questions in a valid manner (Du Plooy-Cilliers, 2014:19). The body of literature on research philosophy provides a list of philosophical stances that can be aligned to the available research methodological positions in order to guide research activity (Creswell, 2014:35-36; Teddlie, 2009:22). These philosophical worldviews are often on a continuum from positivism/post-positivism to constructivism. They are usually associable with quantitative and qualitative methodological positions respectively. Following the emergence of mixed methods as an alternative to the qualitative and quantitative positions, philosophical worldviews such as pragmatism and the transformative perspective are gaining

prominence in informing the mixed methods approach as inquiry process (Teddlie, 2009:4 & 22).

Among the important points about having a lens through which to address societal problems through a research, is understanding and interpreting human conditions and the life experiences of both individuals and groups (Carr & Kemmis, 1986:157). Explicitly addressing social problems through research may pinpoint some ways of improving existing social challenges. Further, a paradigm as a theoretical lens, helps to make reasonable assumptions about the social world, directs how the scientific inquiry should be conducted, and defines the legitimate problems to be studied, as well as their solutions and criteria of proof (Creswell, 1994:1). It therefore seems important to identify the appropriate research paradigms underpinning the inquiry process. In this study, the research uses social realism and pragmatism, which are discussed below, as philosophical bases.

3.2.1 SOCIAL REALISM

The theoretical framework which drives this research is social realism and its perspectives regarding the role of individuals and structures within a society. Although social realism is often used in relation to knowledge and curriculum (e.g. Ellery, 2017 and Wrigley, 2018), or in relation to different forms of art (e.g. Alpay, 2017), I use it as a lens to look at the potential of society to alter its course. Social reality is about understanding that the state of affairs, or circumstances (also referred to as structures), in a society depend on its activities, and that society is characteristically transformable (Archer, 1995:1). On the website of encyclopedia69.com (2009) social realism is explained as

“... the assumption that social reality, social structures and related social phenomena have an existence over and above the existence of individual members of society, and independent of our conception or perception of them”

This supports my assumption that irrespective of my own ideas regarding the phenomenon that I am studying, social reality exists in marginalised communities and social structures. Archer (1995:1) explains that society exists, and is influenced by, what the members of the society are doing, and its consequences. In social realist philosophy, humanity has an autonomous and efficacious power which it brings to the society through interaction with the natural, practical and transcendental orders. This presupposes a notion that a person

enlightened of his/her inner agentic power can achieve mastery over nature (Archer, 2000:18). Social realism views society as inalienably responsible for its own destiny, and also believes that it is capable of re-making its social environment to benefit human habitation. This type of theorisation allows viewing a community and its members as human beings who think and act in order to discover the inner power to lift it- and themselves out of difficult circumstances.

In this respect, the social realism is believed to appropriately guide this research, as it is oriented towards looking for ways of improving people's lives and inspiring hope, irrespective of their vulnerable situation. If individuals and their available community structures discover their power instead of remaining victims, they can lift themselves up through their own agency and take their destiny into their own hands. I therefore believe that this theory is appropriate to explain why investigating ways of finding solutions to context-specific community problems by using already existing but underutilised community structures will work.

3.2.2 PRAGMATISM

The study is also influenced by pragmatism. Pragmatists agree that research occurs in specific socio-political and other contexts. This has implications when considering a theoretical lens through which to investigate issues of social justice. As such it embraces ways of envisaging social justice, and the approaches which may help to achieve it (Creswell, 2014:40). The same source further suggests that in research, the pragmatist view does not stick to rigid methodological beliefs regarding whether the external world is independent of the mind or not, but it places more emphasis on changing society, or on finding solution to its problems (Teddlie, 2003:21). It is an approach that encourages researchers to explain the world in the light of desirable actions, situations, and consequences.

A pragmatist philosophical orientation allows using multiple methods, different worldviews, assumptions and data gathering procedures in research (Creswell, 2003:13; Teddlie, 2003:21). Pragmatism encourages focusing on conceivable practical consequences of actions when thinking about a solution to a given problem (Cherryholmes, 1992:13; Creswell, 2003:12-13). Pragmatism concerns itself with the consequences of a phenomenon, not its antecedent. This philosophical worldview allows the conceptualisation of the potential roles of social structures to contribute to the issue addressed in this study. Pragmatism as a philosophy has

a transformative orientation, and it accommodates mixed-methods approaches, different worldviews, and different assumptions (Creswell, 2014:39).

In their concise but comprehensive review on pragmatism, Johnson and Onwuegbuzie (2004:17-18) provide a very detailed account regarding the features of paradigm that make it attractive to researchers in the social sciences. They believe that pragmatism recognises the importance of the social world, including human institutions, and subjective thoughts. It places a high regard on the influence of the inner world of human experience. It views knowledge as being both constructed and based on the reality of the world – this reality is however tentative and changes over time. Pragmatism believes that what is found during research should be viewed as provisional truths, best suited to a particular time and context. Pragmatism is furthermore a value-oriented approach to research, and it endorses shared values such as equality and practical theories, while promoting the achievement of these. It views research with a lens that the researcher has to constantly try to improve upon, past understanding, in a way that fits the research setting.

Methodologically, it is regarded as a moderate worldview amid the two extreme research paradigms of positivism and constructivism. It embraces the value of the quantitative feature of inquiry procedures grounded in positivist perspectives. It also values the worldview of constructivism, which acknowledges subjective approaches in the inquiry process of constructing reality through interpretation, and engaging with participants (Feilzer, 2010:7; Morgan, 2007:48). It allows using multiple methods, and different worldviews, assumptions and data gathering tools and procedures, with more focus on the problem and the consequences of the research (Creswell, 2003:13). It views the world in the light of actions, situations, and consequences (Creswell, 2014:39), and how in different circumstances, different actions and role-players become important to deal with social problems (Johnson & Onwuegbuzie, 2004:18). Moreover, for research in a social context, pragmatism advocates searching for what might possibly work for a specific society (Gray, 2014:28).

To sum up, social realism, together with pragmatism, is thought appropriate to underpin this research. Theorising about the issue from within this lens is important to determine and explain possible solutions.

3.3 RESEARCH APPROACH: MIXED METHODS

The research approach is concerned with the plans and procedures for a research project. This spans the steps from the initial broad assumptions about the study to detailed methods (Creswell, 2014:32). In this regard Creswell points out there are three broad approaches, namely qualitative, quantitative and a mixture of the two. Although these approaches are often defined in terms of the type of data that is collected, they are informed by different ontological and epistemological assumptions and thinking. Mertens (2009:11) explains that a quantitative design is mostly built on the assumption that there is one knowable reality, and in order to know it, an objective measurement is required. Qualitative research design, on the other hand, is based on understanding reality as being multiple, and informed by social constructions. It is therefore only knowable if understood within specific contexts, and taking values into account. A mixed methods design is mostly built on either a pragmatic way to an end belief, choosing whatever works best in a solution, or on a transformative drive towards social justice and the promotion of human rights. Informed by different philosophical lenses and in line with the chosen design, the researcher can then choose to collect numerical data, narrative data or both (Plowright, 2011:17), resulting in a quantitative, qualitative or mixed methods approach.

Different schools of thought also influence how the integrity of a study is viewed. The research design therefore inter alia includes justification on issues related to validity and reliability, accuracy and also ethics (Davis, 2014:93; Kumar, 2005:84; Mertens, 2010:11), and while there are some commonalities in the different designs, there are specific issues of integrity applicable to specific research designs.

In short, being a mixed methods inquiry, within a social realist and pragmatic framework of thinking, the design of this study is strategically framed in a manner to suit my purpose in the aim of finding solutions. The study focuses on addressing a specific research problem in a specific setting. The research firstly undertakes a policy analysis, and then uses surveys to address the research question associated with the quantitative aspect of the inquiry. In terms of the order of importance regarding the collection of qualitative and quantitative data, no rigid sequence was considered to make it concurrent or non-sequential (Creswell, 2014:41; Maruyama, 2014:445-446). I did not consider sequential design, as neither the qualitative nor the quantitative data findings were sought to inform a procedure of the other in the inquiry

process. As a result my data was concurrently gathered, and then analysed in a convergent and integrated manner.

A mixed methods approach is a methodological tradition in research that exists between the two traditional dichotomies of qualitative and quantitative methods (Teddlie, 2009:4). It is the youngest of the three approaches. The same literature indicates that this approach has only been a strong methodological alternative over the last three or four decades. Its explicit emergence dates back to the 1960s, and it became widely accepted by researchers in the 1980s (Maxwell, 2003:241).

The fundamental feature which characterises the mixed methods approach is its methodological duality. As the name implies, it combines features of both qualitative and quantitative methods (Creswell, 2014:32; Teddlie, 2003:11). It further attempts to embrace the philosophical justifications of the features of the qualitative and quantitative approaches in order to investigate a given research problem. It therefore accommodates features of both qualitative and quantitative methods in a single research process.

The rationale behind the emergence of the mixed methods approach was methodological limitations with using a single approach (Morse, 2003:189). Adopting a single approach might not be sufficient to help a researcher in the face of an inquiry that calls for the understanding of the complexity of human behaviour and experiences. Creswell consolidates this position by stating that the combination of quantitative and qualitative approaches is philosophically assumed to provide a more complete understanding about the social phenomenon being studied than using either approach alone (Creswell, 2014:32).

Procedurally, the mixed methods approach uses qualitative and quantitative data collection and analysis techniques either in a sequential or parallel order (Teddlie, 2003:11). The design in this regard is determined by taking into account the purpose of selecting the approach. In inquiries where findings from the data from one method inform the design of the other method, it would appear imperative to adopt a sequential approach. However, in circumstances where the data from one method is less likely to inform the other method, the researcher may employ a concurrent or simultaneous procedure of collecting and analysing the data (Creswell, 2014:44; Onwuegbuzie, 2003:351).

Aligning this study to the mixed methods approach is based on the inherent methodological justifications of the approach. Specifically, the mixed methods approach suits inquiries involving collecting and using both qualitative and quantitative data in a single study (Creswell, 2014:32). Using this design will help to integrate both types of data from all sources, so the combination will provide more complete and valid findings than using single approach alone. Similarly, Molina-Azorin states that methodological pluralism enhances the research quality, as this allows the researcher to combine the strengths of both methods while minimizing some of the problems associated with using either of the approaches in isolation. The use of combined methods can contribute to a better understanding of research problems and complex phenomena (Molina-Azorin, 2011:8-9). Johnson and Onwuegbuzie, 2004:14) show that the mixed methods approach has an eclectic nature, which frequently helps it to bring about a better understanding of phenomenon compared to research based solely on a single method. Among the reasons for this is that it provides opportunities to triangulate or cross-check the consistency of information generated through different methods. It also helps to develop information by obtaining an explanation of the result from one method with the help of the result from another method (Molina-Azorin, 2011:9; Niglas, 2004:5)

It appears to be an appropriate design for this study. Quantitative information has the advantages of including larger number of participants, incorporating statistical trends, achieving more efficient data analysis, controlling bias and demonstrating relationships between variables more vividly. On the other hand, a qualitative approach has the advantages to study societal issues with the help of stories and more detailed data built from participants' perspectives (Creswell, 2014:43). Using a combination of both approaches will therefore provide a broader framework to understand the problem better, and this in turn will lead to more reliable findings (Johnson & Onwuegbuzie, 2004:14; Molina-Azorin, 2011:8-9; Creswell, 2014:43). These are the major reasons why this study is designed in a mixed methods approach.

3.4 RESEARCH METHODS

Research methods refer to systematically planned and scientifically acceptable ways of making observations and gathering, organising and analysing data to draw conclusions that answer questions triggered during the inquiry processes (Stangor, 2011:8). Research methods involve scientifically established techniques and strategies of gathering information in order to answer the research problem. Stangor (2011:8) terms these as scientific methods, as they

have been adopted after being tried by different scientists over many years. Further, he stated that the methods provide the basis for collecting, analysing and interpreting data within a common framework in which information can be properly understood and shared.

In order to answer research problems, researchers can employ different methods and techniques of data collection and analysis. It seems important that a researcher should distinguish between the methods and techniques (Kothari, 2004:7). Research methods refer to the behaviour and instruments used in selecting and constructing research techniques, whereas research techniques refer to the behaviour and instruments we use in performing research operations. For instance, in the process of conducting library-based research, the researcher may decide to analyse historical records or documents as a method. This can be implemented with the help of observable techniques such as taking notes, document analysis, listening to tapes, etc. These are all then techniques of working with the research data. As a mixed-methods inquiry, this research employs both quantitative and qualitative ways of gathering information, and each will be discussed in the sections that follow.

3.4.1 QUANTITATIVE METHODS

Quantitative research methods are used to generate quantitative or numeric descriptions of some fraction of the population through systematically devised data collection mechanisms (Creswell, 1994:117). As methods refer to behaviours and instruments considered during the selection and construction of data collection, quantitative methods in particular corresponds with those behaviours and tools, leading to generate a quantifiable description of the sample in relation to a phenomenon being observed. In order to perform the actual research operation, the method has to be specified as the behaviours and instruments that a researcher can use to perform research operations (cf. section 3.5, paragraph 2).

In gathering relevant quantitative data, a number of alternatives of quantitative methods are available for the researcher. Each of these has its own inherent strengths and weakness. One method may be more appropriate to a certain inquiry context than another, so the researcher should select the methods that will best assist him in his research. A good illustration of this is that different methods will be needed to generate data for a library research, field research and laboratory research (Kothari, 2004:7). Stangor provides a list of social research methods (Stangor, 2011:107-108). The survey is one of the methods that deemed important in the generation of quantitative data.

Apart from survey techniques, numerical data can also be generated through other quantitative methods such as observation (Kumar, 2005:120) and experiment, in the case of laboratory research (Kothari, 2004:7). Observation techniques can be used in cases of tallying the frequency and duration of events (Denscombe, 2014:207). It is therefore quite common in field research. The experimental method is often associated with laboratory research practices (Kothari, 2004:7).

In the light of its relevance to this research project, some of the characteristics and aspects of the survey method and its inherent techniques are discussed below.

3.4.1.1 SURVEY

Survey is the most widely used method to obtain primary quantitative data. The body of literature on research methodology suggests that a survey is a rather pervasively employed method to generate quantitative information in large volumes (Blair, Czaja & Blair, 2014:1; Stangor, 2011:107). As mentioned in Stangor, this method helps to find out a series of descriptive information with a self-reporting nature.

The most important reason for the use of a survey in research is that it can generate information in large volumes. The researcher can gather data from a large number of respondents sampled from community structures using a survey method (Creswell, 2014:45; Zohrabi, 2013:255-256). Another compelling reason to use the survey method to gather data is its advantage to produce an overview of a wide variety of data pertaining to the opinions, attitudes, or behaviour of a group of people in a relatively short time (Stangor, 2011:107). In terms of its administration, literature shows that a survey can be conducted in two major ways, namely by using a self-administered questionnaire and by directly engaging with the participants and asking the questions (Blair, et al., 2014:2; Denscombe, 2014:9; Stangor, 2011:107). Correspondingly, both of these techniques are used, based on a survey questionnaire.

3.4.1.2 THE QUESTIONNAIRE

A questionnaire refers to a written list of questions, the answers to which are recorded by respondents at their pace, often without supervision (Kumar, 2005:126). The questionnaire is one of the most widely used instruments in the survey method to generate quantitative data

in large volume (Stangor, 2011:107; Zohrabi, 2013:254-255). This study utilised the questionnaire as a major tool to produce quantitative data from the sampled participants.

The survey questionnaire for this study was outlined based on a rigorous literature review and policy study to inform the design of the framework of analysis. The data obtained through the questionnaire served to explain the presumptive direct effect of urbanization-induced household livelihood challenges regarding inclusive education in vulnerable urban areas. It also helped to assess the perception of the community towards the role of societal structures to contribute to inclusive basic education in the face of growing challenges due to ongoing urbanisation in the study setting. More specifically, it firstly provides an empirical description (evidence) of the gravity of the effect of urbanisation-induced livelihood challenges on the provision of inclusive education. Secondly, it helps to shine a light on the possible direction that existing social structures could take to improve the situation. Data gathered with this in mind can suggest the stance, role and potential contributions of societal structures with reference to improving the provision of inclusive education opportunities in the specific setting.

3.4.1.3 THE PARTICIPANTS

a. The population

In quantitative research, every member of the population that falls within the population parameters (target population) should be identified. This then has to be reduced to the most manageable and yet still representative number or size to be included for the actual research contact (Leedy & Ormrod, 2015:184).

Population can be defined as the total group of people or entities from whom information is required (Pascoe, 2014:132). The population of a given study is identified based on the shared characteristics of the group, which is also termed as the population parameters. These shared characteristics fundamentally embrace the distinctive nature and size of the group. Population is also defined as a universe with a set of common distinctive elements about which a study aims to make inferences (Blair, et al., 2014:106). It is from this universe that participants are drawn.

There are certain important concerns with regard to the population, which a study has to clearly consider from the outset. These include the nature, size and unique characteristics of

the population i.e. parameters (Pascoe, 2014:133), as these will enable the researcher to determine the accessible population which will actually be included in the study. Blair, et al. also suggests that in order to effectively draw the ultimate participants to the survey, a researcher must be able to clearly identify the population unit and its boundary (Blair, et al., 2014:106-107). The unit refers to unit of analysis, whereas population boundaries are the conditions that demarcate between those who are of interest to the research from those who are not. In other words, those who are of interest to the research will eventually constitute what is termed as a sample.

With regard to this study, community structures along with their members, in a recently urbanised portion of Wolayta Soddo town will constitute the population of the study. The area they inhabit has until recently been a rural settlement, but is now engulfed by the encroaching town limits. As a result, there are many former farming community members in the area who have lost their landholdings, which was their basis for livelihood. Many of the member households in three community structures in this part of the town used to make their living from farming activities before evacuating their landholdings to start an urban way of life.

In terms of size, the population under study constitutes a total number of 1 800 households living in the recently expanded area of the town (as examined through a preliminary field survey), who are members of the three community structures. At the level of sampling the structures, all three the actively functioning major community structures in the urban expansion area were included. Their inclusion was predetermined during a preliminary field survey.

b. The sample

Sampling involves identifying a list of persons or groups that the researcher would like to contact, or a list of objects he or she would like to analyse (Pascoe, 2014:134). Sampling is the procedure of achieving the sample, and there are often implicit steps in taking it.

Leedy and Omrod (2015:184) suggest that for a population of about 1 500, a sample of 20% would suggest sufficient representation. In this case it would constitute 360 participants. In this study, I sampled 327 heads of households to the study. Although 327 was not my ideal sample size, it was the number I got. I took note of Jacobs (2012: 175) who wrote:

I let myself be guided by Davies (2007:54-55) who provides guidelines for researchers to get a sample that they have access to; a sample that is as good as it can be; and a sample that researchers can reach with ease.

In light of this, 327 constitute 18.2%, which I believe is not too far off from my aim of 20%.

The social structures included in this study all have different sizes of membership. Therefore, a proportional quota was set beforehand for each structure (multiplying total number of structure members by a proportion ratio). In descending order of member size, each of the three structures comprised 1 000, 650 and 150 households as its members. The proportional ratio was $327/18000$, thus multiplying each member size by it gives 181, 118 and 28 as a required sample size of the respective stratum. In the process of selecting individuals to complete the questionnaire, attention was given to the gender balance. This had an impact on randomisation, although I did try to bring in as much variability as possible. Based on this, the eventual survey participants were selected with some attention to the gender balance of the heads of households who participated. A very low number of female heads of households could be found, so all of them were asked to participate.

In order to improve participation and the questionnaire return rate, participants were encouraged to take part. They were also informed that their participation would be invaluable to the objectives of the study, and also that all information obtained would remain confidential. The questionnaire was translated into the local language, and the questions were formulated in a simplistic manner to avoid linguistic barriers. Illiterate participants who were included in the sample were approached through enumerators (cf. section b below).

Contacting possible participants individually, and supporting those who needed support, seemed to contribute to enhance the return rate of responses. Eventually, 327 of copies of the questionnaire were completed and returned. Of these, 27 incomplete, self-administered copies from literate participants were rejected through data cleansing. Consequently 300 correctly completed copies of the questionnaire were considered for analysis.

Table 3-1: Demographic details of participants in the survey

Demographic detail		Number	%
Gender	Female	122	40.7%
	Male	178	59.3%
	Total	300	
Number of years since their smallholding was engulfed by the town	1-2 years	3	1.0%
	3-5 years	62	20.7%
	6-10 years	221	73.7%
	11+ years	14	4.6%
	Total	300	
Number of years that they have been associated with the community structure	01-10 years	29	9.7%
	11-20 years	122	40.7%
	21-30 years	129	43.0%
	31+ years	20	6.7%
	Total	300	

3.4.1.4 ADMINISTRATING THE SURVEY QUESTIONNAIRE

It was anticipated that some of the sampled participants might be illiterate, so a strategy had to be devised to ensure that they would not be excluded from the study. Most of the participants were assisted either by myself or by a trained enumerator to complete the questionnaire. The enumerator would read each question to a participant, and then record the responses on a copy of the questionnaire. This approach allowed me to bridge the literacy barrier. Beforehand the enumerator was given through induction to be very careful and build very good rapport with the people so that they would feel free to stop him and ask for whatever was unclear in the process. He was also advised to remain very focused and attentive, to engage with the people by reading aloud their response as being recorded. Whenever it happened that he observed some confusion, he stopped and explained to them, until it was clear.

To conclude, this study employed a carefully designed fixed-format questionnaire to obtain quantitative data. In this way, relatively broad data was generated which I believe will serve to objectively explain the presumptive direct effect of urbanisation-induced household livelihood challenges in the area on inclusive education. It will also help to assess the

perceptions of the community towards the role of societal structures to contribute to the provision of inclusive basic education.

3.4.1.5 DATA ANALYSIS

I constructed the questionnaire to contain specific foci to help me make sense of the perceptions that exist with regard to the extent of inclusion of children in basic education, and the involvement of societal structures in the implementation of basic education in vulnerable urbanised settings. A number of items were linked to each of the foci, and the respondents had to respond with their level of agreement or disagreement with each statement on a 4-point scale. The foci were:

- The availability of inclusive basic education opportunities
- The negative effect of urbanisation on inclusive basic education opportunities
- Inclusive basic education as a basic human right of a child
- Government's efforts to provide inclusive basic education opportunities
- The importance of policy to support the provision of inclusive basic education opportunities
- The potential of community structures to overcome challenges with regard to the provision of inclusive basic education opportunities
 - Community structure should get involved
 - Community structures can assist in addressing financial barriers to IBE
 - Community structure can liaise with various other role-players
- The importance of individual efforts to overcome challenges with regard to the provision of inclusive basic education opportunities

After entering all the data on an Excel spread sheet, I then recoded the data for those items that were not indicative of the above issues. This was done in line with the emphasis that Leedy and Ormrod (2015:375) placed on making sure that all items on a questionnaire reflect

a high value of a particular characteristic, and that those that do not, should be recoded. The formula that was used for the recoding was

$$5 - \text{original response} = \text{recoded response}.$$

SPSS was used for the analysis. Using the above bullets as headings, I start by using descriptive statistics on each of the questions to get a sense regarding the perceptions of the members of the community structures. Further, I used three statistics to measure these, namely the *mean score* (which is the average of the scores), the *standard deviation* (which is indicative of the spread) and the *skewness* (which helps the researcher to understand to which side the responses lean) (Leedy & Ormrod, 2015:239-249; Pietersen & Maree, 2016:208-210). I then analysed the aggregated mean on each of the foci, to see to what extent different sets of participants think the same, or differently, about the issues. I based this on two statistics, namely the *student's t-test* (for two sets of participants) and the *one-way ANOVA* (where there are more than two sets of participants). Both these statistics provide us with a way to determine whether the means between groups differ statistically significantly on a 95% probability level (Leedy & Ormrod, 2015:259).

3.4.1.6 RELIABILITY AND VALIDITY OF QUANTITATIVE RESEARCH

Validity refers to “the extent to which [a measurement instrument] measures what it is intended to measure” (Leedy & Ormrod, 2015:114). As the questionnaire was self-constructed, I had to take steps to enhance its validity. Firstly, to evaluate the *face validity* (i.e. whether at face value, it measures what it claims to do) I gave the questionnaire to two critical readers. One was my promoter, who read an English translation of the questionnaire. The other was a colleague from Ethiopia, who has knowledge about the local situation, and who was able to comment on the actual questionnaire that was used. This is in line with what Leedy and Ormrod (2015:116) call *judgement by a panel of experts*. Furthermore, I tried to ensure content validity by basing the questions on the literature study and the policy analysis, towards *content validity*. Still, I had to keep the respondents in mind, many of whom are basically illiterate. I therefore had to keep a second aspect of validity in mind, namely that it must be appropriate for the specific situation (Leedy & Ormrod, 2015:116).

In addition to validity, a researcher must take steps towards reliability. Reliability refers to consistency in terms of measurement (Leedy & Ormrod, 2015:116). For a self-constructed

questionnaire that is used for the first time, such a claim cannot be made. However, I measured the internal consistency using the Cronbach's Alpha value, and on the 40 scaled questions, it was calculated to be 0.816. This reflects a moderate high level of internal consistency (Pietersen & Maree, 2016b:239).

While I do not claim that my instrument is without fault, it was however an instrument that I deemed appropriate for the task at hand.

3.4.2 QUALITATIVE METHODS

Qualitative methods and techniques refer to instruments and behaviours used to obtain qualitative information in order to answer the research question. These are research methods which help to generate the research information or data for exploring and understanding the meaning that individuals or groups ascribe to a social or human problem (Creswell, 2014:295). Creswell further indicates that, unlike numeric description, which quantitative methods aspire to generate, qualitative methods are interested in data in words that carry meaning for interpretation and analysis.

Literature on research methodology shows that there are alternative qualitative methods and techniques available for producing research data. These include unstructured, free-format, in-person and focus-group interviews (Stangor, 2011:108), as well as document analysis (Denscombe, 2014:225). The latter comprises analysing written texts, digital communication and visual sources like pictures. Denscombe elaborates that document analysis can be categorised under qualitative methods, because the ideas contained in the analysed documents are presumed to have value beyond the literal content (2014:225). Policy analysis therefore tends to involve interpreting the document and examining its (likely) hidden meanings. Although regarded by some as an aspect of document study, policy analysis also constitutes another important method of generating qualitative data in social research. There are other qualitative methods such as narrative analysis and oral history, based on interpreting oral and written accounts of personal experiences both in the present and in the past (Maruyama, 2014:366 & 378), although these were not used in this study.

Qualitative stories have the advantage of studying societal issues with the help of more detailed data built from the participants' own perspectives (Creswell, 2014:43). Qualitative methods help the researcher to gather in-depth information that involves words and stories

with important implications in the form of connotative and denotative values beyond their explicit surface meaning (Denscombe, 2014:225). When combined with quantitative information, these provide a broader framework from which to understand the problem better, which in turn leads to more reliable findings (Johnson & Onwuegbuzie, 2004:14; Molina-Azorin, 2011:8-9; Creswell, 2014:43).

In the light of the characteristics of qualitative methods presented in the above paragraphs, this research chose to employ some qualitative methods and associated techniques to produce information which would help to achieve the goal of the research. The methods used include interview techniques and policy analysis, and the next subsections expand on these.

3.4.2.1 POLICY ANALYSIS

A critical analysis of the policies guiding and influencing inclusive basic education is one of the methods selected to produce useful data for this study. Policy analysis is a kind of social enquiry that uses major policy documents related to the problem being studied as a source of valuable data (Denscombe, 2014:224). In this sense, the available Ethiopian policy content and context that relate to the provision of inclusive basic educational will be rigorously analysed. The analysis will scrutinise both the context and content of the relevant policies. Exploring into broader international and local basic education context and defining the concept of basic education will act as a guiding framework in undertaking the critical policy analysis.

In addition to the literature review and detailed exposition on the theoretical lens guiding this research, the study will also contain a critical policy analysis. This will assist in properly understanding the actual policy context and how this may accommodate the potential involvement of societal structures to support the provisions of inclusive basic education in the specific setting. The analysis will also help to complement the literature review in outlining a framework for analysis of the survey.

The existing national educational policy documents related to inclusive basic education will be closely reviewed to further understand the gaps, policy atmosphere of the setting, the possibility of involving societal structures to support inclusive education, and the prospect of the sustainability of such societal support as an emerging solution to the problem. Policy is one of the crucial components to provide an enabling environment for other factors to

improve access and inclusion to education (Lewin, 2007:34; Tikly, 2010:14). Analysing policy documents is therefore included as one of the tools to gather information for this study.

3.4.2.2 SEMI-STRUCTURED INTERVIEW

A face-to-face semi-structured interview is an important qualitative tool to produce research data (Stangor, 2011:108). In this technique, a general list of topics of interest is prepared beforehand, and the interviewee is contacted in person to respond to the question items. The process can also be administered via a telephone conversation, which may in many cases make it cheaper in terms of cost (Blair, et al., 2014:69).

3.4.2.3 FOCUS GROUP AND INDIVIDUAL INTERVIEWS

In line with the secondary question that reads *How do role-players understand the state of inclusiveness in basic education and the roles of social structures in supporting it in vulnerable urbanized area of the town?* I interviewed certain purposively selected key participants. Structured, semi-structured and unstructured free-format interviews are often used as survey techniques to generate detailed qualitative data in the social sciences and humanities. Both structured and unstructured formats may provide in-depth information about the particular concerns of an individual or a group of people, and are therefore vital to produce ideas for future research projects or policy decisions (Kumar, 2005:124; Stangor, 2011:108). The same literature suggests that interviews can be administered either in a one-on-one or in a group context. Similarly, other literature describes focus groups as group interviews involving six to ten individuals in a session (Maruyama, 2014:371). Hence, focus group discussion refers to a face-to-face interview in which a number of people are interviewed at the same time, while sharing ideas both with the interviewer and with each other.

In this study, individual interviews as well as focus group discussions were used to gather as much detailed narratives as possible regarding the potential support of societal structures in the provision of inclusive basic education.

3.4.2.4 PARTICIPANTS

The major participants of the interviews were the management committee members of the societal structures, and selected municipal officials. The study covers three societal structures in the setting, so members of their respective management team members from the structures participated in the group discussions. In addition, I secured interviews with an

official who is an expert on community structures at the municipality, and also with a senior executive of the municipality.

A purposive technique was employed in selecting the interview participants, based on access to rich information through specific knowledge about the topic. This was also influenced by the availability of the participants. Participants were informed beforehand that they had been selected for one-on-one interviews or focus group sessions.

With regard to the group interviews with community structure leaders, sessions were held on three separate occasions with the executive committees of three community structures in the study area. These were labelled Structure A, B and C for convenience of analysis and anonymity in reporting. Two of the structures were represented by four executives each and the third structure had an executive committee that comprised five members. The total number of participating community structure leaders in the three group interview sessions was thirteen. All were males, as unfortunately none of the management team members of any of the structures were females.

To provide background: having grown up in the area, I knew which traditional leaders of community structures in Wolayta Soddo had been identified as the most listened to and trusted individuals in the community. Correspondingly, structure leaders were presumed to have substantively better information that would help to describe the situation surrounding inclusive basic education in the area. In the light of this, sessions of group interviews held with the participants were deemed important in terms of helping to find out reliable qualitative data to understand the situation being studied. Furthermore, the structures are presumed to assume a major transformative role in supporting the inclusiveness of basic education. The information obtained from the societal structure executives have had prominent implications for the study.

Parallel to the group interviews with structure leaders, a in-depth interview was held with an expert working for the town's administration office. The principal purpose of this interview was to substantiate or triangulate the information obtained from the community structure leaders. The aim of this interview was furthermore to gather additional information pertaining to professional perspectives from the town's administration with reference to certain technical concerns. The person is indicated as interview participant #M1, or senior municipal community organiser.

To provide background: the town administration has a specific unit working on affairs pertaining to community organisations/structures. This unit comprises of seven experts. One of the experts was approached for a one-on-one interview, and the information obtained in this regard was recorded, transcribed and then translated. As was a case during group discussions, this participant was cordially approached and encouraged to freely express his ideas without being bound by time limits.

Thirdly, an interview was held with one of the executive members of Wolayta Soddo town administration in order to compile a complete picture of issues pertaining to supporting the provision of inclusive basic education in light of vulnerable urbanisation. Some of the points in the interview were included with the purpose of triangulation with responses gathered from the group interviews.

It was a challenge to secure the last interview, due to the busy schedules of the town executives. In the end I was satisfied that the person who agreed to be interviewed, had the required expertise to add value to the study. I refer to this person as interview participant #M2 or the municipal government appointee.

Table 3-2: Demographic details of the interview participants

Mode of interview	Section	Number	Gender
One-on-one interviews (senior municipal personnel)	Municipal government appointee (participant #M2)	1	Male
	Municipal senior community organiser (participant #M1)	1	Male
	Total	2	
Focus group discussions (executives of three community structures)	Executives, Structure - A	4	Men
	Executives, Structure - B	5	Men
	Executives, Structure - C	4	Men
	Total	13	

3.4.2.5 DATA ANALYSIS

In line with the tradition of qualitative data analysis, I scrutinized the data to identify certain themes, and coded the themes. I then attempted to provide a thick description of the different views obtained, and provided direct quotes to substantiate my claims. As the interviews were conducted in Amharic, the local language, I also translated it into English, for the sake of the readers who do not speak Amharic.

3.4.2.6 TRUSTWORTHINESS OF QUALITATIVE RESEARCH

Merriam (2009) shares a number of ways in which to assure that one's work can be trusted.

The first step that I took to ensure *credibility* is to use *triangulation* (Merriam, 2009:215), and I specifically used multiple sources of data. As explained above, I used members of the community structures as well as municipal officials to generate my qualitative data. Furthermore, I also have quantitative data that contributes to my understanding of the phenomenon. A second recommendation by Merriam is that there should be *adequate engagement* during data generation (Merriam, 2009: 219). I spent months in the community, making sure that I engaged with the various participants in a manner that led to them trusting me enough to openly share their views. I put no time limits on the duration of the interviews, and was able to engage thoroughly with the participants. I purposively invited people outside of the community structures to also participate in the study, to try to get "alternative explanations" (Merriam, 2009:219).

Towards *consistency*, I provided as much detail as possible about the settings and the participants, thus providing an *audit trail* (Merriam, 2009:223). Furthermore, towards *transferability* I provide a *thick description* (Merriam, 2009:227) of the settings and the findings, but also provided direct quotes as was captured, as well as the English translations.

By employing all the above strategies, I attempted to provide findings that can be trusted

3.5 ETHICAL ISSUES

In the process of data collection, attention was given to the objectivity and confidentiality of the information. There was a focus on protecting the privacy of participants in order to develop a relationship of trust with them, as well as to promote integrity, originality and reliability of the research. In this respect, caution was directed toward ethical issues prior to

conducting the study by applying for ethical clearance from the UFS Faculty of Education Ethics Committee before starting the fieldwork. Adherence to ethical considerations was earnestly sustained during the data collection, data analysis and reporting stages (Leedy & Ormrod, 2015:120-126).

Principles that were upheld were the following:

3.5.1 PROTECTION FROM HARM

Leedy and Ormrod (2015:120) explain that participants in research should come to no harm as a result of the research. Such harm could include “stress, embarrassment or loss of self-esteem”. Specifically, as the whole community is vulnerable, I had to be courteous and respectful. During the group discussions, as well as the individual interviews, participants were cordially approached and encouraged to express their ideas without being bound by time. I allowed the participants to discuss issues in their own language (Amharic) so as to not put any pressure on them. Part of protection from harm, is also to consider how the participants could benefit directly or indirectly from the research (Leedy & Ormrod, 2015:120). I am convinced that not only do my recommendations provide some solution to the problems faced in the community, but I am also convinced that my conversations with the different groups, by itself, could serve as advocacy and raise awareness, and could also act as impetus to address the issue at hand.

3.5.2 VOLUNTARY AND INFORMED CONSENT

Under no circumstance should participants be coerced or misled during data collection (Leedy & Ormrod, 2015:121). Before taking part in the survey, and also before the different interviews, participants were informed about the purpose of the study, and what would be expected of them. Each received a letter of consent (attached as addendum) to ensure that everything was explained to them.

As the participants do not understand English, the survey was translated into the local language, and the same applied to the language in which the interviews and discussions were conducted. Participants were informed about the aim of the research and possible contributions of their involvement in terms of providing the information. They were approached based on voluntarily and written informed consent, which also declared that they were able to withdraw from the research at any time without any consequences.

The survey data was collected by me, assisted by trained enumerators as field workers, whom I have also acknowledged in the acknowledgement section. During data collection interactions, their dignity was ensured by me treating them respectfully. Numbers were used to identify the different completed survey forms in order to guarantee privacy. The completed questionnaires are being kept in a safe place and cannot be accessed by anyone other than myself. I personally entered the data on my computer, which is password protected.

The interview participants were clearly informed about the intent and content of the interview, and were assured that their identities would remain confidential, but that the content would be shared in the research report. During the session, the information obtained was audio-recorded with the consent from the informants. The information obtained through this process was first transcribed and then translated into English, and its analysis is presented in Chapter 6.

3.5.3 RIGHT TO PRIVACY

Leedy and Ormrod (2015:123) emphasise that researchers must at all times respect participants' right to privacy. This includes screening the content of what they share, so as to not lead to identification, and also ensuring their anonymity in the final report. Firstly, the survey questionnaire had no identifiers on, and I merely gave each survey form a number. Secondly, I refer to the interviewees by a code in this report, so as to not identify them. For instance, participants from the different groups of community structures were referred to as participant #A1, #B1, #C1 ... depending on their membership in structure A, B or C. The two participants who are connected to the municipality are referred to as participant #M1 and #M2.

3.5.4 INTERNAL REVIEW BOARDS

Institutions through which research is conducted usually have systems in place to check the ethics of the proposed research. My research proposal was submitted to the Title Registration Committee of the Faculty of Education at the University of the Free State, who approved the application on 6 February 2017. Furthermore, I applied for ethical clearance and the said faculty's Ethics Committee, and obtained clearance on 12 April 2017. The UFS ethical clearance number for this study is **UFS-HSD2016/1530**. Relevant documents are attached as addenda.

3.5.5 HONESTY

Leedy and Ormrod (2015:123) emphasise that one should always be honest in how you conduct research. Aspects that relate to this include proper paraphrasing, acknowledging sources, being honest with the participants, and honestly analysing and reporting on data. I tried my best to adhere to the above standards, and in addition to issues already discussed, I put my work through the TurnItIn software to check for similarities.

3.6 CONCLUSION

This research investigates participants' experiences in an attempt to enable inclusion in basic education, using societal structures in circumstances where livelihood prospects of households are jeopardised due to a poorly-managed urbanisation process. The setting of the study is in Wolayta Soddo, a town in South Ethiopia. It employs a mixed-methods approach that allows rigorous research procedures and multiple research tools. Data will be gathered through critical policy analysis, surveys and interviews. The findings of the study will help to shed light on the potential contributions of community structures in terms of supporting the provision of inclusive basic education provision in the urbanised vulnerable setting of Wolayta Soddo. The findings will also have importance regarding input for future policy adaption. In line with this, Chapter four presents a critical policy analysis.

CHAPTER 4: CRITICAL ANALYSIS OF POLICY DOCUMENTS IMPACTING INCLUSIVE BASIC EDUCATION IN VULNERABLE URBANISATION AREAS IN ETHIOPIA

4.1 INTRODUCTION

As it was discussed in Chapter 3, one of the methods used in this study was critical policy analysis. Critical policy analysis was used to find out what direction the Ethiopian and international policy frameworks provide in the light of societal structures' involvement to influence the provision of inclusive basic education in vulnerable urbanised settings (cf. 3.1). In this sense, the analysis was informed by the conceptualisation that policy has the potential to influence, and be influenced, by vulnerability settings with regard to inclusive basic education.

This chapter firstly provides detailed background information on conceptual issues relating to critical policy analysis. Following this, policy documents pertaining to the study are critically analysed. These include the *Education and Training Policy* (ETP)⁶ of Ethiopia (MoE, 1994), the *Education Sector Development Programme's* (ESDP)⁷ implementation strategy documents (MoE, 2005: 4; JICA, 2012: 8) and the *Special Needs/Inclusive Education strategy manual*⁸ (MoE, 2012: 1). In addition to the critical content analysis of these policy documents, I also scrutinise the local and global context in which particularly the ETP (1994) was developed. Further, inter-textual assessment is used to find complementing or contrasting tendencies in the policy directions in the light of inclusive basic education. The details of the analysis are provided in the subsections below.

⁶ A national policy document *Education and Training Policy* of the Federal Democratic Republic Government of Ethiopia, drafted in April 1994 and published by the St George Printing Press, Addis Ababa.

⁷ *Education Sector Development Program* (ESDPs) refer to a series of 5-year detailed programs produced to operationalise the ETP and translate it into practice. Sections relevant to basic education in these series of programs were critically reviewed.

⁸ A policy document *Special Needs/ Inclusive Education Strategy* published by the Ministry of Education, The Federal Democratic Republic of Ethiopia, in July, 2012.

4.2 DEFINITIONS (PUBLIC) POLICY

Different authors define policy using different terms. Some of these are presented in a generic sense simply as 'policy', and others describe it looking through the lens of public administration, so the focus is on 'public policy'. In this subsection some of the examples of definitions are provided and I will indicate which of these tend to conform to the term 'policy' as used in this study.

Daneke and Steiss (1978) in Samuel (2010:88) describe policy broadly as:

"A broad guide to present and future decisions, selected in light of given conditions from a number of alternatives; the actual decision or set of decisions designed to carry out the chosen course of actions; a projected program consisting of desired objectives (goal) and the means of achieving them."

In this definition, the authors focus on certain important issues embraced in policy. They start by making the point that policy provides direction to guide actions. They also indicate that the action perceived in the policy is goal-oriented. Moreover, the definition indicates a decision or set of decisions reflected in a policy have been selected with the idea that these actions can assist in achieving the projected objective.

Bates and Eldredge in their turn consider the guiding of the operations of an organisation as a central concern in policy. Their definition describes "policy is a statement that provides a guide for decision-making by members of the organisation charged with the responsibility of operating the organisation as a system" (Bates, 1980:12). The definition implies that the direction regarding decision-making in the organisation is provided in a policy. In this definition policy is therefore a directive for the organisation's overall operations.

Reviewing the literature on the definition of policy indicates that many authors explain the term in the sense of public policy. For instance, in the book by Thomas R. Dye, policy is defined from the angle of government function. He says it is "... whatever governments choose to do or not to do" (Dye, 1995:4). Brooks (1989:16) in Smith (2003:5) describes public policy as "... the broad framework of ideas and values within which decisions are taken and action, or inaction, is pursued by governments in relation to some issue or problem".

The definition developed by James E. Anderson, 1997 (based on J. Friedrich), appears to take more concerns into account. As per this definition, policy is:

“A proposed course of action of a person, group, or government within a given environment providing obstacles and opportunities which the policy was proposed to utilize and overcome in an effort to reach a goal or realize an objective” (Roux, 2002:425).

Reading between the lines of this definition suggests variety important issues. It has implications for those whose actions the policy is specifically supposed to guide. It also has implications to what possible situations the policy setting may have to offer as the actions are set in motion. Besides, it takes into account the desired goals to be achieved via the policy. Further, it addresses the potential of the environment (operational setting) to influence the policy.

From the above it is clear that the concept has been defined by different authors, each with their own specific focus. In the content of all these definitions, however, it was at least implied that policy has a role to play in providing directions to actions set in motion in pursuit to achieve certain goals. From the examples discussed above, this study prefers to adopt the definition used by Anderson (1997). In this study, policy is therefore understood as an anticipated direction to action of a person, group, or government within a given environment providing obstacles and opportunities which the policy was proposed to utilise and overcome in efforts to reach a specific goal.

4.3 CRITICAL POLICY ANALYSIS

The above sections (4.1 & 4.2) presented the general introduction of the chapter, followed by a discussion of the definitions of (public) policy. Section 4.3 presents discussions surrounding the issues of critical policy analysis. To start off with, it presents the definition and theoretical background of critical policy analysis. This is followed by the discussion: what issues should critical policy analysis ideally take into account regarding context, text, and inter-textual concerns associated with critical policy analysis. It also provides a framework for analysing the policy mainly based on the definition of the policy and also bearing in mind the local and international contextual concerns.

4.3.1 DEFINITION AND SOME THEORETICAL BACKGROUND

In an attempt to clarify critical policy analysis, Roux (2002) compiled a list of a few definitions which he believed would help to explain the concept and display its full scope in terms of constituting practices and theories. From this list (Roux, 2002:427), I found definitions appealing to my study interest area, specifically those by Dunn (1981) and Hanekom (1987):

Policy analysis is an applied social science discipline, which uses multiple methods of inquiry and argument to produce and transform policy-relevant information that may be utilized in political settings to resolve policy problems (Dunn (1981:35) in Roux (2002:427)).

Policy analysis is an attempt to measure the costs and benefits of various policy alternatives or to evaluate the efficacy of existing policies; in other words, to produce and transform information relevant to particular policies into a form that could be used to resolve problems pertaining to those policies (Hanekom (1987:65) in Roux (2002:427)).

The definitions imply that policy analysis refers to a rigorous policy review practice, which encompasses tasks ranging from presumptive judgements to scientific research techniques in order to measure the costs and benefits of policy alternatives, or to evaluate the efficacy of an existing policy. The definitions also hint that the analysis may be intended to produce and transform information relevant to particular policies in a form that could be used to resolve policy problems.

Historically, literature described policy analysis in general term as an evolved form of operations research practice, which originated with some applied research organisations in the 1960s and 1970s (Walker, 2000:11). Walker adds that at its inception, the practice focused on the operation research techniques of scrutinising a single focused-problem, with few parameters and defined objectives. He further indicates that the practice gradually widened its focus to embrace analysing broader problems in complex contexts.

In terms of purpose, policy analysis is geared towards conducting a thorough scrutiny of a particular policy, and towards improving the problem in mind (Walker, 2000:12). Gordon, et al. (1977) in Taylor, Rizvi, Lingard and Henry (1997:36), provide the purpose of policy analysis by considering the practice in two slightly varying senses: as an analysis of policy and analysis

for policy. Based on this distinction by Gordon, et al. (1977, in Taylor, et al., 1997:36), the analysis **of** policy is viewed as an academic task to critically understand the policy. On the other hand, analysis **for** policy is associated with researching practices in educational bureaucracies, and has as intention policy production and evaluation.

Extending the discussion on the purpose of critical policy analysis, Taylor, et al. (1997:36-37) cite Cibulka (1994:107), who argue that policy research has to be viewed “on a continuum between academic and applied policy analysis” practices (Taylor, et al., 1997:36-37). The implication is that critically researching the policy matter appears to embrace research tasks that involve thoroughly scrutinising the policy in order to understand the direction it provides, and those applied in the process of policy production. The presumption held here is useful in the sense that findings from certain critical policy research, as academic task, would possibly be considered valuable input for policy production.

Consistent with the purpose of critical policy analysis as cited in Taylor, et al. (1997, after Cibulka, 1994:107), I consider critical policy analysis in this research to have a significant influence on a wide area on the continuum of policy research. The practice will help me to clearly understand the direction to which the existing policy frameworks are pointing in light of the involvement of societal structures to influence the provision of inclusive basic education in a vulnerable urbanised setting (cf. 3.1). Further, through its integration with findings obtained via other tools, the understanding acquired from the analysis will help to synthesise policy recommendations concerned with reforming and improving the provision of inclusive basic education in vulnerable urbanised settings using societal structures.

As a springboard for conducting content analysis of policy documents, literature suggests that clarifying the context of the policy beforehand would enable the researcher to scrutinise the content scrutiny more effective (Taylor, et al., 1997:20). Taylor, et al. (1997:45), as a seminal source on critical policy analysis, emphatically remarks on the decisiveness of incorporating and basing the assessment of contemporary policy directive texts on analysing historical antecedents of the policy, which will help to better explain the content. Taking this into account, I firstly provide a brief context review of the policy. The review of the context comprises short flashback notes on the local antecedents (both historical and legal) of when the policy was formulated. It also identifies the major international legal provisions that have had a significant impact on the Ethiopian basic education policy. These two important concerns are organised in the subsections (4.3.2 & 4.3.3) below.

I then focus on the content of the policy. Such a content analysis, which allows us to critically consider the texts of policies, requires a researcher to ask questions that are critical to the study at hand. This is discussed in 4.3.4, which is then used for analysing the text in 4.3.5 and beyond.

4.3.2 CONTEXT OF THE ETHIOPIAN EDUCATION AND TRAINING POLICY

The Ethiopian *Education and Training Policy* (ETP 1994) (MoE, 1994) is the major policy document guiding the education sector in the country. . It was conceived under the precursor local (both historical and legal) context (c.f. 2.8.1). Besides, provisions in some international legislation have played a significant role in the development of the policy. The following paragraphs attempt to provide contextual background worth considering as far as analysing the ETP (1994) is concerned.

4.3.2.1 LOCAL HISTORICAL CONTEXT

Historically, due to relatively frequent changes in government and governance, the education sector in Ethiopia has been experiencing concomitant shifts in terms of ideology and structure (JICA, 2012:4). Overthrowing a long-reigning monarchical rule (which tried to establish pro-West education, thought to be better in quality, but it was available only for few), a military government was established in 1974. The same literature (JICA, 2012) mentions that the military government was sloped to socialist ideology at its establishment. As a result, the educational sector had to align its policies with the socialist ideological leanings in its curriculum.

The socialist socio-political direction adopted by the military government of 1974 challenged the idea that education was just for the privileged few. Instead education was made more accessible in a wider socio-economic context, for the greater good of the public than before (Gumbel, Nystrom & Sameulsson 1983:3). It was steered by the following policy guidelines:

There will be an educational programme that will provide free education, step by step, to the broad masses. Such a programme will aim at intensifying the struggle against feudalism, imperialism and bureaucratic capitalism. All necessary measures to eliminate illiteracy will be undertaken. All necessary encouragement will be given for the development of science, technology, the arts and literature. All necessary effort will be made to free the diversified cultures of Ethiopia from

imperialist cultural domination and from their own reactionary characteristics. Opportunities will be provided to allow them to develop, advance and grow with the aid of modern means and resources. (Gumbel, et al., 1983:20).

The report added that the socialist government took advantage of economic reforms from private to public ownership of resources in order to promote school expansion and improve access to education (Gumbel, et al., 1983:19-20). Nevertheless, the report created the impression of this endeavour not being successful in terms of overall eventual achievements. It stated that due to long-sustained internal turmoil and external threats in the country, much of the development was initiated after the socialist revolution of 1974 mostly remained at a standstill for many years (Gumbel, et al., 1983:20).

After ruling the country for 17 years, the socialist government in turn was ousted by the armed group referred to as Ethiopian People's Revolutionary Democratic Front (EPRDF) in May 1991 (JICA, 2012:4). This necessitated considering a new education policy that would suits the changing national political landscape. A policy-related document produced in 2000 by the Ministry of Education (MoE) stated that the new policy was imperative "to replace the educational system that served the old discarded order by a new one" (MoE, 2000:4).

While acting in the capacity of interim national administration, EPRDF instilled changes in policy, such as reforming pro-socialist ideological orientation in the content, introducing mother tongue as a medium of instruction for basic education and reframing the existing 6-2-4 grade level structure into the 4-4-2-2 system (JICA, 2012:7) The Ministry of Education embarked on the process of new policy planning involving tasks of situation analysis and holding consultation meetings with key stakeholders (MoE, 2000:4).

This situation analysis revealed problems that called for a new policy framework, making it possible to bring about a reform in the education sector. The problems identified comprised limited access, unequal distribution of school services, professional inefficiency of educators, poor quality and poor relevance, and undemocratic features reflected in the content (MoE, 2000:8-15). The ETP (1994) was developed to provide guidance regarding directions on how to deal with these problems in the sector.

The ETP (1994) spelt out five general objectives which the policy was supposed to address, namely:

- “Develop the physical and mental potential and the problem-solving capacity of individuals by expanding education and in particular by providing basic education for all”
- “Bring up citizens who can take care of and utilize resources wisely, who are trained in various skills, by raising the private and social benefits of education”
- “Bring up citizens who respect human rights, stand for the well-being of people, as well as for equality, justice and peace, endowed with democratic culture and discipline”
- “Bring up citizens who differentiate harmful practices from useful ones, who seek and stand for truth, appreciate aesthetics and show a positive attitude towards the development and dissemination of science and technology in society”
- “Cultivate the cognitive, creative, productive and appreciative potential of citizens by appropriately relating education to environment and societal needs” (MoE, 1994:7-8).

In order to achieve the objectives listed above, the policy pointed out the need for a strategic reformative exercise. The strategic areas identified to undergo reform in this regard included the curriculum, educational structure, measurement procedures, teacher training, medium of instruction, educational organisation and management and educational finance (JICA, 2012:7). It was further stated in this literature that a series of five year *Education Sector Development Programs* (ESDP) was considered for 20 years as an approach for implementation in pursuit to achieve the intended ESP objectives.

4.3.2.2 LOCAL LEGAL CONTEXT

ETP 1994 was conceived within a framework of precursor local laws and regulations. These included legal provisions in place that justified the need for, the policy along with its underlying principles, and those also underpinned the essence of the policy contents. The following are major laws and regulations that constituted the local legal context of the current Ethiopian Education and Training Policy (1994).

The policy named ETP (1994) came into force during the period of the transitional government, before the drafting of the Constitution of the Federal Democratic Republic of

Ethiopia. In the light of this, the first crucial local provision that granted legitimacy to the Ministry of Education for the drafting of any policy was Proclamation No. 41/1993. The purpose of this proclamation was to define the powers and duties of the central and regional executive bodies of the Transitional Government to draft pertinent policies and regulations in the sector (UNESCO-IBE, 2010:2). By virtue of this, therefore, the Ministry of Education was vested with the power to formulate the country's current educational and training policy, namely the ETP (1994).

Soon after the drafting of the ETP, the *Constitution of the Federal Democratic Republic of Ethiopia*, Proclamation No. 1/1995 (hereafter the Constitution) was proclaimed in 1995 (UNESCO, 2006:6). Core principles pertaining to the national educational agenda in the Constitution were made, consistently embracing the objectives listed in the ETP 1994. Moreover, the Constitution stipulated additional enabling concerns to advance the initiatives in the ETP 1994. Among the key policy matters surrounding basic education provision enshrined in the Constitution, include: the State has the obligation to allocate ever increasing resources to provide for education and other social services (*Constitution of the Federal Democratic Republic of Ethiopia*, Proclamation No. 1/1995, section 41 (4)); policies shall aim to provide all Ethiopians access to education (*Constitution of the Federal Democratic Republic of Ethiopia*, Proclamation No. 1/1995, section 90); and national standards and basic policy criteria for education shall be established and implemented (*Constitution of the Federal Democratic Republic of Ethiopia*, Proclamation No. 1/1995, section 51 (3)) (Anon., 1995).

The ETP (1994), which was proved consistent with the national educational agenda in the Constitution, developed its first five year *Education Sector Development Program* (ESDP-I) in 1997 (JICA, 2012:23). This was two years after the ratification of the constitution (in 1995). JICA report (2012) further indicated that from the outset ESDP-I marked a series of subsequent five year *Education Sector Development Programs* (ESDPs) of the country with the intention to translate policy issues into action until 2017.

In conclusion, the ETP (1994) was conceived by the Ethiopian People's Democratic Front (EPRDF) during its two year interim governance period after ousting the communist government that ruled the country for 17 years. The policy was conceptualised in a setting that demanded dealing with a number of sector-specific problems unaddressed since the advent of modern education, which has rolled over for a long time, both in the monarchical and the socialist era that ruled the country for over half a century. Furthermore, the ETP was

drafted under the context of local laws and regulations, which had retrospective and prospective implications to the stipulation of the ESTP. A good portion of the local legal context also appeared to have important links to the international global policy framework which will be discussed in the next section.

4.3.2.3 GLOBAL LEGAL CONTEXT

Consistent with the local legal context briefly reviewed above, the global legal provisions were also thought to have had a positive impact in terms of making core values, objectives and strategies in the ETP (1994) correspond to the global standards. In this regard, aligning the policy direction of the ETP in a consistent manner to the pertaining international laws became imperative with the Constitution of Federal Democratic Republic of Ethiopia coming into force in 1995. This was on account of the pronouncement in the Constitution (section 9 (4)): “all international agreements ratified by Ethiopia are an integral part of the law of the land” (Anon., 1995:4).

The proclamation (1/1995) thus substantively injected certain significant values of international laws and regulations with relevant implications to the ETP (1994). Therefore, the drafting of a series of subsequent five year sector development programs along with their implementation strategies were all presumed to adhere to Article 9 (4) of the Constitution. Some of the important international laws, regulations and decrees presumably endowed to have policy implications to the ETP (1994) based on section 9 (4) concerning the provision of inclusive basic education in Ethiopia, include the following (also cf. section 2.3 for more detail).

- The *United Nations Universal Declaration of Human Rights* (1948), stipulating that “Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory” (section 26/1). (United Nations (UN), 1949:7; United Nations, 2015:54)
- *UN Convention on the Rights of the Child*: adopted and opened for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989 and entered into force on 2 September 1990. Section 28/1 of this agreement stipulated that “State parties recognise the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they

shall, in particular: (a) Make primary education compulsory and available free to all” (OHCHR, 1996:8)

- A series of interlinked global decisions, each underscoring the core principle of “Education for All”, namely the World Conference of Jomtien, Thailand in 1990 (UNESCO, 1990:3), the World Education Forum in Dakar, Senegal in April 2000 (UNESCO, 2000:7, 43-45), and the eventual Millennium Development Goals (UN, 2000).
- International non-discriminatory acts such as the 1960 *Convention against Discrimination in Education* (UNESCO, 1960:19) and the 2006 *International Convention on the Rights of Persons with Disabilities* (Petres, 2004:32).

In brief, sections 4.3.2.1 & 4.3.2.2 provided a brief overview of the context in which ETP (1994) was framed, and has been operating. The context has had implications for the directives and strategic implementation programs drawn for the ETP (1994), such as a series of shorter-term *Education Sector Development Programs* (ESDPs). With this general picture about the policy context, below I will move on to naming and briefly discussing the policy texts selected for critical analysis.

4.3.3 POLICY TEXTS FOR CRITICAL ANALYSIS

The following policy-related documents have been selected for analysis in the study. As it was mentioned in the preceding section (cf. 4.3.2), the first main document for analysis in this regard is the *Ethiopian Education and Training Program (ETP)* (1994). In the scope of the ETP (1994), it is important to note that there are strategic directives for its implementation. These refer to a series of five year *Education Sector Development Programs* (ESDPs). In this regard, sections relevant to inclusive basic education in any of the ESDPs will be critically assessed. In addition, the national Special Needs/Inclusive Education directive will also be scrutinised.

In order to do the analysis, I first present the framework guiding the process. I assumed that critically scrutinising the contents of the documents mentioned above would provide me with substantial information in line with my purpose. I start by presenting the framework for analysis derived in the subsection below.

4.3.4 FRAMEWORKS DERIVED FOR GUIDING CRITICAL POLICY ANALYSIS

Procedurally, as a framework to undertake the content analysis of the documents, I use the constituent concerns in the working definition of inclusive basic education adopted for this study (cf. 2.2), and the assumptions and values plausibly emanating from it. In my working definition, inclusive basic education is the first formal level education, building on the pre-primary foundation, designed with due attention to equitably help all learners effectively acquire the necessary knowledge and skills to successfully deal with life challenges and to continue learning, overcoming barriers that could obstruct the process. Moreover, as the national Constitution of Ethiopia stipulates, all international agreements ratified by Ethiopia form an integral part of the Constitution (cf. 4.3.2.3 above). Crucial values in international and local legislation pertaining to the provision of inclusive basic education are also encapsulated in the framework guiding the critical analysis of the contents of policy-related documents.

Grounded on the explanations mentioned in the above paragraph, the following points guided my analysis as a framework. Specifically, in this study inclusive basic education refers to education:

- which is based on a strong pre-primary foundation
- in which learner grade-progress coincides with the conventionally defined nationwide age structure of school children
- which is free and compulsory to every child
- in which a child's right to education is an uncompromised matter (irrespective of age, gender, income level, disability, etc.) and no development initiative is allowed to override it
- which has tracking mechanisms to ensure that schooling is imparting relevant and age-appropriate knowledge and skills to develop the learner's personality
- that has a tracking system to monitor learners' progressive attendance and concentration throughout the level

- which has contingent arrangements to support schooling when issues of learner inclusion (attendance, participation and concentration) are affected due to household livelihood pressures
- that values utilising key stakeholders' (parents, community, state sectors, NGOs, etc.) active engagement in the schooling process

Not only do I consider the text in the document, but I also focus on what is not included, what Taylor et al. (1997:50) call “silences”, as what is not said “is sometimes as important as what is said”.

4.3.5 CONTENT ANALYSIS OF THE EDUCATION AND TRAINING POLICY (1994)

I critically investigated whether the policy documents are responsive in their content to each of the points identified in the framework above.

4.3.5.1 DOES THE ETP (1994) RESPOND TO THE PROVISION OF PRE-PRIMARY FOUNDATION?

The content of ETP (1994) tries to hint that a pre-primary foundation is one of its main concerns. It is indicated under subsection 3.2 of the document that the starting level at the basis of the country's educational structure would be pre-primary education (MoE, 1994:14). However, the document is silent about it under the preceding subsections. It is silent about this issue in the subsection on specific objectives and strategies corresponding to the major concerns provided in the policy document.

Particularly, the absence of a clearly stated implementation strategy with regards to pre-primary education would presumably impact its implementation. It does not mention ways of financing and managing the educational level, or the training of kindergarten teachers, and it does not provide any form of input. Generally, the attention given to the pre-primary foundation is very marginal in the content of the ETP (1994).

4.3.5.2 DOES THE ETP (1994) DEFINE NATIONWIDE AGE STRUCTURE OF SCHOOL CHILDREN?

World Data on Education, a brief compilation by the UNESCO International Bureau of Education (IBE), cited a background paper called Educational Reform, which provides

information on learner age structure. It is indicated in this source that Educational Reform was drafted prior to the adoption of ETP (1994) (in the same year), and in this document information on a conventionally-defined learner age structure vis-à-vis a national educational level structure spanning kindergarten to tertiary level is provided in detail. Accordingly, as in this document, kindergarten age spans four to six years and the conventional age for a child to start basic education is seven (UNESCO-IBE, 2010:6).

However, the content of ETP provides no explicit information on the age structure vis-à-vis the education level structure. Nor does it make any reference to other policy-related documents such as the one cited by the UNESCO-IBE above. The conventional age for a child to start and leave kindergarten, as well as the basic education level, is not explicitly stated in the contents of this policy document.

4.3.5.3 DOES THE ETP (1994) STIPULE FREE AND COMPULSORY BASIC EDUCATION PROVISION?

Under the general objectives of the policy, its content indicates that basic education is intended for all. This is specifically stipulated under subsections 2.1.1 and 3.2.2 of ETP (1994) (MoE, 1994:10, 17). The content is, however, vague about the factors to take into account in devising strategies to make it accessible and achievable to all in a compulsory manner.

Further scrutiny is needed to understand if ETP (1994) was responsive to the need for the provision of free and compulsory basic education. In this respect, it is necessary to look for inter-textual links between the content of ETP (1994) and other related documents. Standing alone, the content of ETP (1994) does not clearly stipulate free and compulsory basic education in an explicit sense. Individuals' entitlement to free and compulsory basic education emanates from the United Nations Universal Declaration of Human Rights (1948), which was ratified by the Ethiopian National Constitution 1995 (cf. section 4.3.2.3 above).

4.3.5.4 DOES THE ETP (1994) STIPULATE CHILDREN'S RIGHT TO EDUCATION AS UNCOMPROMISING GOVERNMENT AGENDA?

Many international accords underscore that education should be assumed as part of children's rights. For instance, *the UN Convention on the Rights of the Child*, which entered into force on 2 September 1990, and *the United Nations Universal Declaration of Human Rights (1948)*, vitally stipulate that a child has the right to basic education (cf. section 4.3.2.3).

It is presumed that instilling such binding principles in the content of the policy would help to devise a focused strategy, which would help to achieve the policy objectives, while keeping the enshrined values in mind.

However, critical content analysis shows that ETP (1994) does not stipulate that basic education should be seen as inalienable right of a child. Correspondingly, it does not incorporate any pronouncements safeguard it as an inalienable principle. In the absence of such a concern, it would appear difficult to challenge some government development initiatives outside the education sector if these happen to compromise the process of the provision of basic education.

4.3.5.5 DOES THE ETP (1994) HAVE TRACKING MECHANISMS TO ENSURE SCHOOLING IS IMPARTING RELEVANT KNOWLEDGE AND SKILLS APPROPRIATE TO THE AGE LEVEL IN ORDER TO DEVELOP LEARNER PERSONALITY?

Taking into account that the delivery of relevant knowledge and skills appropriate to the learner's age is an issue of curriculum development, the content of ETP (1994) shows that this concern was not ignored. It was indicated that "the preparation of curriculum will be based on the stated objectives of education, ensuring that the relevant standard and the expected profile of students are achieved" (MoE, 1994:15). This implies that the issue of ensuring that the skills and knowledge to be imparted during the process of basic education is appropriate to the learners' age and their learning needs, is indeed a concern of the policy.

On the other hand, the general educational measurement and examination directive is implied in the content of the document. According to this general directive, learners are expected to earn a minimum of 50% achievement in order to get promoted from one level to the next (MoE, 1994:21). Here, "level" refers to hierarchically arranged stages in the national education structure such as the first-cycle level of primary education (grades 1-4), the second-cycle level of primary education (grades 5-8), and general secondary education (grades 9-10). The policy contains no reference on what learners are supposed to cover in a year based on grade levels.

Form the aforementioned measurement and examination directives, it would be difficult to conclude that the content of ETP (1994) provides effective tracking mechanisms to ensure that the schooling process is imparting knowledge and skills appropriate to age and learner

needs. My experience from the field tends to confirm the same. During the group interview with the community structure leaders, they expressed their perplexity with why schools are awarding pre-promotion throughout the first-cycle level of schooling for every learner, even in cases where children have not yet achieved basic literacy skills.

4.3.5.6 DOES THE ETP (1994) HAVE SYSTEM OF TRACKING TO MONITOR LEARNERS' PROGRESSIVE ATTENDANCE AND CONCENTRATION THROUGHOUT THE LEVEL?

Sometimes learners quit their schooling due to circumstances. This hampers learner progressive attendance. Plausibly, learners would struggle to adequately concentrate on their schooling responsibilities when they experience issues such as livelihood insecurity, which may force a child to spend most or all of the afterschool hours in activities to support the household (cf. sections 2.4 & 2.5). In this respect the content of the ETP (1994) was reviewed to see if there was a preconceived system of tracking in place to monitor and maintain learners' progressive attendance and concentration.

However, a critical review of the content showed that the ETP (1994) provides no information on monitoring and tracking mechanisms to safeguard the progressive attention and concentration of the learners. It is silent about devising support schemes and affirmative provisions to those who would potentially need some sort of assistance or preferential treatment. No tracking mechanisms were implied, either in relation to the specific objectives or strategies listed in the ETP (1994) document content.

4.3.5.7 DOES THE ETP (1994) INDICATE OPTIONS OF SUPPORT FOR LIVELIHOOD AND SCHOOL EXPENSES FOR CHILDREN TO MAINTAIN LEARNER INCLUSION?

As indicated in the preceding subsection (cf. 4.3.5.6), challenges involving livelihood security inevitably affect learner concentration and attention. Their prolonged effects appear to force learners to eventually quit schooling altogether. In the light of this, it is presumed that children from destitute households would need certain contingent livelihood and school expense support in order to effectively remain maintained in their schooling process.

The document mentions the major problems of national education as being relevance, quality, accessibility and equity (MoE, 1994:2). And yet, the ETP (1994) does not provide any options when equitable access to quality basic education for children from poor households is affected due to livelihood or financial pressure on households. In this regard, this policy

document does not provide any strategic direction which would help to achieve and maintain the provision of inclusive basic education. Subsection 3.7 of the policy mentions considering mechanisms and coordinating efforts to address problems related to relevance, quality, accessibility and equity through the input of educational support, but it takes no notice of the need for support emanating from the livelihood pressure of learners and their families (MoE, 1994:27).

4.3.5.8 DOES THE ETP (1994) CONSIDER ACTIVELY ENGAGING KEY STAKEHOLDERS TO SUPPORT THE SCHOOLING PROCESS?

Although the issue of stakeholder involvement is mentioned in the same context as the production and distribution of educational inputs, it is not featured prominently in the ETP (1994). The content indicates that due attention is given to enhance the participation of the local community, organisations and individuals in the process of delivering support regarding educational inputs to the learners (MoE, 1994:27-28). Stakeholders' participation and engagement is projected in the document to a certain extent. However, it does not seem to support the provision of inclusive education in a way that is driven by the needs of the learners.

In summary, the discussion in this subsection showed that the extent of responsiveness of the ETP (1994) regarding the details in the framework is marginal. The policy embraces some of the concerns in the framework, but many crucial issues are not attended to. However, as the content of the ETP (1994) was broken down into a series of five year short-term plans of action to translate the policy objectives and strategies, it might be important to focus on issues pertaining to basic education in some of these plans of action. In the following subsection, I investigated pieces of policy implementation strategy directives relevant to inclusive basic education, the content of which appears to be complementary in providing strategic directions for the implementation of the ETP (1994).

4.3.6 THE EDUCATION SECTOR DEVELOPMENT PROGRAMS (ESDP I-V)

In the course of its implementation, the *Education and Training Policy* (ETP 1994) was translated into a series of five year strategic plans of action called the *Education Sector Development Program* (ESDPs) for over 20 years (JICA, 2012:8). The program action plan documents indicate that the ESDP-I (that entered into force for the first five years starting

from 1997) directly derived its implementation strategy from the ETP (1994), and exactly the same plan of action was used for the ESDP-II (MoE, 2000:2; MoE, 2005:4)

It seems as if specific implementation strategies in these plans of action reveal a consistent trend in miss-responsiveness when analysed against each point in the framework (cf. 4.3.5.1-4.3.5.8). The plan of action targeted increased access and coverage of education, with improved equity (MoE, 2000:2), that would strategically have helped to realise universal access to primary education by 2015 (MoE, 2005:4). However, it lacked clarity in terms of practical directives on how to address the problem of vulnerable children from destitute families. The problem remained overlooked in relation to the strategic directives indicated in ESDP-III (MoE, 2005:34), ESDP-IV (MoE, 2010:10-14) and ESDP-V (MoE, 2015:77-79). Eventually, the 20-years *Education Sector Development Program*, spanning 1997 - 2017, did not conform to a number of points constituted in the framework to analyse the provision of basic education (cf. 4.3.5.1- 4.3.5.8). As the first 20-years intermediate level program (1997-2017) ended in 2017, the next 20-years sector development program was in preparation in 2018, and it will presumably be implemented from 2020.

The ESDP document importantly points to the annual sector reviews (sometimes in the form of a joint review with donors) to identify challenges faced during the implementation of the plans of action, and to build on the lessons learnt and improve implementation capacity for the next phase (MoE, 2005:28). In this regard, for instance, perceivable pitfalls such as the low completion rate of learners were identified from the review of implementation of the ESDP II and ESDP III. ESDP III underscored the urgent need for addressing inequities of access through an alternative basic education delivery model. The drafting of inclusive education initiatives to meet special educational needs was also underscored. As a result, it is conceivable that the review process triggered the drafting of the Special Needs/Inclusive Education Strategy (to be briefly reviewed under 4.3.7 below). However, no significant remedial strategy was mentioned in response to the implementation of ESDP IV and ESDP V that would help deal with underlying factors contributing to the dropout rate of learners from poor households.

4.3.7 THE SPECIAL NEEDS/INCLUSIVE EDUCATION STRATEGY (2012)

The Special Needs/Inclusive Education strategy was a directive entrusted to complement the efficiency of implementation of ESDP III in relation to addressing the problems of learners

with special educational needs (SEN) (MoE, 2005:7, 26, 30). In the response to the review of implementation of ESDP II, (as mentioned in the preceding paragraph cf. 4.3.6), the need to address the high number of children who were out of school on became apparent. As the result, ESDP III called for introducing complementary basic education delivery modes to reach out to learners with special educational needs, and those who were without continual education after reaching the conventional school age. A year later, after the end of ESDP III (2005/2006-2010/2011), a new directive was drafted to address the problem of learners with special educational needs, referred to as a Special Needs/Inclusive Education Strategy (2012).

From its title, this strategy is clearly focused on improving the provision of inclusive basic education. As it was seen in sections 4.3.5.1 to 4.3.5.8, little strategic ground noted in the content of ETP (1994) and the subsequent ESDPs' implementation strategies drawn from it. With this understanding, I scrutinized whether this strategy has important directives to complement the issues that were missing in the content of the documents analysed based on the derived framework.

The review of the content of the Special Needs/Inclusive Education Strategy (2012) suggests that the document is confined to concerns of accommodating the learning needs of persons with disabilities (MoE, 2012:11). It was associated with making the curriculum, school environment etc. responsive to the special learning needs of people with disabilities in order to absorb and equally serve them in the setting where others without disabilities enjoy schooling opportunities. From this, it appears that the content of this strategy does not refer to any support scheme meant for learners with no disabilities. Besides, it does not even take into account the needs of people with disabilities, which they would essentially require outside the school setting.

The content make explicit pronouncements of the ratification of the 2006 UN Conventions on the Rights of Persons with Disabilities (i.e. also endorsed by the Constitution), which recognises the right of people with disabilities to also access inclusive education at all levels (MoE, 2012:6). It further states that awareness campaigns would be given prominence to inspire people with disabilities to continue with their schooling, as this could lead to increased self-worth. It would also encourage the community to offer more emotional support to people with disabilities. On the other hand, though, the content points out that the Ministry of Education would allocate a sufficient budget to the schooling needs of people with disabilities. Unfortunately the most pressing aspects of living and schooling needs of these

learners reside outside the school setting, and this is not addressed. In that sense, the strategy would be of little help in student needs outside of the school environment.

Accordingly, irrespective of embracing progressive principle-based directives the Special Needs/Inclusive Education Strategy (2012):

- does not provide practical financial options to enable children with disabilities to achieve a strong pre-primary foundation before they started basic education
- does not state that learner grade-progress of persons with special educational needs should conform to the conventionally defined nationwide age structure of school children
- does not stipulate funding to cover/subsidise the schooling expense of people with disabilities from destitute households to grant them free and compulsory basic education
- does not declare that the educational right of every person would remain uncompromised (irrespective of age, gender, income level, disability etc.), and that no development initiative or whatsoever is allowed to override it
- does not convincingly guarantee that the schooling process of people with disabilities is imparting relevant knowledge and skills, appropriate to the age level, in order to develop learners with disabilities.
- does not guarantee a system of tracking to monitor progressive attendance and concentration of learners with disability throughout the level
- does not offer contingency arrangements to support the schooling of a learner with a disability, whose educational inclusion, attendance, participation and concentration might be affected by household livelihood pressures

In general, critically analysing the content of the strategy vis-a-vis the derived framework reveals that the directive provided by the strategy is quite marginal in terms of significantly absorbing persons with disability from destitute households into inclusive basic education. It stipulates certain important strategic directions to support learners with disabilities from middle class households, who are not subjected to livelihood pressure. However, it fails to take into account strategically stating and locating the outside-school dimension of

educational support, which the most vulnerable and poor learners with special educational needs are dependent on.

4.3.8 INTER-TEXTUAL MISMATCHES

In the absence of a separate comprehensive educational act explicitly elaborating on inclusive basic education, along with strategies for securing it in Ethiopia (JICA, 2012:6), it seems important to briefly look into the intertextual link of legal and policy details (Taylor et al., 1997:46). This would presumably help to get a better picture of stipulations stating the rights of citizens to inclusive basic education in the country. I further believe that it would help to flag strategic ambiguities and potential barriers, which were either overlooked or unperceived, but which undermine the positive aspects of the policy.

The Constitution of the Federal Democratic Republic of Ethiopia ratified important legal background to ensure inclusive educational rights to individuals under section 41/4. It is enshrined in this section: “The State has the obligation to allocate ever increasing resources to provide to the public health, education and other social services.” However, this provision is directly followed by another section with a non-inclusive assertion (or at least an ambiguous expression) “... within available means” under section 41/5. “The State shall, within available means, allocate resources to provide rehabilitation and assistance to the physically and mentally disabled, the aged, and to children who are left without parents or guardian” (Anon., 1995). The Constitution makes an even more daunting pronouncement under section 90/1: “To the extent the country's resources permit, policies shall aim to provide all Ethiopians access to public health and education, clean water, housing, food and social security.”

Here, the phrasing ... “to allocate ever-increasing resources to education” in section 41/4 is ambiguous in a country with a very high fertility and a 2.6 annual population growth rate (Federal Democratic Republic of Ethiopia Population Census Commission, 2008:11). Equally vague phrasing is used with “...to the extent the country's resources permit.” In addition, those sections of society included in the list that deserve assistance under section 41/5 (...the physically and mentally disabled, the aged, and to children who are left without parents or guardian...) appear non-exhaustive when basic education is concerned. For instance, children with parents but from destitute families will struggle to have access to educational opportunities unless they receive support from the government or from other sources.

Reading between the lines of the three statements of the Constitution, and contemplating these in combination (section 41/4, 41/5 and 90/1), seems to communicate a different sense than if looking at section 41/4 in isolation. The combined spirit of the three sections suggests that resource allocation for education is left to the discretion of the government. It does not convey the idea that the provision of basic education is an unalienable right of all citizens. It definitely does not state any urgency in allocating sufficient resources for the prioritisation of children's education.

In a condition that many children from destitute families are denied schooling because of financial constraints, the lack of legal provisions guaranteeing the necessary assistance to the needy has implications for the policy being deficient to conform to certain existing policy stipulations. For instance, it would not comply with the principle of 'free and compulsory' basic education stipulation, stated in the content of ETP (1994) (cf. 4.3.5.3). It would also fail to conform to stipulations in international laws approved by the Ethiopian Constitution (section 9 /4), stating that "all international agreements ratified by Ethiopia are an integral part of the law of the land" (cf. 4.3.2.3). These would include such provisions as the right to free and compulsory education as stipulated in the *UN Declaration of Human Rights* and the *International Non-discriminatory acts*, etc.

4.4 CONCLUSION

This chapter presented a report on the critical policy analysis of two documents. The first is the *Education and Training Policy* (ETP 1994), along with sections relevant to inclusive basic education in the *Education Sector Development Program* (ESDPs). The ESDPs refer to documents embody a series of the implementation strategies drawn from the ETP (1994). The second major policy document reviewed is the *Special Needs/Inclusive Education Strategy* of the country. Along with the critical content analysis of these policy-related documents, the context of the development of the ETP (1994) and the inter-textual links surrounding the policy provisions under discussion were reviewed. The analysis was undertaken based on the framework using the constituent concerns in the working definition of inclusive basic education adopted for this study (cf. 2.2), and the assumptions and values plausibly emanating from it.

The analysis implies that there are contradictions between certain values underscored to be upheld, and the strategies perceived to help maintain these values. The policy documents are

found to be silent about issues such as livelihood pressure of poor vulnerable children, and the impact of such issues on learner inclusion in basic education. The analysis illustrates the importance of further exploration to find out the views of the community on the extent of inclusion, and the involvement of non-state actors such as societal structures in basic education. Accordingly, the following chapter presents the survey and its report.

CHAPTER 5: SURVEY RESULTS

5.1 INTRODUCTION

As it was indicated earlier (cf. 1.4 and 3.1), the purpose of this survey is to obtain an overview of the community's understanding regarding the problem and possible solutions regarding the provision of inclusive basic education in vulnerable urbanised settings. In this respect the rationale behind considering a survey for this study, and the procedural concerns taken into account during its design and administration, were thoroughly discussed in the methodology sections. Based on the survey results, the extent of inclusion in basic education provision, and the actual and potential involvement by societal structures surrounding basic education in the study setting were explored.

As explained in the previous chapter, the data for the survey was gathered via questionnaire. The information obtained provided empirical evidence on the gravity of the effect of livelihood challenges on the provision of inclusive education. The survey data further provided information on the perceptions of the community towards the possible contributions of existing societal structures to improve the situation regarding the provision of basic education.

In order to make sense of the survey results, it is important to mention certain points relating to the scale of responses. The questionnaire was designed as a five-point Likert scale (4-0), where 0 is *undecided*, and not considered in the analysis. The data analysis only focused on the four active points, from 4 (indicating "strongly agree") to 1 (indicating "strongly disagree"). The point of neutrality is at 2.5, so the responses above it are seen as agreeing, and the responses below it are seen as disagreeing.

Along with the mean score and standard deviation, the inclination to either side of the point of neutrality is helpful for the reader to grasp which side of the mean is preferred by the majority. As the purpose of the survey is to understand the respondents' perceptions regarding each construct, skewness to either side of the point of neutrality would help in pointing to the general feeling about that issue. A negative value for skewness suggests that the tail is to the left, and that the bulk of the data leans to the right. A positive value for skewness suggests that the tail is to the right, and that the data leans to the left.

The survey involved a total of 327 household heads, of which 300 were considered for analysis after data cleansing. The way in which the sampling was done and the respondents chosen was discussed in the methodology section earlier. To recap, an attempt to random sampling was made, although in the end a degree of purposefulness was added in order to include female respondents (cf. 3.4.1.3 (b)). The respondents were selected on the basis of their association with the structures included in the study. Aside from the gender issue, no particular consideration was given to other demographic features or variabilities. What follow below are the results of the survey, after which I will discuss the implications of the results.

5.2 THE AVAILABILITY OF INCLUSIVE BASIC EDUCATION PROVISION

The first set of questions measured perceptions regarding the availability of inclusive basic education opportunities. Features such as the availability of pre-primary education, adherence to conventional school-age, the completion rate of primary school level, and the relevance of the schooling process to all learners were carefully considered.

Table 5-1: The availability of inclusive basic education opportunities

	Mean	Standard Deviation	Skewness
Education provision in this locality is all-inclusive to let every child acquire the knowledge and skills necessary to develop their full capacity	1.813	0.727	0.883
All the children in this locality enrol to start primary school by the age of 7	1.747	0.756	1.160
All children successfully complete all primary school grades	1.737	0.690	0.706
All the children in this locality get a pre-primary school learning opportunity	1.542	0.733	1.474
Combined	1.710	0.565	1.378

As can be seen from Table 5-1, the response on average was negative about all the aspects mentioned in the questionnaire (all mean scores well below the point of neutrality of 2.5). The biggest concern, based on the mean score, seems to be that the children often do not get an opportunity to attend pre-primary school. The children also do not enrol at the appropriate age, and many of the enrolled ones do not complete primary school.

I also analysed if the different sets of respondents significantly differed from each other on the combined score. For the differences between males and females, the *student's t-test* was used, and for the other two sets, the one-way ANOVA.

Table 5-2: Difference between groups regarding the availability of inclusive basic education opportunities

	Category	N	Mean	Standard Deviation	Statistic	Significance
Gender	Female	122	1.7753#	0.59967	t=1.661	0.098
	Male	178	1.6653	0.53733		
	Total	300	1.7100	0.56513		
Years since smallholding was engulfed by urbanisation	0-2 years	3	2.0833#	1.04083	F=0.849	0.468
	3-5 years	62	1.7769	0.55846		
	6-10 years	221	1.6870	0.56494		
	11+ years	14	1.6964	0.50171		
	Total	300	1.7100	0.56513		
Years as member of the community structure	0-10 years	29	2.0776#	0.68499	F=6.746	0.000*
	11-20 years	122	1.6291	0.48981		
	21-30 years	129	1.6667	0.51644		
	31+ years	20	1.9500	0.82955		
	Total	300	1.7100	0.56513		

* nil-hypothesis of no statistical significant difference in means, rejected with a 95% probability

highest score between groups

Although all the groups indicated in Table 5-2 were on average negative about the opportunities for inclusive basic education, the respondents whose holdings had been urbanised for 2 years or less, and those who had been involved as members of community structures for 10 years or less, seemed to be more positive (mean score of more than 2, with 2.5 being the point of neutrality).

The F-value of 6,746, obtained when using the one-way ANOVA, implied the possibility of statistical differences in means between some of the groups, based on years as members of a community structure. I therefore applied the *Scheffé post-hoc* test, which revealed the following:

- The mean score of the group who had belonged to community structures for 10 years or less (M=2.0776), is statistically significantly higher ($p=0.002$) than the mean score of the 11-20 years group (M=1.6291),
- The mean score of the group who had belonged to community structures for 10 years or less (M=2.0776), is also statistically significantly higher ($p=0.002$) than the mean score of the 21-30 years group (M=1.6667).

This means that those who had been part of the community structures for 11 years or more are significantly less convinced that inclusive basic education opportunities are available in Wolayta Soddo, as compared to those who have been involved for 10 years or less.

5.3 THE EFFECT OF URBANISATION ON INCLUSIVE BASIC EDUCATION OPPORTUNITIES

Three items on the questionnaire related to the effect of urbanisation on inclusive basic education opportunities in Wolayta Soddo. The apparent livelihood stress that vulnerable urbanisation brought to farm-background households in the process of non-premeditated rural-to-urban transition, was presumed to also affect the inclusion in basic education of children coming from these households. In this regard one of the specific objectives of the survey had been to find empirical evidence to confirm or refute the presumption. Accordingly, respondents were asked if livelihood pressures specifically prevented children from displaced households to attend school. Their reactions to this and other questions are reflected in the table below. These items relate to negative aspects, so a high score indicates a negative perception.

Table 5-3: The effect of urbanisation on inclusive basic education opportunities

	Mean	Standard Deviation	Skewness
Some of the households in this locality experience a constraint on their livelihood, and therefore the children are not sent to school	3.237	0.675	-0.785
Former farm households who have been urbanised experience challenges to cover their children's school expenses	3.369	0.698	-1.178
Some children from former farm community families are forced to earn money after school hours to support the household's livelihood needs	3.428	0.735	-1.476
Combined	3.34	0.569	-1.482

On average, the respondents seem to believe that urbanisation hampers inclusive basic education opportunities. The biggest problem seems to be that children have to earn money to support their family (M=3.428). The responses seem to lean towards the left.

Analysing the significance of differences between the different groups, the following was found:

Table 5-4: Differences between two groups' perceptions with regard to the effect of urbanisation

	Category	N	Mean	Standard Deviation	Statistic	Significance
Gender	Female	122	3.3798#	0.51304	t=0.947	0.344
	Male	178	3.3164	0.60435		
	Total	300	3.3423	0.56882		
Years since smallholding was engulfed by urbanisation	0-2 years	3	3.4444	0.38490	F=1.195	0.312
	3-5 years	62	3.2295	0.46164		
	6-10 years	221	3.3635	0.59212		
	11+ years	14	3.4762#	0.62312		
	Total	300	3.3423	0.56882		
Years as member of the community structure	0-10 years	29	3.2069	0.70381	F=0.726	0.537
	11-20 years	122	3.3798#	0.49851		
	21-30 years	129	3.3385	0.56119		
	31+ years	20	3.3333	0.78733		
	Total	300	3.3423	0.56882		

* nil-hypothesis of no statistical significant difference in means rejected with a 95% probability

highest score between groups

It seems as if the different groups are in overall agreement that urbanisation has a negative effect on inclusive basic education opportunities. Although a small difference can be noted in the table above, none of these differences are statistically significant.

5.4 INCLUSIVE BASIC EDUCATION AS A HUMAN RIGHT OF A CHILD

The respondents were asked to respond to specific items that relate to human rights. The survey results provided an encouraging trend in terms of societal awareness to children's right to basic education opportunity. The summative statistics on each item are displayed below.

Table 5-5: Children's right to inclusive basic education

	Mean	Standard Deviation	Skewness
Every child has the right to free basic education	3.577	0.706	-1.821
Basic education has to be compulsory to every child	3.512	0.725	-1.442
No development plan should affect the provision of free and compulsory basic education	3.350	0.761	-1.164
It is only the family's responsibility to ensure that a child gets a basic education	2.966	0.953	-0.796
Combined	3.351	0.480	-0.915

The respondents were on average very strong in their opinion that every child has the right to free basic education (M=3.58), and that it should be compulsory for every child (M=3.51).

Statistics with regard to the differences between groups on the issue is displayed below.

Table 5-6: Differences between two groups with regard to the right of the child to inclusive basic education

	Category	N	Mean	Standard Deviation	Statistic	Significance
Gender	Female	122	3.3832#	0.46597	0.967	0.334
	Male	178	3.3287	0.48898		
	Total	300	3.3508	0.47970		
Years since smallholding was engulfed by urbanisation	0-2 years	3	3.0833	0.57735	4.670	0.003*
	3-5 years	62	3.1828	0.40202		
	6-10 years	221	3.4114#	0.47743		
	11+ years	14	3.1964	0.62156		
	Total	300	3.3508	0.47970		
Years as member of the community structure	0-10 years	29	3.2213	0.48961	2.538	0.057
	11-20 years	122	3.4365#	0.43069		
	21-30 years	129	3.3127	0.48703		
	31+ years	20	3.2625	0.63075		
	Total	300	3.3508	0.47970		

* nil-hypothesis of no statistical significant difference in means rejected with a 95% probability

highest score between groups

Although a relatively small difference can be noted between female and male respondents in Table 5-6, the difference is not statistically significant on 95% probability level. More variations can be seen in terms of the views of the groups based on the number of years as member of a community structure, with the 10-20 years group scoring the highest. Still, the differences are not statistically significant.

The p value of 0.003 ($F=4.670$), however, suggests that there could be a significant difference between the means of two or more groups in relation to the groups based on years since urbanisation. Indeed, the *Scheffe post-hoc* test showed that the group in the 6-10 years bracket ($M=3.4114$) since their farms had been expropriated, feels significantly ($p=0.011$) stronger about the right of the child to have access to basic education, compared to the group who had been displaced for between 3-5 years ($M=3.1828$).

5.5 GOVERNMENT'S EFFORTS TO PROVIDE INCLUSIVE BASIC EDUCATION OPPORTUNITIES

The respondents were probed regarding their perceptions on government's efforts in terms of providing inclusive basic education to all children in the setting. Questionnaire items covered issues related to learning facilities, free basic education opportunities, and compensating and supporting displaced vulnerable families. The summative statistics are provided below.

Table 5-7: Government's efforts to provide inclusive basic education opportunities

	Mean	Standard Deviation	Skewness
Currently, the government has put in place the necessary facilities for the pre-primary education of every child	1.957	0.942	0.842
Currently, the government has made basic education free to every child	1.867	0.919	0.996
Government compensates displaced families for the expense of their children's education	1.867	0.989	0.896
Government has put a system of control in place to ensure that every child attends compulsory basic education	1.860	0.889	0.912
Government has contingent packages for the schooling and inherent livelihood needs of children from vulnerable families	1.753	0.873	1.140
Combined	1.861	0.664	0.954

It seems that the respondents were not positive about government's efforts to make inclusive basic education opportunities available to all. The mean scores on all the items were less than 2, suggesting that they mainly disagreed or strongly disagreed with each statement. The spread of responses are skewed to the left, so it seems that most of the respondents do not believe that the government is doing enough to support efforts that would contribute to inclusive basic education.

The differences between the responses of different groups is provided below.

Table 5-8: Differences between the groups' perceptions about the government's efforts to provide inclusive basic education opportunities

	Category	N	Mean	Standard Deviation	Statistic	Significance
Gender	Female	122	1.9598#	0.70963	2.155	0.032*
	Male	178	1.7927	0.62346		
	Total	300	1.8607	0.66382		
Years since smallholding was engulfed by urbanisation	0-2 years	3	2.4667#	1.00664	3.539	0.015*
	3-5 years	62	1.9903	0.54973		
	6-10 years	221	1.7955	0.66159		
	11+ years	14	2.1857	0.89602		
	Total	300	1.8607	0.66382		
Years as member of the community structure	0-10 years	29	2.2552#	0.80516	3.927	0.009*
	11-20 years	122	1.8262	0.62613		
	21-30 years	129	1.8062	0.62858		
	31+ years	20	1.8500	0.74516		
	Total	300	1.8607	0.66382		

* nil-hypothesis of no statistical significant difference in means rejected with a 95% probability

highest score between groups

Male respondents (M=1.7927) are statistically significantly ($p=0.021$) more negative than female respondents (M=1.9598) on the issue of government's support of inclusive basic education opportunities.

The small p values ($p<0.05$) indicate that there might also be significant differences between the other groups, and I explored this using the *Scheffé post-hoc* test. It showed that there were no significant differences between pairs of groups within the categories of *Years since smallholding was engulfed by urbanisation*, but it did show the following:

- The group of respondents who had been part of a community structure for between 11-20 years (M=1.8262), is statistically significantly more negative ($p=0.019$) than those who had been part of the structure for 10 years or less (2.2552).
- The group of respondents who had been part of a community structure for between 21-30 years (M=1.8062), are statistically significantly more negative ($p=0.012$) than those who had been part of the structure for 10 years or less (2.2552).

This implies that respondents, who had been part of community structures for 11 years or more, are significantly less satisfied with government's efforts to provide inclusive basic education in Wolayta Soddo. Still, the mean score of *all* the different categories of respondents show that they are negative (below the point of neutrality of 2.5) on the issue of how government supports inclusive basic opportunities within the context of urbanised people in Wolayta Soddo.

5.6 THE NEED FOR POLICY TO SUPPORT INCLUSIVE BASIC EDUCATION OPPORTUNITIES

In view of the perceived action on the side of the government to sufficiently provide for inclusive basic education in the vulnerable society in this study, it makes sense to next consider the respondents' views regarding policies, and Table 5-9 provides the details.

Table 5-9: The importance of policy supporting inclusive basic education opportunities

	Mean	Standard Deviation	Skewness
I believe the policy of the country must acknowledge that every child deserves the opportunity of free basic education	3.580	0.540	-0.772
I believe that the international laws on the rights of the child, which government signed, should be unconditionally respected in this country	3.550	0.531	-0.539
I believe the policy of the country must endorse compulsory basic education for every child	3.530	0.545	-0.682
Combined	3.553	0.398	-0.643

As can be seen from the responses, the overwhelming perception is that the policy of the country should acknowledge that every child deserves free basic education (M=3.58), that

national policies should be aligned with international statements to which the country is signatory (M=3.55), and that basic education should be compulsory (M=3.53).

The views of the different sets of respondents are compared in the table below.

Table 5-10: Group's perceptions regarding the importance of policy to support the provision of inclusive basic education opportunities

	Category	N	Mean	Standard Deviation	Statistic	Significance
Gender	Female	122	3.5902#	0.40153	t=1.327	0.186
	Male	178	3.5281	0.39555		
	Total	300	3.5533	0.39849		
Years since holding was engulfed by urbanisation	0-2 years	3	3.5556	0.19245	F=3.034	0.030#
	3-5 years	62	3.6720#	0.33329		
	6-10 years	221	3.5128	0.41251		
	11+ years	14	3.6667	0.36980		
	Total	300	3.5533	0.39849		
Years as member of the community structure	0-10 years	29	3.5632	0.34622	F=.663	0.575
	11-20 years	122	3.5546	0.38477		
	21-30 years	129	3.5323	0.40935		
	31+ years	20	3.6667#	0.48365		
	Total	300	3.5533	0.39849		

* nil-hypothesis of no statistical significant difference in means rejected with a 95% probability

highest score between groups

In Table 5-10 it can be seen that relatively small differences exist in terms of the perceptions of males and females ($p=0.18$), as well as in the years as members of community structures ($p=0.575$). However the p value of 0.030 suggests that there might be significant differences between some of the groups in the category *years since holding was engulfed by urbanisation*. Indeed the *Scheffé post-hoc* test shows that those who had been urbanised between 3-5 years ago (M=3.6720) feel statistically stronger ($p=0.05$) that policy should support the provision of inclusive basic education opportunities, as compared to those who have had urbanised for between 6 to 10 years (M=3.5128).

In summary, despite dissatisfaction revealed regarding the government's role and involvement in ensuring the provision of inclusive basic education at present, respondents still feel that policy matters could affect efforts contributing to the provision of inclusive basic

education. Remarks about the power of policy enhancement to embrace inclusive basic education, are seen in the majority of the responses, and this indicates a tendency to call for policy reform to improve the existing situation surrounding the provision of inclusive basic education in vulnerable urbanised settings.

5.7 THE POTENTIAL OF COMMUNITY STRUCTURES TO OVERCOME CHALLENGES SURROUNDING INCLUSIVE BASIC EDUCATION

This study assumes that the involvement of community structures can contribute to bridge the existing gap regarding the provision of basic education, and the respondents' perceptions were tested on this. Several statements in the questionnaire related to detail about the possible involvement of community structures. It was classified under the following subheadings.

- Community structures should work with parents and schools towards inclusive basic education
- Community structures can assist in addressing financial barriers to inclusive basic education
- Community structure can liaise with various other role-players to make inclusive basic education possible

Table 5-11 provides the summative statistics on each of the statements made in the questionnaire.

Table 5-11: Potential of community structures to overcome challenges surrounding the provision of opportunities of inclusive basic education

	Mean	Standard Deviation	Skewness
Community structures should work with parent and schools towards IBE			
I believe the relevant government sectors, non-governmental actors and community structures should commit themselves to contribute to the effective provision of IBE to every child	3.520	0.526	-0.357
It is important to have discussions at community level in order to involve local community structures in supporting IBE provision to children from vulnerable families	3.437	0.560	-0.438
Community structures can liaise with the school to set up an ad hoc committee to improve the effectiveness of inclusive education practices at school level	3.419	0.592	-0.645
Community structures can establish a link with the school to plan and execute occasional joint discussions on consolidating inclusive practices	3.424	0.564	-0.414
Community structures can organise a team to work with parents and the school regarding the provision of basic education to vulnerable children	3.413	0.598	-0.656
When government and parents are unable to afford education for a child, community structures have a role to play	3.223	0.659	-0.839
	3.4063	0.35340	-1.298
Community structures can get involved with regard to financial barriers			
Community structures can embark on identifying barriers to inclusive education related to livelihood challenges of households in the area	3.350	0.781	-1.084
Community structures can support some poor families striving to keep their children in school, occasionally buying books and uniforms, subsidising house rents, electricity bills, etc.	3.247	0.797	-1.192
Community structure can plan income-raising schemes (e.g. renting rural land outside the town and allow willing families to grow produce) to subsidise their children's schooling	3.195	0.786	-0.772
Community structures can waive membership contributions of the poorest families for a time in order to help families to afford their children's school fees	3.094	0.902	-0.845
Combined	3.2194	.64286	-0.916

	Mean	Standard Deviation	Skewness
Community structures can liaise with other role-players for support			
Community structures can lobby for a dialogue geared towards policy improvement to establish a lasting structural solution helping to maintain the provision of inclusive basic education	3.483	0.604	-0.992
Community structures can recruit potential philanthropists to support the most needy children	3.468	0.619	-1.064
Community structures can embark on identifying and reaching out to potential actors such as faith-based groups in order to mobilise them to work towards a common goal	3.450	0.579	-0.688
Community structures can work on promoting and identifying individuals who can pledge to sponsor the education of a child from the poorest families	3.445	0.654	-1.339
Community structures can recruit tutors and councillors from its members for weekend coaching and counselling support to learners and parents on inclusive education	3.408	0.556	-0.331
Community structures can recruit volunteers for continuous fundraising and resource mobilisation to ensure that poor children remain in school	3.403	0.639	-1.064
Community structures, in conjunction with school and other actors, can launch fund-raising events to support the provision of inclusive basic education	3.398	0.612	-0.758
Combined	3.4355	.39784	-1.095

It was clear from the responses that the respondents are positive that community structures can and should contribute to make inclusive basic education a reality in Wolayta Soddo. The respondents were the most positive on the following statements:

- I believe the relevant government sectors, non-governmental actors and community structures should commit themselves to contribute to the effective provision of inclusive basic education to every child (M=3.52);
- Community structures can lobby for a dialogue geared towards policy improvement to establish a lasting structural solution helping to maintain the provision of inclusive education (M=3.48), and
- Community structures can recruit potential philanthropists to support the most needy children (M=3.47).

The statement to which the reaction was the least favourable, suggested waiving the membership contributions of the poorest families, with a mean score of 3.09, which still suggest agreement to the statement.

How the different groups amongst the respondents reacted, was analysed using the *students t-test* and the one-way ANOVA, and the results are displayed below.

Table 5-12: Differences between the groups' perception regarding the potential of community structures to overcome challenges with regard to the provision of inclusive basic education opportunities

	Category	N	Mean	Standard Deviation	Statistic	Significance
Community structures should work with parent and schools towards IBE						
Gender	Female	122	3.4740#	0.32849	t=2.778	0.006*
	Male	178	3.3599	0.36315		
	Total	300	3.4063	0.35340		
Years since holding was engulfed by urbanisation	0-2 years	3	3.2778	0.67358	F=5.318	0.001*
	3-5 years	62	3.5441#	0.32575		
	6-10 years	221	3.3612	0.34916		
	11+ years	14	3.5357	0.30786		
	Total	300	3.4063	0.35340		
Years as member of the community structure	0-10 years	29	3.3667	0.44561	F=0.563	0.640
	11-20 years	122	3.4372#	0.27965		
	21-30 years	129	3.3910	0.33468		
	31+ years	20	3.3750	0.63952		
	Total	300	3.4063	0.35340		
Community structures can get involved with regard to financial barriers						
Gender	Female	122	3.2077	0.60390	t=-0.263	0.793
	Male	178	3.2275#	0.66981		
	Total	300	3.2194	0.64286		
Years since holding was engulfed through urbanisation	0-2 years	3	2.9167	0.62915	F=5.937	0.001*
	3-5 years	62	3.4960#	0.64891		
	6-10 years	221	3.1350	0.61741		
	11+ years	14	3.3929	0.69139		
	Total	300	3.2194	0.64286		

	Category	N	Mean	Standard Deviation	Statistic	Significance
Years as member of the community structure	0-10 years	29	2.9655	0.89074	F=2.578	0.054
	11-20 years	122	3.2561	0.58517		
	21-30 years	129	3.2720#	.58820		
	31+ years	20	3.0250	.81070		
	Total	300	3.2194	.64286		
Community structures can liaise with other role-players for support						
Gender	Female	122	3.4923#	.37332	2.057	0.041*
	Male	178	3.3966	.41031		
	Total	300	3.4355	.39784		
Years since holding was engulfed through urbanisation	0-2 years	3	2.7143	.75593	7.975	0.000*
	3-5 years	62	3.5737	.40115		
	6-10 years	221	3.3953	.37816		
	11+ years	14	3.6122#	.32397		
	Total	300	3.4355	.39784		
Years as member of the community structure	0-10 years	29	3.3596	.56194	.912	0.435
	11-20 years	122	3.4314	.32299		
	21-30 years	129	3.4686#	.36528		
	31+ years	20	3.3571	.66281		
	Total	300	3.4355	.39784		

* nil-hypothesis of no statistical significant difference in means rejected with a 95% probability

highest score between groups

From the above, based on the *students t-test*, it can be seen that female respondents were statistically significantly more positive ($M=3.4740$; $p=0.006$) about community structures working with parents and schools towards inclusive basic education, than their male counterparts ($M=3.3599$), although the latter were still quite positive. The female respondents were also statically significantly more positive ($M=3.4923$; $p=0.0410$) about community structures liaising with other role-players to enable inclusive basic education, as compared to the male respondents ($M= 3.3966$). They had, however, comparable views on average, on community structures getting involved with regard to overcoming financial barriers to inclusive basic education.

The differences between the mean scores of groups based on years of experiencing urbanisation of their livelihood, was clear when using the one-way ANOVA statistics, which showed that there might be a statistically significant difference between the groups. The *Scheffé post-hoc* test showed the following:

- The 3-5 years group (M=3.5441) feels statistically significantly stronger ($p=0.004$) about community structures working with parents and schools towards IBE, than the 6-10 years group (M=3.3612)⁹;
- The 3-5 years group (M=3.4960) also feels statistically significantly stronger ($p=0.001$) about community structures getting involved with regard to financial barriers, than the 6-10 years group (M=3.1350);

With regard to the community structures liaising with other role-players for support, a number of statistically significant differences were measured:

- The 3-5 years group (M=3.5737) is statistically significantly more positive than the 0-2 years group (M=2.7143) ($p=0.003$)
- The 6-10 years group (M=3.3953) is statistically significantly more positive than the 0-2 years group (M=2.7143) ($p=0.027$)
- The 11+ years group (M=3.6122) is statistically significantly more positive than the 0-2 years group (M=2.7143) ($p=0.004$)
- The 3-5 years group (M=3.5737) is statistically significantly more positive than the 6-10 years group (M=3.3953) ($p=0.017$)

5.8 THE IMPORTANCE OF INDIVIDUAL EFFORTS TO OVERCOME CHALLENGES SURROUNDING INCLUSIVE BASIC EDUCATION

A positive correlation was presumed between the perception of respondents toward the involvement of their structures in supporting inclusive basic education and that of the involvement of individual members of in the structure. The survey attempted to obtain empirical evidence on the tendency. The results obtained in this regard revealed a consistent trend, as indicated in the table below.

⁹ While the mean score of the 0-2 year group is smaller, it must be noted that the size of the group affects the calculation of the significance score.

Table 5-13: The importance of individual efforts to overcome challenges with regard to the provision of inclusive basic education

	Mean	Standard Deviation	Skewness
I believe helping a child to keep going to school would shape him/her to become a competent and productive citizen	3.600	0.517	-0.716
I believe a child in the neighbourhood should never be abandoned and denied the opportunity to learn simply because his/her parents cannot afford to pay for basic needs	3.572	0.541	-0.728
I believe every member of the community who is able to afford it has the moral responsibility to support a child whose parents are unable to fulfil his/her basic learning needs	3.483	0.592	-0.859
Combined	3.5506	0.40750	-0.808

As can be seen from the above, the respondents in the survey were positive about individuals being involved in supporting inclusive basic education opportunities.

Table 5-14: Differences between the groups' perceptions regarding the importance of individual efforts to overcome challenges with regard to the provision of inclusive basic education opportunities

	Category	N	Mean	Standard Deviation	Statistic	Significance
Gender	Female	122	3.5888	0.35931	1.348	0.179
	Male	178	3.5243	0.43652		
	Total	300	3.5506	0.40750		
Years since holding was engulfed by urbanisation	0-2 years	3	3.1111	0.50918	4.342	0.005*
	3-5 years	62	3.6667	0.32503		
	6-10 years	221	3.5136	0.42261		
	11+ years	14	3.7143	0.31642		
	Total	300	3.5506	0.40750		
Years as member of the community structure	0-10 years	29	3.6667	0.35635	1.605	0.188
	11-20 years	122	3.5738	0.39338		
	21-30 years	129	3.5181	0.40033		
	31+ years	20	3.4500	0.56481		
	Total	300	3.5506	0.40750		

* nil-hypothesis of no statistical significant difference in means rejected with a 95% probability

highest score between groups

Table 5-14 shows that respondents in the different groups were more or less in agreement regarding their perceptions on these issues, with only potentially statistically significant differences in the groups representing different *number of years associated with the structures* ($p=0.005$)

The *Scheffé post-hoc* test did however not show any statistical significance in the differences, and this emphasises that overall, they are in agreement that individuals also have a responsibility.

5.9 DISCUSSION

Taking the above statistical results into consideration, analysis can take place on two levels. Firstly, respondents had to view their agreement to a number of statements with regard to aspects of inclusive basic education, and community structures' involvement in its provision. Secondly, I attempted to gain insight into how different sets of community members felt about issues, using aggregated data

5.9.1 TRENDS BASED ON THE DETAIL REGARDING THE PERCEPTIONS

Table 5-15 below provides an overview of the perceptions of the respondents. I have divided them according to the scale used, rounding off the mean scores to the nearest integer and sorted them from the highest to the lowest mean score.

Table 5-15: Perceptions of community members on issues pertaining to the provision of inclusive basic education (IBE)

Respondents <i>strongly agreed</i> ($M \geq 3.5$) that	Respondents <i>agreed</i> ($2.5 \leq M < 3.5$) that	Respondents <i>disagreed</i> ($1.5 \leq M < 2.5$) with the following statements
<ul style="list-style-type: none"> Helping children to stay in school would help shape them into competent and productive citizens (M=3.60) The country's policy must acknowledge the right of every child to free basic education (M=3.58) 	<ul style="list-style-type: none"> Community structures can lobby for a dialogue towards policy improvement (M=3.48) Every member of the community who is able has a moral responsibility to support needy children (M=3.48) Community structures can recruit philanthropists to support the most needy children (M=3.47) Community structures can identify and reach out to potential role-players such as faith-based groups to support IBE (M=3.45) 	<ul style="list-style-type: none"> The government has provided the necessary facilities for pre-primary education for every child (M=1.96) The government has made basic education free to every child (M=1.87) Government compensates families for the learning expenses of

Respondents <i>strongly agreed</i> ($M \geq 3.5$) that	Respondents <i>agreed</i> ($2.5 \leq M < 3.5$) that	Respondents <i>disagreed</i> ($1.5 \leq M < 2.5$) with the following statements
<ul style="list-style-type: none"> • Every child has the right to free basic education (M=3.58) • Children should never be denied an opportunity for learning simply because parents are poor (M=3.57) • The international laws on the rights of the child, which the government signed, should be unconditionally respected in this country (M=3.55) • The country's policy must endorse compulsory basic education (M=3.53) • Government sectors, non-governmental role-players and community structures should all commit themselves to contribute to IBE (M=3.52) • Basic education has to be compulsory to every child (M=3.51) 	<ul style="list-style-type: none"> • Community structures can work on promoting and identifying individuals to sponsor children from the poorest families (M=3.45) • It is important to involve local community structures in supporting IBE provision to children from vulnerable families (M=3.44) • Community structures can establish a link with the school to plan and engage in discussions on consolidating IBE practices (M=3.42) • Community structures can liaise with the school to set up committees to improve the effectiveness of inclusive education practices at school level (M=3.42) • Community structures can organise a team to work with parents and the school towards IBE (M=3.41) • Community structures can recruit tutors and counsellors from their members for brief weekend coaching and counselling support to learners and parents (M=3.41) • Community structures can recruit volunteers for continuous fundraising and resource mobilisation to help keep children from needy families in school (M=3.40) • Community structures together with schools and others can launch fundraising events to support IBE (M=3.40) • Development plans should not affect the provision of free and compulsory basic education (M=3.35) • Community structures can help to identify barriers to IBE in relation to livelihood challenges of households in the area (M=3.35) • The responsibility of helping a child to obtain basic education should not be left only to their parents (M=3.35) • Community structures can support poor families by occasionally buying school books and uniforms, subsidising housing rent, paying electricity bills, etc. (M=3.25) • When the government and parents are unable to offer education to a child, community structures have a role to play (M=3.22) • Community structure can plan fundraising schemes to subsidise children's schooling (M=3.20) • Community structures can waive membership contributions of the poorest families for a number of months to enable 	<p>their children when displaced from their smallholdings (M=1.87)</p> <ul style="list-style-type: none"> • Government has put a system of control in place to ensure that every child attends school (M=1.86) • Education provision here is all-inclusive (M=1.81) • The livelihood situation at home never prevents parents from sending their children to school (M=1.76) • Government has contingency packages for the schooling and basic needs of children from vulnerable families (M=1.75) • Children start school at the right age (M=1.75) • Children complete primary school (M=1.74) • Former farm households who have been urbanised experience no challenges to cover their children's school expenses (M=1.63) • The children from former farm community families are not forced to earn money after school hours in order to support the household's financial needs (M=1.57) • All children have access to pre-primary education (M=1.54)

Respondents <i>strongly agreed</i> ($M \geq 3.5$) that	Respondents <i>agreed</i> ($2.5 \leq M < 3.5$) that	Respondents <i>disagreed</i> ($1.5 \leq M < 2.5$) with the following statements
	parents to send their children to school ($M=3.09$)	

The above table yielded definite trends. If one considers what respondents *strongly agree* with, it mostly relates to the right to education, that basic education should be compulsory, and the need for government and their role-players to help in making this a reality. What respondents generally *agree* with, although not strongly, is that community structures should get involved as partners to ensure the realisation of inclusive basic education, in particular for children of displaced and poor families. The third column above relates to the perception that government is not doing enough to provide for inclusive basic education for children in this area.

5.9.2 TRENDS WITH REGARD TO GROUPS AMONGST THE RESPONDENTS

The significant differences on issues pertaining to the different sets of respondents were considered in sections 5.2 to 5.8. It is also important to consider the different issues that the respondents feel strongly about, in order to grasp the community's perception about the provision of inclusive basic education, and the involvement of community structures in the matter. I have therefore compared priorities for the different sets of role-players, and provide summative statistics for these.

Firstly, I compared the summative statistics on the views of male and female respondents, presenting the different themes from highest to lowest in the different groups. I use one colour per theme to make comparisons easy.

Table 5-16: Comparing the perspectives of female and male respondents

RO	Males	Females
1	Policy needs to support IBE opportunities (M=3.53)	Policy needs to support IBE opportunities (M=3.59)
2	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.52)	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.59)
3	Community structures can liaise with other role-players for support (M=3.40)	Community structures can liaise with other role-players for support (M=3.49)
4	Community structures should work with parents and schools towards IBE (M=3.36)	Community structures should work with parents and schools towards IBE (M=3.47)
5	Children have the right to IBE (M=3.33)	Children have the right to IBE (M=3.38)
6	Urbanisation has a negative effect on IBE (M=3.32)	Urbanisation has a negative effect on IBE (M=3.38)
7	Community structures can get involved with regard to financial barriers (M=3.23)	Community structures can get involved with regard to financial barriers (M=3.21)
8	Government provides IBE opportunities (M=1.79)	Government provides IBE opportunities (M=1.96)
9	IBE opportunities are available (M=1.67)	IBE opportunities are available (M=1.78)

Considering the rank order (RO), it seems that females and males think similar about the issues listed. Both the male and female respondents feel most strongly about the need for individual efforts, and that policy support is needed towards providing inclusive basic education in Wolayta Sodd. Furthermore, it is clear from the above that both female and male respondents do not believe that inclusive basic education opportunities are available to all in Wolayta Sodd, and that government is not sufficiently providing inclusive basic education opportunities.

When considering how similar or different respondents feel in terms of how long since their holdings were engulfed by urbanisation, the following can be seen (again presenting the different themes from highest to lowest in the different groups, and using one colour per theme to make comparisons easy.):

Table 5-17: Comparing the perceptions of respondents differing in terms of how long it has been since their holding was engulfed by urbanisation

RO	0-2 years since holding was engulfed by urbanisation	3-5 years since holding was engulfed by urbanisation	6-10 years since holding was engulfed by urbanisation	11+ years since holding was engulfed by urbanisation
1	Policy needs to support IBE opportunities (M=3.56)	Policy needs to support IBE opportunities (M=3.67)	Policy needs to support IBE opportunities (M=3.51)	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.71)
2	Urbanisation has a negative effect on IBE (M=3.44)	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.67)	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.51)	Policy needs to support IBE opportunities (M=3.67)
3	Community structures should work with parents and schools towards IBE (M=3.28)	Community structures can liaise with other role-players for support (M= 3.57)	Children have the right to IBE (M=3.41)	Community structures can liaise with other role-players for support (M=3.61)
4	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.11)	Community structures should work with parents and schools towards IBE (M=3.54)	Community structures can liaise with other role-players for support (M=3.40)	Community structures should work with parents and schools towards IBE (M=3.54)
5	Children have the right to IBE (M=3.08)	Community structures can get involved with regard to financial barriers (M=3.50)	Community structures should work with parents and schools towards IBE (M=3.36)	Urbanisation has a negative effect on IBE (M=3.48)
6	Community structures can get involved with regard to financial barriers (M=2.92)	Urbanisation has a negative effect on IBE (M=3.23)	Urbanisation has a negative effect on IBE (M=3.36)	Community structures can get involved with regard to financial barriers (M=3.39)
7	Community structures can liaise with other role-players for support (M=2.71)	Children have the right to IBE (M=3.18)	Community structures can get involved with regard to financial barriers (M=3.14)	Children have the right to IBE (M=3.19)
8	Government provides IBE opportunities (M=2.47)	Government provides IBE opportunities (M=1.99)	Government provides IBE opportunities (M=1.80)	Government provides IBE opportunities (M=2.19)
9	IBE opportunities are available (M=2.08)	IBE opportunities are available (M=1.78)	IBE opportunities are available (M=1.69)	IBE opportunities are available (M=1.70)

Looking at the summative visual display of the comparisons between the rank order of the different themes with regard to aspects of inclusive basic education, and the community

structures' involvement in its provision, for the different groups based on the years since they had been displaced from their farms, there seemed to be little variation in the rank order between the last three groups (RO differ with 2 or less). However the first group, that has been most recently displaced, has different views compared to the others.

It can be noted, for instance, that the recently displaced group has a stronger view with regard to the negative effect of urbanisation (RO=2), as compared to the three groups who placed it 5th or 6th. The latter three groups, on the other hand feel stronger about liaising with other role-players (RO varying between 3 and 4), compared to the first group, which placed it 7th.

Another notable difference can be seen on how strongly the different groups feel about childrens' right to education. The group whose properties had engulfed by urbanisation between 6 and 10 years ago, puts this as a higher priority (3rd), compared to those who only recently have been urbanised (5th), and the other two groups where the RO is 7th.

However, the significance of the above was not tested, and it merely provides a holistic view of the differences in opinion.

When considering the responses in terms of how long they have been involved in community structures, the following can be seen:

Table 5-18: Comparing perceptions of respondents differing in terms of how long they have been involved in community structures

RO	0-10 years as member of the community structure	11-20 years as member of the community structure	21-30 years as member of the community structure	31+ years as member of the community structure
1	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.67)	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.57)	Policy needs to support IBE opportunities (M=3.53)	Policy needs to support IBE opportunities (M=3.67)
2	Policy needs to support IBE opportunities (M=3.56)	Policy needs to support IBE opportunities (M=3.55)	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.52)	Individual efforts to overcome challenges with regard to the provision of IBE opportunities are needed (M=3.45)

RO	0-10 years as member of the community structure	11-20 years as member of the community structure	21-30 years as member of the community structure	31+ years as member of the community structure
3	Community structures should work with parents and schools towards IBE (M=3.37)	Community structures should work with parents and schools towards IBE (M=3.44)	Community structures can liaise with other role-players for support (M=3.47)	Community structures should work with parents and schools towards IBE (M=3.38)
4	Community structures can liaise with other role-players for support (M=3.36)	Children have the right to IBE (M=3.44)	Urbanisation has a negative effect on IBE (M=3.44)	Community structures can liaise with other role-players for support (M=3.36)
5	Children have the right to IBE (M=3.22)	Community structures can liaise with other role-players for support (M=3.43)	Community structures should work with parents and schools towards IBE (M=3.39)	Urbanisation has no negative effect on IBE (M=3.33)
6	Urbanisation has a negative effect on IBE (M=3.21)	Urbanisation has a negative effect on IBE (M=3.38)	Children have the right to IBE (M=3.31)	Children have the right to IBE (M=3.26)
7	Community structures can get involved with regard to financial barriers (M= 2.97)	Community structures can get involved with regard to financial barriers (M=3.26)	Community structures can get involved with regard to financial barriers (M=3.27)	Community structures can get involved with regard to financial barriers (M=3.03)
8	Government provide IBE opportunities (M=2.26)	Government provide IBE opportunities (M=1.83)	Government provide IBE opportunities (M=1.81)	IBE opportunities are available (M=1.95)
9	IBE opportunities are available (M=2.08)	IBE opportunities are available (M=1.63)	IBE opportunities are available (M=1.67)	Government provide IBE opportunities (M=1.85)

Comparing the views of different sets of respondents based on how long they have been associated with community structures, it is clear that the trend pattern is similar to those seen in males and females, when taking the most important views into account. The rank orders of the different themes do not vary by more than two between the groups. However I deemed it important to see how they view the involvement of community structures in inclusive basic education, particularly because these categories refer to the structures specifically.

The issue that all four sets scored the highest on, is that *community structures should work with parents and schools towards IBE*, followed by *community structures can liaise with other role-players for support*. What they are the least enthusiastic about in terms of involvement is to *get involved with regard to financial barriers*.

5.9.3 PERCEPTIONS OF COMMUNITY MEMBERS ON INCLUSIVE BASIC EDUCATION AND THE INVOLVEMENT OF SOCIETAL STRUCTURES

Consistent to the intended purpose, the survey helped to get an overview of the community's understanding regarding the problem and possible solutions surrounding the provision of inclusive basic education. Overall it seems that basic education in the vulnerable urbanised setting of Wolayta Soddo is not inclusive.

A child's success in basic education is believed to be based on a strong pre-primary foundation (cf. 2.5, 4.3.2.3, and 4.3.4). However, the survey results indicate that children in the vulnerable urbanised setting of Wolayta Soddo are not all getting this pre-primary foundation. Parallel to the requisite emotional and social adjustments that children acquire in the pre-primary foundation, they also receive certain foundational pedagogical input (cf. 2.5.). In the absence of this pre-primary foundation, many children have to wait until they start with the primary level to get foundational pedagogical input.

The provision of inclusive basic education should start for all children in Ethiopia at age seven (cf. 4.3.4; 4.3.5.2). Contrarily, the survey results provide empirical evidence that some children do not start schooling at that age, even if they are old enough.

Inclusive basic education embraces additional constituent characteristics such as ensuring sustained attendance throughout the level, with the requisite attention on schooling both inside and outside the classroom (cf. 2.4 & 2.5). The survey results show that the provision of basic education in the vulnerable urbanised setting of Wolayta Soddo does not adhere to these. The results point out that there are school children in the setting who are forced to drop out of the program before they finish the level.

Findings from the survey helped to empirically explain the link between urbanisation-induced livelihood pressures of households, and a lack of inclusive basic education (cf. 5.3). It was seen that livelihood pressure obstructs the schooling opportunities of children from displaced families. This is particularly true with reference to children whose parents were forced to assume an urban lifestyle without a premeditated decision. The findings in this respect appear to be consistent with the scholarly assumption that livelihood pressure would significantly obstruct the effective provision of basic education (cf. 2.4, 2.5).

The results of the survey further reveal frustrating evidence on the essence of inclusiveness in the provision of basic education (cf. 5.2). This is being jeopardised as result of livelihood pressures induced by vulnerable urbanisation (cf. 5.3). The respondents' perceptions of the role currently played by government to achieve and improve the inclusiveness of basic education, display their frustration (cf. 5.5). Contrarily, empirical findings from the survey results signal encouraging trends regarding the public consciousness and attitude toward children's rights to basic education (cf. 5.4). The result shows that the respondents are not just conscious about the rights of children to basic education. They also believe that education should be compulsory and that everybody should support its inclusive access. Consistent to this, it was seen from the survey that the community value a culture of sharing and a sense of collective responsibility. This could encourage pledging support for inclusive basic education to children from needy households within the community. The results further point out that the provision of inclusive basic education constitute one of the top priorities of the community, and they do not want other public projects and government development plans to compromise the provision of basic education.

The results indicate that most respondents are unhappy that government is not adequately playing its role. They also feel that government is bypassing its responsibility to achieve and improve the provision of inclusive basic education (cf. 5.5). From the survey it seems as if public perception indicates that the community is ready to look inward so that they can to play their part in order to improve the situation (cf. 5.7). In this respect, they attach significant expectations to tapping the unused potential of community structures (cf. 5.7) and individuals in the community (cf. 5.8). Besides, it was found from the survey that respondents agree that the involvement of community structures to support basic education can include independent involvement, and joint actions with schools, the government and other potential actors. This also points to the need for devising enabling policy directives (cf. 5.6) to ensure the provision of inclusive basic education. In summary, it is evident from all that was discussed in this chapter that firstly, community members are in support of children's right to education, and policies that will allow and enforce this. Secondly, they do seem to believe that community structures should contribute to inclusive basic education, but also in partnership with other role-players. It is also evident that they feel that currently not enough is being done to provide this education.

5.10 CONCLUSION

In this chapter, I provided a report of the survey undertaken on sampled household heads associated with three different societal structures, and who were living in the vulnerable urbanised localities of Wolayta Soddo town. It involved household heads from both genders, namely 122 women (40.7%) and 178 men (59.3%). Pieces of information were provided with the mean score, standard deviation and skewness.

The results of the survey provided empirical evidence on the community's understanding regarding of the problem and possible solutions surrounding the provision of inclusive basic education in vulnerable urbanised settings in Wolayta Soddo. It presented an overview of the extent of inclusion in basic education, and the actual and potential involvement of societal structures in the implementation of basic education in the setting. The information obtained suggest that the degree of inclusiveness to basic education in the setting is actually quite fragile, and that prospects need to be thoroughly explored to in order to achieve and maintain it.

In the next chapter I provide a rigorous exploration of the qualitative data and its report. The qualitative data was be gathered from structure leaders and relevant government officers at the municipality, and that was carefully analysed. I presumed that the findings obtained from qualitative data, in combination with the information from the survey and critical policy analysis, would significantly enrich the eventual overall findings of the research.

CHAPTER 6: ANALYSIS OF QUALITATIVE DATA

6.1 INTRODUCTION

In the previous chapter, quantitative data from members of the community was analysed in order to get an overview of the understanding that exists in the community regarding the provision of inclusive basic education in the vulnerable urbanised settings of Wolayta Sodo, and the possible involvement of community structures to support the practice. This chapter, on the other hand, presents an analysis of the qualitative data obtained from the participants of the study in order to explore the capacity and potential role of existing community structures to support inclusive basic education in vulnerable urbanised settings.

As was explained in Chapter 3 (c.f. 3.4.2.4), there are three sets of voices to be heard in this study. Firstly, 13 leaders from three community structures are heard, based on data generated through three separate focus group discussions with the executive committees of three community structures in the study area. These were labelled as Structure A, B and C for convenience of analysis and anonymity in reporting. Secondly, a senior expert from the town's administration office is heard. In this case, the community organisation expert is the relevant technical personnel contacted for professional suggestions regarding what the available structures could do to support the provision of basic education. The community organisations unit in the town's administration is a section in charge of overseeing, supporting and mobilising the efforts of available informal societal structures in the current government operational organogram. In the light of this, the interview with the expert from the Community Organisation Unit of the town helped to compile certain empirical insights crucial to the study. Participant #M1 is one of the experts in the unit working on affairs pertaining to community organisations and structures. Thirdly, an executive appointee at the municipality, as representative of the government, is heard, and I refer to this person as Participant #M2.

As all the interviews were conducted in Amharic, I had to translate the transcripts for this thesis. I put the English version first, in red, followed by the original Amharic version in blue. Although traditionally, the original would be placed first, followed by the translated version in square brackets, I opted to do it the other way round as my assumption was that most of the readers would find it easier to read that way around. I thus used direct quotes in the

English version where it forms part of a sentence, although those have been translated in actual fact.

I base my reporting on different themes that emerged from the data. Due to the nature of the different tasks of the participants, in some sections only some voices are heard but where possible, I juxtaposed the different views.

6.2 REALITIES OF URBANISED FAMILIES

Demographically, the part of town that the study focuses on comprises a majority of households from farming background who were forced to start living an urban lifestyle. The town engulfed the community, which entailed the entire village. In this process, a household is now entitled to only claim a 500 square meter residential plot on which to build an urban house. This could be on what was the family's own farm plot but it could also be from outside their farm plot. In either case, displacement is inevitable because according to the new urban residential rules, the house has to fit to the pre-sketched master plan of the town. So, although the households remained in the same locality, they were hardly able to remain in their houses that they built while they were at their farm. Furthermore, with losing the land, the families lost their livelihood means, and that is why I refer to those families as vulnerable urbanised families. All this and more came out in the interviews that I had with the different stakeholders, and I discuss the data in the sections that follow.

6.2.1 RECKLESS PROCESS IN RURAL-URBAN TRANSITION

During the interviews the realities that families face due to urbanisation and displacement clearly came to the fore. The process used during urbanisation seems to have been traumatic for those that previously held farms. Participant #M1, the municipality expert on community structures, made the point that the submersion of these villages into the township resulted in the expropriation of the farm holdings, which used to be the sole means of livelihood to those farming households. As a result, he believes the process affected every aspect of their life associated with the farm:

In the process of a rapid urban sprawl, their farm holdings were expropriated, and this affected every aspect of their life associated with the farm such as their livelihood and the education prospects of their children. (የከተማው ያለቅጥ መለጠጥ ባስከተለው ከመሬተና የእርሻ ተግባር መነጠል ጋር ተያይዞ በእነዚህ ቅርብ ጊዜ በተጠቀሉት የከተማ

አከባቢዎች የሚኖረው የማህበረሰብ ክፍሎች የኑሮ ዋስትናቸውም ሆነ መደበኛ ትምህርት ተሳትፎ ስለተናጋ ባጠቃላይ ድስተኞች አይ ደሉም። (Participant #M1)).

The views of the community structure leaders resonated with this, as they pointed out that the process of urban expansion was managed without prior consultation, and the whole process was reckless and chaotic. Participant #C2 shared that “no premeditated transitional package [from the government side] was offered. They [those in the government] were in a hurry to jump into the process and pushed us out of our farm holdings and then expropriated it.” (ያሰበበት የለም። በጭፍን ነው የተገባው። ተንደርድረው እኛን በማፈናቀል ይዘታችን ቀሙን።) Participant #B3 added that there was “no single evidence available that suggests [from part of the municipality or government sectors] the issue was considered beforehand.” (ከማዘጋጃ ሆነ ሌላ የመንግሥት አካል እኛን አባርሮ ይዘታችን ከመንጠቅ ውጭ ምንም የታሰበበት ጉዳይ የሚጠቁም ፍንጭ የለም።) Indeed, Participant #M1 viewed the whole process as chaotic: “The process of urban sprawl was chaotic from the start, which messed up the life of the displaced.” (ከመጀመሪያውም ቀበሌዎችን ስያካልሉት ህደቱ ጭፍንና የነዋሪዎችን ህይወት ያመሰቃቀለ ነው።) (Participant #M1) Based on his explanation, it was clear the town encroached rapidly beyond its fringe areas to constitute 18 localities, while it used to comprise just 11 a few years ago. So, all the seven newly delineated localities were villages of farm communities before being merged with the town.

The process of expropriation of the land took place without prior consultation, or without any arrangements put in place before evicting the community from their farm holdings. They also had no assistance to help them to adapt to an urban way of life. Participant #M1 explained:

With regard to the essence of transition, the process of urban sprawl was frenzied and swift. It was not guided by careful social, economic and cultural impact studies. So it damaged livelihood of the households formerly making their living on farming activities. In this process, it also affected the basic education opportunity of children from these households. (የከተማ መስፋፋት ህዴት በተመለከተ ከመጀመሪያው ምንም ኢኮኖሚያዊም ሆነ ባህላዊ አንደምታው ያልተጠናበት ጭፍንና የነዋሪዎችን ህይወት ያመሰቃቀለ ነው። ግብታዊ አሰራር የነበረው በመሆኑ የቤተሰብ ኑሮ ዋስትናና የልጆች ትምህርት ወዘተ አናግቷል። (Participant #M1)).

During the process of transition, government did not give sufficient time to the evictees to prepare themselves for upcoming life challenges when their smallholdings were turned into a township. Equally, the town administration did not offer them adequate compensation or rehabilitation packages (Though their farm holdings were expropriated in connection with swift urbanisation, these households are receiving no support from the town administration. (ገበሬዎች ማሳቸውን አጥተዋል፡ ግን በቂ ጊዜ፤ ማካካሽም ሆነ መቋቋሚያ የታሰበላቸው ነገር የለም። (Participant #M1); The government did not pay enough compensation when it deprived people of their livelihoods and property. As a result, children from those households are lacking foundational opportunities and are less successful in schooling. (መንግስት ሰዎቹን ከኑሮ መሰረታቸውና ይዘታቸው ሲያፈናቅል በቂ ካሳም አልከፈለም። ከዛ የተነሳ ሰዎች ልጆቻቸውን ለማስተማር ያለ KG አንደኛ ክፍል ስጅመር ልጆች በትምህርታቸው ውጤታማ አይሆኑም (Participant A2))).

The speed of the process resulted in panic, and from that time, the community regarded themselves as a displaced minority, although in all practicality they have not moved outside of their original geographical location (Ever since they [the households] turned to township, they have been regarding themselves as evictees. (ህይወት ግብታዊ በመሆኑም ገበሬው ተረባብሾ ራሱን እንደተፈናቃይ ነው የሚያየው።) (Participant #M1))). Participant #M1 further recalled that the abrupt nature of the process of transition brought total chaos to the entire living patterns of the heads of households, and they were forced to adopt practices which they have never tried before: “Some men who head households left the area looking for casual labour elsewhere far away, and their wives also moved around the neighbourhood in search of hand-outs and daily labour to feed themselves and the children.” (ቤቱን ለቅቆ ለጉልበት ስራ አባቱ የሄደ፤ ምስቱም ሰው ቤት ዞራ ልብስ ማጠብ የመሳሰሉት ላይ ለመሰማራት የተገደዱት ብዙ ናቸው። ስለዚህ ውጤቱን አሁን እያየን ነው። (Participant #M1)).

Participant #M1 was appalled by the fact that even at a later stage; government was not seen to be making any effort. His feeling was that the process broke the evictees emotionally (Nothing had been done in this respect. Now the evictees bitterly recollected their vulnerability and I heard many of them remorsefully interjecting that Heaven had shunned them for reasons they could not comprehend (በሁኔታው ተማርረው ራሳቸውን የሚረገጡና እግዚአብሔር ስለጠላን ነው ይህንን ከተማ አምጥቶብን ለዚህ የዳረገን ብሎ የተናገሩኝ ሰዎች ብዙ ጊዜ አጋጥመውኛልና እጅግ ያሳዝናል። ይሁን እንጂ ከሌላ ወገን ሚደረግ ጥረት አለመኖሩ የበለጠ ያሳዘናል። (Participant #M1))).

It was clear from the interviews that the urbanisation itself, as well as the way the process was handled, had a devastating impact on the families, and that it led to a life of struggle.

6.2.2 THE STRUGGLES OF PARENTS FOLLOWING DISPOSSESSION

The families faced many challenges as a result of the dispossession. Participant #A2 explained the destitution at household level in the vulnerably urbanised portion of Soddo town and said that “dispossession of the landholdings without proper compensation caused most parents in this locality to struggle to send their children to school” (መንግስት ሰዎችን ከኑሮ መሰረታቸውና ይዘታቸው ሲያፈናቅል በቂ ካሳም አልከፈለም። ከዛ የተነሳ ሰዎች ልጆቻቸውን ለማስተማር ያለ KG አንደኛ ክፍል ስጀመር ልጆች በትምህርታቸው ውጤታማ አይሆኑም።). Participant #A3 echoed this and stated that “since, they [households] left their landholdings ... let alone sending them [children] to school, many parents here are even not in a situation to feed their kids” (ከይዘታችን ከተፈናቀለንበት ጊዜ አንስቶ ልጆቻቸውን ሌላ ቀርቶ ሆዳቸውን መግባው ከዚያ ባለፈ መደበኛ ት/ት ቤት እንኳን ለመላክ ያልቻሉ ሰዎች አሉ።).

Besides leaving their farm, which was once the livelihood source of the whole household, the community leaders emphasised that households now found it hard to cope with an urban life. It had not been their decision, so they did not make plans beforehand on how to earn money, and had no idea how to economically survive in such a setting. Participant #C3, for example, explained that “none-farm background ones started urban life with a premeditated decision, but farmers took it without their choice. Thus the latter have no a clear prospect of earning” (እነዚያኞቹ ከ ራሳቸውን አእምሮአቸውን አዘጋጅተው የመጡ ናቸው።ግልጽ የህይወት አቅጣጫ አላቸው።). In another focus group discussion, Participant #C1 similarly emphasised that former farm-background households were increasingly seen as displaced and dispossessed people. Subsequently, their children’s’ chances to complete basic education became notably less, compared to non-farm-community background children inhabiting the same urban space. He said that “in a genuine sense, those with farm background should be regarded a displaced community. Let alone schooling, they struggle to feed their children. The two [sets of children] are never alike” (ነባሮቹ ከ ተፈናቃይ ናቸው። ማስተማር አይደለም ልጅ መመገብ ይከብዳቸዋል። ይለያል። (Participant #C1)) (cf. 6.2.1 & 6.3.5).

The community structure leaders, as well as the community structure expert, all seem to believe that the process of expropriation and urbanisation pushed most families into

deprivation and frustration. From their explanations, it was clear for most households in the study area that before urbanisation they had been able to sustain a simple lifestyle on their farm holdings. Their farmland indeed used to be their ultimate means of earning to cover the entire living expenses of the households. After urbanisation, the former farming households were increasingly seen, and also saw themselves, as dislocated and marginalised people. This had a devastating effect on the schooling of their children.

One of the disturbing consequences of the rapid administrative move in the rural to urban transition in the area was the disruption of children's education. The destitution of the parents led to a vicious cycle of poverty and a lack of education, tending to repeat itself. Participant #M1 explained that parents from former farming backgrounds, in particular, faced a challenge to help their children get inclusive basic education opportunities (When education is concerned, except for a very few with relatively a better potential to assist their children to get education, most households [from former farming community backgrounds] are unable to help their children achieve basic education in this part of the town (ትምህርትን በተመለከተ አንዳንድ አልፎ አልፎ አቅም ያለው ቤተሰብ ካልሆነ በስተቀር እዚህ አካባቢ ልጆቻቸውን አብዛኛው ቤተሰብ እያሰተማሩ አይደለም። (Participant #M1))). Indeed, community structure participants confirmed that household deprivation is the largest barrier to achieving inclusive basic education, and that subsequently some children are either completely or partially excluded from basic education. (Most parents were dispossessed of their farm holdings and are thus not able to take care of their children and send them to school (ቀደም ስለ በእጃቸው የነበረው መሬት ስለተነጠቀ [ወላጆች] መተዳደሪያም ሆነ ልጅ ማሰተማሪያ ከፍተኛ የገቢ አቅም ዕጥረት ውስጥ ናቸው። (Participant #B3))). Participant #M1 explained that “suddenly losing all their landholdings, has subjected them [members in the evicted households] to keep losing every bit of their life prospects on daily basis.” “Thus, the way it messed up prospects of inclusive education to the children of this group too is rather grave.” (ከይዘታ መፈናቀል ተከትሎ የገበሬ መሰረት የነበራቸው ልጆች ከየዕለታዊ ነገራቸው ዕድገት ነው። ይህም ከሚበሉት ምግብ፤ ከምለበሱት ልብስና መሰረታዊ የትምህርት ፍላጎታቸውን ሁሉ ይጨምራል። (Participant #M1)). He emphasised that households from non-farm community backgrounds were relatively better off, as they had somehow a regular source of income to support the livelihood and expenses of all the members in the household. He said: “Some of them [from non-farming community household backgrounds] are merchants and others are employees in government offices” (እነኞቻቸው ቋሚ ገቢ በአብዛኛው ያላቸው ናቸው። የመንግሥት ሰራተኛም ወይም ነጋዴዎችና የመሳሰሉት ይገኙባቸዋል።

(Participant #M1)). The underlying point made was that those who are not from the original farming community settled in this part of the town by choice, and were able to contemplate with better direction how to make a life for their families going forward. The fate of their children is therefore very different to that of the children from families with a farming community background. On the other hand, people from the former farming communities were pushed into an urban lifestyle without premeditated decisions or plans from their side. As a result, the process affected every aspect of their family life, in particular their children's chance of access to inclusive basic education. The details of this will be discussed in the section that follows.

6.3 BARRIERS TO EDUCATION EXPERIENCED BY CHILDREN OF URBANISED FAMILIES

Leaders of the structures provided descriptions of the way they understood the state of inclusive basic education in the setting. They based this on features contributing to or comprising of the provision of inclusive basic education, namely pre-primary learning, starting primary education at the required age, regularly attending classes and lessons, and successful completion of the primary level (cf. sections 2.4 & 2.5). However, it seems as if this is not attained by children from the families that were urbanised and displaced.

The community leaders shared that parents are generally dissatisfied with the situation of sending their children for basic education (parents want to send their kids to school, but as there are many basic things lacking, generally the public is unhappy (ሰዎቹ ልጆቻቸውን ለማስተማር ፍላጎት አላቸው። ግን ከአንዳንድ ነገሮች አለመሟላት የተነሳ ደስተኛ አይደሉም። (#Participant B2))). Participants mentioned in their explanations that children from displaced families are either left out from schooling opportunities, or they face hardships in the process of schooling, which causing them feel generally dissatisfied.

6.3.1 PROCEDURAL CONSIDERATIONS TO SAFEGUARD INCLUSIVE EDUCATION IN THE FACE OF VULNERABLE URBANISATION WERE NOT SATISFACTORY

In an attempt to find out if procedural policy arrangements were considered to safeguard inclusive basic education in the face of vulnerable urban sprawling, leaders of the community structures responded there had not been any to mention. In the light of this, participants were exceedingly bitter in recollecting this procedural negligence and the inherent

consequences on the livelihoods of members of the households in general and on inclusive basic education of the children in particular (Let alone the basic education opportunity of the children, the government hardly had any concern about [the children's] very survival [emphasis in the original]). We are a typically repressed minority (የልጆች ትምህርት ቀርቶ ቤተሰብ በአጠቃላይ በህይወት የመቆየታቸውም ነገር ራሱም ቢሆን በአግባቡ አልታሰበበትም። እየተገፋን ነው ያለነው [እኒን የልጆች ትምህርት... የልጆች ባጠቃላይ በህይወት መቆየትም። (Participant #C3))). The tone in the response revealed that the resentment has remained very intense. The victims were observed to be desperate in all aspects, even with respect to the very survival of their children. They were outraged to remember the scale of uncertainty that the procedure evoked in them concerning achieving inclusive basic education. Participant #A1 stated this: “Leave alone basic education, even the livelihood was never taken into account for those children under the age of 18 [during our eviction from the farm holdings]” (ትምህርት ይቅርና ለዕለት ጉርሳቸውን እንኳን ከ18 ዓመት በታች ላሉት የተደረገ ነገር የለም።)). They went on to express that due to a chaotic move that put them in a vulnerable situation, not only their current livelihood but also the future of their children looked bleak. (No concern has been seen from the government side until today. For us, it is like trying to walk in a complete darkness. Only God knows what our community's future may hold. (የታሰበ ነገር የለም። እንዲያው ጨለማ ውስጥ ነው የምንዳክረው። ለወደፊት እግዚ/ር የሚለውን እሱ ያውቃል። (Participant #C4))).

In summary, structure leaders underscored the expansion of the town, and that the manner in which it engulfed their farming communities was explosive in nature. It subjugated their holdings, without any perceivable prior arrangement to safeguard the wellbeing of the community, or the education of the children.

6.3.2 LACKING INCLUSIVE PRE-PRIMARY FOUNDATION OPPORTUNITIES

One of the issues that face all children in this locality is the unavailability of pre-primary schools. Access to pre-primary education has consequences in either impeding or enhancing inclusive basic education at the primary school level and beyond (Britto, 2012:9-10; Lillejor, 2017:7). However, participants unanimously shared that there have been challenges in achieving a pre-primary foundation for nearly all the children in the locality. The community leaders agreed that no nursery schools were available in the area to provide pre-primary school experiences for the children. (All in all, there is no kindergarten available in this area (አፀደ-ህፃናት የሚባለ ነገር በአካባቢው ባጠቃላይ የለም። (Participant #B1); There is no

kindergarten in the area (አፀደ-ሀፃናት የሚባል እዚህ አካባቢ የለም። (Participant #C2); Nursery school is not available in this part of the town, and it is not for free, which means parents have to pay for it. As a result almost all kids in this locality do not attend a nursery school (እዚህ አካባቢ ሲጀመር አጸደሀጻናት የለም። ደግሞም ክፍያ ይጠየቃል ፡ ማለትም ወላጅ ከፍሎ ነው ማስተማር የሚችለው። ስለዚህ የዢህ ሰፈር ሕጻናት የአጸደሀጻናት ደረጃን ይዘሉታል። (Participant #M1)).

The lack of nursery schools in the vicinity, implies that if parents want to send their children to such a school, they have to pay for transport to send the children to a nursery school far away, and to pick them up after school. Furthermore, as pre-primary education is not subsidised by the state, parents have to pay the rather expensive school fees. So the combination of high kindergarten fees coupled with the extra expense of transporting children to nursery schools, makes it almost unaffordable for these households, who struggle to put a daily meal on the table (Sending kids to a nursery school is considered a privilege of one who can afford to pay for transporting his/her kids outside the neighborhood, which is unthinkable for us the displaced (መዋዕ ለሀጻናት ማስተማር ራቅ ያለ ሰፈር ተሸከርካሪ መኮናተር ለሚችል አንድ እንደ እኛ ለተፋናቃይ አይታሰብም። (Participant A3))). The participants therefore concluded that the lack of kindergarten in the area, on the one hand, and the fact that they do not have the means to pay for transport, on the other, result in children in the locality generally not attending pre-primary school.

Participants also viewed that not attending a nursery school is thought to negatively impact on the learners' success at a later stage (Some children are simply ineffective in their schooling mainly because they start their primary education without a pre-primary experience (ያለ KG አንደኛ ክፍል ስጀመር ልጆች በትምህርታቸው ውጤታማ አይሆኑም። (Participant#A2)); Children from these households generally start primary school without attending kindergarten that makes it difficult for them to easily get used to the school environment and become effective in their schooling (ልጆች አፀደ ሀፃናት ዘልለው 1ኛ ክፍል መጀመራቸው ትምህርት ቤቱን ለመልመድም ሆነ ለቀረው የትምህርት ህይወታቸው ሁሉ ደህና መሰረት ያሳጧቸዋል። (Participant #A1))). The views of the participants are consistent with the views of other scholars (Britto, 2012:9-10) that children who start primary education without having completed pre-primary preparation, generally experience difficulty in coping in school.

The unavailability of nursery schools in the vicinity is also a challenge for the families that move to this urban area out of choice. However, participants viewed that, as the result of a lack of nursery schools in the area, the chance of children from farm community households to achieve pre-primary education was far less compared to that of children from a non-farming background. Participants argued that the latter group was in a relatively better financial position to consider of options that may help to enable pre-primary opportunities for their children. Participant #A1 stated:

Their [children from farm community households] chance is not equally bright to that of others concerning getting pre-primary opportunity. First of all, pre-primary education does not exist in the neighbourhood and also is not free. The rest [those from households without a farming community background] who settled by choice could plan achieving it [pre-primary education], as most of them have a permanent income to support the livelihood and schooling of the children. Those from farming household backgrounds have had less chance of securing it [pre-primary education] and have hard time to think about it (እኩል ዕድል የላቸውም ። ስጅመር ቅድመ-መደበኛ በአካባቢው የለም፤ በመጀመሪያ ደረጃ ፣ ቅድመ ትምህርት የመጀመሪያ ደግሞ በክፍያ ነው። እነዚህ የተሻለ ህይወት በመሻት ራሳቸውን አዘጋጅተው በዕቅድ የመጡ ናቸው። የራሳቸውም ሆነ የልጆቻቸው ህይወት ትክክለኛ አቅጣጫ ላይ ነው። ሌሎችም በድንጌት ያለፍላጎት የተፈናቀሉ ናቸው። ስለዚህ ለማሰብ ምንም ጊዜ አይገናኙም።).

Participant #M2, a senior political appointee at the municipality, acknowledged the lack of public sector’s involvement in the provision of pre-primary education. He stated that a lack of public investment in the sector played a role in depriving children in the poorer parts of town, such as the recent expansion localities, access to pre-primary education. However, he explained that his office is embarking on devising alternative plans to help children such as those in the vulnerable urbanised areas.

He said “for pre-primary, we initiated an alternative package to the poor to fill a gap created due to the unavailability of public kindergartens – the available ones are run by the private sector that demand fees hard for most families to afford” (አጸደ ህጻናት በተመለከተ ለግል ባለሀብት የተተወ መሆኑን ድሃ ወላጅ ለመክፈል የሚከብድ ከፊያ የመጠየቃቸውን ችግር ለመፍታት የከተማ አስተዳደር እድሮችና ቤተሰቦችን በመጠቀም አማራጭ ስልት ነድፏል። (Participant #M2)). He further hinted that this alternative package involved informal community structures,

churches and the Women's Development Team¹⁰. Moreover, as per his explanation, children were being offered learning opportunities at a convenient place at a vicinity chosen from among the available optional sites like churches, primary schools, former farmer training centres etc. in a range of two kilometres. However, I could not get any confirmation about this from other sources.

He also pointed out that the town's administration employed trained nursery school facilitators to assist in achieving the effective provision of pre-primary education in a child-friendly manner throughout the town. Overall, from the interview with Participant #M2, it seems as if he was fairly satisfied in this regard, including in the new vulnerable urbanised portion of the town (In addressing the problem of pre-primary provisions, joint efforts by the town's administration and its education department helped our town to be rated as a model at regional level (የከተማችን አስተዳደር ከትምህርት ዘርፍ ጽ/ቤት ጋር በጥምረት ሆኖ በአጠቃላይ የአጸደ ህጻናትን ችግር በመቅረፍ ረገድ ከተማችን ከክልሉ እንደ አርአያ ይጠቀሳል። (Participant #M2))). However, information from members of the community indicated that they are not aware of any of such initiatives.

The provision of pre-primary education, which is also referred to as nursery schooling or kindergarten, is believed to be crucial in terms of laying a strong foundation for basic education. As a bridge between home and school, it facilitates a smooth transition in a child-friendly manner and helps to avoid an abrupt transition from home to school (Britto, 2012:9-10). It also conveys basic literacy and numeracy skills for the cognitive development of a child (Lillejor, 2017:7). In turn, this is presumed to contribute to achieving inclusive basic education via a reduction in the potential dropout rate during the early stages of primary education. The presumption is that children who have become accustomed to an out-of-home educational experience during their stay at kindergarten before starting the primary level, experience the school environment as a friendly place, as opposed to those who directly start with primary grade without passing through kindergarten.

The trend in Ethiopia, however, is that pre-primary education is not state supported, and is run by the private sector. The private sector builds nursery schools, and also train and employ teachers. Consequently, government does not engage itself in any duties regarding service

¹⁰ Being an extension of the local government structure, the Women's Development Team is not really trusted by the community as it is seen as a promoter of a political agenda within society.

delivery at that level. Presumably, however, this trend has resulted in children in areas such as the one under study missing pre-primary education on account of being less competitive in absorbing the private sector investment.

6.3.3 LONG DISTANCES TO SCHOOLS ACT AS A BARRIER

A second challenge that was mentioned by many of the participants is that the displaced families live far away from the schools, with the result that these children then have to walk to school (The public primary school available is far for the younger children to walk in rainy and hot seasons (አንደኛ ደረጃውም ራቅ ስለሚል በፀሃይና ዝናብ ወቅት እድሜያቸው አነስ ያለው ህፃናት ትምህርት ቤት መሄድ ይሰለቻሉ።) (Participant #C2); A primary school is far for the younger ones to walk during hot season of the year (ትምህርት ቤት ወደታች ያለው ለህፃናት አቅም በእግራቸው በጸሃይ ወቅት ለመመለስ ይረቃል። (Participant #C1))). When the children are sent to school before they are strong enough to walk the distance, they tend to find schooling unenjoyably and even start to hate it. The participants also pointed out parents felt that their children would not be able to walk the distance to school in rainy and hot months if they started schooling at the conventional age.

However, Participant #M2 argued that the standard set in the town is to make schools available within a two-kilometre distance from home, and that his office is indeed very close to achieve this target throughout the town, including in the recent expansion areas. (Our target is to make learning centres or schools available to children, especially to the younger ones at 2 km distance. Though this is not fully achieved, we are very close to it (የመማሪያ ማዕከላት ስርጭት በተመለከተ የከተማው ስታንዳርድ መስፈሪት በየ 2 ኪሎ ሜትር ማደረስ ነው። አሁን ይህንን ለማሳካት ትንሽ ብቻ ነው የምቀረን።)). The information from the structure leaders (Participant#C1 & #C2 quoted above (cf. 6.3.3)) clearly rejects this claim.

6.3.4 LATE ENTRY AND EARLY DROPOUT

The conventional primary school age for children in Ethiopia is seven - 14, and those who are unable to start schooling when they turn seven are labelled as *over-aged out-of-school children* (Onwu, 2010:76). From this, it is clear in the context of the Ethiopian basic education policy that the provision of education needs to be geared toward inclusive start-up in order to absorb every child who is old enough to start school. I have personally observed the

Ministry of Education launching campaigns prior to the beginning of an academic year to motivate parents to send every child who turned seven to register and to start school.

However, the responses of the participants clearly showed that there were children in the context of the vulnerable urbanised setting in Wolayta Soddo town who were not starting their basic education at that age. Participant C3 stated “not every child is starting at seven (ሁሉ ህፃን አይደለም ምጀምር።)”. #Participant A1 added that “there are children who start [primary school] later than seven” (በሰባት አመት የማይጀምር አለ።). According to the community structure participants, parents in the area are hesitant to let their children start schooling until at least they are old enough and competent to safely walk, due to the distances to school (The public primary school in the area is far for younger children to walk. So many children become unhappy to go to school and find going to school unenjoyable thing to do (አንደኛ ደረጃውም ራቅ ስለሚል በፀሃይና ዝናብ ወቅት እድሜያቸው አነስ ያለው ህፃናት ትምህርት ቤት መሄድ ይሰላቻሉ። (Participant #C2))). When probed about whether this was a problem specifically for poorer families due to vulnerable urbanisation as compared to children from a non-farming community background, leaders of the structures were hesitant to confirm or deny this (Irrespective of family background, many children start going to primary school at age of eight or above. Generally, schools are far away from here (አይጀምሩም። ግን የእነሱ ችግር ብቻ ሳይሆን ከቦታ ርቀት የተነሳ አብዛኛው 8 ዓመትና ከዛ በላይ ስሆናቸው ነው 1ኛ ክፍል የሚጀምሩት ብለን ነው የምናምነው። (Participant #B1))). They explained that parents had experience of observing younger children who associated schooling with walking long distances daily in order to attend school.

Participants believed some parents intentionally delayed their children and made them start primary school later than at the conventional age. This is probably because of their worry that younger children would skip school in the hot and rainy seasons, and eventually drop out before they complete the grade.

On the other hand, learners are also dropping out before completing primary school in this locality. Seemingly, in addition to the weather conditions and the long distances, some children give up before completing primary school as the academic pressure increases (Some children quit somewhere in the middle before completing primary education (: የማይዘልቁ ጥቅት አይደሉም። (Participant #C2))). The participants shared that the reason for this is that the children are experiencing many barriers that relate to their survival, rather than directly

linked to the school (There are lot of economic factors to worry about such as what to eat, the clothing, the distance they travel and are many more problems causing irregularity in attendance thereof leading to dropout (:የኢኮኖሚች ችግር ማለትም ምቦሎት፣ ምለብሎት የቦታ ርቀት ሁሉ ያሰጨንቃቸዋል፤ ቀሪ ያበዛሉ፤ ብሎም ያቋርጣሉ። (Participant #C2))).

All the community leaders held a consistent belief that compared to non-farming community background children, the children from former farming communities were more vulnerable in terms of the dropout rate. Participant #B1, for instance, said: “Due to factors such as household livelihood pressure, lack of food and school uniform, more children from farm-community background drop their primary education before finishing the level than others [those children from non-farm community family background]” (መሰረታቸው ገበሬ ቤተሰብ የሆነው ልጆች በተለያዩ ምክንያት የቤተሰብ ፡ ዓቅም ችግር፣ ምግብና ልብስ ማጣት፣ የቦታ ርቀት በመሳሰሉት ማሃል ላይ የሚያቋርጡ ናሉ።). The situation was confirmed by the community structure expert, Participant #M1, explaining the pattern of factors or incidents in vulnerable urbanization, which ultimately affects the opportunities for basic education of the children from earlier farming communities (For beforehand mechanisms were not in place [during the process], eviction from farm holdings messed up household livelihood security, which in turn led to drawbacks such as irregularities in learner attendance at school and a high dropout rate (በቅድሚያ የቤተሰብ ኢኮኖሚ እንዳያናጋና ግብርና ሲያቆሙ ምን መደረግ አለበት የሚለው የተጠና ነገር ባለመኖሩ ተማሪዎች ትምህርታቸውን ሳያቋርጡ እንዲቀጥሉ ማድረግም ሆነ ያለ ቀሪ ሊከታተሉ አልቻሉም። (Participant #M1))).

However, contrary to the concerns raised by the community leaders as well as the community structure expert, Participant #M2 confidently asserted that children in the vulnerable urbanisation areas had no particular hardship preventing them to start schooling at the conventional age. He pointed out that the educational department of the town’s administration, in coordination with an existing organised taskforce, the Women’s Development Team, launched a massive campaign to encourage parents to send their children to school. He stated that the Women’s Development Team helped his office to achieve the objective of convincing parents to send every child who turned seven to school (As a result of the campaign, reports from them [the Women’s Development team] show we are successful in making children start primary level at conventionally recommended age. I do not see any challenge in that respect (የሴቶች ልማት ቡድን አማካይነት የትምህርት ዘርፍ

በሚያካሂደው የክረምት ወራት ቅስቀሳ እያንዳንዱ ወላጅ ልጆቹን በሰባት አመት ትምህርት እንዲያስጀምር ማሰሙን ስለተቻለ በዛ አንጻር ምንም ክፍተት የለም። (Participant #M2)). Participant #M2 shared that the Women’s Development Team regularly provides progress reports to the Department of Education in the town’s administration, which helps the Department to track progress. There are also opportunities for the Women’s Development Team to attend discussion sessions with the Department to raise issues of concern.

Although cautious in his response, Participant #M2 did not disagree with the assumption that urbanisation hindered the provision of inclusive basic education in the recently expanded part of the town. He states that:

I share a worry that some children from already poor households could become vulnerable due to exclusion from basic education opportunities. These are households in transition, they would appear more prone to livelihood and related challenges compared to households living in the centre of the town (መሃል ከተማ ካሉት ነባሮች ሲነጻጸር እነዚህ ቀድሞም ድሃ በመሆናቸው ከትምህርት ገበታ እንዲርቁ ልያደርግ ለሚችል የኑሮ ዋስትና ጫና የበለጠ ተጋላጭ የመሆናቸውን ጉዳይ አሳሳቢ መሆኑን እኔም አልክድም።).

Then Participant #M2 provided an aggregate dropout statistic of 0.28% (of over 49, 000 learners) to the town as a whole, which was recorded in June 2016. This figure was, however, an aggregate of entire town, and Participant #M2 notably pointed out that the distribution of the reported dropout was skewed to peripheral localities, which chiefly embraced the recent expansion areas of the town (We have a dropout rate of 0.28% at the town level and that is a worrisome figure. In terms of distribution, its proportion is skewed to the peripheral localities of the town (በከተማ ደረጃ በአጠቃላይ 0.28% መጠነ-ማቋረጥ በአብዛኛው ወደ ዳር መንደሮች ያጋደለ ባለፈው አመት ተመዝግቧል፤ ይህ አሳሳቢ ቁጥር ነው። (Participant #M2))).

From his explanation it was clear that the Women’s Development Team functioned both in terms of contributing to manage learner retention and to encourage regular school attendance. In the process of their effort to reduce the school dropout rate to ultimately ensure learner retention, they follow up regular attendance as a monitoring tool. In his explanation however, he hinted that poverty in the area tended to threaten learners’ regular attendance in the short term. Learner retention is further challenged when a trend of irregularity in attendance is not sorted out before it results in a drop-out.

Taking the views of the different participants into account, there can be no doubt that although advocacy efforts are made by the Department of Education, and although poverty prevail in the town in general, children in areas where most of their families started urban life by being evicted from farm holdings were more vulnerable to miss the opportunity of inclusive basic education than other children.

6.3.5 EVICTION, CHALLENGE OF WORKING CHILDREN AND MEANINGFUL LEARNING

When one takes into account the realities of the families who lost their means of living due to urbanisation, and the issues around the accessibility of education opportunities, it seems inevitable that this would have a negative impact on meaningful and successful learning. Participant #M1, the community structure expert, continued to raise his concern about the overall provision of education by explaining that “due to livelihood challenges associated with vulnerable urbanisation, the overall atmosphere in which the basic education program being run is never conducive to let effective learning be achieved” (የከተማው መስፋፋት ህይወት በፈጠረው የቤተሰብ ድህነት ጫና ውስጥ የሚከላከል ትምህርት በቂ ዕውቀት እንዲቀስሙ ፈጽሞ የሚፈቅድ አይደለም። (Participant #M1)). Indeed, he pointed out it was improbable that those children would be able to focus enough on their school work or benefit from the opportunity to attend school (I would say, under such conditions, learning cannot be effective and meaningful. Children cannot concentrate. The socioeconomic setting in overall makes the learning situation to be not child-friendly (በየዕለቱ ከማየው ተነስቼ ትርጉም ያለውና ለህጻናት ምቹ ትምህርት በማቅረብ ረገድ ስኬታማ ነው ወይ ለሚለው ይህ እንደሌለ አረጋገጣለሁ። ያለው እውነታ ባጠቃላይ ለህጻናት ምቹ አይደለም። (Participant #M1))). This sentiment was echoed by other participants, like Participant #C2, who said “There are lot of economic factors to worry about such as what to eat, the clothing, the distance to travel and much more problems causing irregularity in attendance and leading to dropout from schooling” (ብዙ እኮኖሚያዊ ችግር አለባቸው፡- ምበሉት፤ ምለብሉት፤ የቦታ ርቀት ሁሉ ያሰጩን ቃቸዋል፤ ቀሪ ያበዛሉ፤ ብሎም ያቋርጣሉ። (Participant #C2)). Participant #M2 also seemed unconvinced that the Women’s Development Team would be able to significantly address the concentration and focus of the learners on their school work. In situations where learners’ regular class attendance and meaningful concentration on lessons are threatened by anxiety rising from challenges such as household livelihood uncertainties, it is difficult to perceive the effective provision of inclusive basic education (Bird, et al., 2011:12; EFA FTI Secretariat , 2010:5).

It was pointed out that the children find it difficult to concentrate at school because they are hungry. After school they would immediately rush home to get food (First they [school children] rush to find something to put in their stomach, and then after, they may start thinking about their studies (ተሯሩጠው መጀመሪያ ሆዳቸውን ማስታገስ ከቻሉ ነው ጥናት ማሰብ የሚቻለው :: (Participant #A4))).

One important issue that was mentioned regularly is that some children try to get petty jobs after school to help the family survive (Almost every child customarily supports her/his parents in the after-school hours in the struggle to secure food on table..., that is even fine compared to the situation of those children who stop learning and end up to live on streets (ከትምህርት መልስ ከቤተሰብ ጋር በመተጋገዝ ጎዳና ላይ ሳይወጡ መቀጠል ኮ ራሱ በጣም ጥሩ ነው:: ትምህርት ላይ ብቻ የሚያተኩር ልጅ እዛ አከባቢ ጭራሽ አለ ብዬ አላስብም:: (Participant #M1))).

Many children devote their after-school hours on money-earning activities. Participant A3 said: “They can't just spend time studying; often their priority is how to earn some means to secure their lunches first” (በጥናት ብቻ እናሳልፍ ማለት አይችሉም:: መጀመሪያ ምሳ ማግኝት አለባቸው::). They explained that sometimes parents would put pressure on their children to earn money, and so the children are morally obliged to try to financially support their “family's earning by shoe shining, working at construction sites, as well as in range of other types of petty money earning activities right as they get outside school” (አበዛኛዎቹ የተረፈቃይ ቤተሰብ የሆኑት ቤተሰብ ገቢ ለማግኘት ልጆች ግንባታዎች አከባቢ የጉልበት ስራ፣ ልስትሮ መጥረግ፣ ተላልከውና የመንገደኛ በርሳ ተሸክመው ሳንቲም ማግኘት በመሳሰሉት ተግባራት ብዙዎች ከትምህርት ቤት መልስ ጊዜያቸውን ያጠፋሉ (Participant #B1)). The situation at home is often so dire that the children go without lunch (They [school children] have to support their parents, so they look for some petty-money earning activities. They may even go for that without having their lunch. The household livelihood is generally in crisis) (ቤተሰብ ለመርዳት ምሳ ካገኙ ይበላሉ:: ካላገኙ ጥቃቂን ነገር ሰርተው ገቢ ለማግኘት ይሯሯጣሉ :: ይህ ሁሉ ከቤተሰብ ድህነት ችግር የተነሳ ነው:: (Participant #B4))).

While participant #M2 acknowledged that children from the vulnerable areas work after school to supplement the family's income, he did not believe that this was unique to the children from vulnerable families, or the evictees in the newly expanded area of the town (Many children attending school also engage themselves for most part of each day in helping

their parents with money earning tasks to address their own basic needs and the livelihood pressure at household level (አብዛኛው የአከባቢው ህጻን ከቤተሰብ የኑሮ ዋሳትና ጫና የተነሳ በትምህርት ገበታ ላይ ሆኖም በቀን ረጅም ሰዓት ጥቃቅን ገንዘብ ሚያሰገኙ ተግባራት ላይ ይጠመዳል። (Participant #M2)). He continued to explain that “livelihood pressure is seen forcing some children to leave their home and they move elsewhere pursuing livelihood security and others to quit schooling and get engaged in helping their parents with certain little money earning tasks” (የኑሮ ጫና አንዳንድ ህጻናትን ከቤት ወጥቶ አከባቢውን ጥለው እንዲሰደዱ ያደረጋቸው ስሆን አንዳንዶቹን ደግሞ በአከባቢው እያሉ ትምህርታቸውን አቋርተው ቤተሰብ በማገዝ ላይ እንዲጠመዱ አድርጓቸዋል። (Participant #M2)).

One of the implications of the pressure to earn money after school hours is that children do not have time to tend to their school work at home. Learners get homework, which they have to do after school hours. These are crucial components of learning, which are assigned either “to consolidate what was taught during the class or to provide some enrichment tasks for learners” (Pfeiffer, 2018). However, household livelihood pressure clearly obstructs inclusive learning, preventing children from destitute families who do not have time to do homework after school because they need to work in order to subsidise the scanty household earnings. Still, Participant #M2 believed that those children who attend school and work after school hours are better off than those who drop out (However, that is fine compared to the situation of those children who stop learning and end up to live on streets (ከትምህርት መልስ ከቤተሰብ ጋር በመተጋገዝ ጎዳና ላይ ሳይወጡ መቀጠል ኮ ራሱ በጣም ጥሩ ነው። ትምህርት ላይ ብቻ የሚያተኩር ልጅ እዛ አከባቢ ጭራሽ አለ ብዬ አላስብም። (Participant #M1))). The explanation shows that in the face of a large number of children from displaced households who are abandoned and end up on the streets, for a child spending after-school hours on money-raising activities when still living with his/her parents itself can be seen as being less disadvantaged.

The discussion with Participant #M1 shed further light that when parents are accused of being negligent in allowing their children to go to the streets to look for work instead of keeping them in school. The parents, however, explained that, following the loss of their land, they are unable to fulfill the material needs of the children, and this is what ultimately drives the children to the streets.

From the interview with Participant #M1, it was clear that the future of many children look gloomy. He explained that “Many children from the area are seen to take up life on streets.

They are exposed to resort to social evils such as begging and pickpocketing. They are spending their days on the streets and only come home in the evening to sleep” (ቤተሰብ ችግር ላይ በመውደቁ ብዙ ህጻናት ወደ ጎዳና እየሰረጹ ነው ያሉት። ቀን ስለምኑ ወይም ኪስ ስያወለቁ ይውላሉ ማታ ወደ ቤታቸው ተመልሰው ይሄዳሉ። (Participant #M1)). He regretfully recollected children who spend their time on the streets in large numbers both before and after they start basic education (A number of kids go to streets so early even before starting schooling, and in nearly big numbers those who start attending school are also seen to join those who are quitting school (በርካታ ጨቅላ ህጻናት ለትምህርት ዕድሜያቸው ሳይደረስ ቀድሞ ጎዳና ላይ ይወጣሉ። ከትምህርት ገበታም አያጣቋረጡ እነሱን በየጊዜው የሚቀላቀሉትም ቁጥራቸው ከዚህ የሚተናነስ አይደለም። (Participant #M1)). Evidently some children even miss out from starting school (Considerable number of them goes to street before they turn seven (ሰባት ሳይሞላው ቀድሞ ከቤት ጠፍቶ ጎዳና ላይ እየወጣ ያለው ኮ ብዙ ነው። (Participant #M1))). The expert underscored another point, namely that once a child starts life on streets, it is often difficult to break that pattern (once they [the children] start life on streets, they hardly start schooling at all (አንዴ የጎዳና ህይወት ከቀመሱ ደግሞ ወደ ቤት መመለስ አስቸጋሪ ነው። (Participant #M1))).

In general, only a limited number of families who were not from a farming background are unable to help their children achieve basic education. Children from farming household backgrounds are forced to engage in petty money-earning activities to support the household livelihood needs. As their parents are not in a position to provide for the household’s livelihood needs, the children are unable to effectively participate and concentrate on their schooling during and the afterschool hours. As a result their meaningful learning is negatively impacted.

6.3.6 DIFFERENCE BETWEEN THE CHILDREN FROM NON-FARMING COMMUNITIES AND THOSE FROM PREVIOUS FARMING COMMUNITIES

Considering the issues discussed above, one may wonder whether the problems are specific for the children of displaced parents, or if they generally affect all children in the locality. Most of the participants shared the same view in this respect, and thought that the problems faced by children from families who had a farming background are disproportionately higher.

According to Participant #M1, the only common predicament shared by children from both backgrounds was the provision of pre-primary education (Due to lack of pre-primary

provisions in the area, the chance of children from both family backgrounds is almost the same regarding pre-school opportunity (አጸደ-ህጻናት በአቅራቢያ የለለ በመሆኑ በከተማው መስፋፋት ምክንያት የከተማነት ህይወት በጀመሩ ቤተሰብ ህፃናትና ከቀረው ማህበረሰብ ህፃናት ቅድመ-መደበኛ ት/ት የመከታተል ዕድል በተመለከተ እምባዛም ልነት የለውም። (Participant #M1)).

Responding to the query whether they noted any difference among children from farming community backgrounds and those from non-farming communities in terms of ensuring effective concentration and attendance, the participants expressed that they noted very obvious differences. In their response, children from former farming community backgrounds were forced to waste most of their after-school hours in supporting parents and worrying about securing daily basic needs. This was not the case with their non-farming community background compatriots living in same neighbourhood. Says participant #C4:

For former farming community members, achieving basic education to the children and finding them concentrate only on their study is a real challenge. Their situation is far direr in comparison. Those from a non-farming background had had the idea as to how to earn and lead life when their mode of life turned to township. But this had never been the case for the households with a farming background (ለቀድሞ አርሶአደር ቤተሰብ ልጆች መሰረታዊ የትምህርት ዕድል ማሳካትና ትምህርታቸው ላይ ብቻ እንዲያተኩሩ ማድረግ እዚህ ሰፈር የተለየ ፈተና ነው።አርሶ አደር የነበሩት እሰከነልጆቻቸው ችግር ላይ ናቸው። የሌሎቹ ከእነሱ ይለያል። እነዚያ ከ አቅምም የአዕምሮ ዝግጅትም ነበራቸው። (Participant #C4)).

In the light of this, leaders of the community structures observed that children from former farming community backgrounds were more prone to miss out on inclusive basic education opportunities compared to their peers. In other words, although they believed poverty in general negatively impacts on the provision of inclusive education in the area, it has a more obvious link to those households who had to adapt to an urban way of life after being evicted from their farms.

A departure from this view was only noted from Participant #M2. He believed that the challenges surrounding the provision of inclusive basic education in the area were linked rather to the general pervasive poverty situation than specifically to those who had undergone the urbanisation process. He stated it as:

Each household received a lot of money in compensation. Urbanisation also brought to them opportunities to work as labourers on construction sites... I suppose it [compensation] would help them cover what they would need for the household members... I do not think disparity impacted on inclusive basic education owing to the urbanisation process (እያንዳንዱ ቤተሰብ በቂ ገንዘብ በካሳ መልክ አግኝቷል።በተማሪዎቹ የከተማው መስፋፋት ያመጣላቸው በአከባቢያቸው በሚካሄዱ ግንባታዎች ተቅጥሮ የመስራት እድሎችም አሉ። ካሳው ክፍያም የቤተሰብ ጠቅላላ ወጭ ለመሸፍን እንደሚያገለግል አስባለሁ። ባጠቃላይ በከተማው መካከል ምክንያት በልጆቻቸው የትምህርት እድል ላይ ተጽእኖ አሳድሯል ብዬ አላስብም።).

Participant #M2 therefore believed that the gravity of vulnerability for former farming community background children in terms of basic education participation compared to that of children from other family backgrounds in the locality is not so significant. This would lead to the conclusion that, in his observation, urbanisation caused no disparity in the area between farming and non-farming background children in relation to specific basic education issues such as inclusiveness to pre-primary education, inclusiveness in starting school at the conventional age, proper attention, and effective concentration. Yet at some point he did share the worry that some children from these households could become more vulnerable to exclusion from basic education (These are households in transition; they would appear more prone to livelihood challenges compared to households living at the centre of the town in many ways (ከገጠር ወደ ከተማ ህይወት ሽግግር ላይ ያሉ ቤተሰቦች እንደሚሆናቸው መሃል ከተማ ካሉ ነባር ቤተሰቦች በበለጠ ለኑሮ ዋሳኝና ና መሰል ጋረጣዎች ተጋላጭ እንደሚሆኑ ይታሰባል። (Participant #M2))).

In response to the concerns raised by the other participants, as was discussed in the preceding sections, I probed participant #M2, a government representative from the town’s administration. He was convinced that his office was doing fairly well: “We [town’s administration] could reach out to every child in a fairly good manner in terms of being included to basic education opportunity, and thus parents’ satisfaction in the basic education undertaking is very high” (በአጠቃላይ የከተማው አስተዳደር ለእያንዳንዱ ህጻን በአጥጋቢና አካታች ሁኔታ መደበኛ ትምህርት አቅርቦት ማድረስ ስለቻለን በዚህ አንጻር የአከባቢው ወላጆች ደስተኞች ናቸው ብዬ አስባለሁ። (Participant #M2)). He emphasised that inclusive basic education was supported by policy provisions such as constitutionally enforcing free and compulsory basic

education for all (The government has made it constitutionally possible for all children to have access to free primary education (መንግስት ሁሉም ህጻናት ነጻ የ1ኛ ደረጃ መደበኛ ትምህርት የማግኘት መብት ህገመንግስታዊ እንዲሆን አድርጓል። (Participant #M2))). However, he acknowledged that the monitoring of the process relies solely on the report from an *ad hoc* steering task force, formed by the town administration, constituting selected women from among the community, called the Women’s Development Team. He indicated it as follows:

We organised a Women’s Development Team of 30 members per kebele¹¹ monitoring and reporting fair access of individuals to education and health services, and they are regularly updating us with what is going on (በዚህ ዙሪያ ከየቀበሌው የጤና ና ትምህርት አቅርቦት በተመለከተ ተከታትለው እንዲያሳውቁ ያደራጃናቸው 30 የሴቶች ልማት ቡድን አባላት ሪፖርት ያቀርቡልናል (Participant #M2)).

This Women’s Development Team is not part of any government structure, but was given the task of participating in the town administration’s mobilisation and reporting activities. Participant #M2 believed that working with the Women’s Development Team helped his office to significantly raise the school participation rates of children. The team also functioned closely together with existing community structures in the area:

Through their [Women’s Development Team] mobilisation, we could raise school participation of children from 39,000 a few years ago to 49,000 in the last year[2016], and they [Women’s Development Team] work with the structures and churches in their localities (በሴቶች የልማት ቡድን ተሳትፎ በመታገዝ የአንደኛ ደረጃ ተማሪ ተሳትፎ በከተማ ደረጃ ከጥቅት ዓመታት በፊት ከነበረበት 39 000 ወደ 49000 ማሳደግ የተቻለ ሲሆን እነሱም ከእድሮችና ቤተ እምነቶች ጋር በጥምረት ይሰራሉ። (Participant #M2)).

Attempts were made to include personal suggestions from the town’s administration via Participant #M2. The purpose was to give this participant ample opportunity if he wanted to provide more information. Participant #M2 preferred to use the opportunity to emphasise some points he considered important regarding the provision of inclusive basic education. First of all, he stated basic education is a top priority issue, and as such the very principle has to be properly understood by all concerned (We are operating under the principle of

¹¹ Lowest government's administrative structure, similar to wards in South African municipalities

“Education for All” and I suppose this has to be properly understood by all concerned (እኛ ለምሳሌ ትምህርት ለሁሉ በሚል መረሀ ስር ነው ለተግባራዊነቱ ሚንቀሳቀሰው። ታዲያ ትምህርት ለሁሉ ማለት ምን ማለት ነው የሚለውን ሁሉም የሚመለከታቸው አካላት በደንብ ሊረዱት ይገባል። (Participant #M2)). He further pointed out that in order to achieve the very principle of education for all, interested parties should maximise their efforts. One of the ways to maximise service delivery capacity, he pointed out, was valuing the efforts of every single participant, and working together in a coordinated manner (We believe we have to value even efforts being made by a single individual, let alone by a structure which has profound influence in the community (የተሻለ አቅም ለመፍጠር ሲባል እንደ እድር ያሉ ማህበረሰቡ ዘንድ ከፍተኛ ተሰሚነት ያላቸው መዋቅሮች ቀርቶ የእያንዳንዱን ግለሰብ አስተዋጾ ትልቅ ቦታ በመስጠት እናምናለን። (Participant #M2)).

To conclude, despite a slight departure from the general view, as aired by one participant, information from the other interviewees illustrated the gravity of the challenge to achieve inclusive education for children from former farming households. This challenge was far more intense compared to the rest children in the same locality. It was noted that children from the former farming community group had more challenges in terms of starting basic education at a conventionally acceptable age, overcoming the challenges of dropping out, and achieving effective attendance and concentration levels throughout the primary level. The children from a farming background had to worry much more about livelihood insecurity than their non-farming community counterparts. Consequently, it is believed that children from former farming community backgrounds lack effective concentration, and do not regularly attend school – both of these to a greater degree than children who were not from farming communities. Regular school attendance and productively using the time after school for homework are both necessary components to be successful in the process of basic education.

6.3.7 REQUIRE A REHABILITATION PROGRAMME

The community structure participants were adamant that a comprehensive rehabilitation programme is urgently needed. They considered themselves to virtually be evictees. Although they were able to retain a tiny slice of their farm holdings, they said that the lion’s share of their holdings was literally expropriated without compensation. They blamed government for their miserable position, and claimed that they deserve a comprehensive

rehabilitation package (Though we continue to live in the locality where we have lived for many years, we are apparently evictees. Thus, government must reconsider that we as a community need a rehabilitation package (ይህ ህዝብ ተፈናቃይ መሆኑ ታውቀው መንግስት ህዝቡን መልሶ ማቋቋም አለበት። (Participant #A2))). They often referred to themselves as a repressed minority in the setting. In the light of this they tended to expect a comprehensive rehabilitation package that would bring better livelihood prospects to every member of the household (including inclusive basic education for the children).

Participant #M2 argued that before handing over their holdings, farm communities were presented with ample compensation to cover all the expenses of all household members (Each household received a lot of money in compensation (እያንዳንዱ ቤተሰብ በቂ ገንዘብ በካሳ መልክ አግኝቷል።)). From his explanation, he concluded that their vulnerable situation could only have been as a result of households spending their compensation money unwisely. Nonetheless, he did not deny the possibility that a child's basic education could be obstructed on account of intricate circumstances, as the community was in a state of transition.

In preparation of the planned urbanisation process, the participants generally had an expectation of the town administration's role in devising contingent packages for the move on behalf of the government, in order to ensure that the prospects of the evictees remained unaffected. With respect to this, it was clear from the interviews that no prior policy arrangements were made to safeguard inclusive basic education in the face of vulnerable urbanisation (apart the compensation paid to the plantation on the land, in fact the administration did not give special consideration concerning how to cover the basic education expenses of school children in particular (እርግጥ በመሬታቸው ላይ ላለው አትክልት ተሰልቶ ከሚከፈል ካሳ ውጭ ፤ ለልጆች መደበኛ ትምህርት ድጋፍ ለብቻ በተለይ አስተዳዳሪችን ያዘጋጀው ማዕቀፍ የለም። (Participant #M2))). He went on to explain that the education department was strictly following the implementation of the "free basic education" principle. In this respect, he mentioned that they monitored practices to ensure that public schools were not charging registration fees. They also tried to ensure that schools were not putting pressure on children and parents to buy a school uniform.

Basically, learners in all public schools nationwide are entitled to free basic education. So having access to free basic education is a privilege for all children in a school, whether they are from evictee or non-evictee families. By the same token, attending classes in school

uniform is principally seen as constructive practice in school to contribute to a sense of learner unity. From this, it follows that ignoring school tradition by not coming to class in a school uniform would hardly appear to offer children from former farming households a realistic advantage in contributing to inclusive education. Besides, none of these seemed like premeditated measures from the part of the town's administration. Nonetheless, it was made clear from his explanation that these were among the points which the town's administration focused on as some of the practices to minimise vulnerability factors affecting the provision of inclusive basic education in the area.

In the absence of evidence of premeditated contingency packages to safeguard the provision of basic education, the town's administration claimed that it had taken certain steps which it believed to contribute to maintaining and retaining inclusion. In other words, it means that the administration was motivated to consider such steps as those mentioned above, but in response to facts and figures that signalled learner inclusion in the provision of basic education was threatened. There was no evidence from the interview with Participant #M2 that the administration worked out any policy considerations beforehand to safeguard inclusiveness in basic education.

He mentioned that their role was more than just listening to the challenges faced by children which might hold them back from continuing to attend school. After discussing the challenges faced by a particular child, the members of the Women's Development Team would also investigate ways of addressing the identified issues. They sometimes subsidise families with serious livelihood challenges. They have a fund at their disposal from which they can offer assistance (We have livelihood and school expenses support package to ensure and maintain inclusion of children from destitute families and the orphaned. The Women's Development Team members identify the neediest and nominate her/him to receive it (በቀበሌ ደረጃ የሴቶች ልማት ቡድን የባሰ ችግር ያለበትን ተማ ትምህርት እንዳያቋርጥ የድህነት ሁኔታውን በማጠን ተገቢውን ድጋፍ እንዲያገኝ መልምሎ ያቀርባል። (Participant #M2))). It seems as if the Wolayta Soddo town administration either downplayed the negative impact of vulnerable urbanisation on inclusive basic education in the area, or it has not yet been informed of its true impact.

In summary, the discussion in the section above indicated that the provision of inclusive basic education had been notably impeded by urbanisation. Participants pointed out that in absence of relevant procedural considerations to achieve and maintain inclusive education,

meaningful and effective learning processes were negatively impacted. These were explained in terms of a lack of pre-primary education, long distances those children have to cover to get to schools, a late school-starting age and early dropout rates, and a large number of children working during after-school hours. In particular, children from former farming background households were mentioned to face livelihood pressure affecting their attendance and concentration on lessons while in class. Due to their economic situation they also had to spend most of their afterschool hours on petty money-earning activities, and they do not take the time to revise their school lessons. Participants mentioned that in order to address the evictees' livelihood challenges, and the inclusion of children into basic education, the displaced households would require rehabilitation packages. The urbanisation process which left many households vulnerable was noted to have negatively impacted the meaningful and successful provision of inclusive basic education. The next section will present community structures' possible involvements to contribute to inclusive basic education.

6.4 INVOLVEMENT OF COMMUNITY STRUCTURES TO SUPPORT INCLUSIVE BASIC EDUCATION

As a social realist, I believe that what happens to this community depends on what the members of the community themselves do or fail to do, and how they deal with the challenges. I therefore engaged with the interviewees to understand how they see the involvement of community structures to support inclusive basic education. The participants were probed to find out what the available structures could do, and how they might become involved with the intent of supporting the provision of inclusive basic education in the area.

The immediate response from most of the community structure leaders that took part in the focus group discussions was that they were confident that their structures would display good will towards the proposal of involving community structures in supporting inclusive basic education. For instance, Participant #A2 said: "I believe the structures will have interest to support in whatever it can afford to provide [to support inclusive basic education] (አዎን-በሚችለው መንገድ ለመሳተፍ ፍቃደኛ ይሆናል ብዬ አምናለሁ።)". They believed that members of their respective structures would welcome the opportunity to support the process of inclusive basic education if the involvement of the structure was considered to make a difference. Correspondingly, the information obtained from the community structure expert (Participant #M1) indicated that there are ways he thought self-help community groups in the area could

support inclusive basic education to children from former farming households in the face of their livelihood challenges related to vulnerable urbanisation. As a starting point, the expert recollected his observation as a participant during a three-day consultation meeting his unit had held with the structures, religious group leaders and local level government executives. He stated that although the focus was not on inclusive basic education, issues surrounding the support of elders begging on streets as well as children orphaned by HIV/AIDS constituted the core concerns of the meeting. Based on his impression of the consultation meeting, he believed the structures had a strong interest to participate as much as they could to contribute to the provision of basic education to the children from the evicted families. As he put it:

From the tone of the participants in the meeting, I can state that the community structures and the community at large are perceptive that they have moral obligations of supporting the livelihood and educational expenses of destitute children in their area (በዚህ ለ3 ቀን ከአድራች፤ የሃይማኖት መሪዎችንና የቀበሌ አስተዳደሮች ጋር ባካሄድነው ሰብሰባ ወቅት ማህበረሰቡ እውስጣቸው ያሉ የደሃ ድሃ የሆኑትንና ወላጆቻቸውን ያጡት ህፃናት የማሳደግና ማስተማር የሞራል ግደታ ያለበት እንደሆነ እንደሚገነዘቡ በደምብ አስተውየዋለሁ።).

Particularly, he noted a very strong sense of commitment from the structures with regard to supporting and educating vulnerable children. He expressed this, saying: “A positive emotion and tone of energy observed while they were engaged in contributing ideas as to how to support orphaned children and children with disabilities was impressive” (ለይተን በጥናታችን የተመለከትናቸው ወላጅ ያጡት ህፃናት፤ አካል ጉዳተኞችና አረጋዊያን በመርዳት ዙሪያ ነው። ባጠቃላይ ያየሁባቸው ስሜት መሳጭ ነበር። (Participant #M1)).

I noted from Participant #M1 that most of the members constituting each structure had also been evicted from their farm holdings. From this it appears as if the financial position of members would not place them in a situation to be able to contribute monthly membership fees high enough to still have some money in reserve with which to help others. Still, it was clear that the expert concluded that these structures have self-reportedly significant potential (particularly in terms of social capital) to contribute and make a difference to the initiative (They believed they possessed huge capacity but scattered here and there. If able to pool their scattered resources as a single unified whole and synergise their efforts, they could to

function better than many NGOs in the area (ዕድሮችና የእምነት ቡድኖች አዛም እዚም የተበታተነ ሀብት አለን። አንድ ላይ መተባበር ከቻልን ከማንኛውም ኤን ጂ ኦ አናንስም። (Participant #M1)).

Participant #M2 shared that his office believed that the structures have a potentially significant role to play in terms of supporting the provision of inclusive basic education in vulnerable urbanised areas. He observed the view of pushing informal structures to consider becoming more active in their role. Further, it was clear that he placed a strong degree of trust in participating religion-based structures for a better effect due to their philosophical foundations (I feel faith-based structures have philosophical sympathy as their foundation which makes them more concerned with supporting the needy, so making them participate in basic education will have a better effect (በተለይ የእምነት ተቋማት ከመሰረታዊ አስተምህሮቻቸውም አንጻር የተቸገረ መርዳት ከፍተኛ ስፍራ ስላለው፤ እነሱን ለችግርተኛ ህጻናት መደበኛ ትምህርት አቅርቦት እንዲደግፉ ማሳተፍ የተሻለ ውጤት ሊያሰገኝ እንደሚችል ይሰማኛል። (Participant #M2))). He further believed that faith-based structures in particular would embrace the idea of supporting inclusive basic education, unless constrained by their own financial situation (based on monthly membership fees). He felt that it would probably make it difficult to them to afford supporting something like an education project.

Generally, Participant #M2 believed that community structures would positively react to calls on a range of detailed concerns pertinent to improve the provision of inclusive basic education. The concerns that he thought the structures could positively contribute to, included the task of promoting good will in the community in order to maximise their participation regarding the issue, identifying and mapping the community's tacit capacity and assets that could be utilised to support inclusive education, identifying and reaching out to potential relevant role-players, and eventually networking with them in order to contribute to inclusive basic education. From the interview it was therefore seen that the town's administration believed the structures could have a significant role to play in order to support the provision of inclusive basic education in vulnerable urbanised settings.

Moreover, it was clear Participant #M2 believed his administration could have a role to play in supporting the structures in any endeavour to contribute to the provision of inclusive basic education in vulnerable urbanised areas (Our office can take the initiative of bringing the structures together and facilitate discussion forums in order to persuade them reach consensus for action (መስሪያ ቤታችን ለዕድሮች መድረክ ፈጥሮ ለማቀራረብና ለጋራ ተግባር

ባጣጣባባት ሀላፊነት ወሰደው መንቀሳቀስ ፍቃደኛ ነው። (Participant #M2)). Bringing available structures together and helping them to create synergy as encouraging them to pool their available resources, would appear vital at the initial stage, as the involvement would appear more effective when it jointly engaged more structures.

From the above it is clear that all the participants considered it a good idea to involve the community structures in way to ensure that children get access to, and are retained in, education opportunities.

6.4.1 ALIGNMENT OF STRUCTURES' INVOLVEMENT IN BASIC EDUCATION WITH POLICY

Given that the structures were found willing, and that the community members welcomed the intent, the structures had to keep in mind that their support of basic education would still happen within a specific government policy environment that dictated the implementation. Leaders of the structures believed that their attempts to support basic education does not in any way conflict with the basic education policy of the country (This [involvement of community structures in supporting inclusive basic education] has nothing to conflict with the government policy (ይህ ከመንግስት አሰራር ጋር የሚጋጭ ነገር አይደለም። (Participant #A2))). Most of the participants had noticed the government making calls for the community to intensify its participation in the basic education endeavour (These days government is encouraging community participation in basic education. It does not conflict with the government policy (አንደኛ ደረጃ ትምህርት ላይ የማህበራዊ ተሳትፎ መንግስት ያበረታታል። (Participant #B2))). In the light of this, they felt the project would be consistent with the government policy, and that government would appreciate such initiatives. Nothing [would conflict with the government policy]. Even I suppose government would welcome it [the idea of community structure participation to support inclusive basic education ([ከመንግስት አሰራር ጋር ይሚጋጭ ነገር] አይኖርም። እንዲያውም ይደግፋል ብዬ ነው የማምነው። (Participant #C4))). The response of leaders of self-help community structures therefore indicated that involving their structures in supporting inclusive education would not conflict with the government's policy.

6.4.2 ON-GOING COMMUNITY SCHEMES TO SUPPORT INCLUSIVE BASIC EDUCATION

The community structures were established with the aim of supporting members when families face unforeseen crises such as death. In the light of this, none of the community structures initially planned to become involved in public projects such as supporting inclusive

education. It was also not captured in their codes of conduct. The community structure leaders were therefore asked if the fact of not including the agenda of supporting inclusive education in their bylaws¹² would lead the members of the structures rejecting the proposal. In response, they optimistically expressed that it would be possible to convince the members to amend their bylaws through open discussion (Our community usually embraces this sort of ideas, so it will not be rejected (ሀብረተሰቡ እንኳን እንደዚህ ዓይነት ሃሳብ አይጠላም። (Participant #A3))). They explained that their optimistic assertion was based on the fact that challenges surrounding the provision of inclusive education have been one of the major public problems in the area (The point in question [inclusive education] is evidently a clear problem to the community. So, when explained, I hope the proposal [of supporting it] will be accepted by everybody (ጉዳዩ በስፋት የሚስተዋል ችግርና የተባበረ ጥረት የሚጠይቅ መሆኑ ግልጽ ነው። ስለዚህ ይህ ስብራራላቸው፡ በውይይት ያምኑታል። (Participant #A1))). Complementarily, all participants emphasised the need for planning an in-depth discussion to persuade every member of the structure on amending the bylaws in a manner accommodating activities that support inclusive education (First, there is a need of holding informative and honest discussions with members to amend the bylaws, and then I think they will approve the amendment (በቅድሚያ ማስተማሪያና፡ ሰፊ የውይይትና ምክክር መድረክ ማዘጋጀት ያስፈልጋል። በዚህ አይነት ካብራራንላቸው ይቀበላሉ። (Participant #B3))). Thus, in summary, although the agenda of supporting the provision of inclusive basic education had not been enshrined in the bylaws of the structures, the participants believed that members of the community structures at large would not reject the proposal that their structures become involved in supporting the provision of inclusive basic education.

Leaders of the structures were asked to suggest how they thought they could contribute to support inclusive basic education using community structures. They mentioned issues of raising public awareness and commitment, fundraising to capacitate their structures, identifying and establishing partnerships with stakeholders for improved capacity, and calling for comprehensive social rehabilitation programs in the area. These will be discussed further in the sections that follow.

¹² Bylaw refers to a founding document which is also seen as covenant detailing terms and conditions, organisational and membership code of conduct, list of activities, rights and entitlements etc. sought to be rigidly observed by a given structure. It is in writing but can also be agreed upon verbally in the case of traditional structures having an illiterate/uneducated membership.

6.4.3 ADVOCACY

One of the issues that was mentioned often is advocacy. Participants emphasised the need to have a forum for genuine dialogue and discussion with members of the structures to heighten their understanding about the predicaments, and to propose possible solutions (I propose starting to hold immediate discussion with the entire community and sensitising and creating awareness with them regarding the gravity of the problem and orienting them with possible prospects to solve the problem (እኔ ህብረተሰቡ በችግሩና ሞፍቻው ዙሪያ ተሰብስቦ ውይይት ቢጀምር እላለው። (Participant #B1))). The participants believed that when all the members are consulted from the start, they would feel a sense of ownership for the initiative, which would have a lasting impact to make the project effective and sustainable (An entry point has to be holding thorough discussions at the community level. There is a need to convince them of the fact that even though they themselves are frontline victims they are, the project is their own, so the community members have to take the lead in the process of looking for prospective solutions (በቅድሚያ ሰፊ ያለ የማህበረሰብ ውይይት ማካሄድ ነው። ማህበረሰቡ ለጉዳዩ ባለበት መሆኑን ማሳመን። ይህ በደንብ መሰራት ይኖርበታል። (Participant #C1))). The assertion that underscored here is that a call for the participation of members of the structures right from the start would reinforce their sense of ownership of the project and lead to a better degree of involvement from the members.

Moreover, leaders of the community structures asserted that they understood that they have a definite role to play in terms of promoting a culture of compassion, the philosophy of social interdependence, and practices of sharing among members of the structure. They believed that these constituted the core values of their structure (Culture of compassion, spirit of sharing and interdependence are the founding principles of our structure (መደገፍና መረዳዳት ዕድሩ የተቋቋመለት አላማው ነው። (Participant #B4))). They further believed that these could potentially be transcended to support the provision of inclusive basic education through the involvement of their available structures (Promoting a culture of sharing and supporting each other is the core value of the structure. I think again this can be adopted here (እድሩ የተመሰረተውም መደገፍን ለናዳበር ነው። ይህን በጎ መንፈስ ለዚህ አላማም ማዋል አየከብደም። (Participant #B1))).

6.4.4 COOPERATION AND LIAISON

The structures in the community are informal in nature. It was clear from their suggestions that the participants believe that government sectors (specifically the municipality) and non-governmental organisations (often referred to as developmental NGOs) are needed as strategic partners to work with the community structures, especially at the initial phase of their structures' move to support inclusive basic education.

Based on his expertise on the structures, participant #M1 felt that a strong coordination of efforts would be needed in order to function effectively. He shared that structures would definitely be able to receive backing, at least from the Community Organisation Unit formally functioning under the town's administration (*Our unit works closely with the community structures in the town. A few months ago, we had a three-day consultation meeting with the structures, religious group leaders and local level government executives (ዕድሮችን በተመለከተ የእኛ ሰክተር ከእነሱ ጋር በቅርበት ይሰራል። ዘንድሮ እድሮችን፤ የሃይማኖት መሪዎችንና የቀበሌ አስተዳደሮችን ሰብሰብን በስለጠና ሞልክ ለ3 ቀን አወያይተናል። (Participant #M1))*). He shared that during the consultation meeting, the structures revealed that they would need technical support from professionals in for example designing feasible proposal. They would also need technical and administrative support to mobilise the capacity at hand to be able to embark on supporting inclusive basic education (*Given that they are administratively and technically guided, in areas like project design and accountancy, they said they have enough of everything to support all the destitute within them sustainably (ፕሮጀክት በመቅረጽ፤ አካውንት በመክፈትና ህጋዊ ሰውነት በማግኘት በመሳሰሉት አስተዳደራዊና ተክኒካዊ ድጋፍ ካገኙ በመሃከላችን ችግር ያለባቸውን ለዘለቀታው ተገቢ ድጋፍ ልያደርጉ ይችላሉ። (Participant #M1))*). Participant #M1 confirmed that the Community Organisation Unit of the town administration had pledged its willingness to offer everything it could, within its professional limits. Moreover, it was clear from the discussion that the unit had already initiated certain practical steps (*We as a sector are inspired a lot by their [structures and faith groups] remarks during the consultation meeting. Now, we have drafted a sort of roadmap of joint action and planned the second consultation meeting for feedback and further discussion). (በውይይቱ ወቅት ስሜታቸውን ስንደ አኛንም የበለጠ አነቃቅቶናል። ስለዚህ ፕሮጀክትም ቀርጸናል ለግብረ-ሙልስና የወደፊት አቅጣጫ ለመተላም አንድ ተጨማሪ ስብሰባም አስበናል። (Participant #M1))*). He assured me that professionals working in the Community Organisation Unit had already identified areas in

which they would be able to assist the efforts of the structures, and based on a situation analysis, his unit started conceptualising an integrative project that would embrace the involvement of the structures (We know we can do a wonderful job in terms of providing a technical backstop for the structures to support inclusive education and livelihood by putting those on the streets back in shelters and maximising their participation in income-generating activities based on urban agriculture (መንገድ ላይ ለሚያድሩት ቤት ተሰርቶበትና ሞግዚት ተቀጥሮላቸው ገቢ ማስገኛ ዶሮ፤ ንብ እርባታ የጓሮ አትክልት ወዘተ በማሰማራትና በአቅማቸው እነሱንም በማሳተፍ አስደናቂ ስራ መስራት ይቻላል። (Participant #M1))).

The unit is eager to use community structures to support the provision of inclusive basic education as a productive concern. It would welcome and embrace informal structures as co-actors in terms of supporting the provision of inclusive basic education (Our sector is doing something more than just seeing the initiative as a productive concern. We are thinking of holding discussions with the structures, identifying, liaising and linking them with actors and sectors that could help in the design of the project, financial support, and the distribution of land (በአወንታዊነት እንወስደዋለን፤ በተግባርም እየተሳተፈ ነው። አሰባሰብ እያወያየና እያቀራረበ፤ ፕሮጀክት እየቀረጸ፤ ተገቢ ድጋፍ ሊያደርጉ ሚችሉ አካላትን በማማላድ (ላያዝ በማድረግ) ለምሳሌ ከተማ አስተዳደር ቦታ እንዲሰጣቸው በመወትወት በመሳሰሉት ለመንቀሳቀስ እያሰብን ነው። (Participant #M1))).

The participant made it clear the unit could assist the structures administratively in terms of liaising with the municipality in the process of land distribution, to set up offices and to run small urban business activities. It could further play a facilitating role in linking the structures among themselves and with other appropriate stakeholders. The unit could also provide important technical support such as assisting in proposal design in a professional manner. Eventually his assertions were found helpful in terms of affirming that the agenda of using community structures to support inclusive basic educations, would not conflict with government policy issues (I am a government employee, and among my regular duties include identifying the available structures and encouraging them to promote their support to vulnerable sections of the community (ያው እኔ የመንግስት ተቀጣሪ ባለሙያ ሆኜ፤ ከመደበኛ ተግባራ አንዱ የማህበረሰብ መዋቅሮችን መለየት መቀስቀስ ማሳተባበርና እንዲሁም ተጋላጭ ለሆኑ ማህበረሰብ ክፍሎች እነዚህ መዋቅሮች ሚሰጡትን ድጋፍ መበረታታት ነው። (Participant #M1))).

From their perspective, the community leaders hoped that the municipality would grant them sufficient space to construct an office and shops to run the intended business that would help to finance inclusive basic education (The government has taken away our entire landholding [members in the community]. So, at least it has to reissue us land to build an office to our structure as well as some more on which we may run certain activities of income generating and public services (ቦታችንና መሬታችን የወሰደው ምንግስት ቢያንስ ለዕድራችን ልምንፈልጋቸው ስራዎች ቦታ ቢሰጠን እላለው። (Participant #A3))). They also needed NGOs for financial assistance in order to achieve their goal of raising seed-money for initiating businesses as a sustainable source of income with regard to financing inclusive basic education (further discussed in 6.4.5 and 6.4.6) (We need considerable initial financial support from non-government organisations [NGOs] (መንግስታዊ ካልሆኑ ድርጅቶችም መነሻና ማቋቋሚያ ያስፈልገናል። (Participant #A1))). They mentioned that they prefer a grant as initial seed-money at initial stage, rather than seeking continuous financial assistance, as this would give them a sense of self-reliance and would also contribute to the sustainability of the initiative.

From his side, Participant #M2 assured me that government policy encourages community participation in public service delivery, and his office has been involving community members and the structures on a range of service delivery issues (Under the existing policy framework, we have been involving the structures and faith-based groups by linking them to the Women's Development Teams for action (አሁን ባለው ፖሊሲ አፈፃፀም ስር የሴቶች ልማት ቡድን ከእድሮችና ቤተ-እምነቶች አቆራኝተን በማህበራዊ አገልግሎት አሰጣጥ የድርሻቸውን እንዲያበረክቱ እያደረግን ነው። (Participant #M2))). From his assertion, it was clear that government policy embraced the co-operation of community structures in community welfare initiatives such as supporting inclusive basic education. It is also consistent with the interests of the community structures. From the responses of structure leaders, it was noted that they have a great interest to participate in initiatives of public relevance, as it is in the scope of their capacity. They would welcome technical, material and financial support that could enable their further involvement (Given its [structure's] involvement, and the awareness for raising funds is technically heightened, the structure will embrace the responsibility [of participating in the initiatives] (አዎን ይደረግ ቢባልና ግንዛቤው ቢያደግለት ዕድራችን ለዚህ ለመንቀሳቀስ ችግር አይኖርበትም ። (Participant #C1))). Further views of the structure leaders surrounding this issue will be presented below (c.f. 6.4.5 & 6.4.6).

In sum, interest from various angles seems to be enabling community structures' participation to support inclusive basic education. The structures are willing to stretch their tacit potential and put all the efforts and resources they have together in order to improve the situation with their active involvement. The Community Organisation Unit expressed its willingness to providing technical support to the community structures as needed. Moreover, no policy constraints were noted which could obstruct the structures' involvement in such initiatives, as government policy encourages societal involvement in development initiatives.

6.4.5 CONTRIBUTING FINANCIALLY TO INCLUSIVE BASIC EDUCATION?

Despite the positive response in terms of general involvement, the community structure participants did not disguise their own fragile financial capacity during the focus group discussions. They explained that the financial limitations of the structure could limit any meaningful involvement in supporting the intent of assisting with basic education (At the present our structure has no viable financial capacity to shoulder such involvements. But if there are any external funds to support the capacity of community structures so that the structures can get involved, our structure would not reject it (አሁን ባለው ሁኔታ ዕድር በራሱ አቅም የለውም። ግን ሌላ የዕድርን አቅም የሚያግዝ አካል ብድር አባሎቻችን ይህን ይጠላሉ አልልም።) (Participant #C2))). They explained that their respective structures have very strong social capital, but its financial situation is so scanty that it would not allow them to rush into activities such as these that they have not yet added to the bylaws of the structure (Our structure actually functions on monthly fees membership as our sole financial source. So, if not for this financial constraint, there will be no reservations from the part of the structures to get involved in the initiative (እድሩ መተዳደሪያው የአባላት ወርያዊ መዋጮ በመሆኑ እንደተባለው አቅም የለውም። በዚህ አይነት ጉዳይ ለመሳተፍ ግን ተነሳሽነቱ ጥያቄ ውስጥ የሚገባ አይደለም።) (Participant #C3))). However, a few participants expressed their worry that the community may display a mixed reaction to the intent. They said that the attempt could cause panic with some members of the structure, as it would mean taking their scant monthly membership fees and using it for something outside of the structure. They further argued that membership fees were earmarked to pay compensation in serious unforeseen crises which a household would face such as death, so spending this money on supporting inclusive basic education would likely evoke objection from some members of the structure (I think they may come up with diverse views. It will be difficult to bring about consensus to use the money raised from membership fees for something other than what was specified (ከአባላት በመዋጮ የተሰበሰበ

ገንዘብ ለሌላ አላማ እንጠቀም ቢባል የተከፋፈለ አመለካከት ያመጣል ብዬ እሰጋለው። ሁሉን ማሳመኑ ያስችግራል፡ (Participant #C1)).

All participants emphatically supported the idea of arranging open discussion sessions with the community at large, however concern was raised about whether or not such additional involvement would be allowed. Participant #C4:

All the structures are established with already identified organisational objectives. The bylaws do not allow us to carry out public projects outside what is detailed in the structure’s mission statement. But, importantly, in consultation with the members of the structure, it would be possible to amend, given that the financial capacity of the structure may be somehow enhanced (ሁሉም እድርገት ከመነሻው የተገደበ አላማ ይዞ የተነሳ መዋቅር ነው። ሕጎች በተዋቀረው ተልእኮ መግለጫ ውስጥ በዝርዝር ከተገለጸው ውጪ ሕዝባዊ ፕሮጀክቶችን እንድንፈጽም ህጎች አይፈቅዱም ። ይሁን እንጂ አቅም ቢገኝ ደንቡን በማሻሻል አባላትን አወያይቶ አባላት ጋር በ ማሳመን ከተለመደው ወጣ ባለ ተግባር ላይ መሳተፍ ይቻላል። (Participant #C4)).

Those participants, who were optimistic that their structure members would unconditionally welcome the structure’s participation to support inclusive basic education, believed such discussion sessions would significantly contribute to inspire those already positive members to further commitment to the case. Equally, other leaders who expressed worries that their members might be hesitant to welcome the structure’s participation in inclusive basic education, also suggested that an open discussion would help to convince members to accept the idea of them supporting inclusive basic education (It would be difficult to bring about consensus to use the money raised from membership fee to other than what was specified. That would need consultation and convincing the members beforehand (ከአባላት በመዋጮ የተሰበሰበ ገንዘብ ለሌላ አላማ እንጠቀም ቢባል የተከፋፈለ አመለካከት ያመጣል ብዬ እሰጋለው።... ቅድሚያ ማወያየት ይጠየቃል። (Participant #C1)).

The participants thought it important to devise a strategy to raise funds in a sustainable way before the structures embark any specific activity to support inclusive basic education. Most of them emphasised the planning of an income-generating project beforehand, which would be managed by their structure and would eventually help to finance the inclusive basic education initiative in a sustainable way (A rigorous scrutiny to grants and structural capacity

enhancement has to be emphasised first. If additional means for income-generating is secured, the structure will have a chance to become full-fledged in order to coordinate basic education provision in a sustainable way (ገቢ ማግኛ መንገዶችን አስቀድሞ ማሰብ ትኩረት ይጠይቃል። ከዚያም በቋሚነት ገቢ ሊያስገኙ የሚችሉ ነገሮች ከተበጁ የሚቀጥለው ህይወትን ማስተባበር ቀላል ነው። (Participant #C2))). They proposed voluntary additional contributions from members for a certain period, and would also seek support from the government and non-governmental organisations in order to initiate money-generating projects such as starting a grain mill. They believed that this would help them to sustainably complement their effort of supporting inclusive basic education in the area (Besides looking for external financial support from NGOs and government sources, I suppose we have to start thinking seriously about contributing and saving some money exclusively for this purpose, and start a money-generating business first, which will help us to sustainably finance inclusive basic education (ከሌሎች መንግሥታዊና መንግሥታዊ ክልሆች አካላት እርዳታ ማስፈለግ እንዳለ ሆኖ እኛም ለዚህ አላማ በተለይ ትንሽ መቆጣብና ማዋጣት መጀመር አለብን። በዚያ ዘላቂ ገቢ ማግኛ መጀመር ያስፈልጋል። (Participant #B3))).

Participant #M2 explained that the town administration was considering measures of supporting basic education and health service provision issues jointly with the Women's Development Team and with the Office of Women and Children's Affairs. He further pointed out that the Office of Women and Children's Affairs was in charge of managing 0.2% of the running cost being credited to its account from eighteen sectors under the administration. He promised that the town administration would unboundedly respond to requests from the structures to support them in technical, financial and other ways, such as distribution of land, within their financial capacity (As they start practical undertaking, the town administration will be able to provide them with what it can afford to offer on a request basis: be it technical, material and financial; we will show no reservations (እድሮች ወደ ተግባር ሲሰማሩ በተከንክ፡ በገንዘብ ሆነ በሌላ ቅም በፈቀደው ሁሉ ለሚጠይቁን በቂ ምላሽ እንሰጣቸዋለን። (Participant #M2))).

The importance of finding financial resources to support the involvement of the structures was highlighted.

6.4.6 MOBILISING AND CASHING OUT THEIR LATENT POTENTIAL ASSETS

The participants were asked if their respective structures would be willing to participate in mobilising the non-financial assets of their members that could help to advance the provision of inclusive basic education in their vulnerable urbanised setting. In this respect, they expressed that their structure would commit itself to participate without reservations (*I believe the structures will have interest to support in whatever they can afford* (አዎን፤ በሚችለው መንገድ ለመሳተፍ ፍቃደኛ ይሆናል ብዬ አምናለሁ። (Participant #A2))). Every participant in all group discussion sessions unanimously stated that the community would show no reservations for participation as long as it only entailed what they could realistically afford. The community leaders thought that their structures could participate in advancing such crucially important roles as recognising, identifying and mapping its non-financial tacit assets or available capacity to support inclusive basic education.

For members of the structures to identify and mobilise their tacit resources would call for systematically organised coordination and guidance. From this point of view, the participants were asked if their structure would agree to play such a leadership role in terms of guiding and coordinating members in the process of raising awareness to identify their tacit assets relevant for supporting inclusive education, and mobilising these effectively. In response, they agreed that this could be an extension of the responsibility their structure was already discharging in the process of serving the community. Most of the participants reacted enthusiastically to this suggestion, using brief exclamatory assertions such as “yes, of course”, “definitely” and so on (*They will be, no question about this* (ይወስደዋል አያጠያይቅም፡ (Participant #A4))).

Parallel to coordinating and guiding members in reminding them of their tacit potential or assets, and mobilising these to support inclusive basic education, leaders were asked if they think their respective structures could possibly push ahead its frontier of financial limitation through devising strategies such as looking for grants from external sources. They expressed that, if called for, their structure could accept looking for grants and managing these to support inclusive basic education, although this has not been done before. (*Given its involvement deemed to contribute, and the awareness for raising funds is technically heightened, the structure will embrace the responsibility* (አዎን ይደረግ ቢባልና ግንዛቤው ቢያድግለት ዕድራችን ለዚህ ለመንቀሳቀስ ችግር አይኖርበትም፡ (Participant #C1))). Concomitantly,

their response here again sparked the implication that they would need technical support in identifying potential grant sources and how to convincingly approach these. It is important, however, that they clearly indicated their willingness to embrace the responsibility of supporting the provision of inclusive basic education in the area by stretching the capacity of their structure to the maximum, and by looking for additional grants from other sources.

From their response it was seen the participants believed their structures would consider to jointly function in coordination with other actors who have an interest in improving the provision of basic education. As in cases such as identifying sources for grants as mentioned above, they were again noted to need support in identifying potential role-players. Otherwise, almost all the participants briefly affirmed that they would appreciate working with other actors at the level of executing the intent of supporting the provision of inclusive basic education.

6.4.7 CHALLENGES

In the interview with the expert (participant #M1), he indicated that the Community Organisation Unit from the Wolayta Soddo Town Administration would support the structures with whatever the unit could afford to provide. The unit believed that involving societal structures to support public service provision such as inclusive basic education would be highly appreciated and productive. However, the expert also indicated certain institutional constraints which might minimise the extent of the unit's engagement in terms of supporting the structures (We are pleased to observe that the community structures are willing to support their vulnerable sections and we believe they deserved our backing despite poor logistics that might prevent us from effectively embarking on it (መዋቅሮች ሃሰቡን በበጎ መውሰዳቸው ሚደነቅ ነው የእኛም እገዛ ይገባችዋል። ለቅስቀሳ ግን አቅም እዳይገድብን እፈራለሁ። (Participant #M1))).

Another issue which the community organisation expert identified as a hurdle to his unit's support to the structures is a trend of absenteeism from top political decision makers. From the interview with the expert, it was clear that some senior administrative officials rather devote most of their office hours to political meetings.

Everybody in our unit is committed to participate on matters affecting vulnerable sections of the community. ... However, dealing with this matter will not be simple to

us in situations when it calls for sorting it out through discussion with top government appointees. One can hardly catch their chaotic schedules which are almost fully booked by ordinary and extraordinary meetings. In which case one often has to wait maybe for months (ሰራተኞቻችን ሁሉም በጣም ጥሩ ስሙት አላቸው። እንደ እንጀራ ብቻ ሳይሆን እንደጽድቅም ያዩታል። ከተሸዋሚ ጋር ውይይት በሚጠየቅ ጉዳይ ግን እሱን አግኝቶ ተወያይቶ መስራት ትልቅ ፈተና ነው የሚሆነው። እዚህ እንደ ብሉክ ህንፃ ውስጥ ሆነን ሳለ ሀላፊው በተለያዩ ስብሰባ ስለምጠመድ በፈለግነው ጊዜ ለማነጋገር አናገኘውም። አንዳንዴ ወር መጠበቅ ሁሉ ሊኖርብን ይችላል። (Participant #M1)).

A high turnover of office staff, especially in senior positions, was also reported. So sometimes an official would vacate a position before getting enough time to sort out matters on the table waiting for executive decisions (The turnover with appointees heading this town administration has generally appeared crazy either on account of promotion or demotion of the individuals (እንዲሁም ሃላፊው ወይ በሹመት ወይ በጥፋት በየጊዜው ከቦታው ይነሳና ሌላ አዲስ ተሸዋሚ ስሙጣ ከሱ ጋር ደግሞ እንዳይስ መጀመር ይመጣል። (Participant #M1))). This results in every action being delayed for technical staff in the unit, particularly when a form of support not explicitly stated in an expert’s job description is required from potential service-seekers such as community structures.

Generally, therefore, the interview with the expert made it clear that he believed strong interest from the part of the structures on one hand and an equally impressive sense of commitment from the side of his unit to cooperate with the structures in supporting them, on the other, could address the situation. Contrarily, he added that he worried that the trend of prolonged absence from duty on account of frequent meetings and the unpredictable turnover of political appointees could in certain ways impact the degree of support the experts would like to offer to the community structures.

Participant #M2, who was indeed one of the senior appointees that participant #M1 referred to above, agreed that the structures could contribute in the process of supporting inclusive basic education. However he emphatically suggested this could only be achieved if they were fully convinced from the start, and redefined the scope of their service to the community (The structures have huge capacity but in order to effectively utilise this capacity, the priority should go to working on a change in attitude (እድሮች ግዙፍ አቅም ቢኖራቸውም ይህን በአግባቡ ለመጠቀም ከተፈለገ ግንዛቤ የመለወጥና አድማሳቸውን አስፍተው እንዲመለከቱ የማደረግ ስራ

ጠቅላይ ይኖርበታል: (Participant #M2)). He explained that so far, their involvement was restricted to social support surrounding death and accident in a family. He hinted that this tendency first needs to be transformed, otherwise it would prevent the structures from assuming a range of roles they could play in the scope of community service.

6.5 DISCUSSION

In this chapter the focus was on qualitative data generated from three sources: structure leaders, a community organising expert in the town's administration, and a senior political appointee from the town. The data analysis helped to investigate the understanding of role-players in the setting about the state of inclusive basic education. It also helped to find out role-players' understanding about the actual and potential role of societal structures in supporting inclusive basic education in the vulnerable urbanized setting of Wolayta Soddo. Based on the above, I will try to make sense of all of this in the sections that follow, in order to respond to the secondary research question.

6.5.1 UNDERSTANDING THE STATE OF INCLUSIVE BASIC EDUCATION IN THE SETTING

An analysis of responses from the participants indicated that parents (as they were reported by leaders of the community structures) were not content about the provision of basic education in the vulnerable urbanised area of Wolayta Soddo. The response from the structure leaders suggested that most parents in the area were subjected to financial hardships due to the urbanisation process which left them economically vulnerable. This was specifically acute in the context of the schooling of their children, which in turn caused them to feel greatly dissatisfied (cf. 6.2.1). The response from structure leaders further suggested that the challenges of providing for basic education, and the inherent public discontent about this, stemmed from two fundamental factors: household deprivation (in this case household livelihood challenges caused by the dispossession of landholdings), and infrastructural predicaments (such as lack of pre-primary provision and the distance of these available schools from home (Cf.6.2.2)).

Similarly, the information obtained from a community organisation expert of the town affirmed the same. Based on the experience and observation of the community organisation's expert at Wolayta Soddo, most of the community, including parents and children in the new sprawl areas of the town, were dissatisfied with the provision of basic education in the area.

He pointed out that in the process of rapid urban sprawl, the farm holdings of households were expropriated, and this in turn damaged the livelihoods of the households who were formerly making their living through farming activities. Consequently, this adversely affected the basic education opportunities of the children from these households (cf. 6.2.1 & 6.3.2).

However, information from the town's administration executive contradicts the information obtained from the structure leaders and the community organisation expert. Participant #M2 (who was also heading the urban education department) believed that efforts had been made by the government to achieve inclusive basic education in the area, which helped parents to be content. He also argued that basic education has constitutionally been made freely accessible for all children in the country (cf.6.3.6).

Parents' dissatisfaction with basic education in general should be seen in relation to specific features either contributing to or constituting the achievement of inclusive basic education. In light of this, structure leaders tried to justify that inclusive basic education was undermined in the setting when assessed in association with these features. To make matters more specific, they indicated that most of the children were not receiving pre-primary education (cf. 6.3.2), and that many learners were unable to start primary education at a conventionally required age (cf. 6.3.4). Community leaders also pointed out that some children in the area were unable to attend classes and lessons regularly (cf. 6.3.5), and a good number of learners were dropping out before completing the primary level (cf. 6.3.4).

As in the general remark about parents' dissatisfaction, the information obtained from the community organisation expert appeared consistent with that of structure leaders. He underlined that each of the features of basic education mentioned by the structure leaders were pitfalls, signaling a lack of the provision of inclusive basic education. As such, he believed that these ultimately drove both parents and children to discontentment with the overall delivery of inclusive basic education in the setting (cf. 6.3.5. & 6.3.6)

Nonetheless, the information from the executive's angle tended to contradict this. He demonstrated reservations regarding the state of some of the features mentioned by both structure leaders and the community organisation expert of the town administration (cf. 6.3.6).

6.5.2 PROVISIONS TO SAFEGUARD INCLUSIVE BASIC EDUCATION

In response to the query whether there had been premeditated arrangements and contingency packages from the town's administration to safeguard the inclusive basic education of children from livelihood-affected households in the face of urbanisation, structure leaders consistently expressed that there had been none. They made it clear that the process of urbanisation did not engage the community in any arrangements beforehand in order to jointly work out strategies. They stated that no government sector or community group was invited to discussions in order to ensure that the provision of inclusive basic education remain unaffected in the face of the vulnerable urbanisation. They sadly recalled that had such prior contingency packages been in place to take the children's schooling expenses into account, achieving and sustaining learner inclusion in basic education in the area would have been better managed (cf. 6.3.1).

The information obtained from the community organiser affirmed the claim made by the structure leaders. He stated that during the process of urbanisation, the eviction of households from their holdings was reckless and chaotic, and messed up the life patterns and prospects of members in these households. Correspondingly, he believed that the possible impact had not been thoroughly considered beforehand, and no contingency packages were introduced, even after the effect was been felt in sectors such as child education (cf.6.2.1 & 6.2.3).

However, the information from participant #M2 tended to conflict with the assertions from structure leaders and the community organiser. He mentioned that the Women's Development Team members were closely following the inclusive participation of children in basic education after the removals. He also mentioned that sectors in town administration allotted a budget to support the expenses of education and health of the poor people living in the town. He concluded that this strategy was devised to address problems such as children's access to basic education (cf. 6.3.6).

6.5.3 VULNERABLE URBANISATION VIS-À-VIS INCLUSIVE BASIC EDUCATION

One of the important points of the data analysis from the three angles was the adverse effect of vulnerable urbanisation on inclusive basic education. The analysis revealed that a lack of inclusiveness in the provision of basic education in the setting was largely attributed to the imposed urbanisation process, in which families were dispossessed of their farm holdings,

and were forced to accept an urban way of life without being consulted beforehand. Vulnerable urbanization therefore affected the household earnings that were previously only coming from farming, and this adversely affected the inclusive basic education opportunities of the children from farming community backgrounds (cf. 6.2.1, 6.2.3 & 6.3.1)

In this regard, the information from the community organisation expert was the same as that of the structure leaders. He pointed out that children from evicted households were more vulnerable than those from non-farming backgrounds in terms of being excluded from basic education. On account of this the expert concluded that vulnerable urbanisation in the area had had a direct deterring effect on the provision of inclusive basic education (c.f. 6.2.2 & 6.2.3).

However, participant #M2 did not agree with this assertion made by the structure leaders and the expert. He believed that the degree of challenges to children coming from former farming community households compared to those coming from non-farming households was not significantly different. In his opinion the apparent exclusion from basic education in the setting is rather due to pervasive household destitution. He therefore felt that it would be wrong to directly link the urbanisation processes in the setting to challenges regarding inclusive basic education opportunities (cf.6.3.6).

6.5.4 PROSPECT OF INVOLVING STRUCTURES TO SUPPORT INCLUSIVE BASIC EDUCATION

Involving structures to support inclusive basic education was seen achievable by the structure leaders, if certain prior considerations could be met. They believed they could play a significant role in this respect. However, they mentioned they would need to plan and discuss it with their communities in order to amend their bylaws, convince the public and enhance their capacity. They also stated that they would need financial, technical and administrative support from different parties. If they could get this, they would be in a position to participate and play a significant role in improving the provision of inclusive basic education in the area (cf.6.4).

Information obtained from the community organisation expert was also consistent with the view of the structure leaders. He believed that the structures possess wonderful potential in terms of supporting inclusive basic education in the area. He also pointed out that his unit would welcome whatever support the structures would need (cf. 6.4).

Information from participant #M2 also appeared positive in viewing the importance of participating structures to support inclusive basic education. He mentioned that the town administration had started to involve the structures and religious groups through the Women's Development Teams. From this experience, such structures are capable of contributing a lot. He therefore pointed out that intensifying the role of structures in this regard would appear rewarding in terms of improving the provision to inclusive basic education (cf.6.4).

6.6 CONCLUSION

In general, qualitative data in this chapter were gathered from three angles: structure leaders, a municipal community organisation expert (Participant #M1) and municipal executive appointee (Participant #M2) of the town. The analysed information helped to investigate the understanding of these actors about the state of inclusive basic education, as well as about the actual and potential role of community structures in supporting the provision of inclusive basic education in the vulnerable urbanised settings of Wolayta Soddo. It was seen that the information obtained from structure leaders and the community organisation expert mostly tended to converge on many issues, whereas considerable deviations were noted in the case of most the information obtained from the town's administration executive appointee with reference to a range of issues. In the next chapter, a discussion of the findings of the qualitative data, the survey outcome and a critical policy analysis is presented.

CHAPTER 7: CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

It was stated in the introductory chapter that the apparent link between household livelihood pressure, induced by vulnerable urbanisation, and challenges of children to effectively participate in basic education, fundamentally triggered this research (1.2). My assumption right from the start was that while external role-players can certainly contribute to the solution, the crux of the solution should be sought within the communities themselves (1.1; 1.4.1).

In Ethiopia there are strong non-formal structures and the major binding factors of most of these structures is that they are funeral associations within the communities. While an outsider might find the emphasis on funeral associations as a community structure unusual, a funeral is a very big occasion that takes place over an extended period of time. This implies catering and other expenses. Although funerals are managed by the church or mosque, community funeral structures financially support considerable sums of the funeral expense to a structure-member household when death happens. It is for this purpose that each structure member household head contributes a monthly membership fee. However, as explained by the Institute for Development Studies (2019), the networking and support offered by the community structures transcend the understanding that an outsider will have of a funeral association, as it also involves development activities, amongst other things. In the particular community that this study focuses on, I included three such structures. The leadership of the church-based funeral structure constitutes church leaders. It is the only structure of which all church member household heads are members, and there are no members outside of the church membership. Being affiliated with the church, the church-based structures can negotiate to use church buildings during funerals. The other two structures that I involved in this study are not linked to a particular church or mosque. The two are neighbourhood-based structures, and these two have tents as shelters and a number of benches which they use whenever they have gatherings. Also all the three structures have some members such as primary school teachers, who do have relevant skills to participate in order to improve the inclusion of basic education provision.

In this study I set out to consider how these structures could contribute to overcome the external barriers to inclusive basic education posed by the rapid urbanisation of the former farming communities, causing them to lose their means of making a living.

7.2 OVERVIEW OF THE STUDY

I positioned myself within pragmatism as a paradigm, and social realism as a theoretical perspective (1.4.1; 3.2). I therefore assumed that the understanding of the existing circumstances of the society as transformable, by using its inner power as in the social reality worldview, would provide an appropriate theoretical lens to the study. Theorisation in this manner allowed me to view a community along with its structures and members as agents capable of thinking and acting in order to discover the inner power of lifting one out from dire circumstances. A pragmatist philosophical view was also considered to derive the inquiry process, along with social reality. This philosophical view encourages research that occurs in a socio-political context. The pragmatist view does not stick to a rigid methodological belief as to whether the external world is independent of the mind or not, and in this way it is able to accommodate multiple methods. I therefore decided on mixed methods as an appropriate approach to undertake the research (1.4.2; 3.3). After developing the conceptual map of the overall research proposal, as reported in Chapter 1, in the second chapter I thoroughly reviewed the available literature pertaining to the study. Subthemes relating to inclusive basic education and societal involvement in basic education constituted the largest portion of the reviewed literature. This provided me with a foundation on which to build my empirical work.

In Chapter 4 I conducted a critical policy analysis of relevant policy documents. My intention with this exercise was to understand policy directions in Ethiopian and international policy frameworks in the light of societal structures' involvement to influence the provision of inclusive basic education in my study setting. The policy documents analysed comprised the *Education and Training Policy of Ethiopia* ratified in 1994, along with its series of five-year implementation strategy manuals, and the manual on the *Special Needs/Inclusive Education 2012*. It was carried out keeping in mind important concerns derived from the definition of inclusive basic education, and crucial values in international and local legislation pertaining to the provision of inclusive basic education. All of this was geared toward achieving the third specific objective of the study.

I then conducted a survey which I reported on in Chapter 5. The insights obtained from the literature review and the policy analysis informed the questions used in the questionnaire. The questionnaire was completed by household heads who were members of social structures. Their responses were captured, grouped, summarised and eventually analysed using descriptive and inferential statistics. The survey was conducted to achieve the fourth specific objective, namely to investigate the perceptions of community members on the extent of inclusion, and the structures' actual and potential involvement in the implementation of basic education.

I then undertook group discussions with leaders of three community structures in separate sessions, and conducted two one-on-one interviews with relevant officials of the Soddo town municipality. This was done to explore role-players' understanding of the state of inclusiveness in basic education, and their understanding of the roles of social structures in supporting inclusive basic education in vulnerable urbanised areas of the town. The details obtained from the sessions were carefully analysed and reported on in Chapter 6. All of the above provided me with information to respond, in this chapter, to the main research question, namely:

How can societal/community structures be used to support the provision of inclusive basic education in the vulnerable urbanised settings of Wolayta Soddo, Ethiopia?

7.3 INCLUSIVE EDUCATION IN THE CONTEXT OF THIS STUDY

In order to draw on the scenario of meaningful inclusiveness, I used the constituting features of the provision of inclusive basic education derived from literature. In the section that follows, I juxtapose the findings from my different chapters, to firstly sketch the situation. Based on that I comment on the possible involvement of the societal structures, and the policy adaptations needed to improve the provision of inclusive basic education (7.4).

World-wide there is a drive to include all children in education, at least for the duration of primary education (1.1; 2.4). Inclusive basic school education opportunities include the availability of pre-primary schooling (2.6.2.1) as well as availing the opportunity for primary and junior secondary schooling in equitably relevant conditions (2.4; 2.5.5). Such a system embraces all learners in the community, irrespective of any impairment that the child may have (2.5.3). However, inclusive basic education also focuses on including *all* the children in

the community in schools, irrespective of external barriers such as class and the economic status of the family (2.5.4). An inclusive basic education system focuses on issues such as compulsory age-appropriate entry to school and its monitoring (2.2; 2.3), and the provision of free primary education (2.4) that has a tracking system to monitor learners' progressive attendance and concentration throughout the level (2.5.5). It also values the active engagement of key stakeholders such as parents, community, state sectors and NGOs in the schooling process (2.7.2-2.7.4). These will be discussed in more detail below.

7.3.1 PRE-PRIMARY PROVISION

Literature (2.6.2.1) emphasises the importance of a pre-primary foundation in order to sufficiently prepare children for school. However, pre-primary provision seems to be a very marginal concern for the ETP 1994 (4.3.5.1). In the brief section in ETP 1994 stating specific objectives and strategies responding to the major concerns provided in the policy document, nothing is detailed about the provision of pre-primary education. The absence of a clearly stated implementation strategy regarding pre-primary education would presumably harm its implementation. The policy does not mention ways of financing and managing pre-primary education, or the training of teachers. It is therefore not surprising that the survey results indicate pre-primary education provision in the vulnerable urbanised setting was not available to the children (5.2). The structure leaders indeed confirmed that pre-primary foundation was lacking (6.3.2). The participants from the community structures perceive this as an investment failure by government, and indeed even the officials confirmed this view.

7.3.2 FREE PRIMARY EDUCATION

Globally there is a drive to make free and compulsory basic education available to every child (2.4), and this is enshrined in the *ETP 1994* (4.3.2.2). Nonetheless, a strategy of reaching that ideal remains vague with regard to compulsory age-appropriate entry and retention (4.3.5.2), and also on how to make this education inclusive in livelihood-threatened contexts such as vulnerable urbanised settings (4.3.5.4). This would clearly refer to one of the major silent issues of the policy's content, which totally fails to take into account the negative impact of livelihood pressure on inclusive basic education. This has implications to provide this education in an equitably inclusive manner to every child. Both the survey results (5.5) and the analysis of the qualitative data (6.3.2) confirmed that primary school provision in this area is not free (the implications of which are discussed in subsequent sections).

7.3.3 INCLUSION OF ALL LEARNERS

In my literature study I conceptualised inclusive basic education as separate from the pre-primary foundation, as the basis (discussed in 7.3.1) of formal education in the primary and junior secondary school, “designed with due attention to equitably help all learners to effectively acquire the necessary knowledge and skills to develop their full capacities, to live and work in dignity, to make informed decisions, to improve their quality of lives, to fully participate in development and to continue learning overcoming barriers that could obstruct the process” (2.3). This implies that not only should internal barriers to the child be accommodated (2.5.3), but all extrinsic barriers, including societal, economic as well as structural barriers should be addressed (2.5.4). Perceptions in the school community should also be inclusive and without prejudice (2.5.4; 2.6.2.4)

Findings from the survey as well as the interviews in Wolayta Soddo confirmed that inclusive basic education in vulnerable urbanised settings was not available to all the children (5.2; 6.3.3). This poor state of inclusion was attributed to the process of vulnerable urbanisation (5.3). It was seen that children from families who were forced to start an urban way of life without it being their own choice were usually excluded to a greater degree than other children (5.3; 6.3.6). Parents from former farm-background were more challenged to afford schooling expenses, so their children spent most of their time on streets, vending, to raise money to support their subsistence and schooling expenses (6.2.2; 6.3.5). This often leads children to quit school (6.2.2; 6.3.5) entirely.

Empirical evidence pointing to the cause-effect relationship between vulnerable urbanisation and learner inclusion in basic education was confirmed by the policy analysis. An analysis of the ETP 1994 (4.3.5) and that of the Inclusive Education Strategy (2012) (4.3.7) found these documents to be silent about strategies to improve the situation. There is for example no mention of strategies such as contingent packages to guarantee inclusion in basic education in cases of unforeseen challenges (6.3.7). In light of this, the adverse effect of urbanisation on inclusive basic education will remain, as the result of the forceful eviction of households from their age-old livelihood pattern. Clearly policy makers need to recognise the situation, and have the political will to enable and bring about the needed change.

7.3.4 AGE-APPROPRIATE ACCESS, RETENTION AND SUCCESS

An important issue highlighted in the literature on inclusive education, which is also an international drive, is the need for children to access education at the appropriate age, and to be meaningfully retained towards success (2.4; 2.5.5). Results from this study, however, suggest that children in the study area do not adhere to the conventional school-age structure from the very start (5.2; 6.3.4). Furthermore, evidence of a low completion rate was shared, as many children quit their attendance before finishing the primary level (5.2; 6.3.4). This sustains the cycle of poverty of the marginalised former farming communities.

7.3.5 PERCEPTIONS OF CHILDREN'S RIGHT TO INCLUSIVE BASIC EDUCATION VIS-À-VIS GOVERNMENT'S ROLE

One aspect that underpins inclusive basic education is if and how education is perceived as a basic human right (1.1; 2.4; 4.3.2.1). The empirical findings pointed out that awareness about children's right to inclusive basic education was encouragingly high from the side of both the public (5.4; 5.6; 6.4.1; 6.4.2) and the government (4.3.2.2; 4.3.5.4). However, findings from the survey (5.5) and the qualitative data (e.g. 6.2.1, 6.2.2, & 6.3.1) pointed out that government's own role assumption and commitment to achieve inclusive basic education was disproportionately low, although some claims about attempts were made by one of the government officials(6.3.4).

Although the above section only briefly touched on the situation regarding inclusive education in the area under study, there is no doubt that there is massive room for improvement. This is indeed a community in distress, and only limited resources are available in official government structures. Thus, as was my assumption right from the start of the study, the solution needs to come from within. I now consider how an important role-player in the community, namely the community structures, can be included to support inclusive basic education.

7.4 HOW CAN COMMUNITY STRUCTURES AND THEIR MEMBERS SUPPORT INCLUSIVE BASIC EDUCATION?

In the literature review I expanded on the three sets of role-players that can possibly support and enable inclusive basic education. The first is the state (2.7.1), who has to fulfil its

obligations as stipulated in international declarations and in the constitution to provide education to its citizens. Secondly, a potential role-player is the NGOs that operate at local and international levels (2.7.3). The third *potential* role-player is community organisations (2.7.4), and who are made up of local people in the community (2.7.4), this study focuses on this group.

The participants generally thought it was a good idea to involve such structures and their members to support inclusive basic education. The policy analysis also lightly touched on the possibility of involving the community in basic education (4.3.5.8).

Findings from the survey delivered strong evidence affirming that community structures and their individual members could in many ways support inclusive basic education (5.7 & 5.8). It was suggested that they would play important roles either in closely working with parents and the school, initiating their own independent interventions contributing to inclusion, or by networking to jointly function with external actors working in the environment of basic education (Table 5.11 & Table 5.13). By and large, the survey results found that societal structures along with their individual members could have significant potential roles to support inclusive basic education in vulnerable urbanised settings.

Findings from the interview sessions and group discussions confirm the result of the survey outcome. Structure leaders pointed out they would and should be involved in order to improve the poor state of inclusive basic education (6.4). They came to the conclusion that in the absence of serious attention from the government to manage the poor provision of basic education, they could not afford to keep watching and doing nothing as the future of their children are compromised (6.4). They felt that the structures would probably need initial support from other actors to enhance their capacity, and they believed that they could eventually become self-reliant in this regard (6.4.4). Findings obtained from the interview with the community organising expert (6.4.4) and that of the municipal government appointee (6.4.4) were also found to be consistent with the survey results.

When critically looking at the information from all three sources (policy analysis, survey analysis and synthesis of qualitative data), one can make the assertion that the educational policy direction of the country does not provide clear direction regarding inclusive basic education in vulnerable urbanised settings. This was also implied in the report on critical policy analysis (4.4), the survey result (5.9) and the analysis of qualitative information (6.5).

The reports from the respective chapters concerning policy response to inclusive basic education therefore largely correlate with to each other. In particular, the analysis and synthesis of pertinent pieces of information signalled that the country's education policy is silent on how to meaningfully and sustainably include vulnerable children from livelihood insecure households in basic education.

Based on the major findings and conclusions drawn in the preceding sections of the study, I have suggestions for policy which I believe will help to improve the provision of inclusive basic education in vulnerable urbanised settings. As the current education policy directives have some noticeable strength, despite the obvious gaps, I will start the section on recommendations by acknowledging existing features promoting inclusive basic education. I will then point out recommendations geared toward the crucial issues which the policy is silent about. I will also forward suggestions regarding certain observed flaws in policy matters which are contradictory to the pursuit of achieving and maintaining inclusive basic education in vulnerable urbanised settings. Eventually, I will point out ways of using the support of societal structures to improve the provision of inclusive basic education in the setting.

7.4.1 ADOPTING AND VALIDATING FUNDAMENTAL STRENGTHS IN THE POLICY

Although not a comprehensive educational act, ETP 1994 has been in place as a national educational directive since its ratification. It contains a section on the broad objectives of the education sector, and encapsulates some fundamental issues acknowledging free and compulsory basic education. Ideally, this was a magnificent step forward in light of advancing the provision of inclusive basic education.

Equally important is the fact that ETP (1994) was set to operate in the context of the national constitution (4.3.2.2). Plainly stating, in the *Constitution of the Federal Democratic Republic of Ethiopia* Section 9 [4] it was ratified that all international laws and accords signed by the country have been acknowledged as the law of the land. Thus, by virtue of Ethiopia having signed global principles involving the advancement of inclusive basic education as the right of every child, there is a binding legal embodiment to this via the Educational and Training Program (1994).

The aforementioned points are crucial as far as laying down foundations for the provision of inclusive basic education is concerned. In fact, evidence from the survey (5.9.1) and interview

with structure leaders (6.3) indicated that stipulations were not translated into practice. Nonetheless, ratification of international laws favouring inclusive basic education itself could be seen as a major step forward. Any policy enhancement to advance inclusive basic education could foresee the prospect of building on these strengths in the document.

7.4.2 CONSOLIDATING CRITICAL GAPS FOR CONSOLIDATION IN THE POLICY

Critical analysis of the content revealed that the ETP (1994) is not a comprehensively detailed national educational act, and certain gaps were noticeable regarding certain crucial matters. Identifying the gaps pertaining to the provision of inclusive basic education is important to suggest prospective alternatives that could help to fill these. The following are gaps in the current policy documents which have to be filled in order to consolidate efforts of achieving inclusive basic education.

The first clear gap I identified was that the policy fails to clearly respond to the provision of pre-primary education. The content of the ETP (1994) underlines pre-primary education as important to prepare children for the transition from home to school. Nonetheless, its implementation was entirely left to the private sector (6.3.2.)

Needless to mention, a private sector investment is often driven by profitability. From this, it follows that in a social setting of poor communities; parents are hardly in a position to afford paying for pre-primary services, which entails a nearly zero-profitability prospect for the sector. So if the government continues its non-involvement, the pre-primary level will become unavailable to the children from poorer families, for all practical reasons. This gap must be addressed at the policy level.

7.4.3 CRITICAL SILENCE OBSERVED IN THE POLICY PERTAINING TO THE STUDY

Contrary to making basic education freely and compulsorily available to every child (4.3.2.2 & 4.3.2.3), the ETP (1994) was found to be silent as to how to ensure this. In a context where there is dire livelihood insecurity and household vulnerability, it would be implausible to compulsorily involve children in the basic education process. One could hardly compel a starving child from a destitute family to effectively be included in schooling (6.2.1, 6.2.2, 6.3.3). To entice a child from a starving household to come to school livelihood support mechanisms such as school feeding programs need to be put in place.

Similarly, the *Special Needs/Inclusive Education Strategy* (4.3.7) acknowledges the urge of realising international non-discriminatory acts (4.3.2.3) in order to reach children with disabilities and get them meaningfully included in basic education. However, the focus is on enabling the school's physical environment to accommodate learners with disabilities (4.3.7). It does not mention how to address the challenges of those learners whose disability is coupled with livelihood pressure.

Both the *ETP (1994)* and the *Special Needs/Inclusive Education Strategy (2012)* are silent regarding how to realise compulsory learner participation in an all-inclusive manner. These policy documents do not mention any financial assistance to support financially vulnerable school children. As livelihood pressure is one of the most crucial determinants to achieve learner inclusion (6.2.1, 6.2.2, 6.3.3), the silence of these documents in this regard needs to be thoroughly addressed in policy.

7.4.4 AMBIGUITIES NEEDING CLARIFICATION

The issue of finance appears to be one of the key concerns needing clear articulation. Inclusion in basic education is an unrealistic claim in vulnerable and destitute settings (6.2.1, 6.2.2, 6.3). Its realisation is dependent on public financing and practical financial support from the government. Consistent with this, the *ETP 1994* (under its subsection 3.9.4) states that special financial assistance would be given to those deprived of educational opportunities, and steps would be taken to raise the educational participation of deprived regions.

In the face of a massive need for financial assistance to individuals to help them be included in basic education, stipulating the option of "special financial assistance"¹³ would unquestioningly be appreciated. It is, however, unclear whether the deprivation of opportunity refers to only those in deprived regions or to people throughout the country. Equally, the term "deprived regions" and type of "deprivation" used in the text would require clarification. Thus, the ambiguity surrounding this key section in the *ETP (1994)* concerned with financial assistance should be clarified.

¹³ "Special financial assistance will be given to those who have been deprived of educational opportunities, and steps will be taken to raise the educational participation of deprived regions"- *ETP, 1994*, p.31, section on the policy on educational financing, subsection 3.9.4.

Similarly, in subsection 3.7 of the *ETP (1994)*, there is a reference to “educational support inputs”¹⁴. This also appears ambiguous – is it exclusively meant to support a child only in the school setting, or does it refer to entire schooling process? This section of the ETP mentions that special attention will be given to the preparation, distribution and use of educational support inputs to women and needy learners who are not exposed to educational opportunities. Children would probably have needs regarding educational support both inside and outside the school. Thus, the the expression “educational support inputs” needs clarification.

7.4.5 INTER-TEXTUAL CONTRADICTIONS AND MISALIGNMENT NEEDS TO BE ADDRESSED

The content of *the ETP (1994)*, the *Constitution of the Federal Democratic Republic of Ethiopia*, as well as other international laws, emphasise that participation and inclusion in basic education is a fundamental right for every child (4.3.2.2 & 4.3.2.3). These legal and policy documents have been approved and adopted by the government of the Federal Democratic Republic of Ethiopia. However, a contradictory policy directive of urban development guided the practice of rapid urbanisation that displaced farming households without proper compensation (6.2.1, 6.2. & 6.3.). The process forced farming communities to adopt an urban way of life without much choice or decision. This ruined their age-old livelihood pattern, and by so doing disrupted the schooling opportunities of the children. Such grave inter-textual contradictions between the educational policy and urban development directives should be sorted out to safeguard the inclusive basic education of the children.

7.4.6 SOCIETAL STRUCTURES SHOULD BE INCLUDED AS A ROLE-PLAYER TO SUPPORT THE PROVISION OF INCLUSIVE BASIC EDUCATION

The analysed policy documents tended to overlook role of communities and their structures’ participation in the support of basic education. My empirical findings point to an eagerness from the side of the community and its structures to significantly support inclusive basic education in vulnerable settings (6.4). This is however not reflected in the policy at all. Such omissions need to be addressed during the policy-making processes, in order to effectively

¹⁴ ETP, 1994, p.29, subsection 3.7.7.

utilise societal structures' latent potential to support the provision of inclusive basic education provisions in vulnerable contexts.

From the findings societal structures and their members believe that they can hugely support the provision of inclusive basic education in a variety of ways, such as:

- Organising a follow-up team to work with parents and the school to support inclusion
- Liaising with the school to set up an *ad hoc* group to ensure inclusive practices at school
- Establishing a link with the school for joint discussions on consolidating inclusive practices
- Identifying livelihood-related barriers to inclusive education in households
- Planning income raising schemes to subsidise the schooling of children from destitute families
- Occasionally supporting destitute family children buying books and uniforms
- Looking inward and unleashing the unexpressed expertise of their members
- Identifying individuals who could pledge to sponsor the schooling of vulnerable children
- Launching events for fundraising and resource mobilisation along with other players to support inclusive basic education
- Targeting needy children and liaising for support by a potential philanthropists
- Reaching out to potential role-players and mobilising them to work for a common goal

In order for the societal structures to effectively become involved in supporting inclusive basic education, government has to start viewing them as influential partners (6.5.2, 6.5.4). Government should also honestly respond to their technical, financial and material requests in terms of enhancing their structural capacity so as to help them serve the public with improved efficiency.

7.5 FRAMEWORK

Considering the literature that I discussed, my own observations during data collection, and the analysis of the data in the form of policies, survey results and the interview data, I propose a framework that follows to conceptualise the involvement of societal structures to support inclusive basic education in vulnerable urbanised settings. The framework starts with conceptualising the vulnerable livelihood context. There are certain elements or factors that cause vulnerability, and specific agent(s) and other actors behind these factors. The framework acknowledges that the vulnerability of the setting can be associated with one or

more of three possible sets of issues, namely natural factors (e.g. natural disasters, inborn learner disability), social factors (e.g. displacement due to intergroup conflict), or structural factors (e.g. failure in governance, policy problems).

It follows that behind each of these potential factors there is nature, competing groups and governance, all of which can be seen as agents pushing the vulnerability or helping to overcome it. In my framework I acknowledge that there are rooms to enhance the role of certain vulnerability agents so as to make them positively contribute to efforts to mitigate the consequence of already induced vulnerability. For instance, government in this particular setting is seen as a principal agent causing vulnerability. Nonetheless, it should actually be a main player in the process of negotiating for policy and structural reform.

Other than factors and agents, the framework also pinpoints actors operating in the setting who presume that they are not part of the problem. At the same time these actors are not conscious enough that they have significant potential to make a difference in terms of positively influencing the consequences of the vulnerability (which I hope my interaction partially addressed). Correspondingly, for instance, NGOs, societal structures and possibly even business persons¹⁵ operating in vulnerable urbanised settings are important actors identified by this framework/model.

What I have found in Wolayta Soddo vulnerable urbanised settings can be illustrated diagrammatically as follows:

¹⁵ This was not the focus of my study.

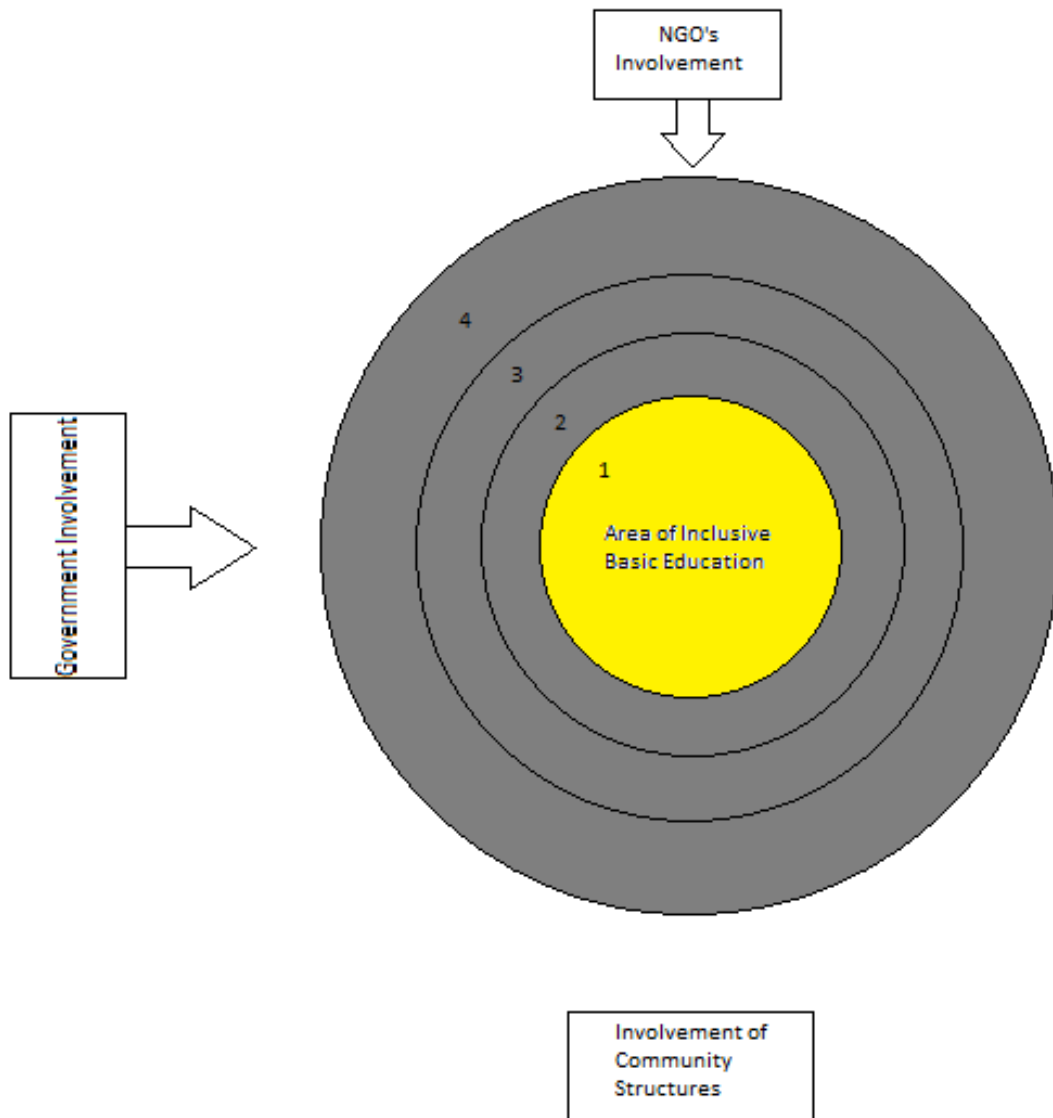


Figure 7-1: The situation of involvement of different sectors

Government set up certain features of basic education, and there was limited involvement from some of the NGOs, but the structures in the community were not involved at all. As a result only a limited number of children have been included in education opportunities (depicted by the yellow shaded circle).

Through my engagement and discussions, particularly during the interviews, there was an awareness of the potential of increasing the involvement of all three groups of actors. Hence I depict it as follows:

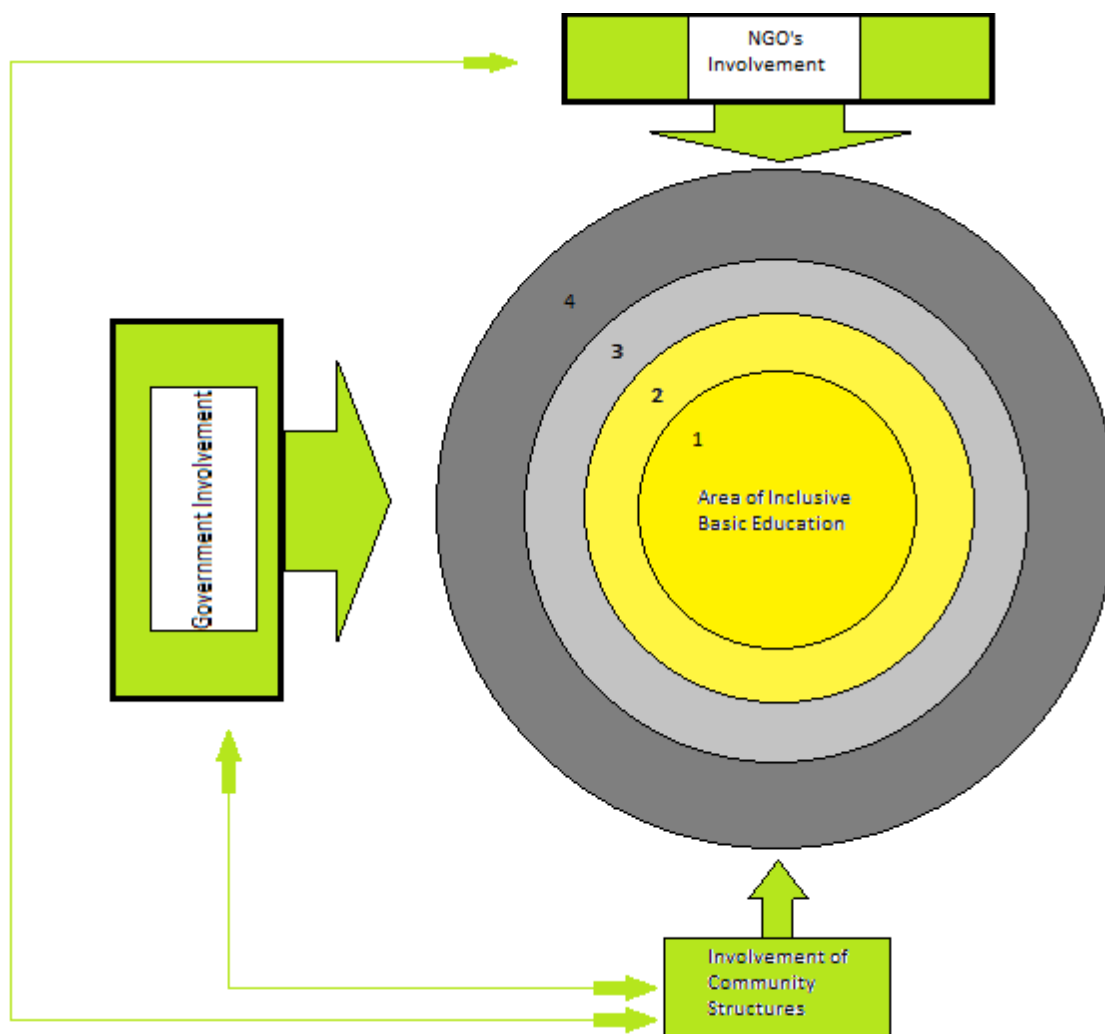


Figure 7-2: Proposed Inclusive Basic Education Support Framework in Urbanised Vulnerable Settings

Expanded involvement is depicted in green. In brief, the framework conceptualises the interplay between actors and agents in the setting in order to consequently improve the vulnerability situation. In the framework, community structures are considered as a crucial new player of the role of inventing strategies and mediating between the government, the community and NGOs operating in the area to improve inclusiveness in basic education. Their role has ultimately improved coverage of inclusive basic education from the small yellow circle (circle-1) in figure 7-1 to the bigger yellow area (covering both circle-1 & circle-2) in figure 7-2. Coordination of roles and efforts between actors also has slight positive impact on the state of access to basic education under circle-3 in Figure 7-2, and thus circle-3 turns grey. Specifically, in the framework, it is believed that the planned involvement of structures

enlarges the inner circle or coverage of inclusion in basic education. However, it needs to be noted that government involvement and the involvement of the NGOs should also expand.

Secondly, the lines and arrows suggest engagement between the different stakeholders, instead of a top-down approach, to open up channels of communication and break down barriers.

7.6 LIMITATIONS OF THE STUDY AND AREAS OF FURTHER RESEARCH

I carried out the study in order to address the problem of inclusive basic education in vulnerable urbanised settings using the support of societal structures. While the study was underway, I encountered some challenges. Some of these might shed light on the need for further research in the scope. I mention these challenges in the following section.

7.6.1 KNOWLEDGE AREA LIMITATIONS

In the study, I attempted to do a rigorous review of the existing body of knowledge. I reviewed scholarly works under the broad domain of social development with emphasis to how to improve policy directives of public service rendering in vulnerable urbanised areas, with particular attention to the provision of inclusive basic education in Ethiopia. However, I noticed a knowledge gap in relation to the scarcity of scholarly information and the lack of a clearly defined scope with reference to the conceptualisation of inclusive basic education. A scarcity of local literature on the scope of inclusive basic education was one of the serious challenges I had. On a global level as well, the link between opportunities for basic education and livelihood is generally not communicated well in scholarly works. The existed body of knowledge in this respect is limited to reports and reviews associated with donor texts on the Education in Emergency program. This issue resulted in my literature review being a little limited, a fact that I am aware of.

The review also informed me that a consistent and globally shared conceptualisation has not yet been achieved regarding the scope of inclusive education and the features that constitute meaningful inclusion. Most of the existing literature tends to perceive inclusion in connection with mere learner enrolment, leaving aside many salient features attributing to and constituting a meaningful schooling process. Other researches incline to associate inclusion with special needs education for learners with disabilities. On account of this, I had to work out an operational definition of inclusive basic education for the study on the basis of those

attributing and constituting features, which I believe define an effective and meaningful inclusive basic education program. If this sparks new confusion about the conceptualisation and the scope of inclusive basic education, I presume that will in turn open up an opportunity for further research.

7.6.2 METHODOLOGICAL LIMITATIONS

The selected participants included structure leaders, a community organisation expert and a representative of the town's executive. Through the survey questionnaire, an overview of the parents' perspectives was also included. In retrospect the composition of participants could have included more representation from other sectors. In particular, I could have included participants from the school community. Including their perspectives would have made the findings more comprehensive. I was, however constrained by time and finances.

7.6.3 PARTICIPANT-RELATED LIMITATIONS

In relation to employing a survey, I encountered that a good number of the participants could barely read or write, and had trouble completing the questionnaire independently. Few of the survey participants could complete the questionnaire by themselves. As a result I had to make use of enumerators who could read content of the questionnaire, and then record the participant's in writing. As a precaution to limit the enumerator bias, I took them through a thorough induction process. They were also thoroughly advised to remain as objective as possible and leave the decision to the participants. However, I can imagine that the very presence of an enumerator might somehow influence the participants' decisions in the rating of their responses.

7.6.4 RESEARCHER-RELATED LIMITATIONS

The fieldwork phase of this research presented a number of constraints which had considerable implications on the study itself. My research site was in Ethiopia, so I had to work far away from my research supervisor for almost a year. We had very occasional contacts via an exceedingly poor and fragile internet connection from Ethiopia. I also had a very serious security concern during the fieldwork, as it was undertaken in a time when the country declared a state of emergency in response to large scale political unrest. The fieldwork phase of this research also presented financial challenges. I did not have a research

grant to finance the fieldwork. As result, I had to work on it with meagre personal savings, and also be sponsored by my family members.

Yet, despite the above limitations, I would like to conclude as follows:

7.7 CONCLUSION

Based on the findings of the study, I will now present my conclusions. To start with, basic education in the vulnerable urbanised setting of Wolayta Soddo lacks most of the features constituting the provision of inclusive basic education. Children in the area hardly have access to pre-primary education, so most of the children start primary level without any pre-primary preparations. Some children could start basic education later than the conventionally acceptable schooling age, meaning that they had missed out on precious schooling time. Many of the children in the area were forced either to not concentrate effectively on learning while they were still in school, or they were compelled to quit schooling altogether due to immense household livelihood pressure, largely linked to vulnerable urbanisation in the settings.

The findings led me to the conclusion that most of the barriers to inclusive basic education in the area are rooted in infrastructural predicaments and household livelihood challenges. Major issues surrounding infrastructural challenges include a of total absence of pre-primary education provision in the area, and distance of the available primary schools from home, making it difficult for younger children to attend school during hot and rainy seasons. Due to household livelihood pressures, most parents are unable to feed their children and also cover their schooling expenses, making it difficult for their children to continue with basic education.

The findings could also shed light on the public's awareness on children's right to participate in basic education, and the public's perception towards the low level of government commitment to enable this right. The participants indicated that they are aware of the fact that every child has a fundamental right to basic education, and the community as a whole had positive attitude toward meaningful participation of a child in basic education. The public perceives that government is not doing enough to ensure inclusive basic education for the children. They believe that government education policy is silent about how to deal with certain pressing basic education challenges. In the eyes of the public, government actions

sometimes seem to be in direct opposition to the provision of basic education, such as for example creating programmes of forced urbanisation that displaced households and disrupted schooling.

In relation to this urbanisation process, that tremendously deterred inclusive basic education, the empirical findings provided evidence leading to the conclusion that the process was based on an unconsented-to policy decision. The findings proved that households had been displaced without having the chance to consider their options, and so the process was unpopular and ended up affecting the life prospects of family members, including children's schooling. Consequently, this unconsented-to policy decision created two divergent versions of the truth on the side of the public and the executive. The executive defended this urbanisation project as a process involving and leading to development, but the perception of the community and the way they experienced it, involved displacement and caused vulnerability to the households. Similarly, the executive appeared content with a mere stipulation of laws endorsing free and compulsory basic education in the constitution, but in the perception of the public these stipulations remain unaddressed and are not backed by practice. This can hardly guarantee securing the rights enshrined in legal and policy texts.

Lastly, looking into the interplay between findings and conclusions in different sections of the study led me to draw a grand conclusion of the study pointing to the need of redressing issues in the policy. It would appear from the major findings that the policy needs to embrace two important considerations. Firstly, the policy needs to avail contingent packages in terms of projecting financial backstopping in vulnerability scenarios where inclusive basic education is affected. Equally important, the policy should embrace strategically identifying and involving core stakeholders such as residential societal structures to sustainably support the provision of inclusive basic education in vulnerable settings.

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ADDENDA

ADDENDUM A: LETTERS OF PERMISSION AND CONSENT IN ENGLISH

Room 110 Vergeet-my nie Building
University of the Free State
Bloemfontein, 9300
06 February 2017

Soddo Town Administration
SNNPR, South Ethiopia, Wolayta Soddo

Re: Request for permission to conduct a research project: Student Number 2014116103

Dear Madam/Sir

This is to kindly request a permission to conduct a research project involving certain community structures and few key informants in Wolayta Soddo town, South Ethiopia. I am a PhD-student registered at the Faculty of Education, University of the Free State in South Africa, and currently engaged in a research project as part of the requirements for my PhD in Philosophy and Policy Studies in Education. I am attempting to investigate ways using community structures to support the provision of inclusive basic education in urbanised vulnerable setting in Wolayta Soddo.

The study requires a survey, a focus group discussion as well as a few interviews. Therefore, I would wish to approach members of three selected community structures (locally called "*sefer idr*") to take part in a survey, and to contact the executives of the same structures for a focus group discussion. Besides, the interviews are sought to be arranged with the mayor of the town and with an expert in charge of community organization affairs in the town's administration. I believe the data I obtain from these participants could provide me with valuable information pertaining to my research. As such I would earnestly need and sincerely appreciate the participation of each informant.

The information obtained in the process will be treated with the utmost confidentiality and only for research purposes. Hard copies of answers of each participant will be stored in a locked cupboard at my residential place and electronic information will be stored on my personal password-protected computer. The survey questionnaire will take about 15-20 minutes to complete, and it could be filled in at the convenience of each participant. Each informant will be contacted based on their respective informed consent, and they can also withdraw at any point of time if they feel uncomfortable. Copies of the questionnaire are not numbered or specified, individuals will respond anonymously, and the responses will be

aggregated during the analyses. Thus no individual will be identifiable from the research report.

My research project was approved and registered by the Faculty of Education. All aspects of my research was reviewed by the Ethics Board of the Faculty of Education, and ethical clearance (reference number XXX) was granted.

I would also like to point out that you are welcome to contact my study promoter Dr Lynette Jacobs at the University of the Free State, South Africa at JacobsL@fs.ac.za or on (+27) 51 401 3421, if you need any further clarification.

Thank you for considering my request.

Very kind regards,

Medhin March Dollebo (email: medhinmarcho@gmail.com)

Tele: +27 71 72 97 436 (S. Africa) +251 911 468997 (Ethiopia)

Consent Letter from head of the town's administration

I _____ hereby agree to take part in the research project on using community structures to support inclusive basic education provisions in urbanised vulnerable setting in Wolayta Soddo, Ethiopia.

I understand that I will have to be available for semi-structured face-to-face interviews which will be schedule through an appointment at my convenience. I understand that the interview will be recorded by means of electronic recording device. I confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation. I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I also understand that I:

- Will participate only voluntarily and I can withdraw at any time and there will be no negative consequences for withdrawal.
- Will not be asked personal questions and may at any time decide not to answer questions or withdraw if I wish so.
- May ask for access to the transcripts of all sessions and will be allowed to withdraw some or all of the information I will provide in the case of second thoughts.
- Shall stay anonymous in the study.
- I have received a signed copy of the informed consent agreement.

Participant 10 (head of Soddo town administration)
investigator)

Medhin M. Dollebo (principal

Consent Letter from community organisation and social affairs expert

I _____ hereby agree to take part in the research project on using community structures to support inclusive basic education provisions in urbanised vulnerable setting in Wolayta Soddo, Ethiopia.

I understand that I will have to be available for semi-structured face-to-face interviews which will be schedule through an appointment at my convenience. I understand that the interview will be recorded by means of electronic recording device. I confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation. I have had sufficient opportunity to ask questions and am prepared to participate in the study.

I also understand that I:

- Will participate only voluntarily and I can withdraw at any time and there will be no negative consequences for withdrawal.
- Will not be asked personal questions and may at any time decide not to answer questions or withdraw if I wish so.
- May ask for access to the transcripts of all sessions and will be allowed to withdraw some or all of the information I will provide in the case of second thoughts.
- Shall stay anonymous in the study.
- I have received a signed copy of the informed consent agreement.

Participant 11 (Soddo town Community Affairs' expert) Medhin M. Dollebo (principal investigator)

Consent Letter from the executive members of the community structures

I _____ hereby agree to take part in the research project on *using community structures to support inclusive basic education provisions in urbanised vulnerable setting in Wolayta Soddo, Ethiopia*.

I understand that I will have to be available for a focus group interview by appointment and that the interview will be recorded by means of electronic recording device. I confirm that the person asking my consent to take part in this research has told me about the nature, procedure, potential benefits and anticipated inconvenience of participation. I have had sufficient opportunity to ask questions and am prepared to participate in the study. I also understand that I:

- Will participate only voluntarily and I can withdraw at any time and there will be no negative consequences for withdrawal.
- Will not be asked personal questions and may at any time decide not to answer questions or withdraw if I wish so.
- May ask for access to the transcripts of all sessions and will be allowed to withdraw some or all of the information I will provide in the case of second thoughts.
- Shall stay anonymous in the study.
- I have received a signed copy of the informed consent agreement.

Participant 1 (member of community organisation 1)
investigator)

Medhin M. Dollebo (principal

Participant 2 (member of community organisation 1)
investigator)

Medhin M. Dollebo (principal

Participant 3 (member of community organisation 1)
investigator)

Medhin M. Dollebo (principal

Participant 4 (member of community organisation 2)
investigator)

Medhin M. Dollebo (principal

Participant 5 (member of community organisation 2)
investigator)

Medhin M. Dollebo (principal

Participant 6 (member of community organisation 2)
investigator)

Medhin M. Dollebo (principal

Participant 7 (member of community organisation 3)
investigator)

Medhin M. Dollebo (principal

Participant 8 (member of community organisation 3)
investigator)

Medhin M. Dollebo (principal

Participant 9 (member of community organisation 3)
investigator)

Medhin M. Dollebo (principal

ADDENDUM B: LETTERS OF PERMISSION IN AMHARIC

ቀን:- 16/08/2009 ዓ/ም

ለወላይታ ሶዶ ከተማ ከንቲባ ጽ/ቤት

ሶዶ

ጉዳዩ:- ትብብር ስለመጠየቅ ይሆናል።

እኔ እቶ መድሀን ማርጮ በአሁኑ ወቅት በደቡብ አፍሪካ በሚገኘው ፍሪ ስቴት ዩኒቨርሲቲ የሶስትኛ ድግሪ (ፒ ኤች ዲ) ማሙዋያ ምርምር በማካሄድ ላይ እገኛለሁ። የማካሄደው ምርምር በፖሊሲ-ነክ ፍልስፍና ላይ የሚያነጣጥር ስሆን በተለይም የኑሮ ዋስትና ተግራዳሮት በሚበረታባቸውና ከገጠር አኗኗር ወደ ከተማነት ሽግግር ላይ በሚገኙ የከተማ ከፍሎች መደበኛ ትምህርት መርሃ ግብር ሁሉንም ዜጋ ባቀፈ መልኩ ለማካሄድ በሚነደፍ ፖሊሲና ስትራቴጂ እንደ መረዳጃ እድር ያሉ የማህበረሰብ መዋቅሮች በምን መንገድ የጎላ አስተዋጊነት ማድረግ እንደሚችሉ በአፅንኦት ይፈትሻል። የጥናቱ ርዕስ "Using community structures to support inclusive basic education provisions in urbanised vulnerable setting in Wolayta Soddo" ይሰኛል።

በዚህ ረገድ ለምርምሩ መሳካት የርስዎን መሥሪያ ቤት እንዳንድ መዋቅሮችና በከተማው ክልል ከሚገኙ የተመረጡ መረዳጃ ዕድሮች በናሙና መረጃ ምንጭነት ማሳተፍ ውሳኔን ያለው ሆኖ ተገኝቷል። ከእርስዎ መስሪያ ቤት በኩል ከጽ/ቤትዎ ተወካይና ከማህበራዊ ጉዳይ አንድ ባለሙያ ጋር አመቺ ሆኖ በተገኘ ሰዓትና ስፍራ ቀጠሮ ተቆርጦለት በተናጥል የሚካሄድ አጭር ቃለ-ምልልስ አስፈላጊነቱ የጎላ ሆኗል። በተጨማሪም በናሙናነት የተመረጡ መረዳጃ ዕድሮችን መጠይቅ ለማስገምገም የጽ/ቤትዎ ፍቃድና አስተዳደራዊ ድጋፍ አስፈላጊ እንደሆነ አምናለሁ።

በመሆኑም ጥናቱ፤ ማህበረሰቡ ያለበትን ችግር ለመቅረፍ ለሚደረገው ርብርብ የበኩሉ ጉልህ አስተዋጽኦ የሚኖረው መሆኑን ጭምር ከግንዛቤ በማስገባት ለምርምሩ ግብአት የሚሆን ጠቃሚ መረጃ ከላይ በዝርዝር ከጠቀስኳቸው አካላት ማግኘት እንድችል ፍቃድና ትብብርዎን በአኩብሮት እጠይቃለሁ።

ከሠላምታ ጋር

መድሀን ማርጮ



በወላይታ የግ ሶዶ ከተማ አስተዳደር ከንቲባ ጽ/ቤት
Wolayitta Zooniyaa Soodda
Kataanaa Ayyansiya Ikarribbaa X'keeltaa

ቁጥር: ሰንክ/3770/26/09
ቀን: 17/8/09

ለ ገንዘብ ልማት ቤቱ ዕድር ጽ/ቤት
ሰዶ፤

ጉዳዩ:- ትብብር እንዲደረግ ስለመግለጽ፤

ከላይ በርዕሱ ለመጥቀስ እንደተሞከረው አቶ መድህን ማርጮ የተባሉት የሀዋሳ ዩኒቨርሲቲ መምህር የሆኑት በአሁኑ ሰዓት ደቡብ አፍሪካ በሚገኘው ፍሪ ስቴት ዩኒቨርሲቲ የሦስተኛ ድግሪ /ፎካል/ ማሙዋያ ምርምር በማካሄድ ላይ እንዳሉ ሆኖ ለጥናታቸው ግብዓት ከዕድርዎ አስፈላጊ መረጃ ለመውሰድ በ17/08/2009 ዓ/ም በጻፉት ማመልከቻ ጠይቀዋል።

ስለዚህ ጥናቱ በትምህርት ልማት አቅጣጫ ማህበረሰቡ ያለበትን ችግር ለመቅረፍ ለሚደረገው ርብርብ የበኩሉን ጉልህ አስተዋጽኦ የሚኖረው መሆኑን ከግንዛቤ በማስገባት ለምርምሩ ግብዓት የሚሆን ጠቃሚ መረጃ ተመራማሪው ማግኘት እንዲችሉ ትብብር እንዲደረግላቸው እናሳስባለን።

ግልባጭ

- ለሶዶ ከተማ ከንቲባ ጽ/ቤት
- ለአቶ መድህን ማርጮ

ሰዶ፤

« ከሀላምታ ጋር »

 ብርሃኑ ጋንታ ወጋሰ
 Berhanu Genta Wogasse
 ከተማ አስተዳደር
 MAYOR OFFICE HEAD



የወላይታ ዞን ሌላ ከተማ አስተዳደር ከንቲባ ጽ/ቤት
Wolayitta Zooniyaa Soodda
Kalamisa Ayyaaya kantiibaa X/ooettaa

ቁጥር: 17/8/3770/26/09
ቀን: 17/8/09

ለ 3ቱ ----- ዕድር ጽ/ቤት

ሰደ፤

ጉዳዩ:- ትብብር እንዲደረግ ስለመግለጽ፤

ከላይ በርዕሱ ለመጥቀስ እንደተሞከረው አቶ መድህን ማርጮ የተባሉት የሀዋላ ዩኒቨርሲቲ መምህር የሆኑት በአሁኑ ሰዓት ደቡብ አፍሪካ በሚገኘው ፍሪ ስቴት ዩኒቨርሲቲ የሦስተኛ ድግሪ /ፒኤችዲ/ ማሙዋያ ምርምር በማካሄድ ላይ እንዳሉ ሆኖ ለጥናታቸው ግብዓት ከዕድርዎ አስፈላጊ መረጃ ለመወሰድ በ17/08/2009 ዓ/ም በጻፉት ማመልከቻ ጠይቀዋል።

ስለዚህ ጥናቱ በትምህርት ልማት አቅጣጫ ማህበረሰቡ ያለበትን ችግር ለመቅረፍ ለሚደረገው ርብርብ የበኩሉን ጉልህ አስተዋጽኦ የሚኖረው መሆኑን ከግንዛቤ በማስገባት ለምርምሩ ግብዓት የሚሆን ጠቃሚ መረጃ ተመራማሪው ማግኘት እንዲችሉ ትብብር እንዲደረግላቸው እናሳስባለን።

ግልጻዊ

- ለሰደ ከተማ ከንቲባ ጽ/ቤት
- ለአቶ መድህን ማርጮ

ሰደ፤



« ከሀላምታ ጋር »
በርሃነ ጋንታ ወጋላ
Berhanu Genta Wogasso
1ክ 17/8/09
MAYOR OFFICE HEAD

ADDENDUM C: SURVEY QUESTIONNAIRE

Using community structures to support inclusive basic education provisions in urbanised vulnerable setting

Survey Questionnaire

Using community structures to support inclusive basic education provisions in urbanised vulnerable setting

Dear participant,

I am currently engaged in a research at the University of the Free State as part of the requirements for my PhD in Philosophy and Policy Studies in Education. I am attempting to investigate ways of engaging the informal self-help community structures to support the provision of inclusive basic education in urbanised vulnerable setting where some households are struggling to keep their children learning due to the livelihood challenges induced by the urbanisation process. In relation to this, I am convinced that your experience-based inputs are essential in order to inform my research. Therefore, I earnestly request you to take part in the following survey, by completing the questionnaire.

I suppose the questionnaire would not take longer than 20 minutes to complete, and it will be filled in at your convenience. I want to assure you that the information obtained from this questionnaire will be treated with the utmost confidentiality and be used only for research purposes. Please note that copies of the questionnaire are not numbered, and that you should please not write your name or the name of the community structure which you associate to by membership on it. All the scores will be aggregated during the analysis. This means that no individual will be identifiable from the research report.

Please, respond to each item as honestly as you can. If you are uncomfortable with a specific question, feel free to leave it out. If you want to verify anything concerning this questionnaire, or simply want to raise concerns, do not hesitate to contact me through my email or telephone address indicated below.

In advance, I thank you for your time and willingness.

Very kind regards,

Medhin March Dollebo

Telephone: +27 71 72 97 436 (South Africa) +251 911 468997 (Ethiopia)

Email: medhinmarcho@gmail.com

GENERAL INFORMATION

This questionnaire has two sections. Section A contains few background particulars and section B comprises a list of 40 question items that constitutes the major part of the survey. Each item has to be completed based on your honest personal expertise, opinion and experiences. Thus, please only read each statement and choose a corresponding response you think best represents your view or experience and accordingly put an X or write down your response in the space provided. For example:

In which town do you live:	Soddo	1
	Awassa	2

OR

In which country do you live?	<i>Ethiopia</i>
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In the context of this questionnaire, community or societal structures refer to voluntarily organised self-help neighbourhood associations (locally called “*sefer Idir*”) to which the local residents belong.

Vulnerability refers to household livelihood challenges relating to urbanisation, having their rural landholding expropriated by the municipality and the concomitant exclusion of children from basic education opportunity.

SECTION A

a. What is your gender?	Female	1
	Male	2

b. How many years you have lived in Wolyta Soddo town?
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c. How many years have you been associated as a member to this community structure (association)?
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SECTION B

Please read the following statements and indicate your views on the scale as provided in the table that follows. Please show your response to each item by putting an X mark.

To what extent do you agree with the following statements:	Response				
	Strongly agree	Agree	Disagree	Strongly disagree	Un decided
1. All the children in this locality get a pre-primary school learning opportunity	4	3	2	1	0
2. All the children in this locality enrol to start primary school by age of 7	4	3	2	1	0
3. Children in this locality successfully complete their school years (between grade levels 1 to 8)	4	3	2	1	0
4. Education provision in this locality is all-inclusive allowing every child to acquire the knowledge and skills necessary to develop his/her full potential	4	3	2	1	0
5. As a result of their livelihood situation, few children in this locality are not sent to school	4	3	2	1	0
6. Former farm households in this locality who started a urban way of living face livelihood challenges that	4	3	2	1	0

To what extent do you agree with the following statements:	Response				
	Strongly agree	Agree	Disagree	Strongly disagree	Unsure
results in not being able to cover their children's school expenses					
7. After school hours, children in this locality from the former farm community families engage in petty money-raising activities to support the household's livelihood needs	4	3	2	1	0
8. As the number of former farm-community household members is negligible in this locality, it is difficult to know if children of that background are excluded from schooling	4	3	2	1	0
9. Every child has the right to free basic education	4	3	2	1	0
10. Basic education has to be compulsory to every child	4	3	2	1	0
11. It is only the families responsibility to teach their child	4	3	2	1	0
12. Development plan should in no way affecting free and compulsory basic education provision to every child	4	3	2	1	0
13. Currently, the government has laid down the necessary facilities to pre-primary education for every child	4	3	2	1	0
14. Currently, the government has made basic education free to every child	4	3	2	1	0
15. Government has put a system of control in place to ensure every child is included in basic education	4	3	2	1	0
16. Government has contingent packages for the schooling and inherent livelihood needs of children from vulnerable families	4	3	2	1	0
17. Government compensates learning expense of children when families are displaced from their holdings	4	3	2	1	0
18. When government and the parents are unable to offer education to a child, community structures can have a role to play	4	3	2	1	0
19. It is important to hold discussions at community level, to involve local community structures in	4	3	2	1	0

To what extent do you agree with the following statements:	Response				
	Strongly agree	Agree	Disagree	Strongly disagree	Un decided
supporting inclusive basic education provision to those from vulnerable families					
20. Community structures can organize a follow-up team to work with parents and the school to support inclusive provision of basic education to vulnerable children	4	3	2	1	0
21. Community structures can embark on identifying barriers to inclusive education that relate to livelihood challenges of households in the area	4	3	2	1	0
22. Community structures can waive membership contributions of the poorest families to some months to subsidise the children's schooling	4	3	2	1	0
23. Community structure can plan income raising schemes (e.g. renting rural land outside the town and let the willing families grow plants) to subsidise children's schooling	4	3	2	1	0
24. Community structures can support some poor families striving to keep their children in school, occasionally buying books & uniforms , subsidising house rents, electric bills etc.	4	3	2	1	0
25. Community structures can work on promoting and identifying individuals who pledge to sponsor the schooling of a child from the poorest family	4	3	2	1	0
26. Community structure, jointly with school and other role-players, can launch fund raising events to support the provision of inclusive basic education	4	3	2	1	0
27. Community structures can recruit the most needy children and liaise for support by a potential philanthropist	4	3	2	1	0
28. Community structures can liaise with the school to setup an ad hoc committee to ensure that inclusive education practices at school level are effective	4	3	2	1	0
29. Community structures can establish a link with the school to plan and execute occasional joint discussions on consolidating inclusive provision practices	4	3	2	1	0

To what extent do you agree with the following statements:	Response				
	Strongly agree	Agree	Disagree	Strongly disagree	Unsure
30. Community structures can recruit tutors and councillors from its members for brief weekend coaching and counselling support to students and parents on inclusive education	4	3	2	1	0
31. Community structures can recruit volunteers for continuous fundraising and resource mobilization to help the needy children remain included in learning process	4	3	2	1	0
32. Community structures can embark on identifying and reaching out to potential role-players (e.g. faith-based groups) in order to mobilize them to work for a common goal of inclusive basic education	4	3	2	1	0
33. Community structures can lobby for a dialogue gearing towards policy improvement to lay down a lasting structural solution to help maintain inclusive provision of basic education	4	3	2	1	0
34. I believe every member of the community who is able to afford it has a moral responsibility to support a child whose parents are unable to fulfil her/his basic learning needs	4	3	2	1	0
35. I believe a child in neighbourhood should never be abandoned and denied learning opportunity simply because parents cannot afford to pay for his/her basic schooling needs	4	3	2	1	0
36. I believe helping a child to keep going to school would shape him/her to become a competent and productive citizen	4	3	2	1	0
37. I believe the policy of the country must acknowledge that every child deserves free basic education opportunities	4	3	2	1	0
38. I believe the policy of the country must endorse that basic education should also be compulsory to every child	4	3	2	1	0
39. I believe that the international agreements on the rights of the child, which the government signed should all be unconditionally respected in this country	4	3	2	1	0

To what extent do you agree with the following statements:	Response				
	Strongly agree	Agree	Disagree	Strongly disagree	Undecided
40. I believe the relevant government sectors, non-governmental role-players and the community structures should commit themselves to contribute for the effective provision of inclusive basic education to every child.	4	3	2	1	0

I honestly appreciate your participation in this survey, and I thank you very much for your time and information.

ለሶስትኛ ዲግሪ ማህጋድ ለሚካሄድ የምርምር ጥናት መረጃ የማሰባሰቢያ ቅጽ

ውድ የዚህ ምርምር ተሳታፊ፤

በቅድሚያ ለሚቀርብልዎት መጠይቅ ምላሽ በመስጠት ልምድና ዕውቀትዎን ለማጋራት ፈቃደኛ ሆነው በመገኘትዎ ከልብ አመሰግናለሁ። በዚህ ቅጽ አማካይነት ከእርስዎ የሚሰበሰቡ መረጃ ያስፈለገበት ዋናው ምክንያት በአሁኑ ወቅት በደቡብ አፍሪካ በሚገኘው ፍሪ ስቴት የኒሽርሲቲ ኢያካሄድኩት ላለው የዶክትሬት ዲግሪ ምርምር ጥናት በግብአትነት ለመጠቀም ነው። ይህ ምርምር በፖሊሲ-ነክ ፍልስፍና ላይ የሚያነጣጥር ስሆን በተለይም የኑሮ ዋስትና ተግባራዊነት በሚበረታባቸውና ሽግግር ሂደት ላይ በሚገኙ የከተማ ክፍሎች የመደበኛ ትምህርት መርሃ ግብር ሁሉንም ዜጋ ባቀፈ መልኩ ለማካሄድ በሚነደፍ ፖሊሲና ስትራቴጂ እንደ መረዳጃ ዕድር ያሉ የማህበረሰብ መዋቅሮች በምን መንገድ የላላ አስተዋጊያ ማድረግ እንደሚችሉ በአፅንኦት ይፈትሻል። የጥናቱ ርዕስ በእንግሊዝኛ “Using community structures to support inclusive basic education provisions in urbanised vulnerable setting in Wolayta Soddo” ተብሎ የተቀረጸ ስሆን እርስዎ በግል ተሞክሮ ላይ የተመሰረተ ጠቃሚ መረጃ እንዳለዎት በማመን ይህንን ቅፅ እንድሞሉልኝ በአክብሮት ተጋብዘዋል።

መጠይቁ አጭር ስሆን በፍቃደኝነትና በሚመችዎ ሰዓት የሚሞላ ይሆናል። ከእርስዎ የተገኘ መረጃም በግብአትነት ለዚህ ጥናት ብቻ የሚውል በመሆኑ ለማንም ሶስተኛ ወገን የማይተላለፍና ፍፁም በምስጢርነት የሚያዝ መሆኑን በቅድሚያ አረጋግጥለዎታለሁ ። ስለሆነም ለእያንዳንዱ ጥያቄ ምላሹን ሃቀኛ ስመትዎን በሚያንፀባርቅ ሁናቴ በነፃነትና ያለፍርሃት በመመለስ ትብብርዎን እንዲያሳዩኝ አበረታታዎታለሁ።

መጠይቁን በመሙላት ሂደት ግልፅ ያልሆነ ጥያቄ ቢያጋጥመዎት ማብራሪያ ለመጠየቅም ሆነ እንድሁም ካልተመችዎት ጥያቄውን እንዳለ ለመዝለል ምንም ስጋት አይሰማዎት። መጠይቁን ሞልተው ከመለሱ በኋላም ጥያቄም ሆነ ማንኛውም ዓይነት አስተያየት ካለዎት በምባይል ስልክ ቁጥር 0911468997 ምልክት ካደረጉ መልሽ በመደወል አገኝዎታለሁ።

ጊዜዎን ሰውተው ይህን መጠይቅ ለመሙላት ፍቃደኛ ሆነው በመገኘትዎ በቅድሚያ ከልብ አመሰግናለሁ።

መድሀን ማርጮ

መግቢያ :- ይህ መጠይቅ ሁለት ክፍሎች አሉት። ክፍል አንድ ጥቂት የግል መረጃዎችን ለማካተት የሚያግዙ ጥያቄዎች የያዘ ስሆን በዋናነት ቀጥተኛ የጥናት መረጃ የሚያጭሩ ነጥቦች ክፍል 2 ስር ከተራ ቁጥር 1-40 በዝርዝር ቀርቦዋል። ስለዚህ ነጥቦቹን አንድ ባንድ በማንበብ የግል ስሜትዎን ይበልጥ ይገልጽልኛል ብለው በሚያስቡት አማራጭ ላይ የ(X) ምልክት እንደያዩሩበት በአክብሮት አጠይቁታለሁ። በቅድሚያም ለመልስ አስጣጥ እንድረዳዎት ቀጥሎ የቀረቡትን ሁለት ምሳሌዎች ይመልከቱ። ምሳሌ 1:

እርስዎ የትኛው ከተማ ነዋሪ ነዎት?	ሶዶ	<input checked="" type="checkbox"/>
	አዋሳ	<input type="checkbox"/>

ምሳሌ 2:

ዘግኝዎ ምንድነው? ?	ኢትዮጵያዊ
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በተጨማሪም በዚህ መጠይቅ አግባብ መሰረት “የማህበረሰብ መዋቅር” የምለው አገላለጽ የሚያመለክተው ሀብረተሰቡ በፈቃደኝነት ተነሳሰተው ለቀበርና መሰል ማህበራዊ አገልግሎቶች ያቋቋሟቸው መረዳጃ ዕድሮችን ይሆናል። “ተጋላጭነት” የሚለው ቃል የሚያመለክተው ከገጠር አኗኗር ወደ ከተማነት ከሚደርግ ሽግግር ጋር ተያይዞ አንዳንድ ቤተሰብ እየተጋፈጠ ያለውን ቤተሰብ-አቀፍ የኑሮ ዋስትና ተግባራዊ መንጃነት የህጻናት መደበኛ የትምህርት ዕድል መስተጓጎል ይመለከታል።

ክፍል 1

1. ያታዎ ?	ሴት	1
	ወንድ	2

2. ሶዶ ከተማ መኖር ከጀመሩ ስንት ዓመት ሆነዎታል ?

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3. የዚህ መረዳኛ ዕድር አባል ከሆኑ ስንት አመትዎ ነው?

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ክፍል 2

ከዚህ ቀጥሎ የተዘረዘረውን እያንዳንዱን ሃሳብ ካነበቡ በኋላ ከቀረቡት አማራጮች መካከል በግልፅ የምስማሙበትን የ X ምልክት በማድረግ ያመልክቱ።

ቀጥሎ በቀረበው እያንዳንዱ ነጥብ ላይ ምን ያህል ይስማሙበታል? :	ምላሽ				
	በጣም እስማማለሁ	እስማማለሁ	አልስማማም	ፍጹም አልስማማም	አልወስነኩም
1. እዚህ ሰፈር ያሉ ሁሉም ህጻናት መደበኛ ትምህርት ከመጀመራቸው በፊት የአጸደ ህጻናት መርሃ ግብር ይከታተላሉ።	4	3	2	1	0
2. ሁሉም የዚህ ሰፈር ህጻናት ቢበዛ በሰባት ዓመታቸው መደበኛ የአንደኛ ደረጃ ትምህርት ይጀምራሉ።	4	3	2	1	0
3. ሁሉም የዚህ ሰፈር ህጻናት ለትምህርት ተመዝግበው ከ1-8ኛ ክፍል በተሳካ ሁኔታ ያጠናቅቃሉ።	4	3	2	1	0
4. እዚህ ሰፈር መደበኛ የአንደኛ ደረጃ ትምህርት አቅርቦት ሁሉንም ህጻን ያቀፈና ልጆች የተሟላ ስብዕና አንድ-ነጻነት በቂ ዕድል የሚከፍት ነው።	4	3	2	1	0
5. ከቤተሰብ አቅም ማጠርና ከኑሮ ዋስትና አለመሟላት ጋር ተያይዞ እዚህ ሰፈር ከትምህርት ገበታቸው ተገልለው ያሉ ህጻናትም ይገኛሉ።	4	3	2	1	0
6. እዚህ ሰፈር በቅርብ የከተማ ህይወት የጀመሩ የቀድሞ አርሶአደር ቤተሰብ አባላት ከገጠማቸው የኑሮ ዋስትና ተግዳሮት የተነሳ የልጆቻቸውን የ1ኛ ደረጃ መደበኛ ትምህርት ወጭ መሸፈን ተቸግረዋል።	4	3	2	1	0
7. እዚህ ሰፈር በቅርብ የከተማ ህይወት የጀመሩ የቀድሞ አርሶአደር ቤተሰብ አባላት ህፃናት፤ የገጠማቸውን የኑሮ ዋስትና ተግዳሮት ለማሸነፍና የቤተሰብ ወጭ ለመደገም በማሰብ ከትምህርት ቤት መልስ ጥናታቸውን ትተው በጥቅቅ የገንዘብ ማግኛ ተግባራት ይጠመዳሉ።	4	3	2	1	0
8. በመሰረቱ፤ የእዚህ ሰፈር የቀድሞ አርሶአደር ቤተሰብ በአብዛኛው የተሰጣቸውን የመኖሪያ ቤት መሰሪያ ይዞታ ሽጠው አከባብውን ለቅቀው የወጡ በመሆኑ ልጆቻቸው ከመደበኛ ትምህርት ገበታ ተገልለዋል ወይስ አልተገለለም የሚለውን ለመገምገም አስቸጋሪ ነው።	4	3	2	1	0
9. እያንዳንዱ ህፃን ነጻ መደበኛ የአንደኛ ደረጃ ትምህርት ዕድል የማግኘት መብት አለው።	4	3	2	1	0
10. መደበኛ የአንደኛ ደረጃ ትምህርት ዕድል ለአዳጊ ህፃናት ነፃ ብቻ ሳይሆን ግዴታም ጭምር መሆን ይኖርበታል።	4	3	2	1	0
11. የአንድ ህፃን መደበኛ የትምህርት ዕድል ማግኘት ወይም አለማግኘት ጉዳይ የሚመለከተው ወላጆቹን ብቻ ነው።	4	3	2	1	0
12. በመንግስት ሆነ በሌላ አካል የሚካሄደው የልማት መርሃግብር በማንኛውም ሁኔታ የህፃናት መደበኛ ትምህርት ዕድል ሊያጨናግፈው አይገባም።	4	3	2	1	0
13. መንግስት በሰፈራችን እያንዳንዱ ህፃን ቅድመ-አንደኛ ደረጃ ትምህርት በአጥጋቢ ሁኔታ ማግኘት የሚያስችል አስተማማኝ መደላድል ዘርግቷል።	4	3	2	1	0
14. መንግስት በሰፈራችን ለእያንዳንዱ ህፃን በነፃ በአጥጋቢ ሁኔታ የ1ኛ ደረጃ ትምህርት ማግኘት የሚያስችልበትን አስተማማኝ መደላድል ዘርግቷል።	4	3	2	1	0

ቀጥሎ በቀረበው እያንዳንዱ ነጥብ ላይ ምን ያህል ይሰማሙብታል? :	ምላሽ				
	በጣም እየተማሰሁ	እየተማሰሁ	አልተማምም	ፍጹም አልተማምም	አልወሰንኩም
15. በአከባቢያችን መንግስት የእያንዳንዱ ህፃን መደበኛ የአንደኛ ደረጃ ትምህርት ተሳትፎ ሁሉ-አቀፍና እኩል ተጠቃሚነትን ያረጋገጠ መሆኑን መቆጣጠሪያ ሰርዓት ዘርግቷል።	4	3	2	1	0
16. በአከባቢያችን መንግስት የህፃናት መደበኛ ትምህርት ዕድል ከወላጆች ገቢ መዳከምና የቤተሰብ ዕለት ጉርስ መቃወስ ጋር ተያያዥ በሆኑ ችግሮች መሰናከል የሚገጥማቸውን ተጋላጭ ቤተሰብ ህፃናት የትምህርት ሂደት የሚደግፍበት የአስቸኳይ ጊዜ ዕርዳታ ማዕቀፍ አለው።	4	3	2	1	0
17. ቤተሰብ በልማት ወይም በሌላ ምክንያት የኑሮ ዋስትና መስረት ከሆነ ይዘታው በመንግስት ትዕዛዝ የመፈናቀል ዕጣ ቢገጥመው መንግስት የህፃናት ትምህርት ዕድል እንዳይሰጥል የትምህርት ወጭ በማሰላት ተገቢውን ካሳ በቅድሚያ ይከፍላል።	4	3	2	1	0
18. ወላጅና መንግስት የህፃናት መደበኛ ትምህርት አቅርቦት ማሳካት ሲሳናቸው እንደ ሰፈር ዕድር ያሉ ኢመደበኛ መዋቅሮችን በማሳተፍ በሂደቱ ገንቢ ሚና እንዲጫወቱ ማድረግ ይቻላል።	4	3	2	1	0
19. እንደ ሰፈር ዕድር ያሉ መዋቅሮች የኛ ደረጃ ትምህርት ለተጋላጭ ቤተሰብ ህፃናት በተሳካ ሁኔታ በማዳረስ ሂደት የጎላ ተሳትፎ እንዲኖራቸው ለማድረግ በማህበረሰብ ደረጃ ውይይት መጀመር አስፈላጊ ነው።	4	3	2	1	0
20. የሰፈር ዕድሮች የአንደኛ ደረጃ መደበኛ ትምህርት ለሁሉም ተጋላጭ ቤተሰብ ህፃናት እየተዳረሰ መሆኑን የሚከታተል ቡድን በመሰየም ከትምህርት ቤትና ወላጅ ጋር ተቀናጅተው የጎላ ሚና መጫወት ይችላሉ።	4	3	2	1	0
21. የሰፈር ዕድሮች በአከባቢው የአንደኛ ደረጃ መደበኛ ትምህርት ለሁሉም ህፃናት እንዳይዳረስ የሚገዳደሩ ትክክለኛ የማህበረሰብ የኑሮ ዋስትና ጋረጣዎች ለይቶና ነቅሶ በማውጣት ረገድ የተሻለ ግንዛቤ ይኖራቸዋል።	4	3	2	1	0
22. የሰፈር ዕድሮች አጅግ ድሃ የሆኑ ቤተሰቦችን አልፎ አልፎ ከወርሃዊ የአባልነት ክፍያ ነፃ በማድረግ የነዚህ ቤተሰብ ህፃናት የመደበኛ ትምህርት ተሳትፎ ወጭ በተወሰነ መጠን መደገም ይቻላል።	4	3	2	1	0
23. የሰፈር ዕድሮች የተለያዩ ገቢ ማግኛ መንገዶችን ቢያፈላልጉ (ለምሳሌ ከከተማ ክልል ውጭ የአርሻ መሬት ተከራይቶ ፍላጎት ላላቸው ድሃ አባወራዎች አርሰው ገቢ እንዲያገኙበት በማድረግ ወዘተ) የድሃ ቤተሰብ ህፃናት መደበኛ ትምህርት ተሳትፎ መደገም ይቻላል።	4	3	2	1	0
24. የሰፈር ዕድሮች አንዳንድ የድሃ ድሃ የሆኑ ወላጆች ልጆቻቸው ከመደበኛ ትምህርት ገበታ እንዳይገለሉ የሚያደርጉትን መፍጫርጫር ለህፃናት የትምህርት ቤት ክፍያና የኒፎርም እንዲሁም ለወላጆች የቤት ኪራይና መብራት ክፍያ የመሳሰሉትን አልፎ አልፎ በመደገም ማበረታታት ይቻላሉ።	4	3	2	1	0
25. ዕድሮች በድህነት ምክንያት ወላጆቻቸው ትምህርት ቤት መላክ ያልቻሉቸውን ህፃናት ልደግፉ የሚችሉ ግብረሰናይ ግለሰቦች በማፈላለግ በመለየትና በማበረታታት በአከባቢው ሁሉ-አቀፍ የህፃናት መደበኛ ትምህርት ተሳትፎ የማነቃቃት ሚና መጫወት ይቻላል።	4	3	2	1	0
26. ዕድሮች ትምህርት ቤትና ሌሎች ባለድርሻ አካላት በጋራ ሆነው የተለያዩ ዝግጅቶችን በማሰናገድና ገቢ በማሰባሰብ በአከባቢው ሁሉ-አቀፍ የሆነ የህፃናት መደበኛ ትምህርት ተሳትፎ መደገፍ ይቻላል።	4	3	2	1	0
27. ዕድሮች በድህነት ምክንያት ድጋፍ የሚገባቸውን ህፃናት በሀቀኛ መንገድ አጣርተው በመለየት ልደግፏቸው ለሚችሉ ግብረሰናይ ግለሰቦች በማቅረብ ረገድ ገንቢ ሚና ልጫወቱ ይቻላሉ።	4	3	2	1	0
28. በትምህርት ቤት ደረጃም የመደበኛ ትምህርት አሰጣጥ ሁሉ-አቀፍ ገፅታ እንዳኖረው የሚከታተል ጎትጓት ቡድን ትምህርት ቤቶች እንዲያቋቁሙ በማግባባት ዕድሮች የአማላጅነትና የማማከር ሚና ልጫወቱ ይቻላሉ።	4	3	2	1	0
29. ዕድሮች የአከባቢው ህፃናት መደበኛ ትምህርት ተሳትፎ ሁሉ-አቀፍ ገፅታን ለማጠናከር በአቅራቢው ካለው መደበኛ ትምህርት ቤት ጋር በጋራ ለማቀድና ስለአተገባበሩም አልፎ አልፎ በጋራ ለመመካከር የሚያስችል ጥምር ኮሚቴ እንዲቀርብ ማግባባት ይቻላል።	4	3	2	1	0
30. ዕድሮች የትምህርት ባለሙያ የሆኑት አባላት በማሳተፍ ስለ ሁሉ-አቀፍ	4	3	2	1	0

ቀጥሎ በቀረበው እያንዳንዱ ነጥብ ላይ ምን ያህል ይሰማሙበታል? :	ምላሽ				
	በጣም እስማማለሁ	እስማማለሁ	አልሰማማም	ፍጹም አልሰማማም	አልወብኸውም
መደበኛ ትምህርት ለከፊትማኑት የሚያግዙ መንገዶች ላይ ግንዛቤ ለማሳደግ እንዳስፈላጊነቱ ውይይቶችን ማመቻቸት ይቻላል።					
31. ዕድሮች በኅፈቃደኛ አባላት ተጠቅመው በዘመቻ ገቢ በማሰባሰብ ችግርተኛ ቤተሰብ ህፃናት ከመደበኛ ትምህርት ገበታ ላይገለሉ የሚቀጥሉበት ዕድል ማመቻቸት ይቻላል።	4	3	2	1	0
32. የሰፈር ዕድሮች ከተለመደው ማህበራዊ የመረዳጃ ተግባራት ባሻገር ሁሉ-አቀፍ መደበኛ የህፃናት ትምህርት በማጠናከር ረገድ እንደ የሃይማኖት ድርጅቶች ያሉ ሌሎች አካላት አስተባብረው በጋራ በመስራት በሀዴቱ አውንታዊ ውጤት ልያስመዘገቡ ይቻላል።	4	3	2	1	0
33. መደበኛ ትምህርት ለህፃናት በሁሉ-አቀፍ መልክ ለማዳረስ ፖሊሲ-ነክ ተግዳሮቶችን ለማስወገድ የፖሊሲ ማሻሻያ ቢያስፈልግ ለአስፈላጊው የፖሊሲ ለውጥ በመውጣት ረገድ ዕድሮችን ማሳተፍ ይቻላል።	4	3	2	1	0
34. በግሌ ወላጅ ልጁን በድህነት ምክንያት ትምህርት ቤት መላክ ካልቻለ፤ ማንም ሰው አቅም አስከፊቀደለት ድረስ ያ ህፃን የገዛ ልጁም ባይሆን ወደ ትምህርት ገበታ እንዲቀላቀል የመርዳት ሃላፊነት እንዳለበት ይሰማኛል።	4	3	2	1	0
35. በግሌ የነጋቤቱ ልጅ ወላጆቹ የትምህርት ወጭውን መሸፈን ባለመቻላቸው ምክንያት ብቻ ከመደበኛ ትምህርት ገበታ ሲገለል ጉዳዩ ሌላውን የማህበረሰብ ክፍል ሊያሳስበው እንደሚገባና ይህንን እንዳላዩ ሆኖ ማለፍ ተገቢ እንዳልሆነ ይሰማኛል።	4	3	2	1	0
36. በግሌ አንድን ህፃን መደበኛ ትምህርቱን እንዳያቋርጥ ማድረግ ለቀጣይ ህይወት ህፃኑን/ህፃኗን ብቁና ውጤታማ ዜጋ እንዲሆን/ እንዲትሆን ማብቃት እንደሆነ አምናለሁ።	4	3	2	1	0
37. በግሌ ማንኛውም ህፃን ነፃ የመጀመሪያ ደረጃ መደበኛ ትምህርት የሚገባው መሆኑን የትኛውም ሀገር ፖሊሲ በአፅንኦት ልያሰምርበት እንደምገባ አምናለሁ።	4	3	2	1	0
38. በግሌ የአንድ ሀገር ፖሊሲ የህፃናት የመጀመሪያ ደረጃ መደበኛ ትምህርት ተሳትፎ ነፃ ብቻ ሳይሆን የግደታም ጭምር የሚሆንበትን የህግ አግባብ በትምህርት ፖሊሲ አፈፃፀም ውስጥ ማካተት ተግባራዊ እንደሆነ አምናለሁ።	4	3	2	1	0
39. በግሌ የሀገራችን መንግስት ለፈረማቸው አለም-አቀፍ የህፃናት መብት ህጎችና ድንጋጌዎች በሙሉ ያለቅድመ ሁኔታ ራሱን ተገዢ ማድረግና ተፈፃሚነታቸውንም ማረጋገጥ እንዳለበት አምናለሁ።	4	3	2	1	0
40. የመጀመሪያ ደረጃ መደበኛ ትምህርት ሁሉ-አቀፍ በሆነ መልኩ ለህፃናት ለማዳረስ የአከባቢው ማህበረሰብ ፤ መንግስትና አግባብነት ያላቸው መንግታዊ ያልሆኑ አካላት የተቀናጀ ርብርብ እንደምያስፈልግ አምናለሁ።	4	3	2	1	0

በመጨረሻም ይህንን መጠይቁን ለመሙላት ላሳዩኝ ትዕግስትና ቅንነት እንዲሁም ለጊዜዎ ክልብ አመሰግናለሁ።

ADDENDUM D: INTERVIEW QUESTIONS

Based on your experiences and expertise, please reflect on the following points in detail.

1. How would you explain the basic education provisions in your area?
 - Are all the children and parents happy with it?
 - Is every child benefiting from it?
 - Is it effective enough in providing meaningful learning in child-friendly manner?
 - Does everybody has involvement in it (parents, the community, structures of the community...)?
2. Do you see every child in the locality (be it from rich or poor family, a boy or a girl, with or without disability):
 - Has pre-primary school experience?
 - Start going to primary school at the right age (at age of 7)?
 - Keep attending and complete the grade which he/she is registered for?
 - Does not dropout schooling until he/she finishes the primary school (grade 8)?
 - Does not waste his/her after-school hours on income generating tasks to cover her/his school expenses and and/or support livelihood of the whole family?
 - Attend in a school with sufficient capacity and facility to help her/him obtain meaningful learning to get relevant knowledge and skills so that to grow into her/his full capacity?
3. Researchers list some barriers or blockages of inclusive education provision like learner disability, socioeconomic problems (e.g. poverty and household livelihood challenge), sociocultural problem (e.g. marginalizing a learner on account of backward cultural beliefs) and so on. Now, let us focus on socioeconomic barriers. In this regard, how do you evaluate the effect of poverty in general and vulnerable urbanisation process in particular (i.e. starting urban life being evicted from rural landholding) in impacting inclusive provision of basic education in this locality?
 - Do children from poorer families due to vulnerable urbanisation in the locality have equal pre-school opportunity as compared to those from the middle class?
 - Do children from poorer families due to vulnerable urbanisation struggle to start schooling at the right school age?
 - Do they complete the primary school without dropping out somewhere in middle?
 - Do they equally devote their after-school ours for study and leisurely activities as those from the middle class?
 - If you have more idea on this issue please you can explain further

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4. This part of Soddo town constitutes the urban proportion of the most recent expansion limits. As such some of the inhabitants are presumed to have started urban way of life quitting their former farm-based livelihood pattern. In the light of this, how do you evaluate achieving inclusion of their children in the process of attending the basic education (do you think they managed to keep their children going to school)?
 - Do you think the children's schooling expenses were properly taken into account when families of former farmers were asked to start urban way of life?
 - With a focus on children from these households and their basic education opportunity, do you think their parents and the government have managed inclusive provision of basic education to the children effectively?
 5. In what ways do think your self-help community group can support the inclusive basic education provisions to children from former farm community households in face of the livelihood challenge relate to the urbanisation process? Please comment on this in relation to perceivable actual prospects your structure likely to offer and ways of enhancing these in terms
 - Displaying good will to the case,
 - Recognising/identifying and mapping its tacit capacity and available assets,
 - Coordinating and outsourcing its resources
 - Enhancing the capacity and widening the horizon
 - Identifying potential relevant actors and networking with them
 - Promoting culture of compassion and philosophy of social interdependence etc.
 6. Do you think the community i.e. members of the community structures would resist to welcome a proposal that self-help community structures like your group has to get engaged in supporting inclusive education provision of children from livelihood vulnerable households? If yes, what persuasion strategy would you suggest?
 7. Do you think the proposal that self-help community structures like your group has to get engaged in supporting inclusive education provision of children from livelihood vulnerable households would in any sense conflict with the government policy? If yes, what would you suggest to make it consistent with the government basic education provision policy?
 8. Please make specific recommendations with regards to achieving inclusive provisions of basic education in urbanised vulnerable setting through the involvement of community structures.

ከዕድር አመራሮች ጋር ለሚደረግ የቡድን ውይይት መመሪያ ቅፅ

በዚህ የቡድን መወያያ ቅፅ የአርሰውን ምላሽ የሚሻ እያንዳንዱ ሀሳብ በደማቅ ፎንት ተረቅቆና በሥሩም የሀሳብ መንሸራሸር ለማጫር ስባል ነው ጉዳዮች ነጥብ በነጥብ ቀርቦታል። ስለዚህ ባለዎት የሰውነትና ሙያዊ ተሞክሮ በመታገዝ ግንዛቤና ልምድዎን በእያንዳንዱ ነጥብ ዙሪያ እንድያጋሩኝ በትህትና አጠይቃለሁ።

1. በአቅራቢያዎ ያለው የመደበኛ አንደኛ ደረጃ ትምህርት አቅርቦት ገጽታው ምን መልክ አለው? ለምሳሌ፦
 - ሁሉም ህጻናትና ወላጆች በአቅርቦቱ ደስተኛ ናቸው ማለት ይቻላል ?
 - እያንዳንዱ ህጻን ከአቅርቦቱ ተጠቃሚ እየሆነ ነው? ?
 - ትርጉም ያለውና ለህጻናት ምቹ ትምህር በማቅረብ ረገድ ስኬታማ ነው ማለት ይቻላል? ?
 - ህይወት ቤተሰብንና የአካባቢውን ማህበረሰብ ወዘተ የመሳሰሉ አግባብነት ያላቸውን አካላት በአግባቡ እያሳተፈ ነው?

2. በትዝብትዎ መሰረት በአካባቢው እያንዳንዱ ህጻን (ሴት : ወንድ: ሃብታም ደሃ የአካል ጉዳተኛ ወዘተ) ያለልዩነትና በአጥጋቢ ሁኔታ በመደበኛ የ ኛ ደረጃ ትምህርት ታቅፈው ከአቅርቦቱ እየተጠቀሙ ነው ብለው ያምና? ይሄም ስባል ለምሳሌ: በአካባቢው እያንዳንዱ ህፃን :
 - በጨቅላነት ዕድሜ ቅድመ ነኛ ደረጃ መደበኛ ት/ት ዕድል ያገኛል?
 - እያንዳንዱ ህፃን መደበኛ የኛ ደረጃ ት/ት በትክክለኛ ዕድሜው ማለትም ቢዘገይ በ 7 አመቱ ይጀምራል?
 - በዓመቱ መግቢያ የተመዘገበበትን ክፍል ሳያቋረጥ ያጠናቅቃል?
 - አንዴ መደበኛ ት/ት ጀምሮ ሳያቋረጥ እስከ 8 በስኬት ያጠናቅቃል?
 - ከት/ት ቤት መልስ ያለውን ሰዓት የቤተሰብ ገቢ ለመደገም በመገደድ በጥቃቅን ገቢ ማግኛ ተግባራት ተጠምዶ እያባከንም?
 - በቂ ዕውቀትና ክህሎት መቅላም በምያስቸል በተደራጀና ምቹ ትምህርት ቤት የመማር እድል አለው?

3. በት/ት ዘርፍ ዕውቀት ያላቸው ባለሙያዎች እንደሚያስረዱት: መደበኛ የ ኛ ደረጃ ት/ት ሁሉን አካታች በሆነ መልክ ለማዳረስ የሚደረገውን ጥረት የሚገዳደሩ ጋረጣዎች በርካታ ናቸው። ለአቢነትም የተማሪው የአካልና አዕምሮ ጉዳተኝነት: የወላጆች ድህነትና ማህበራዊ ሁኔታ: ኋላ-ቀር ባህላዊ ሁኔታዎች ወዘተ ያካትታል። እስቲ ከነዚህ ጋረጣዎች በተለይ የቤተሰብ ድህነት ሁኔታ ከተሞች አዲስ በሚስፋፋባቸው አካባቢዎች ከእርሻ ይዘታቸው ተፈናቃለው እዲስ የከተማነት ሀይወት የሚጀመሩ ቤተሰብ ልጆቻቸው በመደበኛ የ ኛ ደረጃ ት/ት አቅርቦት ላይ ያለውን ተግዳሮት እርሰዎ እንዴት ይገመገሙታል? ይሄም ሲባል፦
 - በከተማው መስፋፋት ምክንያት የከተማነት ሀይወት የጀመሩ ቤተሰብ ህፃናት ከቀረው ማህበረሰብ ህፃናት እኩል ቅድመ-መደበኛ ት/ት የመከታተል ዕድል ያላቸው ይመስሉታል?
 - በከተማው መስፋፋት ምክንያት የከተማነት ሀይወት የጀመሩ ቤተሰብ ህፃናት በትክለኛው መደበኛ ት/ት መጀመሪያ ዕድሜ (በ7 አመታቸው) የኛ ደረጃ ት/ት ለመጀመር ይቸገሩ ይሁ?
 - በከተማው መስፋፋት ምክንያት የከተማነት ሀይወት የጀመሩ ቤተሰብ ህፃናት ከቀረው ማህበረሰብ ህፃናት እኩል መደበኛ የኛ ደረጃ ት/ት ተከታትለው እስከ 8ኛ ክፍል ያጠናቅቃሉ ወይስ መሃል ላይ ያቋርጡ ይሁን?
 - ከት/ት ቤት መልስ በከተማው መስፋፋት ምክንያት የከተማነት ሀይወት የጀመሩ ቤተሰብ ህፃናት ከቀረው ማህበረሰብ ህፃናት እኩል ጊዜያቸውን ክፍል ውስጥ የተማሩትን በማጥናትና በመከለስ ላይ ያጠፉታል ?
 - ከእርሻ ይዘታቸው ተፈናቃለው እዲስ የከተማነት ሀይወት የጀመሩ ቤተሰብ ልጆቻቸው መደበኛ የ ኛ ደረጃ ት/ት አቅርቦት ተሳትፎና ተግዳሮት ጋር በተያያዘ ተጨማሪ ሀሳብ ከለዎት ያክሉበት

4. ይህ ሰፈር ሶዶ ከተማ ውስጥ በቅርቡ ወደ ከተማ ከተካለሉ ጥቅት አካባቢዎች አንዱ ነው። በመሆኑም ከነዋሪዎች መካከል አንዳንዶቹ የከተማ ሀይወት ከመጀመራቸው በፊት በእርሻ ስራ ይተዳደሩ እንደነበር ይታመናል። በዚህ አንፃር ማሳቸውን ለቅቀው የከተማነት ሀይወት የጀመሩ ቤተሰብ ህጻናት ሁሉ-አቀፍ መደበኛ የኛ ደረጃ ት/ት እንዲያገኙ የማድረግ ጉዳይ በበቂ ሁኔታ የታሰበበት ይመስለውታል? ለምሳሌ፦
 - ቤተሰብ ማሳውን ለቅቀው የከተማነት ሀይወት ስጀምሮና ሊገጥመው ከምቸል የኑሮ ምስቅልቅል ጎን ለጎን የህጻናት ት/ት ቤት ውጭ በምን መንገድ መሸፈን እንደሚችል የታሰበበት ነገር ካለ?
 - በተለይ የእነዚህ ቤተሰብ ህጻናት በተመለከት መንግስትና መላጅ ልጆቹ ከት/ት እንዳይሰካከሉና ያለችግር በሁሉ-አቀፍ መልክ እንዲቀጥሉ ማድረግ ችለው ከሆነ ?