

Assessing Efforts to Address Cultural Constraints to Girls' Access to Education Among the Maasai in Tanzania: A Case Study of Monduli District

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Abstract

The purpose of this paper is to assess various efforts made in Tanzania to enhance girls' education among the maasai using Monduli District as the study case. The maasai are among the tribes that have been marginalised in terms of education provision. These are largely nomadic pastoralists who have been migrating from one place to another leading to difficulties in terms of providing education to them. Specifically, the paper discusses the current perceptions towards girls' education among the maasai, enrolment status of maasai girls in schools, efforts to promote girls' education among various stakeholders and challenges prevailing in the provision of education to girls among the maasai. The paper ends up providing conclusions and policy implications. In fact, the paper is the product of a research project that was conducted under the A-A Dialogue for three years among the maasai tribe in Monduli District in Tanzania.

Introduction

Education has long been considered as a fundamental human right as it is the key to sustainable development and peace and stability within and among countries and thus indispensable means for effective participation in the societies and economies of the respective countries (Dy & Ninomiya, 2003; UNICEF, 2012). Committed to this perspective the United Nations launched a Declaration for Human Rights in 1948, in which the Article number 26 states:

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

Basic education was given the highest priority and many countries began making efforts to achieve Universal Primary Education (ibid). Tanzania also, through the Musoma Resolution of 1974, launched the Universal Primary Education (UPE) policy whose implementation had to start in 1977 and be completed in 1989 (Ndaru, 1980). However, despite some few successes that were realised during UPE like increased enrolment

rate and decrease in illiteracy at a global level, there were a lot of failures that were experienced during its implementation. One of the failures included decline in quality of education that raised a great concern in the global community, and this called for the formulation of other policies that could be more effective (Dy & Ninomiya, 2003; World Bank, 2008).

The international community under UNESCO convened a conference in 1990 in Jomtien, Thailand to launch the movement called Education For All (EFA). Several countries met to endorse EFA and they took measures to increase educational opportunities for all citizens through Basic Education Strategic Plans (Dy & Ninomiya, 2003). EFA 1990 became instrumental in identifying internationally agreed targets for the provision of education as basic human right. The general target was that all children should be provided with basic education by the year 2000 (Aderinoye, 2000; UNESCO, 2011).

Evaluation of EFA 1990 was conducted during the time for its implementation and results were presented in 2000 during the World Education Forum in Dakar, Senegal. The results showed that the six goals that were set in 1990 when EFA was launched had not been attained as it was expected. It was found that by 2000, more than 113 million children had no access to primary education, 880 million adults were illiterate, gender discrimination continued to permeate the education system and quality of learning and the acquisition of human values and skills fell far short of the aspirations and needs of individuals and societies. Youths and adults were denied access to the skills and knowledge necessary for gainful employment and full participation in their societies. Without accelerated progress towards Education For All, national and internationally agreed targets for poverty reduction would be missed and inequalities between countries and within societies would widen (Aderinoye, 2000; UNESCO, 2011).

Following the prevalence of problems in the implementation of EFA goals that were ratified in 1990 in Jomtien, Thailand; and the need to achieve the eight Millennium Development Goals (MDGs), the countries that met in Dakar, Senegal for the World Education Forum that ran from 26 to 28 April in 2000, decided to adopt a new Framework of Action. The new Framework of action basically reaffirmed the vision of six goals that were laid down in Jomtien and the new target for achieving Education For All was set to be 2015 as stipulated in the Millennium Development Goal number two, which states that Universal Primary Education has to be achieved by 2015 (Aderinoye, 2000; UNESCO, 2011). Apart from reaffirming the six goals that were set during the endorsement of EFA 1990 in Jomtien, the Dakar conference also established twelve strategies for achieving these goals.

After developing the strategies, all states were requested to develop or strengthen existing national plans of action by 2002 at the latest. These plans were to be integrated into a wider poverty reduction and development framework, and would address problems associated with the chronic under-financing of basic education by establishing budget priorities that reflect a commitment to achieving EFA goals and targets at the earliest

possible date, and not later than 2015 (Dy & Ninomiya, 2003).

As far as Tanzania is concerned, the problem of access to education opportunities has always been a big problem among girls, and this has been so evident among the maasai tribe (MWEDO, 2006). According to MWEDO (2006) gender relations among the maasai have been negatively affected by male dominance over decision-making. Women and girls are not accorded great importance in maasai society and hence they are denied access to education and other economic opportunities. This tendency, therefore, made maasai women and girls stay out of the school system making them become illiterate and hence ignorant of their basic human rights in their respective societies (Heather, 2009).

In Tanzania, the Government and Non-governmental Organisations have been struggling to empower maasai women and girls through providing education with the focus of eliminating gender gap in the access to education as stipulated in the second and third Millennium Development Goals (Aderinoye, 2000). The same efforts have been happening in Kenya where there has been developed the Maasai Girls Education Fund to sponsor maasai girls who would otherwise never go to school (Maasai Girls Education Fund, 2007). In Tanzania in particular, there are local organisations such as The Local Pastoral Women's Council (PWC) for empowering the Tanzania's maasai, and the Maasai Women Development Organisation (MWEDO) with the focus on making property rights work for the poor in Tanzania.

One of the functions of these organisations is to ensure that local communities in the maasailand participate effectively in various developmental activities as well as enhancing girls' access to education. They are highly concerned with transforming non-developmental cultural traditions into viable practices including allowing girls to have access to education. However, despite all these efforts, girls still face problems in having access to education among the maasai and cultural practices have been cited to be among hindrances to girls' education (Kamuhangiro et al., 2003; Ngoitiko, 2008). Some of the cultural practices which have been affecting girls' education in Tanzania include: initiation ceremonies, female genital mutilation, early marriages, assigning domestic chores to girls and migratory tendencies among the maasai who are found both, in Tanzania and Kenya (Kenya Information Guide, 2010)

The Problem Context

Regarding the problem context of this paper, the major issue in as far as access to education is concerned is that cultural practices make females keep on lagging behind males in education, and this problem has existed since the colonial period (Jezebell, 2002) While the second and third Millennium Development Goals focus on enhancing girls' education and addressing the gender gap in the delivery of education, still there exists the problem of inequity and inequality in the education system particularly at secondary school and tertiary levels. This inequality seems to have worsened since 1990's (Research and Analysis Working Group, 2004). Some of the researchers have cited inadequacy of

funds due to poverty, distance to schools, cultural practices and sexual harassment to be among the factors which have contributed to poor schooling among girls in African countries (Bendera & Mboya, 1998; Kamuhangiro et al., 2003). Hence, support is supposed to be given to address the situation.

In Tanzania, the maasai were earmarked as one of the tribes to be given great support in the expansion of basic education, particularly girls (Oxfam, 2008). Various efforts have been made to promote maasai girls' education such as the development of the Maasai Education Discovery in Tanzania that finances girls' education (Miller, 2010). However, gender gap still exists among the maasai in Tanzania whereby boys tend to be given priority in the access to education compared to girls. Many local organisations such as MWEDO and PWC have joined hand with the government to ensure that the position of maasai women in society is promoted. One area of focus is to transform some cultural aspects that are not developmental among the maasai, so that women and girls can be given opportunity not only in owning resources but also having access to education. To what extent the positive cultural transformation has taken place and what constraints exist is the question that this paper was designed to address. The general aim of the paper is to assess efforts to address cultural constraints that hinder girls' access to education among the maasai in Tanzania, using Monduli District as the study case. Specifically, the paper aims to achieve the following objectives: to explore the current perceptions among the maasai on girls' education; to find out the trend of increase in maasai girls' enrolment if basic education in Monduli District, to identify various efforts made by the governments, FBOs and NGOs' to promote girls' education among the maasai; and to explore various challenges in addressing cultural hindrances to enhancing girls' access to basic education among the maasai in Monduli District.

Literature Review

This section provides a review of related literature in order to enhance understanding of the nature of the problem being addressed in this paper. It covers educational meaning of education, education and development, education and culture, as well as maasai culture and education provision. The details are provided as follows:

Education and Development

The URT (1995) provides two definitions of education: (i) education as the process by which the individual acquires knowledge and skills necessary for appreciating and adapting to the environment and the ever-changing social, political and economic conditions of society and as a means by which one can realise one's full potential, and (ii) education as the process of initiating and preparing man through training, in his environment, to play active roles in society. The URT (1995) further explains the importance of education that entail providing desirable and worthwhile broad and in-depth

modes of thought, skills, attitudes and understanding needed for the full development of the human thinking and actions. Education makes man aware of his own potentials and responsibility to change and improve his own condition and that of his society; it embodies within it science and technology.

Woodhall (2004) also argues that education is now universally recognised as a form of investment in human capital and yields economic benefits and contributes to a country's future wealth by increasing the productive capacity of its people. Thus, expenditure on education can be partially justified in terms of the potential contribution of education to economic growth. The URT (1995) further adds that the relationship between education and development depends on the extent to which the kind of education provided and its methods can meet the expectations of the individual and the needs of the society. The people's higher standard of living, maintenance of peace, unity, mutual understanding and cooperation in Tanzania depend on the satisfaction of the basic needs for food, shelter, clean and safe water, environment as well as better performance in agriculture, industry and other sectors. The effectiveness and efficiency in the performance of these sectors lies within the level of education of the individuals in the country (URT, 1995). Omari (1981) further argues that people need education to acquire broad base of knowledge, attitude, values and skills, which they can build in later life, but the emphasis is that education should provide people with the potential to learn, to respond to new opportunities, to adjust to social and cultural changes, and to participate in political, cultural and social activities.

Culture and Education

Culture and education are two interrelated concepts. Culture of a given group or geographical location or even a country can be defined as people's traditions, history, values and language that contribute the identity of the group. It is about the shared knowledge and schemes created by a set of people's perceptions, interpretations, expressions and how they respond to those social realities around their living environments (Lederach, 1995). Culture can further be defined as the shared patterns of behaviours, interactions and cognitive constructs and affective understandings that are learned through a process of socialization. Such understandings and patterns therefore are used to identify the members of a cultural group while also distinguishing those of another group.

Each cultural group has its own culture-based education. This kind of education is informal compared to the formal education that is offered by the state. It reflects, validates and promotes the values, world views, and languages of each community's cultures. Culture-based education is far more than the incorporation of cultural events and traditional skills into the curriculum. The goal of culture-based education is to support all students through affirmation of their culture. A formal school education recognizes and validates the students' culture; it helps them to be aware of their heritage and to value the

accomplishments of their family, their community and their ancestors. The assumption in as far as the maasai culture is concerned in this study may not be the case as it should be argued later in the statement of the problem.

Maasai Culture and Education Provision

New education has brought new demands which tend to challenge the traditional cultural norms and values. While modern education has kept on viewing the traditional culture to be characterised by many non-developmental norms and values, some traditional educationists have kept on striving to ensure that their cultural norms and values are sustained in the current times (Kaheta, 2006). Adherence to traditional cultural values and norms is still strong among the maasai, though some of them have changed and others are changing the way they perceive their cultural values and norms (Leggett, 2005 in Heather, 2009).

According to Heather (2009) the maasai cultural values and norms subjugate women and girls in their respective societies. There is still male dominance in maasai communities which in turn has led to marginalization of maasai women for many years now. Women are not involved in making important decisions; they don't own property (including livestock); are subjected to forced marriages, heavy workloads and physical suffering; and also they are not given greater access to education by their respective communities (Ngoitiko, 2008). Because of lack of education most masaaai women are not able to participate in decision-making processes and they lack the capacity to take various positions at different government levels (Ngoitiko, 2008).

Theoretical Framework: The human capital theory

This paper is based on the theory of human capital. According to this theory, education is considered as an economic good because it is not easily obtainable and thus needs to be apportioned. Economists regard education as both consumer and capital good because it offers utility to a consumer and also serves as an input into the production of other goods and services. As a capital good, education can be used to develop the human resources necessary for economic and social transformation. The focus on education as a capital good relates to the concept of human capital, which emphasizes that the development of skills is an important factor in production activities. It is widely accepted that education creates improved citizens and helps to upgrade the general standard of living in a society. Therefore, positive social change is likely to be associated with the production of qualitative citizenry. This increasing faith in education as an agent of change in many developing countries, including Tanzania, has led to a heavy investment in it. The pressure for higher education in many developing countries has undoubtedly been helped by public perception of financial reward from pursuing such education. Generally, this goes with the belief that expanding education promotes economic growth Schultz

(1971; Sakamota & Powers, 1995; and Psacharopoulos & Woodhall, 1997). However, the paradox accompanying this belief is that, despite the huge investment on education, there is little evidence of growth-promoting externalities of education in Tanzania.

The economic prosperity and functioning of a nation depend on its physical and human capital stock. Whereas the former has traditionally been the focus of economic research, factors affecting the enhancement of human skills and talent are increasingly figuring in the research of social and behavioural sciences. In general terms, human capital represents the investment people make in themselves that enhance their economic productivity. This theory is relevant in this paper due to the fact that the authors consider that provision of basic education among the maasai can transform their ways of thinking and belief. Education can also enhance their capacity to interpret realities and engage in more productive practices. Through education, skills can be promoted and the maasai can resign from non-developmental cultural practices that make women lag behind socially and economically.

Conceptual Framework: Holistic or complete systems perspective

Gender, culture and education are three variables that should not be looked in isolation but each of them should always be treated and identified in interaction with one another. The three concepts are always in interaction moderated by government policies and economic status. Researchers and scientists have to find the intersection(s) amongst the three variables if really people and institutions are to understand the essences of the gender gaps from their defined contexts and that are generated from these intersections. It includes their respective practical consequences in education among males and females (boys and girls).

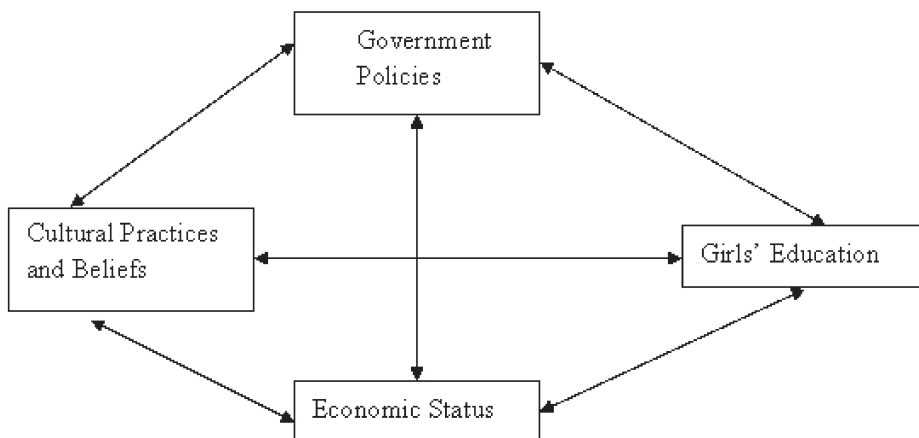


Figure 1: Conceptual Framework

Source: Researchers' construct, 2012

A holistic and systemic approach was used in examining closely the relations between traditional cultures and girls' education in Tanzania and how the variables influence one another. Such an examination will help in coming up with challenges that the government and other educational stakeholders face in addressing the cultural constraints that hinder girls' access to education in Tanzania. The Figure 1 illustrates the relation between various variables that influence girls' education.

Figure 1 shows holistic relationship between culture, economic status, government policies and girls' education. It can be seen that the variables exist in reciprocal relationship. This means that they affect each other. Cultural practices and beliefs can affect girls' education, economic status and government policies; but the vice versa is also true. For example, girls' education can also influence economic status, government policies and cultural practices and beliefs. Thus, these variables are interdependent and have to be looked at in their interrelated nature using the systems analysis approach.

Methodology

Information provided in this paper is based on the research that was conducted by the authors in Monduli district in Tanzania. The reason for choosing Monduli district was that it is largely a maasailand where the main activity is nomadic pastoralism. Also, Monduli is one of the districts where efforts to promote girls' education have been taking place actively. For example, there are NGOs, CBOs and FOs operating in Monduli district with the aim of promoting formal education among the maasai with greater emphasis on women and girls. The study was largely qualitative in nature applying an embedded single-site case study design. The study involved 70 respondents who were selected both purposively and randomly. The composition of the sample was as follows: one District Education Officer (DEO) in charge of primary education, five (5) head teachers, ten (10) primary school teachers, three (3) ward education coordinators, eleven (11) maasai elders, and forty (40) pupils from five schools; that is, eight pupils from each school. Maasai elders, pupils and teachers were selected randomly while the DEO, ward education coordinators and the head teachers were selected purposively since the researchers believed that these had the required information received from teachers in schools. The data collection methods used include: Questionnaires, interview schedules, documentary review, focus-group discussions and observation. The research tools were developed in line with research questions and specific objective and were pre-tested in Morogoro district among the maasai. The weaknesses were improved to make the research tools stronger and effective in collecting the required data. The data were collected from five primary schools selected from Makuyuni, Monduli Juu, and Mto wa Mbu wards. Also, the office of the District Education Officer in charge of primary school was involved in the study. The data collected through various methods were synchronised and organised according to the research questions and coded on broad sheets of paper. They were then presented in tabular forms, with frequencies and percentages being calculated for drawing

up conclusions on particular observations. Non-quantifiable data were subjected to content analysis and interpretation, and open ended responses were organised in tables to facilitate comprehension for making inferences.

Results of the study

This section covers the following subsections: current perceptions towards maasai girls' education among the maasai in Monduli, Status of enrolment of maasai girls in primary schools in Monduli district, efforts by the Government, CBOs and NGOs in promoting girl's basic education among the maasai in Monduli District, challenges in addressing cultural hindrances to enhancing girl's access to basic education in Monduli District. The details are provided as follows:

Current Perceptions Towards Maasai Girls' Education Among the Maasai in Monduli District

Researchers in this study asked the respondents to give their views on how they found the perception of maasai people towards girls education in their communities. The responses were as follows: All seventy (100%) respondents said that regarding maasai's perception towards girls' education there has been some improvement compared to the previous twenty or so years. But the rise in awareness has been slight since majority of the maasai parents have negative attitude towards educating girls.

During interview with one of the head teachers, it was discovered that even the maasai girls themselves have started realizing the importance of education such that some tend to avoid early marriages in favour of getting education first. The head teacher gave the following story:

I can say that many maasai girls are now aware of the importance of education as I have witnessed five cases in this district where girls ran from their parents in the village and went to Arusha to join secondary schools. A very interesting case was when one girl, upon being forced by her father to get married to an old man after finishing standard seven, she escaped at night and went to her aunt in Arusha town where she joined a secondary school.

The finding above is in line with the findings by the Pastoral Women's Council, a non-governmental organization, which in 2005 found that at least three maasai girls run away from home daily to escape arranged marriages.

In fact, all the above findings provide a proof that maasai people have been changing in terms of their perception towards girls' education in their respective communities. This gives the researchers confidence that today's maasai society might not be the same society some thirty years to come.

The researchers went further into probing about the factors that have contributed

to development of positive attitudes towards girls' education among the maasai. Table 1 illustrates the answers that were given by respondents as follows:

Table 1: Factors that Contributed to positive perception on girls education

Responses	Frequency of responses	
	Number	Percentage
Government campaigns to educate maasai girls	56	80
Radio programmes	13	18.6
Maasai graduates at various levels	15	21.4
Awareness programmes by NGOs and CBOs	63	90
Experience from towns and cities regarding success of women and girls	9	13
Influence of mother who got primary education	17	24

Source: Compiled by researchers from the filed data, 2012

Table 1 indicates that positive attitude towards girl's education among maasai has been a result of: government campaigns (80%), radio programmes (18.6%), maasai graduates especially females (21.4%), awareness programmes by Nongovernmental organisations and Community based organisations (90), influence of mothers who finished standard seven (24%), as well as experience that some of the maasai people get from towns and cities where they go to work as watchmen or to sell traditional medicine (13%).

Status of Enrolment of Maasai Girls in Primary Schools in Monduli District

The researchers were also interested in knowing the status of enrolment of maasai girls in primary schools in Monduli District. The response was that number of maasai girls in primary schools had increased due to the fact that there has been concerted government effort to ensure equal opportunities to basic education as stipulated by the Education for All policy that was launched in 1990 in Jomtien, Thailand. Another factor was the participation of NGOs, FBOs, and maasai graduates in promoting girls' education in Monduli District. Regarding the number of girls enrolled, it was said that at some classrooms in primary schools in Monduli had more maasai girls than maasai boys and some were performing better than boys. Generally, the enrolment rate for girls, according to the statistics given by the District Education Officer in charge of primary education, had been increasing as follows: 2006 (57.23%), 2007 (54.33%), 2008 (57.42%), 2009 (62.44%), and 2010 (91%). This trend is further illustrated in Figure 2.

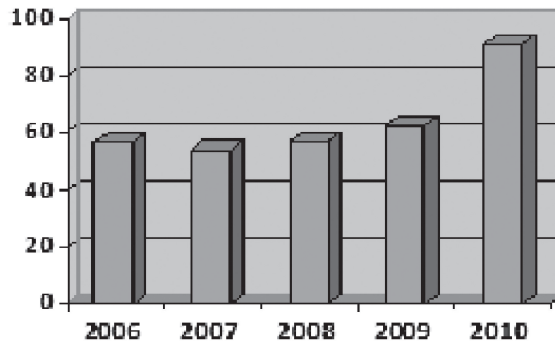


Figure 2: Enrolment trend for girls in Monduli District

Source: Compiled by researchers from the District Education Office, 2011

Figure 2 indicates that enrolment for girls in Monduli district has been increasing steadily from 2007 to 2010. This is encouraging and implies that the maasai are changing their attitudes towards girls' education. They have begun realizing that it is also important to educate women in their society. However, the major issues as observed in the field include poor retention, absenteeism due to domestic chores, truancy because of traditional dances (ESOTO¹ and OLOIPU²) and pregnancies as many of the maasai girls start involving themselves in sexual relationships at very tender ages, as well as early marriages.

Efforts by the Government, CBOs and NGOs in Promoting Girl's Basic Education Among the Maasai in Monduli District

The researchers also asked the respondents to identify various efforts made by the government, CBOs and NGOs in promoting girls education among the maasai, in particular, Monduli District. The efforts were identified as follows: The District Educational Officer said that there are meetings which are held to raise awareness among the maasai regarding the importance of educating girls; and building of boarding primary schools near maasai homesteads called bomas. Some of the boarding primary schools are: Esilalei, Losimingori, Oltukai, Engaruka Juu and Manyara Ranch B. The District education officer further said that the government has been providing funds under the Primary Education Development Plan which is in phase two to construct primary schools near the maasai residences in order to encourage the maasai to send their kids to school, girls inclusive.

Apart from the Government, Community Based Organisations (CBOs) were in

¹ ESOTO is the traditional maasai dance that takes place at night.

² OLOIPU is the traditional maasai dance that takes place during day time

the fore front in promoting girls' education in Monduli. One of the CBOs operating in Monduli District is maasai Women Development Organisation (MWEDO) that was founded in 2005 whose overall objective is to empower maasai women and young girls who live in the underserved communities in rural Tanzania through availing education opportunities in order to improve their socio-economic condition. Among other aspects, MWEDO provides scholarship to girls, promotes girls retention in schools, provides mentoring services to girls and women among the maasai, and mobilizes funds at a community level for supporting the education of the maasai girls. Since 2005, more than 200 girls have been sponsored by this organization. The organization also provides adult literacy courses to adult maasai people in order to empower them so that they can participate in decision-making and various development activities.

Non-Governmental organizations were also mentioned to be participating in promoting girls' education among the maasai. Some of the NGOs which were mentioned include the World Vision, Maarifa ni Ufunguo (Knowledge is the Key) and ARK Mission which is the Charity Organisation. Maarifa ni Ufungo, in particular has been working since 2008 to transform girls' education in Arusha including Monduli. It has been making efforts to build the capacity of girls by supporting their education financially. It is operating to execute the Education For All Policy. The ARK mission is the charity organization which is led by volunteers with the aim of promoting and protecting human rights of people with intellectual and developmental disabilities and is dedicated to giving hope to orphan children around the world. It works in Monduli District to promote girls' education too.

In fact, Non-Governmental Organizations (NGOs) and Community-based Organizations (CBOs) currently working in Monduli District, have established their own joint network forum known as Monduli Non-Governmental Network (MONGO NET). The newly established MONGO NET is a District-based network, which works toward building the capacity of its members NGOs and CBOs, formulating a symbiotic coordination and creating conducive working environment for its members. The network is also aiming at improving the livelihood of Monduli residents enabling them to play their vital development roles in forging a vibrant civil society.

Challenges in Addressing Cultural Hindrances to Enhancing Girl's Access to Basic Education in Monduli District

The researcher asked thirty respondents (excluding 40 pupils) to mention some challenges that hamper them from enhancing the girls' access to basic education in Monduli District. The question was asked to the District Education Officer (Primary Education), five head teachers, three ward education coordinators and eleven maasai elders. They identified the challenges as follows:

Table 2: Challenges in addressing cultural hindrances to maasai girls' education

Challenges	Frequency of responses	
	Number	Percentage
Inadequacy or lack of funds	12	40
Some maasai parents are adamant to change	9	30
Remoteness of some places where the maasai live	7	23.3
Frequent migration of the maasai people as many of them live a nomadic life.	16	53.3
Low international support and the local NGOs tend to be focusing on getting money for personal interests rather than addressing seriously the educational problems facing the maasai	5	16.7

Source: Compiled by researchers from the field, 2011

Table 2 depicts that various challenges exist in addressing cultural constraints to enhancing maasai girls' education in Monduli District. The detailed of some of the challenges mentioned were as follows:

Regarding inadequacy or lack of funds, the head teachers and the District Education Officer (Primary Education) said that funds are allocated for the district they normally inadequate and tend to reach late. This makes the efforts to organize seminars and other maasai development projects become difficult.

Concerning the migratory nature of the maasai, the District Education Officer (Primary Education) said,

It has been a big problem to work with the maasai people in as far as education is concerned because they tend to keep on migrating from one place to another in search of pasture and water. It is easy for them to migrate due to the fact that most of them are living in temporary houses called boma. Being in the bomas the only valuable property they have are the cattle; so, when they decide to migrate they have nothing to lose. They just drive their cattle into the bush, off they go.

Regarding the seriousness of the NGOs that operate among the maasai society, teachers and maasai elders said that the contribution by NGOs is not felt by many maasai people because they are too few to serve all the maasai. At the same time, some of the NGOs are not seriously working for the purpose of addressing the problems facing the maasai. They are just used by clever individuals to get funds from either the government or the international funding organizations such as UNICEF, UNESCO and others of the like. Furthermore, the teachers said that NGOs tend to confine themselves in certain areas that are easily accessible ignoring remote places. That is why there are places where no NGO has ever visited so as to save the people.

Conclusion

On the basis of findings presented and analysed in this paper, it can be concluded that awareness of the importance of girls education among the maasai society has risen though gradually. Currently, a good number of maasai girls are in schools and some managed to go to secondary schools, colleges and university. Some of those who have reached higher levels of education are participating in promoting girls education in their home places by establishing some projects and NGOs. Following the rise in awareness some of the maasai elders ask some NGOs to help them in building schools. Likewise, the maasai community members are participating in building schools and contributing food for children in schools. This is a good indicator of the rise of awareness among the maasai. However, despite the rise in awareness there are some challenges which still exist. The challenges are like lack of funds and adamancy by some of the maasai people to change. Likewise, not all NGOs are there to help the maasai, others are for personal gains only.

Policy Implications

Following the challenges which have been identified above, various policy implications are given by researchers as follows:

First, the government should increase efforts to ensure that the maasai and other pastoralists are educated on the importance of girls' education in their societies. This should go hand in hand with formulating the strict policy on this aspect.

Secondly, NGOs, CBOs and religious institutions should really work for the maasai people rather than focusing on attaining personal gains under the pretext that they are serving the maasai people.

Thirdly, the government should solicit funds from international organization in order to establish more projects for educating the maasai as well as building hostels for girls. Hostels are important because of the migratory nature of the maasai pastoralists. With hostels, when they migrate, girls can remain in hostels getting education.

Also, the fight against early marriages should be intensified by various people in collaboration with the government. When this problem is addressed girls will have a good chance to go to school and study for their future prosperity.

Lastly, the government and other influential people should work together to discourage the migratory life of the maasai. The first step should be to encourage them to embark on modern animal husbandry where a farmer keeps few animals that have high productivity.

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