

# EVALUATING MWEDO AND TEMBO INTERVENTION PROJECTS TO MITIGATE GIRLS' DROPOUT IN SECONDARY SCHOOLS WITHIN PASTORALIST COMMUNITIES: A CASE STUDY OF ARUSHA REGION, TANZANIA.

---

## ABSTRACT

This study assessed the MWEDO and TEMBO intervention projects aimed at reducing girls' dropout rates from secondary schools in pastoralist communities within the Arusha and Longido District Councils in the Arusha Region, Tanzania. The study employed a cross-sectional research design and primarily utilized a qualitative research approach, incorporating some elements of a quantitative approach. Purposive and simple random sampling techniques were used to select 56 respondents for this study. Data were collected using questionnaires and interviews with teachers, as well as through documentary reviews of student enrollment records following the intervention projects. Qualitative data were analyzed based on descriptive patterns provided by the respondents, while quantitative data were processed and analyzed using the Statistical Package for Social Sciences (SPSS) version 20.0. The findings were presented in tables, percentages, figures, and simple bar graphs.

The results of this study reveal that marriage and pregnancies are significant obstacles preventing pastoralist female students from completing their secondary education. The study recommends that the government take serious measures against individuals who violate the rights of pastoralist female students and place emphasis on eradicating outdated traditions and customs. Additionally, the government should consider pastoralist communities as groups requiring special attention in poverty alleviation and education provision strategies. The study further recommends that legal actions be taken against men who sexually exploit female students and fathers who engage in the practice of early marriage for girls under the age of 18. These measures will help ensure that girls have access to secondary education.

**Keywords:** Evaluating, Pastoralist communities, Intervention projects, Dropout.

## 1.0 INTRODUCTION

Education is universally recognized as a fundamental human right and a cornerstone for social and economic development (UNESCO, 2019). Despite significant progress in increasing global school enrolment rates, disparities in education access and completion rates remain, particularly among marginalized groups such as pastoralist

communities (World Bank, 2021). Girls in these communities are excessively affected, facing numerous barriers that impede their educational attainment, including early marriage, gender-based violence, and socio-economic challenges (UNICEF, 2020).

In Tanzania, the education sector has seen various policy reforms aimed at improving access to quality education for all children, yet pastoralist girls continue to experience high dropout rates (MoEVT, 2018). According to recent statistics, less than 50% of girls from pastoralist backgrounds complete secondary education (URT, 2022). This alarming trend not only violates the rights of these girls but also hinders national development efforts by wasting human potential (NBS, 2020).

The MWEDO (Maasai Women Development Organization) and TEMBO (Tanzania Education and Micro-Business Opportunity) projects have been at the forefront of addressing these challenges. These initiatives focus on creating educational opportunities for girls through scholarships, mentorship, and community engagement programs (Mwita, 2021). Preliminary reports suggest that such interventions have positively impacted girls' enrolment and retention in secondary schools, though comprehensive evaluations are needed to assess their effectiveness fully (TEMBO, 2019).

This study aims to evaluate the impact of the MWEDO and TEMBO intervention projects on mitigating girls' dropout rates in secondary schools within pastoralist communities in the Arusha Region. By employing a cross-sectional research design and a mixed-methods approach, this research seeks to provide empirical evidence on the successes and challenges of these interventions and offer recommendations for policy and practice.

## **1.1 BACKGROUND TO THE PROBLEM**

The Education for All (EFA) report states that “Denying children an opportunity even a step on the education ladder sets them on a course for a lifetime of disadvantage. It

violates their basic human rights to education. It also wastes a precious national resource and potential driver of economic growth and poverty reduction” (UNESCO, 2010). Education is a major instrument for promoting economic growth, reducing poverty, moderating inequality, and improving the quality of life in general (Omari, 2017).

Despite the importance of education for economic growth and poverty reduction, research findings indicate that girls’ dropout from school remains a serious problem in many pastoralist communities (Mlekwa, 2014; Oxfam, 2015; Bishop, 2015). For example, it was estimated that there were between 25 million children of school age living in pastoralist households, but only between 10 and 50 percent attended school. Between 15 and 25 million of the estimated 100 million out-of-school children are probably pastoralists (Oxfam, 2015). The participation and completion rates in basic education for pastoralist boys are very low, and for girls, they are even lower (Oxfam, 2015).

In response to this situation, different intervention projects have been implemented in various countries to support the provision of education to disadvantaged groups, including pastoralists (UNESCO, 2016). For instance, intervention projects such as Social and Financial Empowerment of Adolescents (SoFEA) in Bangladesh (2015) and the World Food Programme (WFP) in African countries including Tanzania (2014), aim to transform girls’ education by addressing key challenges and obstacles that hinder their participation and increase their vulnerability to HIV/AIDS. Moreover, most countries perceive pastoralists as a group for whom providing quality education to children is particularly difficult, especially for girls (PENHA, 2016). In Sub-Saharan African countries, early marriage, financial barriers, school environments, gender-based violence, gender norms, and early pregnancies are significant barriers to girls’ education in pastoralist communities (UNESCO, 2017). It is estimated that 60% of girls are married by the age of 18 years in Niger, 47% in Chad, and 32% in Nigeria (UNESCO, 2017). UNICEF (2014) reported that in Sub-Saharan Africa, the number of out-of-school girls from pastoralist communities rose from 20 million in 1990 to 24 million in 2014. This is a concerning report.

While girls' education is valuable both in its own right and because it fuels development, nearly 12 million girls from pastoralist communities are denied school enrolment in Sub-Saharan Africa (Verveer, 2016). Creating incentives to support girls' education, particularly secondary education, catalyzes a range of positive outcomes. Educated mothers are more likely to ensure their children are vaccinated and receive proper nutrition, leading to healthier and better-educated families. Children of educated mothers are more likely to attend school themselves. The education of girls and women results in various benefits, including improved maternal health, reduced infant mortality and fertility rates, and increased prevention against HIV/AIDS (UNESCO, 2017).

Studies show that pastoralists often keep their children out of school or withdraw them after two or three years, especially girls. For example, schools constructed for pastoralist children in Kenya and Nigeria saw high dropout rates as children were forced to attend but often escaped (Kratli, 2016; PENHA, 2016). The problem of girls' dropout from schools in Zimbabwe's pastoralist communities is due to social and economic crises that many developing countries face (Mawere, 2015).

In Tanzania, the situation of girls' dropout is worse. A study conducted by the Tanzania Media Women Association (TAMWA, 2016) shows that 1,150 girls dropped out of secondary schools between 2006 and 2009 due to issues affecting girls' education, such as the inability to meet daily expenses and schoolgirl pregnancies. It is estimated that 1.5 million of Tanzania's population are pastoralists, who are among the poorest and most vulnerable groups in the country (Oxfam, 2015; Oxfam, 2016). Although the government is responsible for increasing access to education for pastoralist girls in Tanzania, very few girls complete secondary education (TAMWA, 2016).

However, policy adjustments, the construction of schools for pastoralists, and efforts to minimize gender disparity in primary and secondary schools have been proposed by the government to help girls' access secondary education (Mlekwa, 2014; Bishop, 2015; Oxfam, 2015; Aikman, 2016). Nevertheless, individuals who engage in sexual activities with girls and consequently cause pregnancies include government officials, teachers, bus conductors, businessmen, taxi drivers, fishermen, and others who are relatively economically better off; they all contribute to ruining the future of girls (TAMWA, 2016).

Despite the establishment of various intervention projects to support girls from pastoralist communities in accessing secondary education, the problem of girls' dropout persists in these communities across many African countries (TAMWA, 2016). Many of these intervention projects, such as SoFEA in Bangladesh (2015) and the WFP in African countries including Tanzania (2014), have focused on various aspects of intervention projects with little attention given to assessing their successes and failures. Therefore, there is a need to conduct an assessment of the intervention projects supporting girls' access to secondary education, as such evaluations are crucial for understanding how far the intended objectives have been achieved and identifying areas for improvement.

## **2.0 LITERATURE REVIEW**

### **2.1 Overview of Girls' Education in Pastoralist Communities**

Girls' education in pastoralist communities has been a subject of increasing attention due to the unique challenges faced by these communities. Studies have consistently shown that pastoralist girls are among the most marginalized groups in terms of educational attainment (Dyer, 2017). These challenges include early marriage, gender-based violence and socio-economic hardships (Kratli, 2016; UNESCO, 2019). The barriers are often exacerbated by the nomadic lifestyle of pastoralist communities, which makes consistent school attendance difficult (PENHA, 2016).

### **2.2 Early Marriage and Gender-Based Violence**

Early marriage remains a critical barrier to girls' education in pastoralist communities. According to UNICEF (2020), early marriage rates are particularly high in these communities, with many girls being married off before they reach the age of 18. This practice not only truncates their education but also exposes them to early pregnancies and gender-based violence. A study by Walker (2018) highlights that gender-based

violence, including sexual exploitation and harassment, is prevalent in schools, further discouraging girls from continuing their education.

### **2.3 Socio-Economic Challenges**

Socio-economic challenges also play a significant role in the dropout rates of girls from pastoralist communities. The economic activities of pastoralist communities often require children to participate in labor, which conflicts with school attendance (Mlekwa, 2014). Furthermore, poverty exacerbates the inability of families to afford educational expenses, even when schools are available (World Bank, 2021).

### **2.4 Intervention Projects and Their Impact**

Various intervention projects have been implemented to address the educational challenges faced by girls in pastoralist communities. The MWEDO (Maasai Women Development Organization) and TEMBO (Tanzania Education and Micro-Business Opportunity) projects are notable examples. These projects have focused on providing scholarships, mentorship programs, and community engagement initiatives aimed at reducing dropout rates (Mwita, 2021). Initial reports indicate positive impacts on girls' enrollment and retention in secondary schools (TEMBO, 2019).

A comprehensive review by Johansson and Shantz (2020) on the effectiveness of intervention projects in pastoralist communities found that while these initiatives have had significant successes, challenges remain. These include the sustainability of funding, cultural resistance, and the need for more community involvement in the design and implementation of these projects.

### **2.5 Policy Implications and Recommendations**

The findings from various studies and intervention project evaluations suggest that a multi-faceted approach is necessary to effectively address the dropout rates of girls in

pastoralist communities. Legal measures against early marriage and gender-based violence are crucial (UNESCO, 2019). Additionally, policies aimed at **socio-economic** empowerment of pastoralist families can help reduce the economic barriers to girls' education (World Bank, 2021). Generally, the education of girls in pastoralist communities is impeded by a combination of early marriage, gender-based violence, and socio-economic challenges. While intervention projects like MWEDO and TEMBO have shown promising results, there is a need for comprehensive evaluations to fully understand their impact and to develop sustainable strategies. The government and stakeholders must collaborate to implement legal, socio-economic, and educational reforms to ensure that girls from pastoralist communities have equal access to education.

### **3.0 METHODS**

#### **3.1 Research Design**

This study employs a cross-sectional research design to evaluate the MWEDO and TEMBO intervention projects aimed at mitigating girls' dropout rates in secondary schools within pastoralist communities in the Arusha Region, Tanzania. A cross-sectional design allows for the collection of data at a single point in time, providing a picture of the current situation and enabling the identification of correlations between variables (Creswell & Creswell, 2018). The study applied a cross-sectional research design because it was a **onetime** survey research and because of the nature of the population in the study.

#### **3.2 Research Approach**

A mixed-methods approach, combining both qualitative and quantitative research methods is utilized to gather comprehensive data and insights. This approach ensures a complete understanding of the intervention projects' impact and the factors influencing girls' dropout rates. The qualitative approach involves semi-structured interviews with key stakeholders, including teachers, project coordinators **and** community leaders. These interviews aim to gather in-depth information on the perceived effectiveness of

the intervention projects, challenges encountered and recommendations for improvement. Focus group discussions (FGDs) are held with groups of students and parents to capture a range of perspectives and experiences related to the intervention projects and educational challenges in pastoralist communities. Additionally, a documentary review of relevant documents, such as project reports, school records, and policy documents, is conducted to supplement the primary data and provide additional context.

The quantitative approach involves structured questionnaires administered to a sample of 56 respondents, including students, teachers and project staff. The questionnaires are designed to collect data on enrollment rates, dropout rates and other measurable indicators of the projects' impact. Furthermore, statistical analysis of secondary data, such as student enrollment records and demographic information, is performed using the Statistical Package for Social Sciences (SPSS) version 20.0. This analysis helps quantify the extent of the dropout problem and assess the intervention projects' effectiveness.

### **3.3 Target Population**

This study targeted a diverse population including heads of schools (HOSs), teachers, District Education Officers (DEOs), female students from pastoralist communities, parents or guardians of these girls, and Intervention Project Coordinators (IPCs). HOSs, teachers, and DEOs were engaged to provide educational data such as attendance and dropout rates among pastoralist girls. Female students were included as beneficiaries of intervention projects, offering insights into challenges they face in continuing their education. IPCs' perspectives were crucial for understanding the implementation and effectiveness of intervention projects. The study involved a total of 56 respondents, employing sampling methods designed to capture comprehensive views on reasons for dropout despite interventions, challenges in project implementation, and recommendations for improvement.

### **Selection of School Samples**

Two secondary schools were selected for this study based on their association with intervention projects operating in their respective areas. The first school selected was the secondary school established by the MWEDO intervention project, specifically designed to support pastoralist female students. This school was chosen due to its direct involvement with MWEDO's educational initiatives. The second school chosen was the nearest secondary school supported by the TEMBO intervention project, where pastoralist female students also received support. This selection criterion ensured that both schools represented contexts where intervention projects were actively engaged in supporting pastoralist girls' education, providing relevant data for the study's objectives.

### **Selection of Heads of Schools**

Two heads of secondary schools were automatically included in the study sample based on their schools' location within areas where intervention projects were active. These heads of schools were selected due to their professional expertise and their pivotal roles, which were deemed essential for the successful execution of the study.

### **Selection of Teachers**

Twenty teachers participated in this study, with 10 teachers selected from each intervention project. A random selection process was employed using folded papers, where 20 pieces **labelled** either YES or NO were placed in a box. Ten papers were marked YES and the remaining ten **NO**. Teachers selected a folded paper one by one, revealing its contents immediately upon opening. Those who picked YES papers were included in the study. Gender balance among teachers was not a consideration. Teachers were chosen randomly for their significant interaction with students, ensuring their perspectives contributed effectively to the study's success.

### **Selection of Pastoralist Female Students**

Twenty pastoralist female students were randomly selected to participate in this study, with 10 students chosen from each intervention project school. The selection process ensured a representative sample from among those supported by the intervention

projects in their secondary education. Their inclusion was based on the potential contribution of their perspectives to the study's overall success.

### **Selection of District Education Officers**

Two District Education Officers (DEOs) were purposively selected from areas where the intervention projects were operating. Their selection was based on their roles in overseeing secondary schools within their districts, ensuring they had comprehensive knowledge of school operations. Their professional expertise and positions were considered crucial for the successful execution of this study.

### **Selection of Intervention Project Coordinators**

The two intervention project coordinators from both MWEDO and TEMBO intervention projects were selected as participants in this study. They were chosen because of their roles as officials within the intervention projects that support secondary education for pastoralist girls. Their perspectives and insights were deemed essential for enhancing the success of this study.

### **Selection of Parents and Guardians**

Parents and guardians of pastoralist female students from both intervention projects were selected as participants in this study. They were contacted and visited at their homes using mobile phones, with preference given to those residing near the schools involved in the study. The heads of schools, in coordination with the students, assisted in providing contact phone numbers of parents and guardians who lived nearby. These individuals were chosen to participate because their input was crucial for enriching the study with valuable information.

**Table 1: The Sample Composition of Respondents (N=56)**

<b>Categories of respondents</b>	<b>of MWD project</b>	<b>Intervention</b>	<b>TMB project</b>	<b>Intervention</b>	<b>Total</b>
Head of schools (HOSs)	01		01		02
Teachers	10		10		20

District education officers (DEOs)	01	01	02
Female students	10	10	20
Intervention Project Coordinators (IPC)	01	01	02
Parents/Guardians	05	05	10
<b>Total</b>	<b>28</b>	<b>28</b>	<b>56</b>

**Key: MWD= MWEDO**

**TMB= TEMBO**

**Source:** Field Data, (2024).

### 3.4 Sampling Techniques

The heads of schools (HOSs) were selected using purposive sampling, chosen specifically for their roles within secondary schools where the intervention projects operated. Their selection was based on their authority and knowledge regarding school operations, which included providing data on pastoralist female student enrollment, attendance, and dropout rates. This ensured that the study captured insights from key educational stakeholders who could offer detailed perspectives on the impact of intervention projects on student outcomes.

For the teachers involved in the study, a random sampling technique was employed. Twenty teachers, ten from each intervention project, were selected by drawing folded papers marked "YES" or "NO" from a box. This method guaranteed that each teacher had an equal opportunity to participate, contributing diverse viewpoints from educators who interact closely with pastoralist students. Their inclusion provided valuable perspectives on the day-to-day challenges and successes of implementing educational interventions.

District Education Officers (DEOs) were purposively selected based on their roles as district-level education administrators overseeing schools within the project areas. Their selection was grounded in their comprehensive knowledge of educational policies, school operations, and regional challenges. This ensured that the study gained insights

from authoritative figures capable of providing detailed information on educational practices and policies affecting pastoralist female students.

The pastoralist female students were chosen through simple random sampling, where ten students from each intervention project school were randomly selected. This method involved assigning numbers to eligible students and using a random selection process to ensure fair representation. By including these students, the study captured firsthand accounts of beneficiaries regarding their educational experiences, challenges, and the impact of intervention projects on their academic journeys.

Parents and guardians of pastoralist female students were selected through convenience sampling. Those living near the schools involved in the study were contacted via mobile phones, facilitated by the heads of schools who provided contact details. This practical approach allowed for the inclusion of parents and guardians who could provide insights into familial support, challenges faced by students, and the broader community dynamics influencing educational outcomes.

Lastly, intervention project coordinators (IPCs) from MWEDO and TEMBO were purposively chosen for their roles in managing and implementing the projects. Their selection was based on their direct involvement in supporting pastoralist girls' secondary education, offering critical perspectives on project goals, implementation challenges, and achievements. Their insights provided a comprehensive understanding of the operational dynamics and effectiveness of the intervention projects.

**Table 2: Sampling Techniques for each Category of Respondents**

<b>Category of Respondents</b>	<b>Sampling Technique</b>
Heads of Secondary Schools (HSSs)	Purposive Sampling
Secondary School Teachers (SSTs)	Random Sampling
District Education Officers (DEOs)	Purposive Sampling
Pastoralist Female Students (PFSs)	Simple Random Sampling
Parents and Guardians	Convenience Sampling
Intervention Project Coordinators (IPCs)	Purposive Sampling

**Source:** Field Data, (2024)

### 3.5 Data Collection Instruments

For qualitative data, Semi-structured interviews were conducted with key stakeholders, including teachers, project coordinators and community leaders. These interviews aim to gather in-depth information on the perceived effectiveness of the intervention projects, challenges encountered and recommendations for improvement. Focus Group Discussions (FGDs) were held with groups of students and parents to capture a range of perspectives and experiences related to the intervention projects and educational challenges in pastoralist communities. A review of relevant documents such as project reports, school records and policy documents, is conducted to supplement the primary data and provide additional context.

For Quantitative data structured questionnaires were administered to a sample of 56 respondents, including students, teachers and project staff. The questionnaires were designed to collect data on enrolment rates, dropout rates and other measurable indicators of the projects' impact. Statistical analysis of secondary data such as student enrolment records and demographic information was performed using the Statistical Package for Social Sciences (SPSS) version 20.0. This analysis helped quantify the extent of the dropout problem and assess the intervention projects' effectiveness.

### 3.6 Demographic Information of Respondents

<b>Respondents</b>	<b>MWD</b>	<b>TMB</b>	<b>Total</b>
Heads of Secondary Schools (HSSs)	01	01	02
Secondary School Teachers (SSTs)	10	10	20
District Education Officers (DEOs)	01	01	02
Pastoralist Female students (PFSs)	10	10	20

Intervention Project Coordinators (IPCs)	01	01	02
Parents and Guardians	05	05	10
<b>Total</b>	<b>28</b>	<b>28</b>	<b>56</b>

**Table 3: Demographic Characteristics of Respondents for MWEDO and TEMBO Intervention Projects (N=56)**

**Key: MWD= MWEDO**

**TMB=TEMBO**

**Source:** Field Data, (2024).

The demographic information presented in table 2 provides a detailed breakdown of the respondents involved in or affected by the MWEDO and TEMBO intervention projects aimed at reducing girls' dropout rates in pastoralist communities within the Arusha Region, Tanzania. This distribution encompasses various key stakeholders crucial to the study's evaluation and understanding of the projects' impact.

Among the respondents are head of schools and district education officers who play pivotal roles in overseeing educational policies and the implementation of interventions within school settings. Their perspectives are instrumental in assessing the institutional support, resource allocation and administrative challenges that influence girls' educational outcomes.

Teachers, another significant group represented, offer direct insights into the daily educational experiences of students. Their viewpoints on the effectiveness of the MWEDO and TEMBO projects, as well as their observations of girls' enrollment and retention rates, provide critical data for evaluating the projects' educational impact and identifying persistent challenges.

Female students themselves are integral participants, offering firsthand experiences and perspectives on the barriers they face in continuing their education. Their input helps illuminate personal challenges, the influence of cultural norms and the direct benefits of intervention programs aimed at supporting their educational journey.

Intervention project coordinators are included to provide strategic oversight and operational insights into the MWEDO and TEMBO projects. Their perspectives on

project implementation strategies, community engagement efforts and the logistical challenges encountered during execution are vital for understanding the projects' operational effectiveness and scalability.

Parents and guardians, as stakeholders, contribute essential insights into community attitudes towards girls' education, familial support mechanisms, and cultural influences on educational decisions. Their perspectives highlight broader community dynamics and the social contexts that shape educational opportunities for girls in pastoralist communities. Generally, the varied representation of stakeholders in table 2 ensures a comprehensive evaluation of the MWEDO and TEMBO intervention projects. By incorporating perspectives from various educational, administrative and community roles, the study aimed to provide nuanced insights into the projects' impact on reducing girls' dropout rates and to offer informed recommendations for policy improvements and educational practices within pastoralist communities.

#### 4.0 RESULTS

**Table 4: Responses of Respondents on Educational Benefits from MWEDO and TEMBO Intervention Projects to Pastoralist Female Students (N=56)**

S/N	Benefits	Frequency	Percentage
-----	----------	-----------	------------

		MWD		TMB		MWD		TMB	
		Yes	No	Yes	No	Yes	No	Yes	No
1	School contributions	27*	01	28*	00	96.4	3.6	100	00
2	School fees	28*	00	28*	00	100	0.0	100	00
3	School and dormitories	28*	00	00	28	100	0.0	00	100
4	School uniform	10*	18	28*	00	35.7	64.3	100	00
5	Stationeries	02*	26	28*	00	7.1	92.9	100	00
6	Volunteer teachers	18*	10	00	28	64.3	35.7	00	100
7	Subsistence allowance	18*	10	00	28	64.3	35.7	00	100
8	Money for remedial classes	18*	10	00	28	64.3	35.7	00	100

**Total Respondents 56**

*\*Multiple responses for each benefit to pastoralist female students*

**Key:** MWD= MWEDO

TMB= TEMBO

**Source:** Field Data, (2024).

Table 4 summarizes responses from MWEDO and TEMBO intervention projects **highlights** their significant impact on addressing educational barriers for pastoralist female students in the Arusha Region, Tanzania. Both projects supported crucial aspects of secondary education, including school contributions, fees **and** dormitory expenses with nearly all respondents affirming their effectiveness. MWEDO particularly excelled in providing comprehensive support, including school uniforms, volunteer teachers, subsistence allowances **and** funds for remedial classes, reflecting a broad approach to enhancing educational access and retention. In contrast, TEMBO focused primarily on supplying stationeries, indicating a targeted effort to meet specific educational needs within pastoralist communities.

These findings underline the pivotal role of financial assistance and tailored support in enabling pastoralist female students to access and thrive in secondary education. By

addressing economic barriers and providing essential resources, MWEDO and TEMBO interventions contribute significantly to reducing dropout rates and promoting educational equity. However, opportunities for collaboration between the projects are evident to optimize resource allocation and further enhance their collective impact. This comprehensive support approach not only enhances educational outcomes but also lays the groundwork for continued efforts to empower marginalized communities through sustained educational initiatives.

## 5.0 DISCUSSION

### 5.1 MWEDO Intervention Project

As evident from table 4, responses from respondents regarding educational benefits from the MWEDO intervention project for pastoralist female students included covering all school contributions, supported by 27 respondents (96.4%). The project also covered school fees and provided access to secondary school facilities, including dormitories. During school holidays, pastoralist female students received education and accommodation support in school dormitories from their teachers.

The responsibility for providing school uniforms, subsistence allowances, and stationeries fell on parents and guardians. During field interviews, one respondent shared the following:

"...The MWEDO intervention project covering school fees and other school contributions has helped reduce costs that would otherwise burden my parents, who are economically disadvantaged." (One of the Respondents)

This statement underscores the significant financial relief provided by the MWEDO project, enabling pastoralist families to overcome economic barriers and support their daughters' education effectively. It highlights the project's role in enhancing educational access and reducing financial constraints for marginalized communities

During field interviews, a member of the pastoralist communities expressed the following sentiment:

"...Education for a girl child is very important, especially in our pastoralist communities. The MWEDO Intervention Project has helped me sponsor my two daughters, and I hope that soon after completing their studies, my daughters can develop their lives independently." (One member of the pastoralist communities).

This statement highlights the transformative impact of education in empowering girls from pastoralist backgrounds to pursue self-reliance and personal development, breaking away from dependency on their parents and traditional roles within the community. It underscores the positive role of intervention projects like MWEDO in promoting gender equality and enhancing opportunities for girls' education and future prospects.

During informal conversations with respondents, the study observed that few parents actively monitored their children's academic progress in school. A majority of parents and guardians did not respond to invitations for school meetings to discuss educational matters concerning their children. Additionally, some parents contributed nothing towards their children's education, placing the entire burden on the intervention projects aimed at supporting girls' education. Furthermore, during school holidays, some pastoralist communities pressured their girls into early marriages. During field interviews, a member of the pastoralist communities shared the following insight:

"...Some of the pastoralist female students, when they go home during their holidays, their fathers force them to be married. Women have no power in decision-making about the marriage of a girl child in pastoralist communities. Therefore, students who fear forced marriage by their fathers at home during the holidays are retained in school dormitories with the assistance of the MWEDO intervention project." (One Member of the pastoralist Communities)

This testimony highlights the challenging realities faced by pastoralist girls, where cultural practices and traditional norms often infringe upon their right to education and

autonomy in marital decisions. It underscores the critical role of intervention projects like MWEDO in providing a **safe** haven and educational support for girls vulnerable to early marriage pressures in their communities.

## 5.2 TEMBO Intervention Project

The TEMBO intervention project provides various educational benefits to pastoralist female students, including covering school contributions, fees, uniforms, and stationeries, as reported by all 28 respondents (100%). Additionally, the project arranges for volunteer teachers to educate students during school holidays in camps. A participant expressed gratitude during a field interview:

"...I thank the TEMBO intervention project for paying my school fees because my parents cannot afford it. I have been progressing well with my studies at Longido Secondary School." (One of the **Interviewee**)

However, the study found low annual enrollment of pastoralist female students due to the project's lack of its **own** secondary school facility. An interviewee from the TEMBO project elaborated:

"The project supports only a few pastoralist female students because it has not yet established its **own** secondary school. However, there are plans to build one to increase enrollment from pastoralist communities, moreover, some of the supported pastoralist female students were dispersed among various secondary schools in Arusha and Kilimanjaro regions, as well as **vocational technical colleges** like Mariele Vocational Training Centre and Ruaha Community Development". (One of the **Interviewee**)

In addition to the educational benefits outlined in **table 4**, both the MWEDO and TEMBO intervention projects have achieved **successes** for pastoralist female students. Table 3 summarizes these achievements **since** the projects' beginning up to the present time.

**Table 5: Success of MWEDO and TEMBO Intervention Projects (N=56)**

S/N	Success of MWD	Frequency		Percentage	
		MWD	TMB	MWD	TMB

	intervention project	Yes	No	Yes	No	Yes	No	Yes	No
1	It has own secondary school	28*	00	00	28	100	00	00	100
2	It has supported many people to get education	28*	00	28*	00	100	00	100	00
3	Some students are at university level and others have completed university level	19*	09	26*	02	67.9	32.1	92.9	7.1
4	Many people have got employment	16*	12	26*	02	57.1	42.9	92.9	7.1
5	Provision of sponsorship	20*	08	26*	02	71.4	28.6	92.9	7.1
<b>Total respondents 56</b>									

*\*Multiple responses for each success of the intervention project*

**Key: MWD= MWEDO**

**TMB= TEMBO**

**Source: Field Data, (2024).**

The MWEDO and TEMBO intervention projects have significantly impacted pastoralist communities, particularly in facilitating education for girls and empowering women. MWEDO's establishment of its **own** girls' secondary school has been pivotal, supported totally by respondents as a crucial step in providing education up to university level for many. This initiative has not only reduced economic burdens on families but also created employment opportunities, as noted by former beneficiaries now employed within the project (Juma & Kelly, 2019; Mwangi & Ochieng, 2021). Additionally, MWEDO's outreach includes economic empowerment through small loans and entrepreneurial training, benefiting pastoralist women economically and socially (Mwangi & Ochieng, 2021).

Similarly, TEMBO has played a vital role in supporting secondary education for pastoralist girls, although without its **own** secondary school. It has provided educational opportunities, including holiday education camps and university sponsorships, although facing challenges such as student dropout rates due to parental educational limitations (Nyambura, 2020). Like MWEDO, TEMBO offers economic support through loans and livestock projects, enhancing livelihoods among pastoralist women (Kioko & Mwenda, 2023). Both projects conduct empowerment seminars on human rights, gender equality,

and property ownership, aiming to combat oppressive cultural practices, though implementation challenges persist within some pastoralist communities (Kioko & Mwenda, 2023).

Despite these successes, both projects face ongoing challenges in ensuring full community participation and overcoming entrenched cultural barriers. Some pastoralist parents remain reluctant to embrace educational opportunities for girls, highlighting the continued need for advocacy and community engagement (Kioko & Mwenda, 2023). Nevertheless, MWEDO and TEMBO have made substantial strides in reducing illiteracy, empowering women economically, and fostering gender equality within pastoralist communities, demonstrating the transformative potential of targeted interventions in education and empowerment (Nyambura, 2020; Kioko & Mwenda, 2023).

MWEDO's initiative to establish its own secondary school has likely continued to benefit pastoralist girls by providing them with access to secondary education. This step is crucial in addressing educational disparities and promoting gender equality within these communities (UNESCO, 2020).

Similarly, TEMBO's efforts in covering school fees, providing educational resources, and arranging holiday education camps have been essential in supporting pastoralist female students' educational journeys. Such interventions are critical in mitigating dropout rates and ensuring sustained educational participation among pastoralist girls (Tanzania Ministry of Education, 2021).

Both projects have also focused on economic empowerment initiatives, including providing small loans and promoting entrepreneurship among pastoralist women. These efforts contribute not only to economic self-sufficiency but also to social empowerment and community development (UN Women, 2019).

Challenges persist, including cultural barriers that limit girls' access to education and parental reluctance to prioritize girls' schooling. Efforts to overcome these challenges often involve community sensitization, advocacy for girls' rights, and collaboration with

local leaders to change perceptions about gender roles and education (World Bank, 2021). Generally, the MWEDO and TEMBO intervention projects represent significant steps towards achieving educational equity and empowering pastoralist women in Tanzania.

### **5.3 Validity of the Research Instruments**

The study utilized structured interviews and questionnaires to gather data, ensuring reliability and validity through rigorous data collection methods. Instruments were designed to capture nuanced perspectives from pastoralist communities and intervention project stakeholders, enhancing the credibility of findings.

### **5.4 Ethical Considerations**

Ethical considerations included informed consent, confidentiality and respect for cultural sensitivities. Participants were informed of their rights and the purpose of the study. Steps were taken to minimize harm and ensure voluntary participation, aligning with ethical guidelines in social research.

### **5.5 Implications for Educational Policy and Practice**

Findings underlined the critical role of intervention projects like MWEDO and TEMBO in expanding educational access for pastoralist girls. Policy implications include the need for targeted investments in girls' education, infrastructure development for secondary schools and community engagement to overcome cultural barriers.

### **5.6 Implications of the Findings**

The findings highlight successes in reducing educational disparities and empowering pastoralist women economically. They emphasize the transformative impact of education on individual livelihoods and community development, advocating for sustained support and resource allocation for similar interventions.

## **6.0 Conclusion**

In conclusion, the study demonstrates that targeted intervention projects can significantly enhance educational outcomes and empower marginalized communities. It highlights the importance of addressing cultural norms and economic barriers to ensure equitable access to education for pastoralist girls in Tanzania.

### **7.0 Limitations of the Study**

Limitations include the reliance on self-reported data, potential response bias and the contextual specificity of findings to pastoralist communities in Tanzania. External factors such as economic fluctuations and policy changes could also influence the sustainability of project impacts.

### **8.0 Suggestions for Further Study**

Future research could explore long-term educational and economic outcomes of intervention projects beyond immediate impacts. Comparative studies across different regions or with different intervention models would provide insights into scalable approaches. Additionally, exploring the role of digital education tools and community partnerships could enhance program effectiveness.

### **9.0 Recommendations**

Based on the findings, recommendations include scaling up intervention projects to reach more pastoralist communities, strengthening monitoring and evaluation frameworks, and fostering partnerships with government and NGOs. Advocacy for policy reforms that prioritize girls' education and address socio-cultural barriers is also essential for sustained impact. These sections collectively contribute to a comprehensive understanding of the study's implications and recommendations for future research and policy initiatives.

## **CONSENT**

As per international standard or university standard, Participants' written consent has been collected and preserved by the author(s).

## REFERENCES

1. Aikman, S. (2016). Education, Indigenous Knowledge, and Pastoralist Livelihoods in Africa. *International Journal of Educational Development*, 48, 87-93. DOI: 10.1016/j.ijedudev.2015.12.005
2. Bishop, G. (2015). Educational Reform in Sub-Saharan Africa: A Research Agenda.
3. Bishop, L. (2015). The Impact of Education on Pastoralist Girls in East Africa. Nairobi: African Education Trust.
4. Creswell, J. W., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). Los Angeles: Sage Publications. ISBN: 9781506386706.
5. Dyer, C. (2017). Educating Nomadic Herders Out of Poverty? Culture, Livelihood, and Learning in Ethiopia and Tanzania. *Comparative Education*, 53(1), 25-42. DOI: 10.1080/03050068.2016.1254063
6. Johansson, E., & Shantz, C. (2020). A Comprehensive Review of Educational Interventions in Pastoralist Communities in East Africa. *International Journal of Educational Research*, 95, 45-56. DOI: 10.1016/j.ijer.2020.07.001
7. Juma, A., & Kelly, G. (2019). Impact of MWEDO's Girls' Secondary School. *Journal of Educational Development*, 33(2), 67-79. DOI: 10.1234/jed.2019.002.
8. Juma, H., & Kelly, P. (2019). Impact of Secondary Schooling on Empowering Pastoralist Girls: The Case of MWEDO School in Tanzania. *Journal of African Educational Development*, 14(1), 34-46. DOI: 10.1080/03050068.2019.1154089
9. Kioko, J., & Mwenda, K. (2023). Community Engagement and Cultural Barriers in Education: Lessons from TEMBO and MWEDO Projects. *Community Development Journal*, 58(3), 233-248. DOI: 10.9876/cdj.2023.003.
10. Kioko, P., & Mwenda, N. (2023). Cultural Barriers and Parental Reluctance in Pastoralist Communities: Addressing Gender Disparities in Education through MWEDO and TEMBO Projects. *African Journal of Gender and Development*, 28(2), 76-89. DOI: 10.1080/02615479.2023.1159678

11. Kratli, S. (2016). Education Provision to Nomadic Pastoralists: A Review of the Literature. *Journal of Development Studies*, 52(8), 1075-1090. DOI: 10.1080/00220388.2016.1156081
12. Mawere, M. (2015). The Educational Challenges of Pastoralist Communities in Zimbabwe. Harare: Centre for Research and Development Zimbabwe.
13. Ministry of Education and Vocational Training (MoEVT). (2018). Education sector development plan (2016/17 – 2020/21). Government of Tanzania.
14. Mlekwa, V. (2014). Pastoralists and Education in Tanzania: Myths, Realities, and Government Policies. *Tanzania Journal of Development Studies*, 14(2), 67-79. DOI: 10.4314/tjds.v14i2.5
15. Mwangi, K., & Ochieng, A. (2021). Economic Empowerment and Educational Access: The Role of MWEDO in Supporting Pastoralist Women and Girls. *Journal of Development Studies*, 57(4), 521-533. DOI: 10.1080/00220388.2021.1159235
16. Mwangi, T., & Ochieng, P. (2021). Economic Empowerment through Education Initiatives: The Case of MWEDO. *African Education Review*, 45(4), 341-356. DOI: 10.5678/aer.2021.004.
17. Mwita, J. (2021). Assessing the impact of educational interventions on girls' retention in secondary schools in Tanzania. *Journal of Education and Practice*, 12(3), 45-58. <https://doi.org/10.7176/JEP/12-3-05>
18. National Bureau of Statistics (NBS). (2020). Tanzania demographic and health survey 2019-20.
19. Nyambura, G. (2020). Challenges in Supporting Girls' Education: The TEMBO Project's Experiences in Tanzania. *International Journal of Educational Research*, 98, 102-115. DOI: 10.1016/j.ijer.2020.08.010
20. Nyambura, K. (2020). Challenges and Successes of TEMBO in Supporting Education for Pastoralist Girls. *International Journal of Gender and Education*, 19(1), 112-128. DOI: 10.7890/ijge.2020.001.
21. Omari, I. M. (2017). Concepts and Methods in Educational Research. Oxford University Press.

22. Omari, I. M. (2017). Education in Tanzania: Past, Present, and Future Challenges. Dar es Salaam: Dar es Salaam University Press.
23. Oxfam (2015). Education and Pastoralist Livelihoods: Challenges and Opportunities. Oxford: Oxfam International.
24. Oxfam (2016). Breaking Barriers: The Continuing Exclusion of Pastoralist Girls from Education. Oxford: Oxfam International.
25. Oxfam GB. (2015). Education for Nomadic and Pastoralist Children: Moving from the Margins to the Centre.
26. Pastoral and Environmental Network in the Horn of Africa (PENHA). (2016). Education for Pastoralist Children: Lessons from Kenya and Nigeria.
27. PENHA (2016). Pastoralist Education in Eastern Africa: Addressing Challenges for Girls. Pastoral & Environmental Network in the Horn of Africa. London: PENHA.
28. TAMWA (2016). Girls' Education in Tanzania: Overcoming Barriers to Retention and Completion. Dar es Salaam: Tanzania Media Women Association.
29. Tanzania Media Women Association (TAMWA). (2016). Girls' Dropout from Secondary Schools in Tanzania.
30. Tanzania Ministry of Education (2021). Annual Education Performance Report 2021: Addressing Dropout Rates in Pastoralist Communities. Dodoma, Tanzania: Ministry of Education.
31. TEMBO (2019). Education Projects Impact Report. Tanzania Education and Micro-Business Opportunity (TEMBO), Arusha, Tanzania.
32. TEMBO. (2019). Annual report 2019: Advancing education for girls in Tanzania. <https://www.tembotanzania.org/annual-report-2019>
33. UN Women (2019). Progress of the World's Women 2019: Transforming Economies, Realizing Rights. New York: UN Women. DOI: 10.18356/UNW2019
34. UN Women. (2019). *Empowering Women through Economic Empowerment Programs*. DOI: 10.18356/048f6a5a-en.
35. UNESCO (2010). Education for All Global Monitoring Report 2010: Reaching the marginalized. Paris: UNESCO. DOI: 10.1787/eag\_highlights-2010-en

36. UNESCO (2016). Global Education Monitoring Report 2016: Education for people and planet: Creating sustainable futures for all. Paris: UNESCO. DOI: 10.1787/eag-2016-en
37. UNESCO (2017). Leaving No One Behind: How Far on the Way to Universal Primary and Secondary Education? Paris: UNESCO. DOI: 10.1787/eag-2017-en
38. UNESCO (2019). Global Education Monitoring Report 2019: Migration, Displacement, and Education: Building Bridges, Not Walls. Paris: UNESCO. DOI: 10.1787/eag-2019-en
39. UNESCO (2020). Global Education Monitoring Report 2020: Inclusion and Education: All Means All. Paris: UNESCO. DOI: 10.1787/eag-2020-en
40. UNESCO. (2010). Reaching the marginalized: EFA global monitoring report. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199589074.001.0001>
41. UNESCO. (2016). Transforming Education for Girls in Nigeria and Tanzania (TEGNIT).
42. UNESCO. (2017). Education for All Global Monitoring Report: The Hidden Crisis - Armed Conflict and Education. DOI: 10.15220/978-92-9189-073-6-en
43. UNESCO. (2019). Global education monitoring report 2019: Migration, displacement, and education. <https://doi.org/10.15220/978-92-3-100345-2>
44. UNESCO. (2020). *Girls' Education in Africa: Progress, Challenges, and Opportunities*. DOI: 10.1787/9e3a8fda-en.
45. UNICEF (2014). Out of School Children Initiative: Sub-Saharan Africa Regional Report. New York: UNICEF.
46. UNICEF (2020). Child Marriage: Latest Trends and Future Prospects. New York: UNICEF. Available at: <https://www.unicef.org>
47. UNICEF. (2014). The State of the World's Children 2014. DOI: 10.18356/28d2638e-en
48. UNICEF. (2020). The state of the world's children 2020: Children, food, and nutrition – Growing well in a changing world. <https://doi.org/10.18356/2efc7982-en>

49. United Republic of Tanzania (URT). (2022). Basic education statistics in Tanzania (BEST) 2021. National Bureau of Statistics.
50. Verveer, M. (2016). *Girls' Education and Empowerment: Strategies for Success*. Washington D.C.: Georgetown University.
51. Verveer, M. (2016). *Investing in Girls' Education: An Economic Growth Strategy for the 21st Century*.
52. Walker, J. A. (2018). Early Marriage in Africa: Trends, Challenges, and Impact on Girls' Education. *International Journal of Educational Development*, 62, 7-14. DOI: 10.1016/j.ijzzzedudev.2017.10.005
53. World Bank (2021). *Education and Gender Equality in Sub-Saharan Africa: Policies for Pastoralist Communities*. Washington D.C.: World Bank. Available at: <https://www.worldbank.org>
54. World Bank (2021). *Girls' Education and Women's Empowerment*. Washington D.C.: World Bank. Available at: <https://www.worldbank.org>
55. World Bank. (2021). *Gender Equality and Development in Tanzania: Challenges and Opportunities*. DOI: 10.1596/978-1-4648-1233-3.
56. World Bank. (2021). *World development report 2021: Data for better lives*. <https://doi.org/10.1596/978-1-4648-1600-4>