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FACULTY OF HUMANITIES, SOCIAL SCIENCES AND EDUCATION

What type of education can be an empowerment tool for the Indigenous women in Uganda?

A Case Study of the Karamajong Women of Kampala Uganda

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Master of Philosophy in Indigenous Studies, Spring 2020

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Abstract

This study investigated what type of education can be used as a tool of empowerment to the Karamajong women and it assessed their experience with formal education because it's considered as a basic need in Uganda. The study based on data gathered through qualitative methods of in-depth interviews, observation, narratives, and secondary sources from the fieldwork conducted in the Kampala suburbs of Kisenyi and Katwe. Karamajong women are facing a lot of stigma, violence and many other hard conditions as they try to earn money for survival, they sell small items like brooms, fruits and some go with children to the streets to beg for survival. While all this happens Karamajong men are at the camp gambling and taking alcohol. The Karamajong women face stigma, oppression of the traditional beliefs and they work hard to support their families. These women need an empowerment approach to go out of that situation and to gain the power of enjoying their rights as women. The study, therefore, analyzed the situation of Karamajong women and how it can be improved using empowerment, education, and development. However, the study shows that Karamajong women opted for vocational training because they believe that they are short term and maybe cost-effective.

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Chapter One

1.1 Introduction

There is an adage in Uganda which says, 'We shall not wait for the Karamajongs to develop'. This statement reflects a commonly held perception of the Karamajong as a group of people who lack development potentials. This wrongly held perception is informed by the low education level among the Karamajong and their traditional way of life. The Karamojong are Indigenous people in the north-eastern part of Uganda. Until recently, they had been famous for their traditional way of dressing and were generally hostile towards outsiders. They also engage in pastoralism for their livelihood, have been forced to migrate to Kampala in search of a better life outside of pastoralism.

Having migrated to Kampala with no vocational skills and education, they face worse living conditions than all other ethnic groups in the capital such as unemployment, poor access to healthcare, limited access to social services, and shelter, among others. This has resulted in a growing problem of alcoholism among Karamajong men, while the women engage in menial jobs and petty trading to cope with life in the Kampala. Some of the women also engage in street-begging with their children (Musubika, 2017). Despite many development initiatives by the Ugandan government and partners, the northeastern region has remained in pervasive poverty (UNFPA, 2018). For instance, the Uganda government's commitment to developing the Karamoja region by pouring money into the system and committing to long term change was highlighted (Inter-Agency Regional Analyst Network., 2017). This study, therefore, focuses on the experience of the Karamajong women in Kampala, seeking to understand the type of education which can serve as a tool of empowerment for them.

1.2 Background

Karamoja is in the northeastern part of Uganda occupying an area of 27200 square kilometers (Sundal, 2010). It's the largest district in the state of Uganda with 12000 square miles and occupying an area equivalent to one-tenth of the country (Micheal, 1976, p. 1). It is set on a plateau spreading over 27,200 Square km at 1000m attitude (Agade, 2010, p. 89). With plains rising to the north eastward hilly terrain bordering the escarpment above the neighboring Turkana district of Kenya (Nakalembe, et al., 2017, p. 3). Its population was below one million by 2014, according to the Uganda Bureau of Statistics (Refworld, 2018).

Karamoja comprises three major ethnic groups, the Bakora, Matheniko, and the Pian who occupy the districts of Napak, Moroto, and Nakapiripirit (Sundal, 2010). Unlike other parts of Uganda, the Northeastern region is facing poor climatic conditions, with low levels of rainfall and drought. This results in problems of hunger, poverty, and low development. Such factors force Karamajong men to move long distances searching for pasture and water for their cattle. This leaves women with the responsibility of taking care of children and other household activities. The climatic conditions of the Karamoja region support the nomadic pastoralism and this subsistence strategy in turn has social and cultural importance. Crop cultivation is a secondary activity undertaken only in areas where its practicable since most of their land is dry.

Traditionally cattle are paramount to the Karamajong people and they are believed to have a cultural and spiritual attachment to them in various ways. For instance, they are used as payment for bride prices and a man must give some cattle to the family of a woman as a token of appreciation before marrying her (Namiiro, 2016). The more cattle a man takes to the woman's side the more respect he receives. The role of raring cattle is communal and its mainly done by men and boys whereas women are supposed to do house chores as young girls fetch water and do the harvesting of food (Namiiro, 2016).

The Karamajong are perceived as unfriendly, hash, and resistant to change by other Ugandans because of their unique cultures. This creates a lot of discrimination and stigmatization against the Karamajong people especially when they go to urban areas. However, they remain unique from other people as I will discuss in the following chapters.

1.3 Research Problem

Between 2006 and 2010, thousands of Karamajong women and children migrated from the northeastern part to Kampala in an attempt to escape misery and violence which was caused by disarmament operations and cattle raids (Sundal, 2010). On reaching Kampala they settled in Kisenyi and Katwe where they camp. During my fieldwork in Kampala, I noticed that Karamajong women were suffering on the streets of Kampala. Where they were selling items like tomatoes, some were begging on streets, and some of them had children along with them. They were dressed in untidy clothes and their children looked unhealthy as a sign of poor conditions.

Apart from suffering Karamajong women could not afford to live a decent life, they live in small congested houses; crowded with very poor hygienic conditions. Musubika (2017) described the houses in which the Karamajongs live as “rented units that range from the run-down shack and decrepit buildings” which serve as houses and bars at the same time. As a way of surviving in the city Karamajong women further engage in other businesses like sorting beans, maize, selling locally brewed alcohol, and brooms because they are breadwinners.

As a woman and a mother, I got concerned about the condition of the Karamajong women and how they struggle to take care of the families. The questions which crossed my mind were, why do these women suffer when their husbands are home doing nothing? how can they be helped to improve their lives? what are the best ways of helping them get better jobs in urban areas? and what type of education can bring change to their lives? Shetty states that education is key in women's empowerment and that only educated women can dominate the role of economic development of a country and can become informed citizens, parents, and family members (Shetty, 2015). This study is, therefore, focusing on what kind of education can bring empowerment to the Karamajong women.

1.4 Research Questions

The objective of this research is to explore the type of education which can be an empowerment tool for the Karamajong women and to find out how education can fulfill the needs of the Karamajong women. Based on these objectives, I posed the following questions below concerning formal education and the Karamajong in Kampala.

1. What is the attitude of Karamajong women towards formal education?
2. Can formal education fulfill the needs of Karamajong women?
3. What kind of education fits the Karamajong women?

1.5 The relevance of the project

Chillisa explains that “research conducted must have the power to label, name, condemn, describe or prescribe solutions to challenges in former colonized, indigenous peoples and historically oppressed groups” (Chillisa, 2012, p. 7). Therefore, this study has identified the problems faced by the Karamajong women as they try to survive in the urban areas of Kampala, and it seeks to identify the best solution to their situation.

The study also clearly points out that the majority of the Karamajongs attitude towards education is positive. But the high costs of education make it difficult for them to pursue higher education. It also shows that the majority of the Karamajong people attended school up to primary three and were unable to continue beyond primary seven. Although the Ugandan government provides free education at levels of primary and secondary, the Karamajong people are not able to afford education materials like books, pens that they need to keep studying.

My project also shows how the disarmament operations and cattle raids have led to rural-urban migration among the Karamajong people. This is evidenced by a big number of Karamajong people who have migrated to the urban towns of Katwe and Kisenyi, where I conducted my fieldwork. Katwe and Kisenyi are occupied by mainly Karamajong men, women, and their children who have abandoned their original homes of Karamoja due to insecurity to cope with life in the city. This has made the Karamajong women live in hard conditions as they seek survival.

This information can be used by the stakeholders and state officials to better understand why Karamajong people are occupying the urban area and find ways of helping them to cope.

The study also highlights the fact that formal education may not be an empowerment tool for Indigenous women. I got to evidence this when some Karamajong women I held discussions within my fieldwork, opted for the acquisition of skills like tailoring, making beads, hairdressing, and many others are convenient due to their age and their condition of living. This is relevant because it can help stakeholders and state officials not to think in one direction as regards the empowerment of the Karamajong women.

1.6 Indigeneity in Africa

There have been disagreements on the definition of term Indigenous in the 1980s. The International Labor Organization convention 169, adopted in 1989, also differentiated between tribal and Indigenous people by defining Indigenous people as:

“People in Independent countries, who were regarded as Indigenous, on account of their descent from populations which inhabited the country, or a geographical region to which the country belongs at the time of conquest, colonization or the establishment of present status, retain some or all of their social-economic, cultural and political institutions” (Sissons, 2005, p. 17)

In the same period, the UN special reporter J. Matinez Cobo identified Indigenous peoples as:

Indigenous communities, people, and nations are those which, having a historical continuity, with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing in those territories or parts of them (Sissons, 2005, p. 18).

Both definitions emphasized the issue of self-identification. However, there was a misunderstanding that the term Indigenous was not necessary for Africa due to a reason that all Africans were perceived as Indigenous over time by the European colonialists who left them in a subordinate position which was similar to the situation of other Indigenous people elsewhere (ACHPR, 2005). The concept refers to descendants of those who occupied a given territory that was invaded, conquered, or colonized by white colonial powers (Saugestad, 2001). Meaning that colonialists came from their countries and settled on the Indigenous people’s land and turned them into subordinates (Saugestad, 2001).

Being Indigenous was regarded as an insult in many parts of Africa (Minde, et al., 2008). In Banjul, Gambia, ACHPR adopted a report by resolution where different representatives from African countries waved in favor of the principals of recognition of Indigenous people. The report highlighted a significant aspect of discrimination relating them to land rights, recognition of hunter-gatherers, and nomadic pastoralists. It also noted that much as discrimination has roots from the colonial legal distortion of Africa, various issues of human rights violations were done by dominant ethnic groups of the independent African states (Craw hall, 2011).

In Africa protecting the rights of Indigenous groups was perceived as giving those groups power over all other ethnic groups (ACHPR, 2005). And due to the diversity of ethnic groups with similar colonial experiences, there is a tendency for conflicts when an ethnic group is singled out and granting indigenous status to other groups. But negotiations, some commonality was recognized in relation to history and background shared among groups and individuals who identify themselves as Indigenous. Therefore, the following characteristics were to be considered for the ACHPR such as:

- (a) a priority of occupation, but not necessarily in a strict sense.
- (b) economic and political marginalization with roots from colonialism.
- (c) those attending school, educational material ignoring or belittling their culture and language. (d) discrimination based on the dominance of agricultural people in the state system and often degraded, stereotypes, and unequal exchange relationships.
- (d) the distinctiveness of culture, economy identity, and territory that link hunting and herding people with their home environments in deserts and forests (Minde, et al., 2008, p. 165).

These criteria fit into the circumstances of many hunter-gatherer and pastoralist societies in Africa. This meant groups of people who move around without leaving a statue to mark their ownership of their territories and such people are normally undermined by people from agricultural societies (Minde, et al., 2008)

The term Indigenous people has turned out to have a wider meaning than a question of who came first. It is currently a term and a global movement fighting for rights and justice of those groups of

people who have been left on the margins of development, who are perceived negatively by dominating mainstream development programs, who are discriminated because of their culture, way of life and those who exist under a threat of disappearing (ACHPR, 2005, p. 87). However, there have been some similarities noted between the characteristics of Indigenous people highlighted in the first definitions and the ones that followed in terms of the historical continuity and self-identification. And the numerous efforts to the main identification of Indigenous peoples that have transpired at the international level have primarily been developed around the United Nations Working group on Indigenous populations (ACHPR, 2005). For example, International monetary institutions like world bank also worked on the definition by considering Indigenous people to be the native people of a given land, who have become marginalized after having been invaded by colonial powers or invaders who settled there and now politically dominant over the earlier occupants. However, this definition, and that of Martinez Cobo, were criticized because aboriginality is not the only factor determining Indigeneity, and also because less emphasis is put on self-identification and the modern situation (ACHPR, 2005).

1.7 Are Karamajong Indigenous people?

I will discuss the indigeneity of Karamajong people based on the different characteristics listed by the UN and ACHPR, as described above. Based on the definitions of the UN permanent forum on Indigenous issues, the Karamajong group does not satisfy all, but some of the criteria outlined.

The effects of colonization on the Karamajong people continue to contribute to the current situation of the Karamajong people. During colonial times, Karamoja was restricted and cut off from other parts of Uganda, in the same period colonialists created artificial boundaries. Karamajong people lost acres of land by force to colonial authorities. These were lands that have been turned into National parks (Mamdani, 1982). Karamajong people were left in a desperate state because acres of land had been taken from them and the land was enough for grazing their cattle (Mamdani, 1982). After colonialism, other parts of Uganda were more developed compared to the Karamoja region and national governments have had challenges of administering the Karamajong people because of the insecurity in Karamoja. Currently, Karamajong people are discriminated against by other citizens because they have distinctive cultures and different ways of living (MRG, 2018).

Furthermore, the Indigenous rights movement identified people who identified as indigenous to have characteristics of pastoralism, hunter-gathering, and a characteristic of being denied access to the natural resources upon which they survive and suffer discrimination from the dominant groups of people (ACHPR, 2005). The Karamajong share these experiences. For instance, they are pastoralists, and they suffer discrimination from the dominant groups which was caused by the colonial acts of separating Karamoja from the rest of Uganda.

Cobo and ILO 169 on the identification of Indigenous people's characteristics highlight the issue of historical continuity and people who still have all or some of their social, economic institutions, and a geographical location to which they belong. The Karamajong people fall under such characteristics because they still have an attachment to both the ancestral territories and the natural resources. They still maintain their pastoral way of life despite pressure from the climatic changes and government which has tried to advise them to stop the pastoral life. Unlike people from other parts of the country with different subsistence strategies, their pastoral way of living can only be practiced under the Karamoja climatic conditions. The Karamajong pastoral life and their geographical location place them into the criteria for identification as Indigenous people.

The government of Uganda recognizes Karamajong people as a minority group of people and the 1995 constitution does not offer express protection for Indigenous people. However, article 32 imposes a mandatory duty on the state to take serious affirmative actions in favor of historically disadvantaged and discriminated groups (IWGIA, 2019). The historically affected groups include the Karamajong people. However, much as the Karamajong people have many characteristics of Indigenous people, the Ugandan government identify them as a minority group and article 36 of the constitution of Uganda specifically highlights the need to protect the rights of the minority groups and to take action for marginalized groups (IWGIA, 2019). Which is problematic but as a way of settling issues of Indigenous and minority people the UN working group on minority rights and the UN working group on Indigenous populations made clear explanations that Indigenous peoples and minorities could be understood as people with specific identities, histories, cultures and are non-dominant or vulnerable and they differentiated the two by suggesting that Indigenous peoples have an attachment to a particular land or territory with an example of pastoralists and hunter-gatherers (ACHPR, 2005). Therefore, the two terms are complex as the working groups

acknowledged because the Karamajong have all the characteristics, even the ones which were put to differentiate them from the Indigenous people.

However, Uganda has never ratified the ILO convention 169 and has no clear distinction between Indigenous and minority groups (IWGIA, 2019). But the characteristic put to differentiate minorities from the Indigenous people, which is attached to a territory, aligns with the situation of the Karamajong people. This is because they are attached to the northeastern region of Uganda called the Karamoja region which makes the Karamajong people fit to be identified as Indigenous people.

1.8 Thesis outline

This thesis consists of six chapters. Chapter one presents an introduction and a background of the Karamajongs, the study population, and the justification of Karamajong people's Indigeneity. Chapter two describes my methodology; specifying the methods I used, reasons why I chose them, and the choice of the research site. Chapter three will consist of the discussion of literature regarding the Karamajong people, Indigenous education, Indigenous education in Africa, the challenges Africans are encountering with formal education. It will also present the theoretical framework. Chapter four will be an analytical chapter. Chapter five will have a discussion of findings and Chapter six will present a summary of the study and concluding remarks.

Chapter Two: Methodology

2.1 Introduction

In this chapter, I describe the methods I used in data collection. I will explain my choice of methods, field challenges, and how I dealt with the challenges. I also discuss my access to the area of study and my selection of research participants. I will also discuss my positionality as a researcher and the ethical considerations made.

“Postcolonial indigenous research methodologies consist of approaches to decolonize and indigenize dominant research methodologies which include the articulation of a postcolonial indigenous research paradigm informed by a relational ontology, epistemology and axiology” (Chilisa, 2012, p. 39). Therefore, methodology becomes “a place where assumptions about the nature of reality, knowledge, values, theory, and practice on a given topic converge” (Chilisa, 2012, p. 162). I thus chose qualitative methods to collect data in this study because it helps the researcher to carefully listen, understand and interpret situations from the participants’ point of view, which comes from their experience (Bryman, 2016). I also applied both primary and secondary data sources, where primary data was obtained directly from the research participants through interviews, observation, and life stories. Field notes and recordings were also used. Whereas the secondary sources include books, journal articles, and reports.

2.2 Area of Study and Research Methods

The study was conducted in Katwe and Kisenyi, which are located near Kampala the capital city of Uganda in Kampala District. These two places are neighboring Owino market and Kisenyi; the busy business centers where some Karamajong women engage in petty trading. The two places are occupied by many Karamajong people because of the walkable distance to the capital where the Karamajong women operate their small businesses hence making it an ideal place for this research. I employed the following research methods were employed for data gathering

2.2.1 Selection of Respondents

I employed snowball sampling, a technique where the researcher samples a small group of people who are considered relevant to the research questions, and the sampled participants propose others

who have the relevant experience for the study (Bryman, 2012, p. 424). Snowball sampling allows the researcher to select participants who can provide information that is important to the study (Chilisa, 2012). I, therefore, selected more Karamajong women because they were the center of my study and thus could provide the necessary information for the study. I also applied intensity sampling which involves the selection of individuals in which the phenomenon of interest is strongly represented (Chilisa, 2012). In this case, I selected Karamajong women who were a phenomenon of interest in the study. (Bryman, 2016) asserts that, purposive sampling is used to select participants carefully, to get rich and in-depth information. By using purposive sampling, I managed to achieve my aim of getting proper information about the type of information Karamajong women need and their experience with formal education. I, therefore, selected eighteen participants - fifteen Karamajong women and three Karamajong men. My sample size was largely women between the age of 18 and 40 because my study focused more on them, although I needed to get some information from the side of men as well who were few compared to the women.

Table of respondents.

Letter assigned	Male or Female	Age	Level of Education
A	Female	20	Primary one
B	Female	25	Primary three
C	Male	20	Primary four
D	Female	38	Primary one
E	Female	25	Primary six
F	Male	24	Secondary four
G	Female	18	Primary six
H	Female	34	Primary four

I	Female	26	Primary two
J	Female	25	Primary four
K	Male	30	Primary three
L	Female	33	Primary two
M	Female	25	primary three
N	Female	32	Primary three
O	Female	34	Primary three
P	Female	38	Primary two
Q	Female	24	Primary one

The table above represents the correspondents interviewed during my fieldwork with letters labeled on them for ethical reasons, their gender, age, and level of education attained. The one who is missing gave information similar to what one of the correspondents in the table gave and I, therefore, chose to leave her out of the table.

2.2.2 Interview

After introducing myself well to the leaders of the Karamajong camps as a student with clear aims of the study, including presenting my identification card, I was granted access to the camps the following day. With the help of the leaders, I got participants who were above eighteen years, with experience of formal education and life in Kampala. These were Karamajong women and a few men. I conducted interviews with the guidance of the questions which were on the interview guide I prepared before going for fieldwork. An Interview is defined as a purposeful conversation, usually between two people or a conversation with a purpose (Chilisa, 2012, p. 204). Since correspondents had gained confidence in me, we engaged in useful conversations concerning their experience with formal education. This enhanced more explanations which helped me to get more useful knowledge as they about their experiences and expectations. Acquisition of permission from

my participants to take field notes and audio recordings helped me to capture every bit about the participants' responses and to get a broad understanding of who Karamajong people are and their perspectives.

2.2.3 Observation

Staying near Kampala was an added advantage to me because as I moved around Kampala, I was able to observe many Karamajong women and children on the streets of Kampala. Some were operating small businesses, like the sale of mangoes, oranges, groundnuts, yellow bananas, as some were seated on the streets begging. Therefore, observation provides an insight into the aspects of everyday activities of research participants which are usually devalued (Patton, 2005). The many times I went to Kampala, sometimes without thinking that I could meet the Karamajong people, I could see many of the Karamajong women and children and I could observe what they were doing. When I paid attention and observed I realized that only Karamajong women and children were on the streets of Kampala. This left many questions unanswered not until I went to the camps of Katwe and Kisenyi where I found the Karamajong men. I further observed that the number of women was greater than that of the men in the camps. While in the camps, I further observed that Karamajong men were busy gathered taking locally brewed beer and playing some gambling as the women engaged in the sorting of beans and groundnuts, maize, brewing of local brew and other small business for money. For all the times I went to these camps I observed and realized that women bore the most responsibilities.

2.2.4 Storytelling

Since the story and the storyteller must connect the past and the future (Smith, 1999). I requested the respondents to narrate stories about their experiences with education, why and how they dropped out of school, life in Kampala, how they relate with other people in Kampala, and how they left Karamoja. This was done at the will of the respondents because they had gained confidence in me. It's important to note that not all respondents narrated stories but those who felt the need. I also gave them enough time because through those stories they revealed more information to my study. I got to listen to all the stories because they would be useful for proper data analysis. As a researcher, I paid attention to the different stories because most of them had much to add to my study and I realized that some stories were answering my questions indirectly especially when they narrated the different experiences about formal education and why they

dropped out of school. Many of them were not happy about dropping out of school and their current situation especially a 25 years old female respondent named E who said that;

I am 25 years old, I stopped in primary six and I have 2 children but if I was in school by now I wouldn't be having children, I would probably be at the university but because of the many school requirements, my mother told me to stop going to school and as I stayed home I found myself idle and ended being deceived by a man. As she cried, I request you to help me get a sponsor, I can leave these children with my mother and I continue with my studies because my dream was to be a teacher, get good pay and dress well as educated women do. But the little work I do cannot give me enough money to take me back to school

This research participant went so emotional as she talked about the death of her father which saw her drop out of school after reaching primary six because her mother could not manage the requirements in the Kampala, and it took us a while because she cried all through. Such stories helped me to know the different experiences of the Karamajong women with formal education, their attitude towards formal education and how they feel about their current situation and they also changed my perception towards them as a person from Kampala because I always thought that Karamajong people enjoy being on streets instead of embracing things like formal education which can make their lives better and I also thought that they did not know the importance of education but this helped me to change my perception about them.

2.2.5 Secondary sources

For purposes of expanding knowledge about my study topic, I gathered more information from various secondary sources such as journal articles, Documentaries, Newspapers, online and printed publications. This broadened my understanding of the Karamajong people in many ways as my study population.

2.3 Research Ethics

Before researching with indigenous people, I applied for approval to conduct fieldwork. This may either be from the government, university, and the Indigenous community where research is going to be held. I, therefore, made it a point to apply for approval from the Norwegian Center for Research and Data (NSD) before heading to the field. Upon fulfilling the requirements my application was approved. Research ethics requires that the community takes part in the research

process by seeking permission and acknowledgment from community leaders (Chilisa, 2012). It's about responsibility (Drugge, 2016).

As a researcher, I took the initiative to fulfill all the requirements of the camp before conducting interviews. The leaders introduced me to women and men who were knowledgeable, capable, and willing to take part in the interviews because ethics requires that the community takes part in the research process through seeking permission and acknowledgment from community leaders (Chilisa, 2012). I introduced myself to the participants and shared the objective of the study. Ethical codes of conduct serve partly the same as protocols that govern our relationships with each other and with the environment (Smith, 1999, p. 120). Though I had sought permission from the leaders to make recordings, I still did on an individual basis as a sign of respect to the participants. This created a good atmosphere between me, and the participants and they freely disclosed useful information for the study. I assured the participants of confidentiality of the information disclosed and I respected the opinion of those who were hesitant to share some information.

2.4 Limitations

The biggest challenge I faced during my fieldwork was threats from Kampala capital city authority to evict Karamajong from Katwe and Kisenyi land. This made them suspicious towards all strangers who went to their camps because they expected every stranger to be spying against them. However, I had sought permission from their leaders who introduced me to them, and I managed to get a reasonable number of participants who were willing to be interviewed and I conducted research successfully.

People's expectations were also a challenge. They thought that I had money to offer them in terms of school fees, as others thought that I had scholarships to offer because our discussions rotated around education. However, I explained to them that I was a student and my research was for academic purposes. Although some withdrew, I managed to get those who participated without expecting anything in return.

Another challenge was the language barrier. Much as the Karamajong women are living in the capital, many of them could not speak English including the local language. This was a tough experience however the leaders of the camps helped me with the translations and I successfully

conducted my interviews and some recordings. Though I encountered the above limitations my research was successful, and I managed them well.

Reflexivity

Am from the central part of Uganda, from one of the dominant tribes (*Baganda*). This makes me an outsider because our cultures differ from those of the Karamajong people. In this case, therefore, I made it a point to get a briefing from the Karamajong camp leaders about how I should behave before talking to the research participants to avoid offending them, and to make sure that I build rapport because “the outsider role is and has always remained problematic especially when it comes to indigenous communities” (Smith, 1999, p. 139). So, I had to be extra careful when dealing with the Karamajong people because they are victims of marginalization in all aspects of life.

The value of a qualitative study is very much affected by the understanding between the researcher and the participants, which is established by the researcher to gain trust from the participants (Chilisa, 2012). As an outsider researcher, I tried much as possible to avoid being biased and judgmental. Reflexivity is defined as “an analysis of the influence of the background of the researcher and the way she or he perceives reality, perception, experiences, biases, and interests during research” (Chilisa, 2012, p. 168). I also built a good relationship with the correspondents by showing them that I was not so different from them much as I was an outsider. I did this by paying thorough attention to whatever the respondents said to me at the time of interviews.

Chapter Three: Literature Review and Theoretical Framework

In recent years, the Karamajong people have been devastated by the poor climatic conditions, deaths caused by violent attacks from cattle raiders, lack of homesteads, and widespread poverty. This has caused many to migrate to urban centers like Kampala where they struggle to earn a living due to high costs of living (MRG, 2018). Thus, this section will begin by reviewing the literature on the historical life of Karamajong people, their socio, and cultural life. It will further review the literature on indigenous education and literature on the different experiences some African countries have with formal education.

3.1 History of Karamajong People

Before colonial rule, the Karamajong people maintained an organized socio and economic life, where they ensured the best ways of obtaining a good livelihood (Mamdani, 1982). This involved ensuring continued productivity of their grazing areas through a pastoral version of slash and burn agriculture where they burnt grass annually towards the end of the dry season. This system helped them to control pests, the growth of shrubs, and the nitrogenous grass was used as fertilizers to the soil (Mamdani, 1982). However, the colonial acts of exploitations like land grabbing destroyed the Karamajong pastoral way of life by forcing them into the transition to an agricultural mode of existence which ushered them into a worse condition of poverty and hunger (Mamdani, 1982). During colonial time governments treated Karamojong as a security threat due to their traditions of cattle rustling and widespread firearms in the region (MRG, 2018). The colonial authorities restricted access to the Karamoja region which cut the communication between the Karamajong and the rest of the people in Uganda. This exposed the region to more acts of exploitation like the forceful acquisition of land by the colonial authorities which led to overstocking, overgrazing, and soil erosion thus spoiling the vegetation cover due to loss of much potential soil moisture this left Karamajong people in dilemma with insufficient land to graze their cattle. As a result of colonial exploitation, Karamoja remained a poor and an isolated region with its hands tied (Mamdani, 1982)

After independence, Karamoja continued to be excluded from the Ugandan community in that significantly differs regarding its culture and customs leading to its rather skeptical treatment by many Ugandans and non-Ugandans (Zistel, 2008, p. 56).

3.1.1 The Karamajong Socio and Economic life

In the early 1980s, there were widespread firearms and the region was a no-go area because of insecurity. It was for military expeditions to punish cattle raiders and there was a disconnection for relief agencies who supplied food in the period of drought and famine (Refworld, 2018). The government's effort to reduce violence in the region through disarmament operations, created more problems because the Karamajong were not cooperative which turned the operation into forceful thus causing loss of lives and exposing the region to more cattle raiders from their neighborhood thus causing insecurity (Refworld, 2018).

Recently Karamajong has been a focus of attention by governments, researchers, and different development organizations thus, this section will begin by discussing the organization's literature about their socio and economic life of the Karamajong followed by scholars' discussions.

The Karamajong are pastoralists with a population of 371,713 people (MRG, 2018). Geographically, economically and politically isolated. Stereotyped by their way of life as violent and backward because other people seem not to understand their culture. (Refworld, 2018). Socially land in Karamoja is owned in three ways including Cultural hereditary land, community land for shrines, sacred sites, and government land for infrastructure (IPACC, 2011). Economically the region is characterized by poor infrastructure in terms of water, electricity, health facilities, and roads which leads to increased levels of marginalization and low development rates in the region (IPACC, 2011).

The Karamajong have also been the focus of several academic scholars for example Ssenkaaba (2015) describes them as people who traditionally believe that they own cattle by divine power and thus highly treasure them that during dry seasons men leave their homes to look for water and pasture for their cattle. The young men have the responsibility of establishing their reputation by building their herds. He adds that this is done through raids on other pastoral groups in the neighboring districts. He continues to explain that the traditional way of life is considered chaotic and backward, economically irrational and destructive to the environment (Ssenkaaba, 2015). In

the same study the changing livelihoods of the Karamajong people and the impacts on the survival of their traditional gender roles, He pointed out a number of changes like the introduction of formal education and how it impacted the gender roles of the Karamajong people. He also established that changes are not to make the Karamajong people more vulnerable and a marginalized community but rather to show that Karamajongs can be like other cultures and can cope with a change like other communities. But he, however, emphasized that if not well managed, the changes may make the Karamajong people more vulnerable and underrated. Ssenkaaba's analysis is supported by Minority Rights Group International's report which states that the Karamajongs are affected by antigovernment policies like disarmament operations, advocacy of settled livestock against nomadism which could not be favored by the climatic conditions of the region hence subjecting the Karamajong to more poverty and frustration (MRG, 2018). His statement still draws to the education system of Uganda and the various challenges the Karamajong people are having with it. And I will discuss more of this below.

Musana's study about the persistent poverty in Karamoja outlined several factors that have made it difficult for the region to move out of poverty. These included insecurity, conflicts, prolonged drought, high levels of illiteracy, and poor government policies. While outlining the major issues she concluded by suggesting that the government should try and understand the rationale of pastoral production and change as well as the process by which pastoral production can be incorporated into a modern national economy (Musana, 2012). Her conclusion is also in agreement with the work of Ssenkaaba (2015) who highlighted the impact of change on the livelihood of the Karamajong people when she advised the government to try and understand the dynamics inform of pastoral production, change as well as ways in which pastoral production can be turned into a modern national economy. Her conclusion was to help the government analyze their policies before enforcing them in the Karamoja region to avoid getting the region into more trouble.

The nature of vulnerability can also be closely linked to gender, Musubika (2017) study focused on women who engage in street begging, the challenges they encounter, and how they cope. Her study was gender-specific. And her findings show that street begging is caused by changes in the traditional livelihood of the Karamajong people as nomadic pastoralists. As Ssenkaaba suggested, her analysis shows that factors like government disarmament operations and its emphasis on the

Karamajong to change from their nomadic way of life affected them more and forced them to migrate to Kampala putting them into worse conditions.

Sundal (2010) explains that during her fieldwork in Kampala, the majority of the Karamajong women she interviewed attributed their migration to Kampala, to disarmament operations by the government army which caused more violent attacks towards them by their neighboring pastoralists groups. These resulted in the loss of lives, livestock, the collapse of households, and a social structure thus their migration to Kampala for safety and better economic opportunities (Sundal, 2010). Her discussion further supports the analysis of the above scholars about change and its great impact on the lives of the Karamajong people of Uganda especially women. The situation of the Karamajong women who migrated to Kampala is not better as they thought but worse than what they expected because of the high cost of living in Kampala which turns to be expensive for them to afford.

Namiiro (2016) focused on the impact of migration on the socio-economic livelihood of the Karamajong women and children. She explains that this led to a change in gender roles where women turned into breadwinners from home caretakers, which affected the family institution. She concluded by advising the government to research on how best it can help the Karamajong women and children to live comfortably in Kampala instead of forcing them back to Karamoja (Namiiro, 2016).

Haaland (2017) study about early marriages among Karamajong from the Pokot tribe focused on the married adolescent girls, who described their marriages as forced. Her analysis showed that the issues of gender, inequality, poverty, traditional beliefs, and norms had denied the young girls an opportunity to fulfill their potential in life. Her discussion shows that many adolescent girls were married off to reduce household expenses and for wealth benefits to the family (Haaland, 2017). This leads me to Indigenous education in the next section.

3.2 Indigenous Education

Indigenous education is the type of education designed based on people's own culture, way of living, and language (Kofi, 2004). Its a game of relationships based on mutual cross-cultural respect (Burridge, et al., 2012). Indigenous education is vital to the indigenous people worldwide

though it may differ with different Indigenous people and their localities. It has a common aim of preserving cultures by passing on knowledge from one generation to the other among Indigenous people which has helped them stay unique from other people.

According to Jacob et al. (2015), Indigenous education is communal and has aims of shaping generations from time to time and they thus defined it as a way and process by which individuals acquire knowledge and meaning from their indigenous heritage. Indigenous education involves knowledge generated, obtained, and adapted to fit the historical context and the needs of Indigenous people, which is then passed on through educative means to others (Jacob, et al., 2015, p. 3). They agitated for the continuity of Indigenous education worldwide through the interactions between children and parents because of its spiritual, physical, and mental learning process involving both worlds the present and the spiritual (Jacob, et al., 2015). Indigenous education began when different Indigenous people came together with intentional and sustainable communities and they drew to the example of the dead branches in the winter seasons to compare them with the Indigenous cultures, languages, and identities which are fading and being lost from the earth little by little (Jacob, et al., 2015) They, however, emphasized that due to the great diversity of Indigenous education, many Indigenous people have moved to different parts of the world and they hope that since Indigeneity remains central to education in various aspects, it can continue successfully in the future (Jacob, et al., 2015). They also expressed concern to globalization which has affected Indigenous education positively and negatively by giving an example that before, a child was raised by a village, meaning that all members were involved in the upbringing of that child but now such things do not work anymore (Jacob, et al., 2015), also explained that Indigeneity rotates around a sense of cultural continuity and uniqueness for those who dwell in remote locations, who speak a different language and to those who struggle with or against coinciding claims for government authority and those who identify themselves by belonging to a place. They concluded by expressing concern about the challenges Indigenous people are facing or are more likely to face in the future in terms of the diversity and the multiple numbers of Indigenous languages, cultures, and identities which exist today and they wondered whether they will be able to keep their traditions moving and they warned that some may lose interest in their culture and maybe overtaken by the modern way of doing things especially the young people (Jacob, et al., 2015).

In countries like Norway and Aotearoa New Zealand, governments have implemented Indigenous education and Gjerpe (2018) explained that in Norway Sami education is recognized by law based on the ILO convention 169 which states that Indigenous people have a right to participate in developing and implementing culturally appropriate education. Therefore, Norway gives the Sami a right to develop their language and the Sami have a curriculum different from that of the Norwegian and a person who studies the Sami curriculum is recognized by the education act and he or she is free to enroll in the elections of the Sami parliament (Gjerpe, 2018) While writing about the Maori she explained that amendments were made in 1989 and Maori became part of the education system and currently the Maori medium education has got a curriculum where teaching is done in the Maori language and the education in the Maori immersion schools is based on Maori cultures and values. She also noted that both Norway and New Zealand are facing a common challenge where most Indigenous students are attending mainstream schools despite the importance of Indigenous education (Gjerpe, 2018). She however noted that despite the challenges encountered by Indigenous education, the Sami and Kurakaupapa Maori have attained significant attention from their respective states politically and the establishment of Indigenous schools has played a vital role in the revitalization of Indigenous cultures and languages. And she thus concluded by agitating for the need to Indigenize mainstream education to ensure that Indigenous pupils receive proper education (Gjerpe, 2018).

The use of Indigenous education is a response to the loss and erosion of Indigenous knowledge through the systems of colonialism, modernization, and globalization and using Indigenous education will help Indigenous communities to revalue their languages and traditions which will hence improve the success of Indigenous students and ensure the survival of their traditions and cultures (Ekeke & Theresa, 2015). Indigenous way of teaching and training has been identified for its important way of ensuring that students and teachers, Indigenous and non-Indigenous can benefit from education culturally in a sensitive way thus promoting and enhancing the awareness of Indigenous traditions beyond the standard of the western curriculum of writing and reading (Ekeke & Theresa, 2015). Including Indigenous education into the public school system will help students of all backgrounds to benefit from it for example by making it part of the school curriculum may reduce racism by helping the non-Indigenous students also to get knowledge about what happens in Indigenous people's communities. Indigenous education methods of teaching

improve effectiveness in education because it helps the learners and instructors to get an education that has an attachment to their experience, language, and custom thus making it easier for children to cross to the adult stage (Ekeke & Theresa, 2015). Therefore, they argue that Indigenous education is to help rebuild the fading cultures which were distorted by the acts of colonialism and that Indigenous education provides an opportunity for non-indigenous students to be exposed to Indigenous education which can reduce racism in classrooms. This leads me to Indigenous education in Africa.

3.2.1 Indigenous Education in Africa

The African continent has enormous cultural and linguistic diversity, with Indigenous inhabitants having similarities with other traditional tribes and transnationally displaced native people. However, the diversity in languages and ethnic groups makes it hard to decide on which ethnic group or language to be used in making a curriculum because it should reflect natural interests for shared languages and a set of ideal values. This makes the colonial imposed language a highly shared one and by using a foreign language this comes with international dialogues which in some way cover Indigenous education (Jacob, et al., 2015).

Jacob, et al (2015) also explained that many Indigenous languages flourish in oral and performative modes but turning them into written forms is difficult. Research shows that mother tongues are fading because the youth are currently spending much time in mainstream schools where the emphasis is on the English language. Which has led to a decline in the love for mother tongues and mother tongues are disappearing as older generations pass away (Jacob, et al., 2015). Therefore, mother tongues are disappearing directly because they are not valued in schools. Mobility is also a reason why Indigenous education is declining for example people move to urban areas to work and they mix with different groups of people. For example, Students are normally exposed to diverse populations beyond their local cultural community (Jacob, et al., 2015). This has greatly impacted Indigenous education in Africa.

In his work Tedla (1992) focused on Indigenous education in Ethiopia and he explained that besides mainstream education, Indigenous Education plays an important role in the transferring of African values, which are taken to be essential in the fullness of life. It cannot be separated from African religious thoughts and practices since Africans do not see education as a process or

institution separate from everything else (Tedla, 1992). Learning begins as soon as a person is born until when they grow old meaning that Indigenous education is continuous up to the old age. Meaning that Indigenous education plays a critical role in the process of incorporating a person or individuals into the African community and forming of their identity (Tedla, 1992). He explained that though Indigenous education for the various ethnic groups in Ethiopia has existed over thousands of years, it's not recognized as education by the western system and he expressed concern that there is no effort being made to include Ethiopia's rich cultures and traditions in the mainstream education and he thus argues that as Indigenous education helps people to understand what it takes to be fully human, Ethiopians and other African educational policymakers should take Indigenous education seriously and recognize its advantages in addressing the problems faced by Africa Indigenous people (Tedla, 1992). This, therefore, leads me to a discussion of the various experiences the Indigenous people are facing with formal education in Africa.

Like other African societies, the Akan of Ghana were taught based on their culture and language how to maintain solidarity among the community members through encouraging people to greet each other and if a person did not respond to someone who greeted them it showed a sign of enmity (Kofi, 2004). Through Indigenous education, people were encouraged to give each other gifts as a sign of appreciation. Knowledge was passed from generation to the other by elders. As part of Indigenous education, the adults were taught how to prepare bodies for burial and to organize a well-attended funeral. Children were taught to be competent in nonverbal communication areas such as drumming, horn language, and semiotics. Where the drum language was used to give signals during wartime and to warn the community over some danger (Kofi, 2004).

In the Akan community, a person was respected if they had acquired indigenous education. For example, if the person could communicate well using proverbs and observe rituals values. This was important that the community members would praise him or her compared to the person who attained only western education without Indigenous education, the one who attained western education only would be minimized in the community (Kofi, 2004). However Indigenous education has been overshadowed by western education and currently, many African children have ceased to value Indigenous education which has created confusion among the youth because the European way of doing things is contradictory to the African societies. Thus, through indigenous education, African children had moral training. (Kofi, 2004) . This, therefore, leads me to a

discussion of the various experiences the Indigenous people are having with formal education in Africa.

3.3 Indigenous People and Formal Education in Africa

Despite the United Nations Declaration on the Rights of Indigenous people towards education in article 14, many Indigenous people in Africa are still devastated by the numerous challenges encountered with formal education (mainstream education). This has caused high rates of school dropouts among the Indigenous people thus exposing them to more situations of marginalization economically, socially, and politically. And I intend to discuss the different scholar's literature on the various challenges concerning the situation of Karamajong people next.

According to Cunningham (2017), the Indigenous people's ways of managing their natural resources are embedded in their form's knowledge transmission from one generation to the other, which are usually orally based. They know how to preserve their cultures, but the introduction of formal education did not take into consideration these cultural systems of Knowledge and their transmission. Formal education has thus been disruptive to the Indigenous people around the world (Cunningham, 2017). In the case of Karamajong people, the formal education system has disorganized their socio-economic life which was constructed around their subsistence strategy and does not offer a clear alternative to these cultural systems. For stance women and girls were supposed to remain home and take care of the homes, do cleaning, farm and build the huts and men ad boys were supposed to graze cattle, but the system of formal education requires that girls and boys spend much time at school unlike before thus disrupting the economic socio life of the Karamajong people.. Cunningham (2017) further noted that many Indigenous people perceive formal education as a means of assimilation. And this was confirmed when they were forced to enroll their children into mainstream schools where they experienced abuse such as discrimination (Cunningham, 2017).

In her study about the Nyae-Nyae schools of Namibia Hays (2016) explained that the challenges the indigenous people of Nyae-Nyae schools were facing were similar to all other Indigenous communities. And she explained that challenges faced by the Indigenous people of Nyae-Nyae schools included discrimination, struggles to maintain self-determination, the taking of children in remote areas away from parents to boarding schools, where they were taught foreign systems of

knowledge and in different languages (Hays, 2016). She further explained that Indigenous children were facing judgment because their values contradicted the standards of the schools which made many Indigenous children in Nyae-Nyae schools lose confidence and thus dropping out of school (Hays, 2016). The factors leading to the drop out among the indigenous children in Nyae-Nyae schools are indirectly related to those leading to a high dropout rate among the Karamajong people for stance Karamajong people have different cultures which are stereotyped as backward. Because of that, they face stigma from fellow schoolmates and teachers. And their nomadic way of life is not favored by the formal education system which brings about some connection between the factors leading to the drop out of the Karamajong students and those of the Nyae-Nyae schools. And to those who fight and overcome the hurdles and turn into professionals or learned people Hays (2016) pointed out the fact that such Indigenous people face challenges of making decisions of sacrificing their cultural beliefs or living according to the standards of formal education which I also discovered during my fieldwork after realizing that those Karamajong people who made it to higher levels of formal education had isolated themselves from the Karamajong people who live in the camp meaning that they had sacrificed their culture.

In his work Klein (2011) explained that little effort is applied to include indigenous knowledge in the school system except language teaching where one indigenous language is taught. This neglect is not only in Namibia but also in other African states and he attributed the high rate of school dropouts among Indigenous people to language barrier posing an example of the San pupil of Namibia who drops out of schools due to factors like the language barrier, cultural differences from what is practiced at school and the one at home (Klein, 2011). In this case, therefore, Karamajong people are also dropping out of schools due to factors similar to these, for example during my fieldwork most correspondents could not speak English yet it's the language of communication in most of the schools in Ugandan and I realized it as one of the reasons as to why they drop out of schools. He also attributed the high rate of school dropouts among Indigenous people to the failure of formal education to meet the specific needs of Indigenous people both in terms of the curriculum and the methods of teaching thus promoting academic knowledge and reducing the value of traditional skills and knowledge. And this also applies to the Karamajong people because the formal education system of Uganda does not promote their traditional skills but rather promotes academic knowledge. On the issue of dropouts Klein (2011) further attributed

the high dropout rates among Indigenous people to poverty which makes it impossible for the Indigenous families to afford scholastic materials like school uniforms, books hence making many Indigenous children drop out of school. And this applies to the Karamajong people because many of them dropped out of schools due to a lack of money to purchase scholastic materials. Klein (2011) also blamed the high rates of school dropouts among the Indigenous people to the scattered schools where Indigenous children have to walk long distances compared to those in urban areas compared to those where urban children go which forces many to drop out of school. And this also applies to the Karamajong children because schools in rural areas of Uganda are few and normally at far places from the children's homes which makes many Karamajong children get fed up of moving long distances and thus dropping out of school.

It's important to note that formal education has benefited many people around the world much as the Indigenous people encounter challenges with-it for example many people have acquired jobs through formal education. Hays (2016) noted that much as formal education has turned some people into professionals and useful people to their different societies, it's can be difficult and problematic. With challenges overweighing the benefits to the Indigenous people, the study seeks to find out the kind of education which fits the situation of Karamajong women. This leads me to the next chapter containing the theoretical framework.

3.4 Theoretical frameworks

Many factors affect Indigenous women's autonomy in making socio, economic and political decisions on issues regarding their welfare and societies at large. These include religions and cultural beliefs among others. These have an impact on the economic development of societies and women. Therefore, this chapter will discuss the concepts of empowerment, education, and development in analyzing the situation of Karamajong women and how their lives can be transformed. What can change women's lives and create opportunities in terms of education, work, and development is called empowerment? This enhances a woman's ability to access finance, education, income as well as control over life choices (Dawn, 2011). I am combining empowerment, education, and development concepts because they are connected and complement each other.

3.4.1 Empowerment

The concept of empowerment first gained momentum during the social movement of the 1960s and 1970s concerning the civil and human rights struggles (Lovanne & Christina, 2018, p. 356). It has a lot of history in the changing of social work and other various fields such as popular education, community psychology, and community organization (Edwards & Cornwall, 2014) It was basically about changing power relations in favor of those who had little power over their lives and it acknowledges inequality in power, declares the right to have rights, to act individually and it brings about structural change (Edwards & Cornwall, 2014). Empowerment is described as a process by which those who couldn't make choices or decisions gain such ability (Kabeer, 2010). It's a process of challenging existing power relations and of acquiring greater control over the sources of power (Edwards & Cornwall, 2014, p. 4). It involves the achievement of a multidimensional participatory competence and it contains some implications like the sharing of power, being positive, and gaining of self-realization (Lovanne & Christina, 2018). This is necessary for Karamajong women to move out of their situation and gain self-realization because, during my fieldwork, I realized that Karamajong women lacked self-confidence and were demoralized by how the people in Kampala perceive them. Empowerment can help them to gain self-love and confidence in who they are and eventually stand up for their rights. Since empowerment is embedded in how people regard themselves, their sense of self-worth which directly determines how the society and people around them value them. It thus requires that change should begin from within (Kabeer, 2010). In this case therefore when Karamajong women gain self-worth they will try and carry themselves in a better way, for example, they can stop going to the streets and demand the government to help them do business in well-organized places which can eventually change the way people around think of them. Empowerment contains an element of collective self-confidence which results in a feeling of we can and it concerns the relations of power in which people are located within which they may experience disempowerment or may come to acquire the ability to make strategic life choices (Edwards & Cornwall, 2014, p. 7). In the situation where Karamajong is being forced to stop the nomadic way of life after being empowered women can act confidently because it's an issue concerning their traditional lifestyle instead of vacating the place and ending up in more trouble which has worsened their current situation.

In the case of Australia, social work was historically known for mistreating Indigenous people and it used to forcefully remove children from their parents and take them to government institutions

or foster homes, but due to empowerment the Indigenous people who were mistreated are now given chance to take part in the issues concerning the Indigenous people thus empowerment has helped to provide a valuable common framework for the ongoing partnership between social work and Indigenous Australians. Thus, empowerment is considered very important in addressing the relative disadvantages experienced by Indigenous Australians (Whiteside et al., 2011). Therefore, through empowerment Karamajong women can also gain the momentum to fight for their rights and take part in making decisions on issues affecting their wellbeing. It also aims at bringing change towards an expansion of choices, self-determination, and enhanced health and welfare (Whiteside et al., 2011). Drawing to the situation of Karamajong women who face marginalization and suffering to earn a living, empowerment can bring some transformation by giving them the power to make decisions on issues affecting them in all aspects of their life, however, less attention is paid to the fact that women's pathways of empowerment are pursued by conditions which are beyond their control, for example, political structures may not allow them to make independent choices at some point and few women make choices and follow them through because of structural constraints (Edwards & Cornwall, 2014).

3.4.2 Education and Women Empowerment

In the past ten years, a belief that education leads to women empowerment attracted much attention, and many organizations and agencies made donations and funds towards the goal of women empowerment linked with education (Graham, 2010). For example in the World Bank's report 2011, it called for policies to address the gender imbalance in rights, resources and recommended that institutional structures should put in much effort in promoting equality and specific measures were to give girls scholarships (Duflo, 2012, p. 1053). Recently, a majority of developing agencies still believe and value the importance of education and the need to empower women as the best way of maintaining the family's health, nutrition, and the wellbeing of people in societies. This is because education improves women's awareness about their rights, capabilities thus giving women the ability to make decisions regarding their lives and societies (Abraham, 2017). Education can help Karamajong women to know their rights as women and make decisions on issues affecting them and empowerment can give them the ability to know how best to run their homes and how to deal with the challenging situations in their homes and the society (Jobo, 2009, p. 95). education being considered a strong tool for reducing inequality and giving people the

ability to become independent and being regarded as a pillar of women empowerment, it gives them the courage to face challenges, confronts their traditional roles and changes their lives (Shetty, 2015). The Karamajong women need education because it brings empowerment to women and it can help them to overcome some cultural beliefs like a cultural belief of working for the men, a cultural belief that a man is superior to a woman, and a belief that a woman is not supposed to make decisions. I realized that some Karamajong women still believe that they have to work for their husbands during my fieldwork when some respondents told that she had to buy alcohol for their husbands. Through acquiring education and empowerment such a woman will get the courage to confront such beliefs and change her way of thinking.

Education has the potential to empower women through improving their gender consciousness, relational resources, and material resources (Graham, 2010). Through education, women's lives are improved in terms of the quality of food, housing, Health and it boosts their confidence and ability to contribute to the development of the country (Jobo, 2009). With all advantages that come with education, the challenge is many Karamajong women dropped out of school due to a lack of funds to keep them in school among other factors. This poses questions like how and whether education can bring empowerment to them because findings indicate that Karamajong women cannot afford to attain education. Therefore, much as education is proved to bring women's empowerment it may be necessary to find out the specific type of education which is the main objective of the study.

3.4.3 Women's empowerment and Development

In relation to empowerment, Women's empowerment and development have attracted many people's attention since the last part of the 20th century, scholars argued that there is a link between state policies, women and sustainable socio-economic development (Ushewokunze, 2012). Development and women's empowerment issues work hand in hand because women play a fundamental role in development and sustainability much as its criticized by many people (Ushewokunze, 2012). Women's empowerment and economic development are closely related though development brings about changes in decision making which directly affect development (Duflo, 2012). In the case of Karamajong women empowerment may help them to get knowledge on how to create businesses that will boost their income and reduce poverty, this may reduce gender inequality and boost economic development. And once the gap in gender is reduced

Karamajong women may gain the ability to make decisions in-home, in businesses, and on other factors concerning them. Because development involves bringing out what is undiscovered in an individual or society to move them towards a more advanced state of their full potential. It involves advancement towards qualitative and quantitative improvements (Foeken, et al., 2014). And it reduces gender inequality in homes. Women's empowerment can contribute to development through an increase in labor resources (Duflo, 2012). After empowering Karamajong women they will be in a position to realize their potential in various ways, they may seek employment or create businesses and through discovering their abilities they will make decisions that will lead to an increase in the labor market and thus an economic development.

Duflo explained that Kofi Anan the secretary-general of the UN emphasized that attaining gender equality is a requirement for achieving other millennia development goals like the reduction of poverty, infant mortality rate, and others (Duflo, 2012). This creates hope that if Karamajong women are empowered it may indirectly solve other problems for example there may be a reduction in poverty level, a reduced rate at which they give birth because they will have become busy with knowledge on how to handle some issues well. She further explained that economic development can lead to women empowerment reason being that women will get time for other activities like market activities in this case Karamajong women to need knowledge, more skills and self-confident to be able to make useful decisions and live a better life not time because they have the time to go the streets and to the markets but they still remain in bad conditions, therefore, Karamajong women need more than the freedom to make decisions and time to go to markets.

A belief that women's empowerment is needed for efficiency shapes the policy debate and resultant economic policies, worldwide, for example, microcredit schemes have directed funds focusing at women because it's believed that women invest money in businesses which enhances the wellbeing of families and in goods that lead to development (Duflo, 2012). This is true and important because Karamajong women invest the little money they have to sell small items on streets and they use the little earnings to take care of families which means that once they are getting support financially it will automatically improve the wellbeing of their families thus leading to development.

Though development and women empowerment are different theories they complement each other because one leads to the other and vice versa (Dawn, 2011). Therefore, policymakers and scientists choose to put efforts on one of the two in the argument that enhancing women's ability to access the constituents of development like health, education, rights to participate in politics can improve development and development automatically leads to a reduction in gender inequality. For example, the world bank's report of 2001 also portrays the relationship by recommending policies that would promote gender equality as a means of accelerating development (Duflo, 2012).

3.4.4 Education

Education is the process by which a character is formed, the strength of the mind is increased, and intellect is sharpened, which gives confidence to the person. It's also a means through which a person attains the ultimate success in life. However, education should aim at developing the quality of a man's life and consequently that of society (Abraham, 2017, p. 24). Education may be formal, informal, or non-formal, where formal education takes place in classrooms, with a well-organized syllabus, a hierarchical system, and a grading system. non-formal education is one that is designed to target a particular group, its practical and may be adjusted to meet the needs of particular people for example vocational skills. Informal education is not systematic and may take place anywhere for example in homes, gardens anywhere. This leads me to a discussion of the education system of Uganda.

3.5 The education system of Uganda

The system of education in Uganda is mainly formal with basically three mandatory levels. Primary, secondary, and University level. Where primary has seven classes to be attended before graduating to secondary and six classes to join the university. In Uganda, formal education is very important and it offers great job opportunities to many Ugandans who attain professionalism and thus the government has devoted a lot of efforts towards reducing illiterate levels by offering free primary and secondary education throughout the country and this has led to an increase in the number of pupil joining the primary schools though the rate of drop out is high evidenced by the few numbers of those who graduate to higher institutions caused by the high cost of formal education. This leads me to the analysis and discussion of my findings in the next section.

Chapter Four: Analysis and Discussion

4.1 Relating Empowerment, Education, and Development to the Findings

The Karamajong women are low-income earners encountering challenges of stigma from the people around them including harassment from Kampala capital city Authority police who confiscate their small items in form of capital and forcefully take away their children who are found on the streets begging. This is done to keep the city clean, discourage Karamajong women from selling items on the streets, and children are taken to reduce street begging. In such a situation Karamajong women need education because it has the ability to enhance women's sensitivity to their rights and capabilities. It also gives women the capacity to make decisions concerning all aspects of their lives (Abraham, 2017). Therefore, through education Karamajong women may be able to realize that they need respect as women and may try to stop the violence treatment they are getting from the Kampala authorities. However, all Karamajong women interviewed had dropped out of school and my research shows that they dropped out of school due to lack of funds, insecurity, stigma, and other factors. Therefore the study aims at determining the type of education which is suitable to the conditions of Karamajong women because women's empowerment can only be achieved through meeting their needs and interests (Abraham, 2017).

Karamajong women in Kampala are not living a good life compared to other people in the city because they have low levels of education and cannot, therefore, access good jobs. They sleep in small poor houses and dress in dirty clothes because they cannot raise money to live better lives. Their condition is poor, and it forces many of them to do street begging and as government authorities in charge of Kampala Implement policies aiming at improving Kampala, they do not mind the welfare of Karamajong women, and such policies end up making Karamajong women more vulnerable. In such circumstances, empowerment is important because it's a process by which people take control actions to overcome obstacles of structural inequality which formerly caused their disadvantaged position (Bhuyan, 2006). Empowerment also helps women to gain access and make a productive contribution to their economic independence, political participation, and social development (Abraham, 2017) Therefore, through empowerment Karamajong women can take action against the acts of unfair treatment, stand up to demand fair treatment from the Kampala capital city authorities, demand for the implementation of policies which are favorable

to them and which target the improvement of their situation which can lead to development. By gaining influence and access to planning their lives and greater control over circumstances Karamajong women may also be in a position to decide the kind of education which fits their situation. However, since they are few in number compared to the rest of the people who benefit from the policies implemented in Kampala it may not be easy for the authorities to change the policies in favor of the few Karamajong women living in Kampala.

A large number of Karamajong women who suffer to raise money for taking care of homes as men stay back in the camps taking alcohol is a sign of change in traditional gender roles among Karamajong living in Kampala. Before Karamajong women stayed home to take care of children, do house chore and farm as men did pastoral work, but now Karamajong women are the ones taking care of everything as men stay back home which has turned Karamajong women more vulnerable. In such circumstances, Karamajong women need education because it's one of the most powerful tools used to effect change and development in a society, and its importance in lowering the poverty level and promotes development (Abraham, 2017). A reduction in poverty among women automatically reduces gender inequality (Duflo, 2012). Therefore, Karamajong women can change their current situation by attaining education which can help them to reduce the poverty line, and once poverty is reduced a reduction in gender inequality may be attained. However, the issues of gender equality and education are complex because sometimes when women get financially empowered, they tend to ignore their traditional roles which are most likely to cause problems in homes. Besides empowering them education further helps women to resist exploitation (Abraham, 2017). Through education, empowerment and development complement each other the case of Indigenous people like Karamajong women is complicated because they are marginalized and are always few in numbers compared to the dominant population which makes it hard for them to influence some decisions even on issues concerning them like education their conditions are not considered thus my study seeks to determine the type of education which fits the situation of Karamajong women. Because women's empowerment can only be attained by meeting their needs and interests (Abraham, 2017, p. 26). women.

4.2 Karamajong women's Attitude towards formal Education

The poor conditions lived by the Karamajong women in Katwe and Kisenyi as discussed in chapter one is a result of various factors including their low incomes which cannot permit them to afford

a decent life like most of the people in Kampala. Basing on their situation I will employ the concept of education, development, and empowerment to analyze and discuss my findings because through education women's lives can be improved in terms of the quality of food, housing, and health.

It boosts their confidence and the ability to contribute to the development of the country (Jobo, 2009). In this case therefore since the study seeks to find out which education can be used to empower the Karamajong women, I interviewed fifteen Karamajong women including three men to find out their attitude towards formal education and findings show that most of them had a positive attitude towards formal education. They gave reasons why formal education is good and I will discuss later with the few negative attitudes. I will use letters A, B, C, D, E, F, G, H, I to represent the research participants.

I will begin by discussing the various ideas shared by the different research participants who were in favor of formal education. Among these included formal education's ability to equip people with knowledge that can help them acquire good jobs. They also explained that formal education helps a person to learn how to read, write, and how to express themselves in English. One of them said that if someone acquires formal education their chances of being successful are many as compared to those who have not had the opportunity. A twenty-year-old female Respondent A explains that:

If a person acquires formal education she is assured of a good future because it will be enabling her to secure a good job, take care of herself and the children, have a good home, and educated friends. Such a person cannot even go to the streets to beg for money to sustain her life because everything will become easy for her.

Another twenty-five-year-old respondent named B deeply expressed the importance of formal education by saying that:

An educated woman will have educated friends who can help her get better connections for jobs. An educated woman will be important to her family and society through rendering services. In fact, every man will respect an educated woman including her husband, but no one can respect someone like me.

This response indicates that Karamajong women acknowledge that education can lead to women's empowerment. A process through which women get to recognize their inherent worth, their power within and begin to participate on equal terms with men in efforts to dismantle patriarchy and promote social and economic development (Graham, 2010). The responses of the research

participants above were all expressing the value formal education adds to a woman. A male participant surprised me when he went the extra mile to express a positive attitude towards formal education by explaining the advantages educated women have over the uneducated Karamajong women. In his very words, respondent C explained that:

Formal education is good, I personally dropped out of school because I lacked funds to go to a higher level, otherwise I would be living a good life with a good job and I would be owning a good car. Education is important because if Karamajong women were educated they would know of better ways of handling some issues other than fighting each other which would bring peace among them and in their homes. Educated women take good care of their children but the uneducated ones do not take care of their children and instead, most of them take their children to the streets to beg for money not minding their wellbeing. Some children die of diseases due to their mother's negligence and poor hygiene in their homes.

This respondent's narration shows that he showed much concern for the way Karamajong women behave as compared to the way educated women behave. He wished that they were all educated formal education would make a big difference in their lives. His explanation aligns with the view of Abraham (2017) who maintains that since women are in charge of fostering families' wellbeing, their education is important to enhance global prosperity and integration, their educational level can affect the age at which they get married, their reproductive behavior, the health and nutritional levels of families by fostering proper hygiene as well as their own status (Abraham, 2017, p. 26).

However, the one who had a negative attitude also gave her view explaining that formal education is for the rich people. This meant that formal education is for people who are financially stable because of the high cost associated with it and the many years spent in school. Given those reasons, the poor are likely to drop out along the way and gain nothing from going to school. To her, the rich are able to study up to higher levels and enjoy its benefits. Similarly, respondent D remarked:

Formal education is for young people not for me. I am now a big person to think about formal education and besides I have so much bothering me right now. The last time I went to school I went targeting porridge and posho and immediately after lunch I walked back home but with or without formal education am breathing.

The respondent's explanation meant that she had no hope in formal education, and she thought that it can be useful to the young people who still have time to sit in class but not people of her age. She further revealed that she never had the interest of going to school when she said that she only went to school for porridge and *posho* nothing more. According to her, she is already

surviving without education. It was also an indication that due to poverty, she only attended school for the free food that was offered at school. However, I got so surprised when one participant male said that an educated Karamajong woman is less valued in the traditional Karamajong setting. That the more a woman is educated, the fewer cows she will receive from a prospective husband. This is because some Karamajong people believe that a Karamajong woman is supposed to stay home and take care of house chores not to go to school. This is an indication that formal education may not be favoring Karamajong people's way of life, which may somehow be hindering many Karamajong women from acquiring formal education.

I also discovered that some Karamajong women still believed that education is 'useless' to Karamajong women because they are meant to take care of homes. Therefore Karamajong women may need empowerment because through women's empowerment women come to recognize their inherent worth, their power within and begin to participate on equal terms with men in efforts to dismantle patriarchy and promote social and economic development (Graham, 2010, p. 321). On this issue, therefore, through empowerment, Karamajong women may be able to stand up for their rights especially on issues that concern them. This will also help them develop their ability to realize their potentials (Jobo, 2009). This is followed by the participant's level of education.

4.3 Informants level of Education

Since this study aims at ascertaining the kind of education that can change the lives of the Karamajong women, I find it necessary to pay attention and to discuss the level of formal education attained by the research participants, given that majority are women. Education is considered a precondition for development, depending on the kind of education that is promoted, the language of instruction, the quality of teachers, the existence of relevant learning material, and the availability of resources in the public sectors (Froydis, 2006). My findings, therefore, show that most of the respondents had at one point attended school and dropped out before completing the primary level due to various reasons, and most of their stories show that majority of them stopped going to school before reaching the secondary level. This, therefore, has an implication because it assumed that the education level of women determines the age at which they get married, their health, nutritional levels, and the proper hygiene of the family (Abraham, 2017).

While contemplating on the way Karamajong women suffer in Katwe and Kisenyi, running a small business to earn a living and the level at which most of them drop out of school I continue wondering the kind of education which can help to improve their lives as Indigenous women because some systems of education do not meet the need of Indigenous people much as Abraham (2017) clarifies that female education has been proved to be paramount in lowering poverty levels and in the enhancement of sustainable development (Abraham, 2017). However, the kind of education which can be used to change the condition of Karamajong women as Indigenous women remains a challenge because some systems of education are designed without considering the needs of the Indigenous people in question. The Karamajong women, therefore, need empowerment because it's a process by which people take control actions to overcome obstacles of structural inequality which formerly caused their disadvantaged position (Bhuyan, 2006). Thus, that kind of empowerment should be satisfactory to the Karamajong women since women empowerment can only be achieved through addressing their needs and interests (Abraham, 2017). This, therefore, makes the study relevant by aiming at finding the specific type of education which can address the needs of Karamajong women. After finding out that all correspondent dropped out of school my next discussion is going to focus on the factors which caused them to drop out.

4.4 Barriers to Formal Education Among the Karamajong

As I earlier discussed the different scholars work on the various challenges faced by Indigenous people towards formal education. This may be the same scenario with the Karamajong people because much as the government of Uganda offers free formal education from primary to the lower secondary level, many of them drop out of school before reaching higher levels. During my fieldwork, I observed that all my respondents had dropped out of school due to a number of factors. Therefore, since the study seeks to find out the kind of education which can empower Karamajong women, I intend to analyze various factors that hinder Karamajong women from acquiring formal education to higher levels.

4.4.1 The High financial costs of Formal Education

Despite the government system of offering free education from primary to lower secondary level, Karamojong people still find formal education expensive in terms of the numerous school requirements like school uniforms, toilet rolls, reams of papers, books, pens, pencils, and others. This has resulted in a large number of school dropouts among them mainly because they are low-

income earners operating very small businesses. This was evident after finding out that all respondents had dropped out of school mainly due to a lack of funds to meet the school requirements. While conducting interviews, I realized that all the respondents indicated the high cost of formal education as one of the causes of their drop out, and one of the respondents went ahead to express this by saying that formal education is for the rich. Insinuating that the poor like them cannot afford it. For instance, a 25-year-old female respondent E went so emotional as she narrated her story in tears;

I am 25 years old, I stopped in primary six and I have 2 children but if I was in school by now I wouldn't be having children, I would probably be at the university but because of the many school requirements, my mother told me to stop going to school and as I stayed home I found myself idle and ended being deceived by a man. I request you to help me get a sponsor, I can leave these children with my mother and I continue with my studies because my dream was to be a teacher, get good pay and dress well as educated women do. But the little work I do cannot give me enough money to take me back to school.

Her narration was emotional, and it indicated that she had a desire for formal education but because of the high costs, she was unable to continue with her education. Her story further showed that even though she had children, she was willing to go back to school when she requested me to help her get a sponsor for financial assistance. Another touching story was that of a 24-year-old man respondent F who also explained how he was unable to continue with school because he lacked funds to meet the school requirements and his story begins;

I am a senior four (secondary form four) school dropout who had a dream of accomplishing my studies and get a good-paying job. I, therefore, did my best to keep in the school including collecting used bottles from which I solicited money to buy school requirements like books and pens. I sometimes played football for schools with the expectation that they will give me scholarships until when I gave up and married a woman. I wouldn't have given up if I had someone to support me financially because even with my level of education, I see a big difference between me and my fellow Karamajong who dropped out of school at low levels because I can read, write and express myself well.

I also went emotional as the two respondents narrated their stories, but I was able to understand that some Karamajong people do have a positive attitude towards formal education and they truly know its benefits. But they, however, fail to get it because it is costly. Still, about the failure of Karamajongs to acquire formal education, I found out that there were other factors hindering them

from acquiring formal education in the course of conducting interviews, which go beyond the high cost of education.

4.4.2 The Traditional Beliefs among Karamajong

The nomadic pastoral life of Karamajong people also plays a big role in their level of education. For instance, Karamajongs are known to move long distances in search of water and pasture for their cattle during dry seasons, yet formal education requires a person to stay in one place. This alone poses a challenge added with their traditional gender roles where boys are taught how to look after cattle and encouraged to get as many as they can, as a sign of wealth. The girls, on the other hand, are only trained as housewives, and they engage in the cultivation and harvesting of food crops until they finally get married (Ssenkaaba, 2015). This is portrayed by a statement made by one female respondent above when she explained that the more a Karamajong woman studies the lesser the cows they expect from them. Which is an indication that some Karamajong perceives the formal education system as a threat to their culture especially towards their traditional gender roles by keeping the young people at school for long hours instead of practicing what the culture expects them to? Some also have an impression that formal education also exposes the girls and boys to equal opportunities, when their traditional beliefs dictate that men are supposed to be superior and dominant to women (Ssenkaaba, 2015). This shows that beliefs are also hindering many Karamajong people from acquiring formal education. This traditional belief is held by both the Karamajong people in Karamoja and those who migrated to urban centers. For example, while conducting interviews in Katwe, a Karamajong woman told me that she did not study because educated women are not respected within the Karamajong society. Another correspondent said that education is not for them; implying that though Karamajongs migrated to the capital, some still harbor their cultural beliefs of not appreciating the long-term benefits of formal education. By considering it as a waste of time and something that contradicts their cultures. This leads to the discussion of the next factors which is the language barrier.

4.4.3 Language Barrier among Karamajong

During and after colonial times, the western languages were prioritized over all indigenous languages in Africa. English was introduced as an official language as the medium of communication in all schools in Uganda. This prompted most people to believe that it is an important aspect of schooling (Altinyelken, et al., 2014). However, a number of debates were held

to change the national language and the language to be used in schools. These attempts have failed over time due to the existence of multiple ethnic groups in Uganda (Altinyelken, et al., 2014). Following the use of English in schools and the experience I got during my fieldwork, the language barrier could also be among the factors hindering Karamajong people from acquiring formal education. This is because, during my fieldwork, only two people out of the eighteen participants interviewed were able to speak English, while others could neither speak nor understand English. However, I was able to conduct interviews with the help of their leader as a translator. Combining both experiences, the fieldwork, and my school experiences, the Karamajong people must be facing challenges with the use of English in schools and it could have been among the reasons why Karamajong women drop out of school.

Generally, the English language is the only language of instruction in schools in Uganda. This means that students are prohibited from speaking local languages in school. This situation also discourages the Karamajong from attending school because they find themselves in an atmosphere of English language speakers and are thus unable to communicate with or understand the environment. Their situation is similar to that of the Jul'hoan students of Namibia who drop out of school as a result of the inability to understand the language of communication in schools (Hays, 2016).

4.4.4 Stigma Faced by the Karamajong

The colonial act of marking Karamoja a no go area with intentions of exploiting the region created a big gap between the Karamajong people and the rest of the people in Uganda (Mamdani, 1982). That incidence greatly affected the Karamajong people because up to date many Ugandans see Karamajong as different people, they do not understand them, and they tend to stereotype their traditional way of life as backward. For example, the possession of beauty scars on their faces, the beads, and their unique hairstyles seem to differentiate them from other people. Since the study is focusing on the Karamajong women in Katwe and Kisenyi who live under hard conditions, these women find themselves in difficult circumstances. Some of them end up on the streets with their children and cannot afford a decent life. On top of that, they are victims of discrimination by other people living in Kampala. During my fieldwork, I observed many people treating Karamajong women in a disrespectful way and some uttered abusive words towards them. This is an example of the stigma and negative attitude of people towards the Karamajong. Therefore, the stigma

subjected to Karamajong people is also a reason why those who get a chance of going to school end up dropping out. In my conversation with a female respondent G, she narrated her story about how she had to stop schooling because of persistent discrimination. In her words:

I am 18 years old, currently helping my mother in her business of sorting beans and groundnuts where we get money to earn a living. I am a primary six school dropout but besides the struggle my mother was going through to keep me in school, I feel sorry that I at one point gave up school. This is because I was facing all sorts of discrimination from my fellow students for example in class no one wanted to share a desk with me, while in break time many students did not want to play with me and they kept calling me funny names. I used to feel bad until when I told my mother that am tired of schooling, she thought I was joking but she later realized that I was serious when I refused to go back to school.

The respondent's story suggests that Karamajong is stigmatized in the streets and at school.

4.4.5 The insecurity of Karamoja Region

The Karamajong people had been affected by the violence that resulted from the disarmament program of the government in north-eastern Uganda. The operation caused death to many Karamajong people and it also led to violent attacks from their pastoral neighbors who raided their cattle, causing more loss of lives and the collapse of households (Sundal, 2010). Due to the insecurity, many Karamajong women became widowed and later fled the region in search of safety and better facilities in Kampala (Sundal, 2010). My respondents were all migrants from Karamoja and the insecurity of the Karamoja region had a connection to some factors that led them out of school. That when they reached Kampala some had lost their parent in the operation and had no one to pay their fees. Also, some had dropped out because life in Kampala is expensive that they could only earn money for a living and therefore could not afford the scholastic materials to keep their children in school. my finding further indicates that those who try to put their children in school also fail to meet the school requirements and their children drop out at low primary levels. It also shows that many young women who could be in school or somewhere else having good jobs dropped out of school after the loss of their parents due to violent attacks from cattle raiders. In line with my discussion a thirty-two years old female respondent H narrated her story:

I Am 32 years old. I sell local beer where I get money to take care of myself. Though some people do not want to pay me after taking the brew, I manage to pay rent for my small house. I was in primary four before coming to Kampala but due disarmament operations I lost my father and weeks after my two brothers also lost their lives when angry cattle raiders attacked our home. After this, my mum and I left the place to save our lives and we went to our aunties' place where my mum found some

ladies who gave her the idea of coming to Kampala. I, therefore, came with her because I and my mum were the only members of the family surviving. Reaching Kampala my single mother could not raise money to take me back to school, so I decided to give up school.

Another 26 years old respondent I, shared her story about how she dropped out of school after the loss of her parents and her story goes:

I was in primary five when the disarmament operations took place where I lost my parents. After that incident, our uncle took us to his home, but life was not easy because the family was too big. As we were getting used to the situation my uncle and other relatives wanted to marry me off and the only way I could escape that was to run to Kampala and luckily enough I had friends who had planned to come to Kampala so I joined them. when I reached Kampala, I could only get money for survival, so I gave up my studies.

The two stories show that many Karamajong people had dropped out of school after losing their parents due to insecurity in Northeastern Uganda which was caused by the disarmament operations and cattle raids. my findings show that insecurity in Northeastern Uganda has forced many Karamajongs to migrate to Kampala where life is expensive which led them to drop out of school because they could not afford the expensive life of Kampala and scholastic materials thus a high rate of school dropouts among the Karamajong women. However, despite the fact that many Karamajong women had dropped out of school, the majority of them expressed a positive attitude towards formal education by explaining its benefits. This leads to the next chapter discussing.

Chapter Five: Discussion

5.1 Can formal Education be an Empowerment tool to the Karamajong women?

Formal education has proved to be important in the lives of many people worldwide and many people in Uganda look at it as one of the basic needs as far as the current situation. This is because formal education has created a lot of opportunities for those who get a chance to accomplish their studies by helping them acquire a better life compared to those who have not had formal education.

The time I spent in the Karamajong camps with the Karamajong women, and the in-depth interviews held, brings to light the Karamajong women's admiration for women in Kampala who attained higher levels of formal education and I discovered that many Karamajong women would want to attain high levels of formal education and live a decent life like other women in Kampala but were unable due to some of the factors discussed before. During the interview, many of them mentioned the advantages of formal education; as in one of the female respondent J words below:

I had a dream of becoming a teacher, but I dropped out of school in primary four after the death of my parents. And I keep admiring women who got a chance to attain her levels of formal education because they have good jobs, dress well and they are able to live a decent life with their families they and are able to take their children to school but am here struggling with life.

Another Karamajong woman also talked about the advantages of formal education by explaining the difference between herself and those women who attained formal education to higher levels. She said:

I wake up every morning to go the market to pick foodstuff and after I go with my children to the street to beg. but if I had attained a high level of formal education, I would be able to get a good job and give my children a good life and I would be able to take them to school like other children. But look at the life I am living, look at my clothes I do not seem to have a future.

In both narrations, the respondents explained the hard conditions they were living in relation to how life would be if they were educated. In addition to formal education and its benefits, a Karamajong man K compared the Karamajong women of Kisenyi and Katwe to the educated women in Kampala who attained higher levels of formal education and he said:

I am a Karamajong, but I do not like the way Karamajong women here behave. I think it has to do with their levels of education. The women here are always dirty, they do not take good care of their children all they do is take them to the streets. Worst of all is many of them use drugs, they do not bath and are ever fighting each other. I totally see a big difference between them and the educated women because the educated women have the knowledge and thus know how to resolve issues instead of fighting, they have the ability to create big businesses and take good care of their families in an organized way.

From the respondent's words above, there is an indication that some Karamajong men understand the importance of formal education for women. He wished that Karamajong women were educated and he equates the Karamajong women's ways to their level of education, the kind of life they live, and their behavior. His argument was in agreement with Abraham (2017) when he noted that the education level of a woman is important because it prevents early marriages and it greatly impacts the health, nutritional levels, and the proper hygiene of the family (Abraham, 2017). However, a belief that education leads to women empowerment has obtained popularity though we still have much to learn about how education actually empowers women (Graham, 2010). In the case of Indigenous Karamajong women, the type of education should be able to meet their needs and expectations. Findings show that much as formal education has many benefits, it may not be an empowerment tool for the Karamajong women as I will discuss this in the next section.

5.2 Why formal Education may not be an empowerment tool?

Though formal education is relevant in the contemporary world because it helps people to acquire knowledge, get jobs and attain a good life, it may however not be an empowerment tool for the Karamajong women in Katwe and Kisenyi much as many of them know and explained to me the various benefits surrounding it basing on the reasons as explained

5.2.1 Age of Karamajong Women

Considering the population of Karamajong people in Katwe and Kisenyi the number of women is greater than that of men. Based on the age of my respondents, women were between eighteen and forty years. Therefore, since the study is focusing on the best way to empower these women, the time I spent in Katwe and Kisenyi conducting interviews I got to observe and discover that many of these women were adults people who had a number of responsibilities to take care of at their age. This means that even if they are given an opportunity to go back to school, they may not be able to concentrate in class. As I talked to them, I realized that many of them at their age had given

up school and we're still traumatized by their past experiences and they were thinking about different things like their lost children, their husbands, and where to sleep and some were thinking of getting capital. After interacting with many Karamajong women I got to realize that formal education may not be a solution for their situation.

5.2.2 The Traditions and Cultures of the Karamajong people

Karamajong is nomadic pastoralists with a culture where wealth is measured by the number of cattle owned. They rely on cattle for milk, meat, and ghee women, and girls are expected to do house duties not schooling. With such a culture, formal education is sometimes seen as a system that diverts women from their gender roles. As more Karamajong people continue to hold on to their traditional culture, it becomes a problem for those who study to higher levels. I confirmed this during my fieldwork when one of the respondents told me that educated Karamajong women are disliked by the community, and therefore those who had gained professions left the camp and changed their names. On the other hand, the educated Karamajong men and women also do not want to associate with Karamajongs anymore. The implication is that after attaining high levels of formal education, those Karamajong people felt like they were not part of the community any more deal with the guilt of breaking the community's customs.

Therefore, since those who acquire formal education feel a loss of identity, formal education may not be a solution to the Karamajong women and many other Indigenous communities. On this point, Hays (2016) explained that students who manage to overcome hurdles and study to higher levels make cultural sacrifices. This is because formal education normally instills other cultures which are totally different from their home cultures, this thus impacts the way the educated people think sometimes, and they end up seeing their cultures as backward which happens with many the Indigenous people.

5.2.3 The financial cost of Formal Education

The Formal education system is expensive and unfordable by Karamajong people who are of low income. This is because much as the Ugandan government offers free education on primary and secondary levels the high costs of school requirements like pens, books, reams of papers, uniforms force many Karamajong children out of school. The formal education system in Uganda has many levels which a person has to pass so as to attain their goals. Thus, making it unaffordable to the

Karamajong women who struggle to earn a living in Kampala. As per the education system of Uganda, a person has to study three terms before a person graduates to the next level. This implies spending money on educational materials for three terms before a person graduates to the next class which is unaffordable to the Karamajong women. Therefore, the high cost of formal education makes it difficult for them and thus it cannot work as an empowerment tool because it does not match their income.

5.2.4 Stigmatization of Karamajong women

Karamajong women are highly facing discrimination from other people in Kampala because their cultures are unknown by the people in the central. Also, the kind of life they live creates a gap between them and other people in society especially the life of begging on the streets of Kampala. This lifestyle exposes them to more judgments and dehumanization that people see them as people who have no purpose. Drawing from such circumstances, therefore, marginalization somehow makes the Karamajong people drop out of school with a feeling that they cannot access formal education and even after acquiring formal education it may be hard for a Karamajong to get a job because of the stigma imposed on them. Thus, formal education may not be an empowerment tool for the Karamajong women.

5.3 What type of education can fulfill the needs of Karamajong women?

The insecurity in Northeastern Uganda has resulted in the migration of many Karamajong women to Katwe and Kisenyi, in the Kampala suburbs, in attempts to search for safety (Sundal, 2010). Those who migrated were mainly widowed women and children. After reaching Kampala life was not easy as they expected because everything requires the use of money which has put many of the Karamajong women in a tough situation exposing them to vulnerability. This has caused a lot of discrimination to the Karamajong women by other people in society. As many judges them and call them all sorts of funny names. Reflecting on the situation of Karamajong women after fieldwork, I got to realize that Karamajong women are living difficult lives because the policies implemented by government officials don't consider their plights, but rather cause more frustration amongst them. For example, a thirty-three years old Karamajong woman L explained that:

I am a mother of three children. I sell mangoes to take care of my family. I play all roles as a mother and father because my husband does not work. I try so hard to take care of the family from the little

income I earn. However, the KCCA people sometimes frustrate me by chasing us off the street and they sometimes confiscate our items which is so unfair to us.

The respondent's story is a sign that some policies are put in place without considering the situation of the Karamajong women and how best they can be helped to overcome some of the challenges. For instance, Kampala Capital City Authority (KCCA) is in charge of the welfare of Kampala and the officials are the ones who enforce its laws. So, by doing their work, they confiscate items from Karamajong women, and this puts them in a worse state, and it makes them more vulnerable people which keeps them on the streets begging to earn a living. Thus the situation of the Karamajong women makes the core of my study because it aims at finding out the best way in which they can get out of that hard situation, the way to give them empowerment because empowerment enhances the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes (Edwards & Cornwall, 2014). Women empowerment can only be attained by meeting their needs and interests (Abraham, 2017). Which is not easy especially in the different circumstances surrounding the Indigenous people. For example, my findings show that much as the Karamajong women acknowledge the importance of formal education, they feel like it is not for them and it cannot bail them out of their situation. They gave reasons like they are aged and going back to school will be a waste of time. They also said that formal education may not help them because after they will have to look for jobs and due to discrimination, it might be difficult for them to get jobs. They also said that formal education is costly in terms of scholastic materials that they cannot afford. In addition to this, a twenty-five-year-old female respondent M said:

I am twenty-five years old now. I loved going to school but when I dropped out of school, I lost hope and joined my mum in the business of sorting cereals. From there I ended up married and got children. Right now, I do not see myself in class at this age with all the responsibilities I have at the moment.

In addition, another female correspondent aged thirty-two N gave her explanation as to why formal education may not help her at the moment and she said:

Formal education is good on my side, but it's quite some time since I dropped out of school and I feel like much as I study I may not be able to get a good job because of the stigma we are facing as Karamajong people and besides I have to work so as to earn a living.

From the two narrations, the respondents were trying to explain that formal education may not be a solution to their situation at the moment because of their age, responsibilities and because of

stigma, they feel like even after studying, it might be hard for them to acquire jobs and thus opted for the acquisition of skills.

5.4 Provision of vocational skills to Karamajong women

Since the study aims at finding the best way to improve the lives of Karamajong women, I made it a point to understand the best education which can be used to improve the lives of Karamajong women, why it may be the best in their current situation, and how to best they can reach empowerment. The process of women empowerment requires that women use their newly-acquired ability to act on the restrictive aspects of their lives (Kabeer, 2010).

In relation to the objectives of the study, the findings show that most of the respondents were people who had lost hope of achieving formal education and had gained some responsibilities of being parents. Thus, they suggested that the acquisition of skills can be the best way to improve their lives. Through in-depth interviews, I realized that most of the respondents openly expressed their interest in vocational skills such as cake-making, hairdressing, tailoring, bead making, candle making, and crafts. They gave various reasons why they would prefer the acquisition of vocational skills in their situation. Respondents opted for vocational skills because they are adults who cannot go back to a classroom-type of education. They find vocational skills more appropriate for their age. Others explained that because the acquisition of skills takes little time, they can try it because after obtaining skills they can easily get means of generating income, which can help in improving their lives. Most respondents expressed their interest in vocational skills, as a female respondent O explained in her words below:

At my age, I don't even dream that I can hold a pen, a book, and write. All I know is to sell my "waragi (local brew) where I get some money. But if I get a chance, I can learn to do hairdressing if given training. I can also learn tailoring because to get such skills one does not need a lot of time. So, I can try to devote some time to those skills.

Another female respondent P also shared her reasons for supporting the need to attain vocational skills by saying that:

If I say that I can go to class sit and concentrate, I will be telling lies. At this age what I would prefer is to acquire skills. Like how to bake cakes, make candles or soap. Things of that kind that is if I get a chance because I think that I can easily sell the candles and soap by myself and I get money.

On the same issue, a twenty-four years old respondent Q explained that:

I am a mother of two children. I do not think that I plan to go back to school but when I get an opportunity to acquire skills like tailoring, I can be a good designer. Reason being that I always wanted to design. With such skills, I can make clothes for children and ladies. From such, I can become an important person. However, hairdressing is a good idea as well because I love to work with ladies, and I think acquiring such skills may take little time compared to the time needed for formal education.

From all the narrations, the respondents were expressing their interest to acquire vocational skills due to the little time required to attain such skills. Also, due to the fact that they can easily gain income after acquiring those skills, they prefer having vocational skills training to formal education. Based on my observation, the question about how the Karamajong women can be empowered caught the attention of many respondents, who made it clear that they prefer the acquisition of vocational skills. In my conversations with them, they tried to give me assurance that through the acquisition of vocational skills they can improve their lives. This indicates that through vocational skills, Karamajong women's lives can be changed. This leads to the question of why vocational skills may be a solution to the Karamajong women in the next section.

5.5 Reasons why Vocational Skills may be an answer to Karamajong women

The chance I got to interact with Karamajong women I realized that these are people who had all dropped out of school, with no stable income to depend on in Kampala. The time I spent with them further gave me an opportunity to know how they feel and what they think. With this chance, I got to realize that the Karamajong women are not happy about their condition. Therefore, the study aims at focusing on the kind of education which can bring change into their lives in Kampala. The respondents opted for vocational training by stating a number of reasons as I will discuss below.

5.5.1 Convenience

Vocational skills may be convenient for all Karamajong women because they are mature people with a lot of responsibilities. In this case, therefore, vocational skills do not need a lot of concentration like formal education demands. Thus, it can be suitable for the Karamajong women taking into consideration the major concerns of the respondents.

5.5.2 Time

Karamajong women have the responsibilities of buying food for their families, paying rent, and other bills, there is a need for an education which does not require a lot of time as they carry on their responsibilities. Based on the information I got from the respondents, it takes months for someone to acquire skills. Thus, vocational skills may be a solution to the situation of Karamajong women.

5.5.3 Affordability

The high rate of school dropouts is evidence enough to show that formal education cannot be afforded by the low income earning Karamajong women. This is also indicated by their failure to stay in school even when the government pays school fees for both primary and secondary levels. Thus, making vocational training cheaper; in terms of the period a person may take to acquire the skills compared to formal education where one must go through various levels before they are able to attain their goals.

5.5.4 Ability to Make Job Creators

The fact that Karamajong women are facing a lot of discrimination and stigmatization from other people in Kampala, makes vocational training relevant for them because through the acquisition of skills the Karamajong women will be able to create their own jobs. This will save them a burden of hunting for jobs and it may also stop them from begging on the streets of Kampala. For example, if a person becomes a tailor or she can easily become a boss of her own and may thus offer employment to other Karamajong women in the community.

5.5.5 Practicability

Since most Karamajong women are grown-up people, they need something simple for themselves, such as vocational training because vocational training is practical, and they involve practicing as a person learns. This can be motivational to the Karamajong women because it will keep them busy and with the hope of getting money in a short time and thus brings change to the lives of Karamajong women.

5.6 General Observation

The findings of the study show that majority of the population of the Karamajong in Kampala are women. These women sell fruits and other small items to earn a living, while some resort to

begging with children on the streets. This exposes them to a high degree of discrimination from other members of society and it creates a negative perception towards them. Karamajong women are low-income earners, who cannot afford a decent life in Kampala because the cost of living is high. So, they dress in dirty clothes and live in the small houses of Kisenyi and Katwe. Even with the provision of free education from primary to secondary levels, many Karamajong people drop out of school due to a lack of money to buy scholastic materials to keep their children in schools due to their low level of income.

In terms of traditional gender roles among Karamajong, men were responsible for hunting, grazing cattle among other responsibilities as women were supposed to build huts, do childbearing, take care of children, cook, and engage in gardening (Ssenkaaba, 2015). However, after moving to Kampala, findings show that women are in charge of taking care of families as men stay home to take alcohol and play gambling. For instance, before going to Katwe and Kisenyi, I thought that only Karamajong women were living in Kampala because I never saw Karamajong men on the streets of Kampala until when I got the chance to go to their camps during my fieldwork. That I saw a number of men at the camps, and I got to realize that women were breadwinners. Which forces Karamajong women on the streets to beg with the children in order to supplement their incomes for taking care of families. For example, one of the respondents told me that she wakes up early in the morning to go to the market; where she sorts beans and after lunch, she goes to the street until evening hours as a way of supplementing her income.

The study also found out that there is a high rate of school dropouts among the Karamajong women caused by factors like the high cost of formal education, language barriers, traditional beliefs, insecurity among others. Furthermore, the study found out that despite the high rate of school dropouts among Karamajong women, most of them had a positive attitude towards formal education but dropped out of school due to their inability to afford it. Among respondents, a 25 years old woman B deeply expressed her interest for formal education, and she explained the reason why she dropped out of school saying that:

I am 25 years old, I stopped in primary six and I have 2 children but if I was in school by now I wouldn't be having children, I would probably be at the university but because of the many school requirements, my mother told me to stop going to school and as I stayed home I found myself idle and ended being deceived by a man. I request you to help me get a sponsor, I can leave these children

with my mother and I continue with my studies because my dream was to be a teacher, get good pay and dress well as educated women do. But the little work I do cannot give me enough money to take me back to school.

From her narration, the study found out that this correspondent had the interest to go back to school but lacked the money to take herself back to school. However, another respondent D had a negative attitude towards formal education said that:

Formal education is for young people not for me. I am now a big person to think about formal education and besides I have so much bothering me right now. The last time I went to school I went targeting porridge and *posho* and immediately after lunch I worked back home but with or without formal education am breathing

From her narration, the study found out that there those Karamajong women who don't want a formal education, and who don't feel bothered about having dropped out of school. I also found out that they were very few compared to the number of respondents interested in formal education.

The study also found out that Karamajong women were not happy about the situation they were going through in Kampala because they were facing a lot of discrimination from the people around them. The study further discovered that the situation surrounding Karamajong people makes them behave in an unfriendly way towards strangers. I realized this depending on the questions they asked me before opening up to me, and the time it took for their chairman to give me permission to meet them. Also, the way they answered a question where they were required to suggest how they could be empowered made me realize that the Karamajong women need attention because they smiled and showed a sign of hope. They explained the need for vocational skills basing on their age, the short period required to acquire the skills, convenience, and flexibility. This because they felt that I was going to make their need for vocational training be known to the stakeholders, and were thus, hopeful. According to respondent Q:

I am a mother of two children. I do not think that I plan to go back to school but when I get an opportunity to acquire skills like tailoring, I can be a good designer. Reason being that I always wanted to design. With such skills, I can make clothes for children and ladies. From such, I can become an important person. However, hairdressing is a good idea as well because I love to work with ladies, and I think that acquiring such skills may take little time compared to the time needed for formal education.

From her narration, the study found out that Karamajong women prefer vocational skills because they require little time, maybe cost-effective and they think that it can restore some hope in them by giving them skills which can help them create their own jobs which can help them to improve their lives as women.

The study further found out that Karamajong women who beg on the streets do not do it by choice but are rather forced by the hard conditions they face. It was found out that some engage in street begging as the only income and some do it as a way of supplementing the little income they earn. Basing on the cost of living, one could wonder how the Karamajong women manage with the little income until when one respondent disclosed that after sorting cereals, she goes to the street to supplement her income in the afternoon, which is a clear indication that they do not go to the streets by choice but due to unavoidable circumstances.

The study also found out that the policies implemented in Kampala do not consider the situation and the factors affecting the Karamajong women. Neither do the policies care about their wellbeing. For example, during my fieldwork, I realized that the Kampala capital city authorities law enforcements (KCCA) were unfair to Karamajong women by the way they treated them putting the unfair policies aside.

The study also found out that the same enforcement members were taking Karamajong children found on the streets to a place called Kampiringisa; a children's home without the consent of their parents. This inflicts more pain in the hearts of Karamajong women instead of finding means of helping them live in better conditions. For example, a respondent expressed her pain by saying that:

I wonder why we are treated as non-citizens. when we take our small items for sell, they confiscate them, but it's what we can afford to do for a living we cannot afford to rent shops what does Kampala Capital City Authority (KCCA) want us to do yet we have families.

This correspondent and others felt disappointed by the policies implemented by the leaders of Kampala because they are not putting their needs into consideration, not even their situation and how to help them. I also observed that the Karamajong people were not treated with the respect they deserve as women. The next section is going to contain a summary of findings and conclusions.

Chapter Six: Summary and Conclusions

6.1 Summary

The primary objective of this study was to find out the type of education that can bring empowerment to the Karamajong women using formal education, which is considered a basic need in Uganda. I tried to find out the Karamajong women's attitude towards formal education, and how easy it is to access it among the Karamajong women. However, the fundamental purpose of the study was to find out the type of education which can change the situation of Karamajong women who struggle on the streets of Kampala to earn a living.

The study was based on the data gathered through qualitative methods, which made it necessary for me to go for fieldwork in Kampala, the capital of Uganda. Where I gathered data through observation, interviews, archival records, and narratives with the use of empowerment, education, and development theories.

In chapter one, I presented my topic, objective of the study, and a brief background about the life of Karamajong people with an intension of helping the reader get more acquaintance with my study population in terms of their livelihood and a justification of their Indigeneity.

In chapter two I tried to elaborate more about the methods I applied to get the empirical data analyzed and how I managed to practically use the methods. In chapter three I reviewed scholarly literature about the history, social, and economic life of the Karamajong people. I also reviewed the literature about Indigenous education and the different experiences some African countries have with formal education including the theoretical framework. In chapter four I analyzed the relevance of empowerment, development, and education theories in relation to the situation of Karamajong women. The chapter also contains a presentation of the empirical data collected from the field. These include data on the Karamajong women's attitude towards formal education, barriers to formal education which include the high costs of formal education, insecurity, traditional beliefs, and language barriers. It also includes reasons why formal education may not be a solution to the Karamajong women which include their age, cost, stigmatization, and others.

Chapter five has the discussion of analysis which includes why formal education may not be a solution to the situation of Karamajong women, the type of education they want for empowerment, why they opted for vocational skills, and the general observation. lastly, chapter six includes a summary, contribution of the study, and concluding remarks.

6.2 The contribution made by this study

This study highlights the fact that Karamajong people have a positive attitude towards formal education but register a high rate of school drop-outs due to factors discovered by the study which include the high financial costs of education, insecurity, stigma, traditional beliefs and language barrier.

The study has highlighted some of the challenges faced by Karamajong women in Kampala as they try to survive using the little income they get from their small businesses. It shows how their condition is a result of migration.

The study also highlights a change in gender roles among the Karamajong people living in Kampala by portraying the hassle Karamajong women go through to take care of families, while men stay in the camps taking alcohol and gambling. It also highlights that this has forced a number of Karamajong women to the streets of Kampala where they engage in begging as a way of raising money to take care of families.

Through its findings, the study will help to change some people's perspectives about the Karamajong women who beg on the streets of Kampala by getting to know that those women do not go to the streets to beg or sale the small items by choice but are rather forced by unavoidable circumstances such as lack of money to take care of their families, and the low levels of education which cannot help them get access to better-paying jobs.

The study used empowerment, education, and development theories to analyses the situation of Karamajong women and how the relationship between these theories can work hand in hand to improve the situation of Karamajong women.

Other related studies about the Karamajong women in Kampala have all tried to depict the hard conditions faced by them like discrimination, violence, and others. However, this study focused on the type of education which can bring change and empowerment to the Karamajong women. However, this was based on notions that female education is proved to be significant in lowering the poverty levels and promoting sustainable development (Abraham, 2017, p. 26). Therefore, the study highlights vocational skills as the best way of empowering Karamajong women.

Findings of the study also indicate that most Karamajong women prefer the acquisition of vocational skills to other types of education because of its convenience, a shorter period it takes, and its ability to make them job creators.

However, there is a similarity between this thesis and other scholar's work (Sundal, 2010) and (Musubika, 2017) who also highlighted disarmament operations and cattle raids as the major factors why Karamajong women migrated to Kampala. Their studies also relate to this because they also had a gender perspective.

6.3 Conclusion

This study concludes that the poor climatic conditions in northeastern Uganda, disarmament operations and violent attacks from cattle raiders are the main reason why Karamajong people migrate to Kampala, with the highest number of migrants being women. Who migrates to Kampala with high expectations, but due to the high cost of living, Karamajong women struggle to cope with life in the Kampala because their level of education cannot help them to access good-paying jobs so their only means of survival is by engaging in small businesses or begging in the streets.

The study has established that a change in the traditional livelihood of Karamajong people has impacted their current economic situation and this resulted from government policies that aimed at improving the condition of the Karamoja region but ended up exposed them to livelihood vulnerabilities. For example, the Ugandan government's efforts towards discouraging Karamajong from their nomadic way of life were frustrating and it disrupted their traditional way of life.

This thesis concludes that though the government of Uganda offers free formal education at both primary and secondary levels, many Karamajong people drop out of school before reaching higher levels due to factors like a high cost of scholastic materials, language barrier, stigma, and

traditional beliefs. This is indicated by the findings, which shows that all the respondents had dropped out of school due to their inability to afford formal education's numerous requirements. Comparing the Karamajong level of income and the cost of living clearly indicates that such people cannot afford to buy the school requirements. However, among all factors, I also realized that the language barrier contributed to their level of drop out because, among the eighteen respondents, only two could speak and understand English. The study thus establishes that formal education cannot be an empowerment tool for the Karamajong women of Kampala.

The study also concludes that Karamajong people who attain higher levels of education tend to internalize the values of formal education which in some cases means rejecting their traditional cultures. Hays (2016), noted that students who overcome hurdles and reach tertiary levels of education make a lot of cultural sacrifices (Hay 2016, p. 49). With regards to that, I realized that this is the same with Karamajong people because, during my fieldwork, the respondents disclosed that a few educated Karamajong people they knew had changed names, left the camp, and never wanted to be identified as Karamajong people. This means that they had lost love for their culture and thus chose to live according to the formal standards of living.

The study also establishes that Karamajong women need vocational training for empowerment. This was indicated by the various factors highlighted by the respondents during my fieldwork in relation to their situation such as convenience which makes vocational education an ideal option because requires fairly little time and its ability to make them job creators, can also save them from the stress of job hunting thus giving them the ability to the employee themselves.

6.4 Recommendation

I recommend that the issues of Indigenous people are handled with care and respect before forcing them into more frustrating conditions. Indigenous people should, therefore, be given a chance to make decisions on issues concerning them to avoid disruption of their traditional way of life or making them more vulnerable.

I also advise the authorities in charge of Kampala and the Ugandan government to find means of helping Karamajong women get more capital, create for them an organized place where they operate their businesses in a better way other than chasing them out off the streets without offering them a solution.

I also recommend that the government of Uganda considers giving the Karamajong women vocational skills to enable them to create their own jobs, instead of chasing them off the streets of Kampala without finding a solution to their problems.

I urge governments to take time and understand the needs of Indigenous people and this can only be attained if they create a good relationship with them and try to understand them. This will help them to avoid making policies that are not favorable to their conditions, and it may bridge the gap between the Karamajong people and the rest of the population.

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