

**IMPACT OF RADIO PROGRAMMES IN PROMOTING LIVELIHOOD,  
KNOWLEDGE AND AWARENESS-CREATION AMONG FULANI  
HERDSMEN IN TSANYAWA LOCAL GOVERNMENT AREA, KANO  
STATE**

**BY**

**Hamza Garba LEKO**

**SPS/15/MAD/00055**

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MASTERS DEGREE IN ADULT EDUCATION (ADULT AND NON-  
FORMAL EDUCATION) OF BAYERO UNIVERSITY, KANO**

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## **DECLARATION**

I hereby declare that this work is the product of my research efforts under taking under the supervision of Professor. Ya'u Haruna Usman and has not been presented anywhere for the award of any degree or certificate. All source have been duly acknowledge

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Hamza Garba LEKO

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Date

SPS/15/MAD/00055

### **CERTIFICATION**

This is to certify that the research work for this dissertation and subsequent write up (Hamza Garba Leko SPS/15/MAD/00055) were carried out under my supervision.

.....

.....

Professor. Y'au Haruna Usman  
(Supervisor)

Date

## APPROVAL

This research has been read, examined and approved as having met part of the requirements for the award of M.ED (Adult and Non-formal Education) in the Department of Adult Education and Community Services, Bayaro University, Kano.

-----  
(Professor Anthony Ayodele Fajonyomi)  
External Examiner

-----  
Date

-----  
(Dr. Ba bangida Ladan)  
Internal Examiner

-----  
Date

-----  
Professor Ya'u Haruna Usman  
(Supervisor)

-----  
Date

-----  
Dr. Ba bangida Ladan  
(Departmental P.G S .Coordinator)

-----  
Date

-----  
Dr. Idris Wada Aujara  
(Head of Department)

-----  
Date

-----  
Professor Ya'u Haruna Usman  
(Faculty Rep. on the SPS Board)

-----  
Date

-----  
Prof. Muhammed Ibrahim. Yakasai  
(Dean, School of Post-graduate Studies)

-----  
Date

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## **LIST OF ABBREVIATION AND ACRONYMS**

AFRRI	African Farmers Research Initiative
AM	Amplitude Modulation
DNK	Dagbon Ninessim Karinsons
EFA	Education for All
FCT	Federal Capital Territory
FM	Frequency Modulation
FME	Federal Ministry of Education
FRCN	Federal Radio Cooperation of Nigeria
GDCP	Ghana Danish Community Programme
ICT	Information and Communication Technology
IGNOU	Indira Gandhi National Open University
IRI	Interactive Radio Instruction
KBC	Kenela Broadcasting Cooperation
LGA:	Local Government Area
MDG	Millennium Development Goals
NCNE	National Commission for Nomadic Education
NGO	Non-Governmental Organizations
NMEC	National Mass Education Commission
PRC	Participatory Radio Campaign
QIRPPK	Questionnaire for Impact of Radio Programmes on Promoting Knowledge Awareness Creation
RAM	Radio Audience Measurement
RDL	Radio Distance Learning
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNO	United Nations Organization



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## ABSTRACT

This study assessed the impact of Radio programmes in promoting livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area, Kano State. The objectives of the study were to identify the Radio programmes that promoted livelihood, knowledge and awareness-creation among Fulani herdsmen in Tsanyawa Local government Area, Kano State; examine the relevant contents of the Radio programmes that promote livelihood, knowledge and awareness among Fulani herdsmen in Tsanyawa Local Government Area; determine the impact of Radio programmes in promoting livelihood knowledge and awareness among Fulani herdsmen in Tsanyawa Local Government Area, and find out the challenges facing access to the Radio programmes for livelihood, knowledge and awareness promotion among Fulani herdsmen in Tsanyawa Local Government Area, Kano State. Descriptive survey research design was adopted with a population of 622 selected on the basis of simple random-sampling procedure. A self-developed questionnaire was used in collecting data. The finding of this study revealed that *Ful-fulde* Radio programmes were *Ful-fulde* tafser, *Ful-fulde* request, *Hurgoru Nyako*, *Fulve-fini*, *Sudu baba*, *To bandirawo*, *moobgal Fulve* and *Zauren Fulani*; the contents of the Radio programmes were relevant in terms of improving livelihood, knowledge and awareness-promotion, educative information, educating people on their animals-rearing, and social interactions, guiding routine activities and making *Fulani* people accept new changes. The researcher also discovered that as a result of programmes on the Radio many *Fulani* herdsmen had become fascinated in participating in the annual cattle vaccine, to promote peaceful-coexistence, and embrace modern ways of animal rearing, among others. The challenges faced by many herdsmen in accessing the *Ful-fulde* Radio programmes, include timing of the programmes, limited waves of the Radio that disseminated such programmes and the problems of stations over-lapping, cost of maintenance and technical issues. The study recommends that broader cast time was needed and many more programmes should be encouraged by either government, private organizations or national or international, bodies that Radio stations should be more conscious of the continuity in the programmes and that more Radio stations be installed in the rural communities.

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.1 Background to the Study**

Herdsman, from an international perspective are having the same peculiar attributes, as it has been analysed by different scholars across the globe. For instance, although in Asian countries they are of different tribes, they possess some common attributes which group them together, example of such attribute are possessing of livestock, living in the remotest and jungle areas, lacking some information and knowledge, and primitive living. In a country like Turkey, the herdsman during the Winter season used to come down to the pasture area on the a coastal line, while in the summer period, they move up to the mountains and where they are mostly small or large in number, carrying their belongings on donkeys and camels.. In this country, such people are proud, even though they have been, to some extent, left behind in terms of rapid modernization. They equally face some challenges regarding accessing necessary information and knowledge Buraksansal (2017).

Meanwhile, some European countries, in the early times, herdsman dominated the eastern stepped of Europe. Until the early Middle Ages their groups are much more widespread in the portico stepped of Eastern Europe. In the contemporary geographical definitions herdsman in this region included karlyark people are becoming mostly sedentary in the early modern period under tsarist Russian seasonal migration over short distance is known as alp and is normally considered nomadism.

It is sometimes described in the figure or extended sense in the inherent life style of various groups subsisting on craft or trade rather than on live stocking. In some countries like

Denmark, Sweden, and Norway, reindeer husbandry is restricted to only clans who have the linkage to reindeer herding family, about 2800 people are engaging in this activity, while in Finland, reindeer husbandry is not exclusive and is being practiced by some ethnic of Finns and it is legally restricted to national residents of the area. It plays a major role in the local economy while its economic impact is lesser in the southern parts of the area and semi village women usually have a higher level of formal education Joseph and Babra. (2000).

Furthermore, in American countries, herdsman are caring for various domestic animals that are wandering searching for pasture. Therefore, in all American nations, herdsman are possessing different sort of animals as traditions and their activities have some similarities in practice, while in Africa, like Ethiopia, about 10 percent of the country's population are herdsman caring for animals as their business and in Kenya, the total land area covered by herdsman form over two third of Kenya's total land mass. Herdsman are of the view that, modern education will produce an individual who will be out of touch with the community's norms and values Tahir, (1998).

Also, in Namibia, there are two groups of individuals who practice animals- herding and nomadism and these are San and Ovahimba. However, they are neglected and forgotten in terms of education, being the worst marginalized in the country Theo and Nebra, (1998). Moreover, in Sudan, nomadic herdsman represent 8.5 percent of the population, occupy about one- third of the total area. Although, nomadic herdsman are scattered in the country, their main areas are the Western State of Darfur and Kodafan and the three Eastern States of Kasalla Gadarif. Furthermore, in Tanzania, pastoralist herdsman are found in five regions and which represent different cultures and norms. These marginalized groups have less access to education and other

social amenities, largely due to their nature of dispersion and scattering. Hence, they are living in bushes and risky environments, such as resources exploited areas (Tahir1998).

Togo is among the African countries whose rural population consists of two groups; the great majority sedentary farmers, from a large number of Tribes and Fulani herdsmen who farm and raise livestock. Though the Fulani herdsmen are good farmers, they spend a great deal of time looking after their livestock and tend to value large herds more highly than the quality of the animals. They rent land for cultivation from the local tribes and there is often friction between the two groups, especially during the cropping season. The herdsmen construct pens near their houses, where their cattle are tethered at night. Each animal knows its place, where it goes independently and wait to be tied. Where cattle are kept on coconut plantations at the coast, each animal is tied to a particular tree every day for a month, in order to provide manure. The cattle are milked once a day in the morning and taken out to graze during the day. They are often herded by children during the rainy season, and Adults during the dry season, when grazing is more difficult to find, Sahiwal (2012).

Muhammad (2012), stated that, in Nigeria like all other African countries, pastoral families practice herding livestock. The tasks are divided among the members of the family by gender and age,. The main work of the men is to manage herds, find grazing sites, build tents and camps and make security tools such as knives, tools, arrows and guns. Women in the unit take on traditional roles, such as searching for food- stuff in the market, milking cows, doing weaving and mat making; some women are also involved in growing vegetables and raising poultry. In Northern Nigeria, Fulani, herdsmen exist in all the northern region include Kano State, being among the North- western States and it is among the most populated states in the country. The Hausa Fulani is the major tribe in Kano State and covers 44 local government areas, out of which

8 local government areas are in the municipality whereas 36 local government areas are outside. Tsanyawa local government area is among the latter and with large number of herdsmen.

Fulani herdsmen are usually using radio set, especially when they are herding their animals so that they can listen to different radio programmes. Governmental and other organizations as well as some individuals often use the radio in order to mobilize and sensitize them on various developmental activities, such as livelihood improvement.

The use of the radio as a medium of development, communication and open broadcasting is a strategy in the context of marginalized rural social group as Fulani herdsmen. The exclusive focus on Radio broadcasting is not intended to suggest that the radio is among the mass media that is suited for communicating educative programmes. Other media, especially films and the television have played a significant role in the promotion of knowledge and awareness and are worthy of study on their own right. The focus on *radio* is, however, based on the fact that it is the most pervasive means of communication for most people in Nigeria and indeed the whole world Jamisio and McNairy, (1978). This is in terms of the sheer size of its audience, hence it is the “peoples” medium. More importantly, it is the medium on which rural-dwellers that constitute the majority of Nigerians rely for most of their news about the outside world. It is also the medium that is mostly used by the State for various activities of livelihood improvement. For the Fulani herdsmen, since it is a medium in which they are accessing information and knowledge, it plays a greater role in promoting the cultivation of the animals of Fulani herdsmen and their families in general. It does so in educating them to know about visiting veterinary doctors to vaccinate their animals and how effective hygienic living is acquired on a daily basis, via Radio programmes.



The radio is a powerful means of communicating ideas, information and knowledge on various subject- matters with immediacy, as it beats the barrier of distance, time and space, to disseminate its message to many people and equally perceived as a means of political communication, education, mind-bending, mobilization as well as creating awareness and strengthening national unity (Shaibu,2002).Furthermore, Fulani herdsmen find the *Radio* very simple and portable device which serves them as an avenue through which they acquire knowledge. Some various radio programmes are playing a greater role in promoting knowledge and awareness creation among the Fulani herdsmen in Tsanyawa Local Government Area, Kano State.

## **1.2 Statement of the Problem**

Considering the various observations made by different scholars, concerning the significance of radio programmes in promoting livelihood, knowledge and awareness creations among Fulani herdsmen, there are numerous challenges in terms of having access to education, and as effective means of obtaining information and knowledge. However, it is considered that herdsmen need to have access to various channels of livelihood enhancement, such as in term of improving health, economic development, information and knowledge that could promote their social well-being. Various educative and mobilizing programmes have been conducted over a period of time and the overall goals have been to promote knowledge and livelihood improvement among Fulani herdsmen. It is based on this background that, this study was instituted to assess the impact of radio programmes in promoting livelihood, knowledge and awareness creation among Fulani herdsmen.

The promotion of knowledge and awareness creation through radio programmes for the Fulani herdsmen requires different activities taking place in different radio stations. Meanwhile some people such as Okediran and Momoh (2004), are of the opinion that it remains the best approach of reaching the Fulani herdsman who are living in a scattered nature. The imperative question is that this educative radio programmes have been conducted for many decades, so to what extent is the radio improving the life of Fulani herdsmen in terms of socio-economic, religious and civic responsibilities. This study, therefore, sought to evaluate the effectiveness of educative radio programmes in enhancing the livelihood, knowledge and awareness among the Fulani herdsman in Tsanyawa Local Government Area, Kano State. However, Radio programmes can be systematically used so as to promote livelihood, knowledge and to create awareness among the general public.

### **1.3 Objectives of the Study**

The following objectives were formulated to guide the study

- i. To identify the radio programmes that promote livelihood ,knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area, Kano Sate;
- ii. To examine the relevant contents of radio programmes for promoting livelihood, knowledge and awareness among Fulani herdsmen in Tsanyawa Local Government Area, Kano State;
- iii. To determine the impact of the radio programmes in promoting livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area, Kano State, and

- iv. To find out challenges facing access to Radio programmes for livelihood, knowledge and awareness promotion among Fulani herdsmen in Tsanyawa local government area, Kano State.

#### **1.4 Research Questions**

This study strived to answer the following research questions

- i. What are the Radio programmes that promote livelihood knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area Kano State?
- ii. What contents of the radio programmes are relevant for livelihood, knowledge and awareness promotion among Fulani herdsmen in Tsanyawa Local Government Area Kano State?
- iii. What is the impact of radio programmes in promoting livelihood knowledge and awareness creation among *Fulani* herdsmen in Tsanyawa local government area Kano State? And
- iv. What are the challenges faced in accessing the Radio programmes for promoting livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area, Kano State?

#### **1.5 Significance of the Study**

It is hoped that the study will be a source of knowledge and information to the policy makers, staff of Nomadic Education Commission, National Mass Education Commission, Non-governmental organisations and other donour agencies and those who have interest in the same area and some organizations that are concerned about literacy enhancement in Nigeria. They could use this study to strengthen or improve their programmes. More significantly, students

who may wish to conduct further researches in the area will find it useful as it improves the existing literature in the field.

Moreover, the media houses will be part of the beneficiaries, since they can use the outcome of this study to improve the content of their relevant educative programmes in order to gain and sustain the interest of the listeners among others. To Policy makers, the findings and some recommendations of this study are expected to be used as guide for, in the process of making good policies towards creating awareness and promoting knowledge in a simpler manner to the general public. As their responsibilities to discharge their duties to the people by providing easier way of obtaining license for installing and operating radio stations especially FM stations in the rural areas.

Also literature review as well as the procedures followed in the study, findings and recommendation will contain a lot of knowledge and information. So much that many students who are seeking for related information and those that are conducting a research work on the related variables will find it useful. In addition Non-governmental organizations (NGOs) that have concerns for livelihood improvement, awareness creation and knowledge promotion may use the findings of the study to facilitate their activities effectively.

In the end radio stations can also get the findings of this study very useful in order to improve their programmes and introduce more new programmes so as to attract more audience

## **1.6 Scope and Delimitation of the Study**

There are many radio programmes related to Fulani herdsmen activities by various radio stations, ranging from the Federal, State and Private station. This study is however delimited to identifying the Radio programmes that promoted livelihood, knowledge and awareness; to

examining the relevance of the content of Radio programmes for knowledge and awareness promotion among the Fulani herdsmen; to determining the impact of the Radio programmes in promoting livelihood, knowledge and awareness and finding the challenges facing the delivery of Radio programmes for livelihood knowledge and awareness promotion among Fulani herdsmen in Tsanyawa Local Government Area, Kano State.

### **1.7 Operational Definition of Terms**

The following terms were defined of the study:

**Awareness creation:** is an effort at making Fulani herdsmen to be well informed on some educative activities taking place in the Radio stations, since there are many more imperative programmes that are enlightening and making Fulani herdsmen well- civilized.

**Fulve:** is a Fulani word referring to the Fulani herdsmen

**Herdsmen:** are people that rear animals and listen to radio programmes in Tsanyawa Local government Area Kano State.

**Knowledge promotion:** is a skill; inventiveness; competence; creativity; technological capabilities and educational achievement and promotion being acquired by Fulani herdsmen via different educative Radio programmes aired on a daily basis.

**Livelihood promotion:** is an act of creating awareness among Fulani herdsmen as a result of various educative Radio programmes airing out on a daily basis.

**Radio programmes:** are the series of radio programmes that are educative and enlightening and being conducted on a daily basis, through selected radio stations.

## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

This chapter reviews relevant literature on the research topic. The review is done under the following sub-headings: Theoretical Framework; Conceptual Frame Work; Nomads in Nigeria; Types of Nomads in Nigeria; Characteristics of Herdsmen in Nigeria; Radio Programmes; An Overview of Literacy by Radio Programmes in Nigeria and Other lands,; Impact of Radio on Knowledge Promotion and Awareness Creation; Reviewing of Empirical Studies; Using Radio Programmes for Knowledge Promotion and Awareness Creation in Nigeria and Summary of Literature Reviewed and Uniqueness of the Study.

#### **2.1 Theoretical Framework**

The theoretical framework for this study is based on the uses and gratifications theory developed by Elihu Katz and Jay Blumler in 1970. This theory explains that whenever someone exposes himself or herself to the media he or she derives some satisfaction and that, the media is used to solve some needs. These needs could come in form of gaining new knowledge, awareness creation or driving entertainment. The implication of this theory to the study is that it states what people do with the media rather than what the media do to people. Moreover, Elihu Katz and Jay Blumler suggested that “media users play an active role in choosing and using the media. Users take an active part in the communication process and are goal oriented in their media use”. By this, the theory says that a media user seeks out a media source that best fulfills

the need of the user, and uses and gratifications assume that the user alternate choice to satisfy his or her need (Blumler and Katz, 1970, P.5).

Furthermore, the following are some of the assumptions of the theory;

1. The audience is active and its media use is goal-oriented: the uses and gratification theory assumes that the media owners have the total control over their media. For example, if someone has a Radio set or a television in his house he or she has the right to access different channels or frequencies based on his or her conveniences to turn and search an appropriate station at a particular time.

This assumption is related to the study with regards to different Radio programmes and Fulani herdsmen are listening to different Radio programmes at their convenience as well as are acquiring knowledge, information and awareness;

2. The initiative in linking need satisfaction to a specific medium choice rests with the audience member. This assumption is based on the fact that, the ability to attach the need of satisfaction to a particular media is based on the choice of an audience. Therefore, those that are receiving information via Radio, television and the like have a right to search a specific frequency that would satisfy their need. With regard to the above explanation, it is affirmed that there are numerous educative Radio programmes taking place on daily basis in different Radio stations and the participants have a chance to access any of the to satisfy their need for information base on their choice;
3. The media complement with other resources for need-satisfaction: in this regards, the uses and gratification theory assumes that the media is part of resources in a society that plays the roles of resources, for the fact that human beings need some information in

order to satisfy some of their psychological and social needs. Therefore, it complements the efforts of other resources in satisfying human needs.

The above is related to this study since there are different Radio stations and television and audience sharing the chance of linking need-gratification to a specific medium, based on their own choices. This point is important to the study, since Fulani herdsmen are used to Radio, in satisfying some of their needs in terms of accessing information and knowledge useful to their livelihood improvement on daily basis.

4. People have enough self-awareness of their media uses, interests and motives to be able to provide researchers with an accurate picture of that use. In this respect the uses and gratification theory assumes that media-users have enough awareness on which media they are interested in and motivated to that which satisfies their aspiration and researchers can use that avenue to further their studies. This is related to this study, in that many researchers have been conducted on why people are listening to the mass media and
5. The value segment of the media content can only be assessed by the audience. By this, the uses and gratification theory assumes that media content can only be assessed by the audience, since the audience are the core beneficiaries of the media content. Therefore, they can be accessed directly or indirectly to ascertain the extent to which the mass media is making impact on consumers of information and the knowledge they obtained through the mass media. This assumption is relevant to the study, for the fact that the study is based on assessing the impact of Radio programmes in promoting livelihood, knowledge and awareness creation among Fulani herdsmen.



The relevance of this theory to this study is that, the Fulani herdsmen who are in the habit of engaging the Radio set, as they are rearing their animals, may do so to gain more knowledge and awareness (gratification) from it.

## **2.2 Conceptual Framework**

### **2.2.1 Concept of livelihood**

The concept of livelihood refers to secure the basic necessities of life such as food, water, shelter, and clothing of life. Livelihood is defined as a set of activities involving securing water, food, medicine, shelter, clothing and the capacity to acquire the necessities, working either individually or as a group by using endowment(both human and materials) for meeting the requirement of the self and his/her house hold on a sustainable basis with dignity.

The activities are usually carried out repeatedly, for instance a fisherman livelihood depends on the availability and accessibility to fishing activities and facilities. More so, livelihood can be seen as supporting one's existence especially financially or vocationally living to earn a livelihood as a tenant's farmer earlier livelihood parade, (2016).

**2.2.2 Concept of Knowledge Promotion:** refer to an activity through which knowledge, information, skills or expertise are exchanged among people, Friends, families, communities or organizations have recognized that knowledge constitutes a valuable intangible assets for creating and sustaining competitive advantages. Cabera (2002) stated that knowledge promotion and sharing are generally supported by a knowledge management system. However, technology constitutes only one of the many factors that affect the promotion and sharing of knowledge in organization such as agriculture. The sharing of knowledge constitutes a major challenge in the field of knowledge promotion and management.

Argote, (2000) stated that knowledge promotion refers to sharing or disseminating of knowledge and providing inputs for problem-solving. In organizational theory, knowledge transfer is the process of transferring knowledge from one part to another. Knowledge promotion and transfer seek to organize, create, capture or distribute knowledge and ensure its availability for use, and it is considered to be more than just a communication problem. Argote and Ingram (2000) defined knowledge promotion and transfer as the process through one unit e.g. department or division, is affected by the experience of another. They further pointed out that the transfer and promotion of organizational knowledge (i.e. routine or best practice) can be observed through changes in the knowledge or information of recipients. The transfer of organizational knowledge, such as best practice can be quite difficult to achieve.

### **2.2.3 Concept of Awareness**

According to the Merriam Webster Dictionary, awareness is the ability to directly know and perceive, to feel, or to be cognizant of events. More broadly, it is a state of being conscious of something. 'Awareness' is a relative concept. It may be focused on an internal state, such as visceral feeling or an external event by way of sensory perception. A popular idea about consciousness suggests, that the phenomenon describes a condition of being aware of oneself (self-awareness). It is a state of being conscious of something, the process and tactics used in (efficiently and intelligently) achieving awareness, by simply letting the right people know that, the information or services exist and is available and which involves focusing on the development of appropriate strategies and mechanism, for effective and efficient adoption and scaling up of conservation agricultural activities such as animals rearing through knowledge promotion, information-creation, and sharing Bahm (2012).

The following are some of the types of awareness, self-awareness; group structural awareness; Neuron-science awareness; work space awareness; basic awareness; informal awareness; changes in awareness; communication and information awareness.

### **2.3 Nomads in Nigeria**

According to Tahir (1997), nomads constitute an ethnographic group that move from one place to another, having no fixed home. Their movement is necessitated by culture and economic demands, such as cattle-rearing, hunting (in case of a hunter-gatherer), fishing and doing craft work. They live in harsh, climatic conditions, usually without basic necessities of life.

Nomads wander from one place to another for the purpose of feeding their animals. Another group of nomads are the migrant fishing folks, who earn their living from the sale of fish. They are still predominantly poor, hungry, dwell in dehumanizing environmental conditions and exposed to all manner of diseases including malaria, tuberculosis and other dangerous diseases. Women in fishing ports often go through nine months of pregnancy without a single antenatal visit. Still, they deliver their babies under the watchful eyes of fellow fishing women. The children grow up without immunization, due to the absence of healthcare facilities, as well as the absence of safe transportation facilities to convey health workers from the high sea locations to the fishing folks Tahir, (2016).

Nomads, both pastoralists and migrant fishing folks, are predominantly illiterates. Most of them never had a one day opportunity to be at school. The nature of their occupation keeps them far away from modern and homogenous communities of either only illiterate pastoralists or only illiterate migrant fishing folks. They are cut off from development; children of nomads are born

into such communities without proper healthcare services and education. Arahm (2000: 18) stated that:

They grow up sailing from one fishing port to another, following the tide for good catch. They grow into adulthood not having the opportunity for formal education, no proper socialization.

Their world begins and ends at the fishing ports. Migrant fisher folks are like pastoralist since they are socially alienated in all ramifications but still they are contributing immensely to the national development through the production of meat and fish.

Akinpelu (2009), stated that the contemporary definition of ‘nomadism’ refers to any types of existence characterized by the absence of a fixed domicile. He identified four categories of nomadic groups as hunter/food gatherers; itinerant fishermen and pastoralist (herdsmen).

#### **2.4 Traditional characteristics of Fulani herdsmen in Nigeria**

According to the Hassan and Ardo Aliyu (2017), the following are some of the characteristics of Fulani herdsmen:

1. ***Semtede*** (shyness): This is the most significant tenet of pulaaku upon which other tenet hinges. This tenet requires that the average Fulbe must be shy, bows his head and not look at each other directly in the face, they may even go as far as avoiding each other. Calling names of elders, husbands, mothers and fathers-in-law are avoided. Arrogance, boastfulness, ostentation, inquisitiveness are not approved of. Eating in the public particularly in the market is seriously frowned at;

2. **Munyal**: (patience and endurance): it is the desire of a *Fulve* to be patient in all circumstances.

No matter how much he suffers, he must suppress his emotions in such trying situations. If someone owes him money, he must exercise patience and not demand for repayment;

3. **Ngorgu** (bravery): a Fulve must defend his household and cattle against aggression from wild beasts, thieves or intruders. It is expected of a Fulve to protect his honour and integrity at all costs;

4. **Marugona'I** (owing cows): The life of the pastoralist herdsman hinges on his livestock; as such the status of individuals is measured on the basis of his cattle. A newly-born baby is enriched with gift cows from his relatives. It is the strong belief of the Fulve that they were the first people to own cattle;

5. **Endam** (kindness, preserving the group): This is the kindness or love that one shows to his family members. A Fulve believes that it is only through endogamy, i.e. marriage with one's relatives, that 'endama' can be achieved. It is also that Fulve could go to the extent of lying, on behalf of his relatives as a means of preserving the group's integrity;

6. **Neddaku** (integrity or personhood). This tenet requires that a Fulve must be well-behaved, be calm and gentle as well be polite and well-mannered;

7. **Ndottaku** (the honors and respect achieved with age, knowledge and persistent generosity), Fulve is expected to be generous. He should aspire to have four wives, give birth too many children and must provide adequate amenities for his family. He must also protect them against any peril, prey or hazard, and

8. *Ardugal* (leadership): This requires that a Fulbe must demonstrate good leadership. Fulbe believed that they are good leaders and should therefore be rulers and have feelings of importance and superiority over other ethnic groups.

#### **2.4.1 General characteristics of Fulani herdsmen**

The following are some of the general characteristics of Fulani herdsmen:

- i. Structurally, it is only the men who attain the status of leading homesteads and clans. Thus women may not achieve political and economic independence and authority over men
- ii. The mainstay of pastoralist is rearing of livestock or animals such as cattle, camels, goats and sheep;
- iii. Their methods of animals husbandry and management is predominantly subsistence;
- iv. Ownership of large herds is a status symbol. Thus, preference is placed on quantity over quality of livestock;
- v. The Fulani are productive in the society to which they supply rich food in the form of milk, butter, cheese, meat, rich raw materials in the hide, skins and bones, and rich agricultural input in the form of organic fertilizer;
- vi. They have distinct cultures from their sedentary neighbours, and cling to their cultural identity through strict adherence to their philosophical ideologies, and
- vii. The Nomadic Fulani are mobile people that move from one location to another in the process of perfecting of their business.

## **2.5 An Overview of Literacy by Radio Programmes for knowledge Promotion and Awareness Creation**

The primary purpose of any radio station is to attract the biggest possible audience through the quality of the information and entertainment it disseminates. Put broadly, programmes objectives are to broaden the horizon of the listeners, acquaint them with national and international issues and familiarize them with the cultural environmental and technological development for the service to the humanity, its content must be relevant to the society, it must be related to the lives of the listeners and must show a considerable understanding of their hopes and fears their living condition and their political, social and cultural environment UNESCO, (2000). It is clear, from the above, that the radio is the most obvious as well as the most effective means of communication. It occupies a frontline position in the task of nation building. Therefore, radio broadcasting should be regarded as a national undertaking, of the highest importance and an indispensable element for public motivation UNESCO, (2000).

In reviewing the effective utilization of Radio for literacy delivery and promotion, it is pertinent to examine the state of education in Nigeria especially that of mass literacy, adult and non-formal education. The efforts of government in the aforementioned areas are aimed at providing educational services to all Nigerians irrespective of age, sex, race, ethnicity, religion, occupation and location.

After Nigeria's independence in 1960, it became a member of international organizations such as the United Nations Organization (UNO) and some of its agencies such as the United Nations Educational, Scientific and Cultural Organization (UNESCO) and the Economic Commission for Africa (EFA), among others. These bodies have targets for the development of

adult and primary education. For example, UNESCO had in 1990 set 2000 AD as the year for achieving Education for All (EFA) with the focus on primary and basic education.

It is to be noted that with all the efforts made by the various tiers of government and individuals Nigerians, literacy rate is estimated to be about 52 percent. Data from the Federal ministry of Education statistics (1996) shows that, only 14.1 million children of school-age were enrolled in to primary schools, out of the 21 million children of school -going ages. The glooming analysis show in an unmistakable term, that if the goal of education for all is to be complemented with other strategies and one of these strategies is an effective utilization of radio for literacy delivery and promotion. The choice of the radio mass medium has played commendable roles in the task of nation-building. These roles could be seen in their public enlightenment information and education programmes. The Radio has been effectively used to mobilize; and educate the citizenry on the social, political and economic efforts put in place by the three tiers of government in the country.

The Radio has, however, played more prominent and commendable role in this regard, especially in the promotion of literacy. The role of the Nigerian broadcasting corporation i.e. the Federal Radio Corporation of Nigeria (FRCN), and its success in school-broadcasting readily comes to mind and deserves special regards. The Federal Government of Nigeria is making several attempts in using Radio programmes to enhance the literacy effect on the teeming Nigerian populace. For example as follows: In 1996, the Federal Radio corporation of Nigeria (FRCN) in Kaduna allocated a 30 minute slot of airtime to the National Nomadic Education Commission (NCNE) through which it transmitted a magazine programmes entitled “ngam way nave” (i.e don makiyaya -a-ruga). This programme was participatory and widely accepted and appreciated by nomads. It contained weekly news items, opinions, interviews, discussions,



music, and drama jingles. There were Radio-listening groups listen to this programme and responding using a feedback mechanism that has been set up to monitor the programmes efficiency (NMEC, 2008).

In another development in 2000, a Radio curriculum for the adult component of the Interactive Radio Instruction (IRI) was developed, based on which 13 episodes of the Radio programmes were aimed at motivating the learners to embark on social action and activities were broadcast to the Radio-listening groups regarded as learning centers in each of the 36 States of the Federation and the capital Territory (FCT).

Furthermore, in 2008, the development of literacy-by-Radio programmes made it possible for the training of facilitators who made adequate arrangement for broadcasting of lessons, provision of Radio sets for learners; developing language primers that are appropriate for the local community; carrying out family and community diagnosis, and registering intending learners as well as carrying out community sensitization and mobilization. It is mandatory for the facilitator to listen to each Radio lesson and Prepare for the face-to-face meeting. However the facilitators should Plan for different activities for the face-to-face meetings which holds weekly; visit learners, homes while giving priority to learners with more learning difficulties check the primer systematically to ensure that learners are following; update the attendance list; give more learning activities and evaluate such activities during each face-to-face meeting NMEC (2008). Other strategies include creating posters with the different vowels and letters, ensuring that learners understand the meaning of the logos and checking the state of materials provided for the programmes, like radio sets and logos, primers, pencils and exercise books. NMEC (2008).

Similarly Uganda; India; Kenya;, Ghana and Mali run radio literacy programmes at some time.

### **2.5.1 Radio programme in India**

On the Radio for educational purpose in India, Vyas Sharma and Kumar (2002) reported some educational Radio projects conducted in India such as the Ghana-Vani Indians exclusively educational frequency modulation (F.M) Radio network launched in 2001 to serve a target audience of university student in both conventional and open programmes of study.

Vyas, Sharma and Kumar (2002:4) also reported an experiment of Radio vision technique (multimedia through digital Radio) carried out between 1975 and 1976, by India's National Councils of Education Training and Research, as one of its multimedia components for in-services teachers training purposes. In their evaluative study focusing on interactive Radio, they stated (2002: 4)

Radio holds great potential in terms of supporting students who are learning at a distance. The first course of study to use interactive Radio as a mode of distance education delivery was a Radio project targeting students enrolled in Indira Gandhi National Open University (IGNOU) management and bachelor preparatory programmes. Students enrolled in this pioneering effort report that the interactive Radio sessions provided effectively in helping them to achieve their course work objectives. Students enrolled with other institute and the general public also participated in these interactive Radio sessions, these two groups reported interactive Radio as an interesting experienced.

Significantly, in the management and the bachelor preparatory programmes, students, also, registered a higher rate of participation using interactive Radio than during teleconference and even face-to-face sessions. Sukumar (2001) undertook a study of interactive Radio counseling as practiced in IGNOU. He found that Radio counseling provides opportunity for learners in a remote area to raise concerns, ask questions and generally interact directly with the teacher/speaker, thus adding a new and enriching dimension to the general public learning experiences. According to Sukumar's listeners considered Radio counseling as both popular and

effective. Also, Times News Network (2003) reported the finding of the study conducted by A.C Nielson, called the Radio Audience Measurement (RAM). The RAM measured Radio listenership ratings in Mumbai India which found that, since the launch of the private F.M Radio in India, the number of people tuning in to the listen have increased steadily. An earlier report of RAM in June, 2002, indicated that, nearly 42 percent of the Mumbai population tuned into the FM Radio. RAM's current report (2003) shows that 72 percent of the population of the area now listens to the FM Radio station. The report surveyed over 2000 listeners using the "day after recall method". In summary RAM study revealed that listeners regarded the FM Radio as an increasingly popular medium.

India's government has allocated certain frequencies in the popular FM band for the education purpose. The anticipated results are that the increased availability of knowledge and information would reach and fit all sectors of the Indian society, including the illiterate population. With the United Nation Education, Scientific and Cultural Organization support, IGNOU conducted an experiment in 2001 that lead to the education of the concept of Radio vision or home school. The multi-site, multi-partner pilot experiment exploited innovative application of the satellite-based digital Radio broadcasting system primarily for distance learning purpose. A feasibility study was thus designed and conducted using the same new satellite digital technology in distance learning. Sreedler (2002), reported a successful transmission of such media in terms of hyper-linking courseware condition that led to cost-effective transmission and distribution of audio-visual courseware.

### **2.5.2 Radio programmes in Ghana**

The provision of information and skills has gained popularity in the quest to empower communities with community radio as a unique and effective tool. Chapman (2003) reported that the growth of rural radio stations reflects both the improvement in information technologies and shifting of the development paradigm towards a more participatory style of information and knowledge transfer. Kumar (2004), identified radio as an avenue for participatory communication and, as a tool relevant in both economic and social development. Now, in Ghana it is all about a case of community Radio programmes, called Simili radio.

Simili Radio is a community Radio station located in a small rural community, Dalun, within the Tolon-Kunbuju district of the northern region of Ghana. It was established in 1996 under the Ghanaian Danish Community Programmes (GDCP), an integrated rural development programmes. The overall strategies of GDCP has been to promote integrated rural development that would create an enabling environment for constructive dialoguing between duty-bearers and right holders, thus giving voice to the vulnerable and excluded to demand for and claim, their rights. Simili Radio was established to complement the efforts of the first three sectors (community projects, Dagbon Ninnessim Karim Zong and Simili Pong) by giving more information on the activities of the GDCP. The Radio is located about 37 km away from Tamale, the capital of the northern region in Dalun. The sector was also founded by Danida, till the end of December 2008 when it became totally independent Simili Radio (2010). Simili Radio has been used to improve awareness and knowledge of solutions to community development problems within various sectors, including cultural rural development, education, hygiene and sanitation, agriculture and local government, among the rural people living in the Dagboni-speaking districts, in particular.

These increased enrolment in school through the school-for-life literacy programmes, being broadcasted on the station. The programmes help to reduce out-migration by young girls due to the stations enlightenment and also bring about an increased use of fertilizer by farmers (Simili Radio, 2010). This finding, particularly of the adoption of good and modern agricultural practices, is an agreement with the conclusion by Chapman (2003: 3) that

Rural Radio is effective in improving the sharing of agricultural information by remote, rural farming communities. There has also many community development activities and programmes obtain via community Radio educative programmes.

In view of the above, there has also been an increased awareness of hygiene and sanitation issues in the sample of communities as well as enhancing social cohesion manifesting itself in several ways, including friendship and conflict reduction. More so, listeners have been able to broaden their horizon of knowledge through the opportunity provided to them by the *Radio*, in terms of broadcasting international news.

The Simili Radio has served as an important link between GDCP's other sectors viz DNK, women, loans and community projects, and as such protected other sectors very well through its strategy of communal listenership. More than 100 communities have formed listeners, club across the two administrative districts in the northern region. Listeners clubs have a major role to play in the design and running of programmes in the station Simili Radio, (2010).

In summary, the programmes have been popular and the listeners are inspired to improve upon their families' daily life, especially the recording from the communities similarly the direct access listeners have to the *Radio* were found to catch the listeners priority. Most people found that Simili *Radio* programmes concerned their lives more than other *Radio* programmes, due to

the fact that they could identify well with the presenters and programmes made directly in the communities Chapman, (2003).

### **2.5.3 Radio programmes in Kenya**

The educational programmes are run in Kenya via the Radio as well. An educational programme is simply put as a programme that provides information that could improve the lives of its recipients through the provision of knowledge. Education plays a vital role in empowering women and street-hawking children from exploitative and hazardous labour and sexual exploitation as well as promoting human rights and democracy, protecting the environment and controlling population growth Brook, (2007).

The Radio has been widely used as an educational tool since the 1920's and the 1950's. The three general approaches to the use of Radio broadcasting in educating people or communities have been direct class teaching, School broadcasting and General education programmes

The following are some of the educative Radio programmes aired through the channel, called Kenela Broadcasting cooperation (K.B.C).

Adult and Continuing education, and adult literacy programmes on the English service of KBC Radio aired on Friday at 4pm; Straight talk Initiative Africa Sundays 6pm; Thirsty planet on Mondays, at 3:30pm, and Training for in-service Teachers, on Thursday at 4:20pm.

Kid (2007) reported that Tunza Punda programmes on how to take proper care of Donkeys. Moreover, many educational programmes have been used to instigate behaviour changes that can result in healthier life styles and environmental sustainability. For instance, in Kenya, the use of Radio has achieved a considerable success in improving the herdsmen awareness and attitudes on some topics like HIV/AIDS, family planning, mother and child

health, environmental issues, social and administrative issues and gender equality. These Radio programmes have also been shown to have had a positive input, on uptake of health services, enrolment in literacy classes in Kenya; construction of environmentally-friendly wood stoves; tree planting; agricultural yields, and awareness of strategies for poverty-reduction through income-generation and community associations Metcalf, (2007).

#### **2.5.4 Literacy by Radio Programmes in Uganda**

Rogers. (2008) stated that though significant improvements in literacy rate have been over served in the past two decades due to the re-introduction of government literacy programmes in 1992, 25 percent of the Uganda population remain illiterate, and therefore significant disparities between male and female literacy rates Uganda and also to struggle with relatively widespread of poverty, unemployment and poor access to health; 62 percent of the population still live on less than USD&2 per day, and out of 79.16 death for each 1000 births, Ugandans infant mortality is one of the worst in the world Roger A, (2008). However, the Ugandan government first launched a mass literacy campaign in 22 languages with a primary reader, and a text for further reading available in each language under the guidance of UNESCO.

The Kalanga and Bavuma region have employed the use of innovative Radio programmes to enhance their mobilization effort every morning between 07:30 and 08:00. In Kalanga, a special functional adult literacy FAL programme is one of the major local Radio stations. Each day, this Radio programme discusses a key issue of local or personal importance which is related to FAL courses and curriculum and encourages listeners to enroll in the FAL classes to discuss the issue further while developing their own skills Okech, (2001).

The regular Radio broadcasts in the Kalanga region are considered by providers, instructors and donors to be a highly successful innovative way of mobilizing learners. The participants have also been drawn to the classes under their own initiative, as they seek to improve their personal capacities for a variety of reasons.

The Non-Governmental Organizations (NGOs) sector has demonstrated that it can greatly assist government led adult literacy programmes. The provision of a diverse range of learning and post literacy materials in local languages is very important to the relevance of adult literacy education programmes to retain continued application of learned skills Okech A, (2001).

#### **2.5.5 Radio Programmes in Mali**

The Radio plays a part in the UNESCO for Functional Literacy in Mali, since the last decade. A rural promotion section was inaugurated following a training course organized by the National Literacy Centre and the National Network, Radio-Mali, which broadcasts in French and six national languages from one medium-wave and three short-wave transmitters. The section produces educational programmes for rural audiences on agriculture, fishing-stock raising, health, social affairs and general education (UNESCO 2000) and programmes for town and country listeners called “Regard Surle Mali”. A mobile unit, formerly “La Caravane” makes sound recording in all regions of the country which are used not only for literacy programmes but also in programmes for women and youth.

Since 1996, evening programmes, transmitted from Monday to Friday, have been produced on the basis of texts prepared by the Literacy Center to inform and condition listeners for literacy programmes. Dealing with all aspects of the National Literacy Campaign, these broadcasts represent the first phase of the organization of educational Radio (i.e. literacy). It is



proposed to continue these broadcasts in French, Bambara, Peuller, Sonral and Tamashea, for present and potential audience in both the traditional and functional types of literacy centers.

UNESCO (2000) revealed that some preparation would be made for establishing the accessories to carry out phase II in connection with the opening of 500 new centers. In phase II Radio, programmes would be produced for training all types of personnel engaged in functional literacy in the agricultural sector of the pilot project. In addition to the above daily literacy broadcast, a half-hour Radio programmes for rural audiences would be transmitted each week.

## **2.6 Nomadic Education Programmes in Nigeria**

Since its inception, the commission has evolved many distinct programmes that are tailored to meet the basic educational needs of the migrant communities of Nigeria, the following are some of the programmes that have been implemented by the National Nomadic Education Commission (NCNE 2009).

- i. Researching nomadic education: a Nigerian perspective;
- ii. Forum on flexible education reaching nomadic education in Africa;
- iii. Reaching the hard -to -reach nomadic through open and distance learning: a case study of nomadic education program in Nigeria;
- iv. Teacher Education programmes for the pastoral nomads in Nigeria issues and challenges;
- v. Enhancing enrolment and retention of Fulbe pupils in nomadic primary schools through the rise model of motivation the case of Adamawa State;
- vi. Improving the quality of nomadic education in Nigeria going beyond access and equity;
- vii. Integrating mobile learning in to nomadic education programmes in Nigeria: issues and perspective;
- viii. The provision of primary education to the nomadic population, in partnership with states and local governments;

- ix. Academic support services through the universities, based on nomadic education centers;
- x. Educational extension services;
- xi. Migrant fishermen education, and
- xii. Linkage relationship for collaboration and partnership.

Integrating mobile learning into the nomadic education programmes in Nigeria started with the establishment of the Nigerian National Commission for Nomadic Education in 1989. It created a wider opportunity for an estimated 9.3 million nomads, living in Nigeria, to acquire literacy skills. This commission was the best in addressing low literacy rate among pastoral nomads and migrant fishermen which were put at 6.28 percent and 20 percent, respectively (FME 2005). To improve the literacy rate among the Nigerian nomadic population, the National Commission for Nomadic Education employed various approaches such as site schools; shift system, school with alternative intake and Islammiyya (Islamic) schools to provide literacy education to its nomads, among others.

In the face of the revolutionary trends taking place Information and Communication Technologies (ICTs) in Nigeria, there is a new opportunity to embrace mobile learning using low cost mobile technologies (i.e. mobile phones) to enhance literacy rates among Nigeria's nomadic people, some of whom are enrolled in Nigeria current nomadic education programmes. Indeed, mobile telephones with simple templates of text messages, features for example, are relevant in many part of Nigeria NCNE, (2009).

## **2.7 Literacy by Radio Programmes**

The Radio is a powerful means of communicating ideas, information and knowledge on various subjects under the sun. This is because the Radio is the commonest, cheapest and all-purpose

means of mass communication. Therefore, because of its spontaneity of message delivery, it has the effect of a hypodermic needle on the learners as they absorb and react to its message Adepoju and Shuaibu, (2000).

The Radio overcomes whatever geographical barriers to its reception by listeners; whether they are in the valley or on the mountain-top, they receive the message of the Radio. In other words, the Radio has immediacy, as it beats the barriers of time, space and geography to disseminate its message to as many people as are available who at the same time are listening to the event live. These attributes recommend the Radio as a purposeful channel for literacy and other educational aspects being delivered in many developing countries such as Nigeria. In fact, Shuaibu, (2002: 122) observed that

Radio is perceived as a means of a political communication, education, mine-bending, mobilization or orientation as well as creating awareness and strengthening national unity, cohesion, and mutual understanding, in a very simpler way via Radio programmes, and affordable to vast majority of people in the society.

In view of the above, Radio is also helping in increasing economic productivity and enlightenment of the people through programmes broadcast, on different aspects of life. It is also affords them the opportunity to understand their rights and privileges in their society.

If the Radio has been found so useful, no wonder that it is being recommended for use in educational activities, more especially in the delivery of literacy and non-formal education programmes. This is an area where a lack of trained personnel, infrastructural facilities and funding may have hindered the delivery of education to those needing it, in the comfort of their homes or work places Shuaibu, (2012).

Radio programmes may be used to aid all parts of the educational system, adopted by nomads at different levels. Radio drama whose style and content reflect the nomadic cultural heritage, Radio commercial and Sports announcement, and Radio discussion by Fulani who have

made it to the top, all envisage that Fulani herdsmen carry their Radio set along and listen to them as they are moving. This factor can be exploited in creating awareness and promoting knowledge among them “Fulani herdsmen Mohn, (2007).Moreover, all these programmes are being sponsored by the Radio houses themselves.

## **2.8 Radio programmes designed for the Fulani in Kano State**

Kano State is geographically located at the North-western part of Nigeria and it is 99% Muslims (which mainly constitutes the Housa- Fulani) It has 44 local government areas, where by eight belong to metropolitan. The rest of the 36 local government areas have Fulani herdsmen mostly concentrated in them. However, there are many programmes conducted in different Radio stations in Kano State and beyond, For example, “*hurgorunyako*” which is a program anchored by Freedom Radio, in order to enlighten and create awareness, particularly among Fulani herdsmen in Kano State Hassan Moturbo F. (2011).Other programmes are:

- (a) ***Zaven Fulfude***: which is another program aired by the Radio Kano, via its A.M and F.M stations. It is a media where ful-fulde requests are recognised. They are very exciting and creating awareness among a larger number of Fulani herdsmen in Kano State, and even some neighbouring states. Interestingly, herd’s men are deriving pleasure out of this programme;
- (b) ***Fulve-fini***: is another programme aired via Radio which also promotes knowledge and creates awareness among the subjects. Then, there is another programnes called ‘labaranfilatanci’ taking place in Kano AM daily. This programme is meant to ginger Fulani on herding activities (Nabanawa 2017);

© ***To bandirawo***: is another programme, where by most of the Fulani, who Friend, Radio are getting the opportunity to send their messages to their brother, Dr. Abdullahai Umar Ganduje, the Executive Governor of Kano State, through the Radio programmes;

**(d) *Sudu baba (father's room)***: is a programme taking place in Express Radio FM anchored by Ruqayya Umar Gadon –qaya;

**(e) *Moobgal Fulve (Fulani's gathering)*** an in-house programme taking place in Pyramid Radio by Aminu Garba and Idris Shuaibu Bayero;

**(f) *Zauren Fulani***: is another forum, being conducted in the Radio station in which different people are invited to come and discuss important issues pertaining to Fulani's social, economic, cultural and even political activities, (D/Gwamai, 2017);

Jauronkoe: is another educative package which is an enlightenment programme aired via Radio station in Kano State and which features Fulve Political Awareness Committee (FUPA, 2010), among others. Furthermore, there is preaching, in fulfude dialect, by Malam Bello Torrodi. This preaching takes place during the Ramadan.

Beside these programmes, there are other educative ones in Hausa and which also are beneficial to Fulani herdsmen since all of them can speak and understand the language e.g. “Fatawa daga malamai; Tambaya mabudin ilimi; Saqon musulunci; Guzarin alqiyama; and Fassarar ashafa” among others (D/Gwamai 2017).

Considering the above activities, it is concluded that there are numerous programmes which are useful to Fulani herdsmen in Kano State, and some of which are sponsored by individuals or organizations and others by the Radio stations themselves.

## **2.9 The Need for Radio Programmes on Literacy and Non-Formal Education**

The effort of presenting an instructional Radio programmes on aspects of literacy, numeracy or vocational, political, citizenship and agricultural education, education calls for ingenuity of the Radio producers. In this regard, such producers have to be conversant with technical knowhow and knowledge in the curriculum and the contents of each programme produced. In the alternative, if he is not versatile in the subject- matter, he will have to seek the help of an expert in the field. In conjunction with the expert, he can produce good programmes

(Okederan, 2004). In view of the above however, a planning meeting must be held between the sponsoring body (such as the government) and the Radio station chosen to disseminate the programmes. The planning meeting will work out the modalities for the air-time duration, curriculum, syllables costs and other logistics for the programmes production. It is after a firm and solid agreement is reached that the programmes can commence. Abiodun (2004 p.23) has this to say;

It is one thing to produce the Radio materials for knowledge and skills to be disseminated to learners; it is another thing to possess the technical skills to produce the programmes for effective delivery to learners for meaningful learners. Two things may happen in this case producer; he/she could utilize his professional's skills to format the programmes. Two there are time when the scripts (in this case, our own curriculum and primers already developed on each of skills for hierarchy or language education, health civic, agriculture, nutrition, vocational and life skills) have been written in book form or primer.

In view of the above, the book or primer now has to be transformed into a Radio programme package, and this situation calls for the expertise of a producer to accomplish. In any of the cases, these would still be the need for a guide. It is this guide that would give direction to the learning process of the learners as the programmes are being transmitted. It also facilitates the guidance of the discussion that follows thereafter.

It is an educational programme that is being implemented, in so many countries of the world, with the aim of enhancing the literacy level among the targeted audience (Calvert, 2005).

Indeed, Radio has currently provided instructions and relays messages to Nigerians. No matter the difficulties of the locations or geography, Radio can still reach the area. That is why nomads who are always wandering from one location to another in order to perfect their occupation can benefit from it. Now the provision of tale-centers that provide the practical skills

acquisitions to the rural and nomadic people are currently being used to teach some topics such as health, nutrition and socio-economic issues that affect their daily lives (Kirshuk, 2003).

From the pedagogical perspective, some scholars believe that mobile learning would serve the whole new highly mobile segment of society, a reality that could very well enhance the flexibility of the educational process. Chen, Kav, Sheu and Chiang (as cited in Hoppe and Kinshu, 2003) say that the characteristics of mobile learning must include: Urgency of learning need, Initiative of knowledge acquisition, Mobility of learning settings, Interactive of learning process, Situations of instructional activities and Integration of instructional contents, are the teaching of reading, writing and calculation materials for learners through the Radio. It could be done in any language. The aim of such literacy facilitation is to help learners learn how to read and write. Educational Radio has been employed within a variety of instructional design contexts. In some cases it is, supported by the use of printed materials by local discussion groups and regional study centers. It is sometimes designed to permit and encourage listener reaction and comment. Indeed, in some other cases, there is provision for the audience to raise questions and receive feedback (NCNE1991).

## **2.10 Objectives of Literacy by *Radio***

Literacy by Radio is the process of teaching of reading, writing and calculation to adult and young learners in their mother tongue through the Radio, in order to accelerate the pace of literacy delivery to as many people as possible and make them literate within a very short period. The following are some of the objectives of Literacy by Radio;

- i. To increase access to learning, basic literacy, numeracy and computing skills, for all learners irrespective of age, gender and their social, cultural and economic circumstances;

- ii. To bring about behavioural change in learners for better livelihood;
- iii. To expose learners to social, health, economic, civil, vocational education through the acquisition of basic literacy;
- iv. To eradicate literacy in the country faster than it has been done before and thereby comply with EFA and MDG goals, and
- v. To carry everybody along in respect of the notion that education is a right to everybody not privilege (NMEC, 2008).

## **2.11 Radio Broadcasting for Knowledge Promotion and Awareness Creation**

Radio broadcasting is a grassroots focused system of public communication which has become popular in many countries of the world, especially Europe, North America and Latin America and some countries in Africa. Playing a greater role in promoting knowledge and awareness among different ethnic groups and communities.

The Charter on Broadcasting recognizes and advocates for a three tier Radio regime in individual African countries' public service, commercial set up private practice and communities. Pate and Abubakar (2013:3), quoting Fraser and Estrada (2001: 3) observe that: Public service broadcasting is generally conducted by a statutory entity, usually but not necessarily a state-supported or state-owned corporation with broadcasting policies and programming often controlled by a public body, such as a counselor a legally constituted authority... and community broadcasting is that non-profit service that is owned and managed by a particular community, usually through a trust, foundation, or association. Its aim is to serve and benefit that community; relying on the resources of the community. A 'community' in communication parlance, is understood within spatial and social contexts (Alumuku, 2006; Ayedum-Aluma and Olatubosun, 2011). In its spatial context, a community is viewed relative to



geographical territory or a particular cultural or political entity. In the social context, it is defined in terms of shared interests, tastes, and values as well as demographic and psychographic factors. It must be emphasized that people form communities, not simply by living in proximity and having functional ‘utilitarian’ contacts with each other, but because they truly communicate with each other and create common symbols and meanings together. Therefore, the term ‘community’ for community Radio is defined along these two contexts. Thus, according to Ayedum, and Olatubosun (2011), the community of community Radio “may refer to a group having a common language, a common history, a common lifestyle, as well as a common residence or locality.” This also means that the community is not just a local entity, but could also be a global entity, reinforced by Information and Communication Technologies (ICTs). From a simplistic perspective, the community Radio is the Radio station established and operated by the people of a specific community to advance, promote and protect the community’s common interest and objectives. In a broader sense, the African Charter on Broadcasting defines community Radio as the “broadcasting which is for, by and about the community, whose ownership and management is representative of the community, which pursues a social development agenda, and which is non-profit” (Estrada, 2001).

## **2.12 Features and Roles of Radio programmes**

Essentially, the community Radio is an extension of the lives and aspirations of the community. This is by name, definition, orientation, content and philosophy grassroots-based. It cannot be anything but community-oriented and people-centered. The coverage is usually limited to serving a small community in which different groups of people that are living within that community are being educated and enlightened via different educative Radio programmes; wandering Fulani herdsmen are among the beneficiaries (Oso, 2003).

The Rural community Radio, just like the community newspaper, is an instrument of dialogue among the local people and between them and the outside world, particularly the political authority. The Rural community Radio therefore should function as a two-way communication channel providing a means through which the community could express itself, both within and to the outside world. As Muthoni Wanyeki has noted, the community media have a dual role “that of a mirror (reflecting the community) and that of a window (allowing the outside world to look in at its experience” (Wanyeki, 2000: 30). Furthermore, according to Oso (2003:160), the key issues about the role of the community media in national development revolve around the concepts of access, participation, decentralization and democracy. It is an instrument of horizontal communication. These key concepts should inform the organization and operation of the community media. Its need and importance must also be seen within this perspective.

As Oso (2001:23) earlier noted, the corporate, urban-based media cannot serve the communication and information needs of the local populace. The process of rural community Radio programming, production, management and ownership are in themselves empowering, imbuing critical analytic skills and confident about the interpretations reached and solutions to daily problems of the people by awareness creation and knowledge promotion.

The medium therefore, must enable, enhance and sustain community participation. Community participation will also ensure that the Rural community Radio stations function as appendages of the community; a reflection, of what Oso (2003) refers to as ‘a voice of the community and not for the community. The overriding import of community participation is underscored in the view of Masilela (dale) who sees no difference between alternative media and community media. According to him, Alternative media are distinguished by their ownership and

management structures, their financing, their regulation, their programming and their policy stances on issues of access and participation. Radio thus; include access and participation, volunteerism, independence, localism and diversity. These characteristics are necessary for the achievement of the goals of the Radio, which pivot around facilitating human development anchored on freedom, which in contemporary societies is viewed as a springboard for sustainable development programmes. While the philosophy of national broadcasting is promoting nation and people's voice, In community Radio, the community members realize they have something to offer, and consequently, they begin to look for that something from within their own environment. These features clearly show that community Radio is built on the understanding of the community and its characteristics. In the words of Opubor (2006), the purpose of community Radio is to build community life. Building a community is more than building an individual or a few families. It is built on what holds people together, across different families, religions, sexes, economic situations and political persuasions.

### **2.13 Radio Programmes and Awareness Creation among Fulani Herdsmen in Nigeria**

The media (Radio, television, and print media) plays a significant role in transmitting the information, knowledge and rising of awareness among the general public. It can be used effectively to influence and change public opinion and behaviour on any issue. Radio as a medium play a role as advocacy tool (Wateraid and Nasm 2003). In view of this, Fulani herdsmen, as they are adapted to holding Radio when they are going to their houses or in the bushes, are deriving leisure out of different educative programmes broadcast daily via Radio channels, and which give them comfort in times of living in isolation.

The major aim of the Radio for dispersing information and creating awareness is by so changing the attitude of clients in both rural and urban areas. Thus, as Fulani herdsmen are

living mostly in the rural areas, Radio reaches a very wide audience and is accessible to Fulani herdsmen and others who are otherwise isolated by geography, economic activities, culture, among others. In addition, Radio listening groups can be formed among the Fulani herdsmen which encourage educational progress, and discussion of educational issues after the broadcasting (Burke,1999).With regard to this, here in Nigeria, different educational programmes are organized by the Federal Government in order to enhance the literacy level among the Fulani herdsmen like Interactive Radio In structure (IRI) are conducted by NMEC and NCNE. The following are some attributes of the Radio which makes it effective in awareness creation among Fulani herdsmen in Nigeria: It reaches wider audience than any other medium; it is cheap to possess; Radio receivers are widely available, it is portable; reaches the people isolated by geography; it helps create demand for services, it convey Vital Information, and listening and group activities, it initiates topics of discussion among the audience Schaap, . Steen, . Bergen, . van, (2001)

#### **2.14 Impact of Radio on knowledge promotion and awareness creation**

The Radio has been used extensively as an educative medium in developing countries. Published reports confirmed that it has supported different programmes in a wider range of societies and in many different countries. Radio has been used within a variety of instructional design contexts, in some cases, it is supported by the use of printed materials, local discussion groups, and it sometimes permits and encourages listener reaction and comment.

Ngwu (2010:28) has stated that researches have shown that:

More than 86% of nomads are captive to Radio as they are seen with their Radio sets hung on their shoulders. Experts say if Radio distance learning scheme is well implemented,

we will have many advantages over other strategies since all states in Nigeria have Radio station.

This Radio learning strategy is just like a class session; hence different programmes which are promoting knowledge and awareness creation are being aired on while the listeners are in different locations (Ndolo, 2005)

Considering the above explanation, the Radio plays a great role in promoting knowledge and creating awareness. For example, in Nigeria, there are some important Radio programmes which are playing a greater role in promoting knowledge e.g. listening community development group, listening to nomadic education program, nomads send their children to school e.tc. Now, looking at the above programmes through Radio, many Nigerians both urban and rural dwellers especially adults are gaining the opportunities to acquire basic education and are equally encouraged to send their children to schools, as a result of different educative programmes aired via Radio stations. Radio brings to the herdsman in Kano as well as improves their development in different capacities economically, socially, politically and culturally even.

Muhammed and Abbo (2010,:7) assert that the impact of *Radio* in distance learning programmes is to encourage nomads to go to school or send their children and young wives to school. One way of ascertaining its success is by looking at the enrolment level of nomads in the regular school system. Moreover, the observation shows:

In quantitative terms, the successes are increased in the number of nomadic schools from 329 in 1990 to 860 in 1995, 115 in 2000, 1594 in 2005, 2885 in 2009; sustain increase in total school enrolment among nomads from 18831 in 1990 to 92510 in 1995 and 193 in 2000; 375893 in 2005 and 457913 in 2009. Promoting nomadic girl child education from 5068 in 1990 to 35751 in 1995, 80291 in 2000, 53489 in 2005, 204631 in 2009 increase in school completion figures from 1462 in 1997, 3135 in 2000, 18265 in 2003, 244372 in 2005. 40660 in 2008 and increase in the number of extension agents and facilitators from 40 in 1992 to 50 in 2009 (Muhammad and Abbo, 2010)

Now, from the above figures, it could be affirmed that educative programmes that are being aired via Radio are embraced by the general public progressively and such is making impact in promoting knowledge and creating awareness among the Fulani herdsmen and other groups in the society,

## **2.15 A Review of empirical studies**

A research conducted by Erok (2016) shows how the radio influences social norms in the research; radio influences beliefs, attitudes and behavior through two mechanisms. Media provide new information that persuades individuals to accept it (individual channel) and also, media inform listeners about what others learn, using a field experiment. Furthermore, he disentangles these effects and analyzes norms surrounding violence against women. In addition he examines the effect of radio programmes when transmitted privately versus when transmitted through public outlets (the tool used was pearson person moment correlation pmc). Although he found no evidence supporting the individual mechanism, the channel increased rejection of violence against women, support for gender equality and unexpectedly increases pessimism regarding the seizure decline of violence.

Another research conducted by Sai'du and Alhassan (2011) on assessing the role of community Radio in livelihood improvement, focuses on the contribution of Simili Radio to the livelihood improvement of the people. A multi-stage sampling technique was used to select 12 communities for the study. ANOVA tool was used to analyse data which was gathered on the use of broadcasting as an educational tool, the promotion of traditional culture; communication and information sharing, income promotion and awareness creation. The findings of the study established that Simili Radio has worked to improve awareness and knowledge of solutions to

community development problems ranging from culture, rural development education hygiene and sanitation, agriculture to local governance. The situation has shown that the Radio was an appropriate medium that has facilitated an interface between duty- bearers and right-holders. It has further promoted small and medium enterprises development by creating market opportunities for small and medium enterprises (SMEs) operators. It is recommended that regular feedback from the listening public is essential in identifying listener's preferences and the state of various listeners segments (i.e. youth, women, men, aged, etc.).

In another study, Grace (2013) conducted a research on vernacular Radio and health promotion in Kenya. The study sought to find out if mass media and specifically the vernacular have been used to disseminate information on malaria control to the people, apart from interpersonal communication. The primary data were obtained using questionnaire, interview guides and focus group guide which were administered to 384 people three focus groups and four 4 key informants. The data were analysed by descriptive statistics. The major findings of the study were that: there were several vernacular radio stations' broadcasts in the Emulay district of Kenya that had health programmes addressing malaria control.

Another study conducted by Reza and Hassan (2010) focused on Radio as an educational media\ impact on agricultural development. A total of 161 subjects were selected randomly from the Fars province, Iran. After determining educational goals of the study, a questionnaire was prepared. The result indicated that a majority of the respondents were male (91.35%) and married (81%). About 14.9% of the respondents were illiterate with most being between 41 and 50 years (25.9%). The findings of the study, also, show that, educational intervention through Radio resulted in a significant enhancement (3.99 to 6.41, out of 10). These results clearly

indicated the effective role of Radio in improving awareness of farmers ( $p < 0.01$ ). Such programmes had also resulted in heightened farmer's awareness.

Furthermore, Jemal and Bashir (2013) conducted a research on challenges and opportunities in the use of radio broadcast for development in Ethiopia and which was based on the secondary data compiled by the Ethiopian central statistic authority (i.e. 1994 and 2007 population and housing census), electoral reform international services (ERIS, 2011 and 2012) and Ethiopian broadcasting authority. As the 2007 population and housing census, discussed there were over 5.6 million Radio receivers and less than a million TV sets in Ethiopia, while there were a little more than 15.1 million households in the country. Thus, it was only about 37.5 percent of the house-holds that had a Radio. This meant that from every eight houses in the country, a Radio was available only in three of them. In other words Radio broadcasts were only reaching 37.4 percent of the total population of Ethiopia.

Similarly, the National Commission for a Nomadic Education (2000), using the Radio in nomadic education programmes, conducted Interactive Radio Instruction (IRI) experiments, started in 1992, with regular Radio programmes aimed at mobilizing, sensitizing and empowering communities through the provision of the benefit of nomadic groups. In 2000, a Radio curriculum for the adult component of the IRI was proposed, based on this 13 episodes of Radio programs were produced. The Commission had established 138 adult literacy centres and 239 registered Radio listening groups. Furthermore, an open broadcasting van had been equipped to reach out to the nomads. However, the nomads in the post broadcast survey revealed that the project was only 75% successful.



While in another study Hasaba (2011) conducted a research on making adult literacy learning sustainable in rural communities. Using a mixed method case study approach, with both qualitative and quantitative elements, she also undertook a review of policy documents, literacy learning materials and any other information so as to further understand the programmes also in the findings in three countries Uganda, Kenya and Vietnam more than half-of million-people across Uganda had embraced functional adult literacy.

Chandar and Sharma (2000) conducted a research on 'Bridges to effective learning through Radio'. Indra Gandhi National Open University had been allotted 40 FM Radio stations from which to broadcast educational programs for the benefit of the general public in India. This Radio programmes cover various subject areas. The tool used was ppmc. It study examines the results of a survey conducted to obtain feedback from a representative sample.

Furthermore, Kaipayama (2011) conducted a study on the impact of African farm Radio. research initiative was on the impact of participation in radio programmes for knowledge promotion on Radio campaigns in five countries: Ghana, Malawi, Tanzania, Mali and Uganda. It aimed at discovering and documenting best practice in using Radio to meet awareness creation and information needs of small holding farmers in Africa. In order to have a real transformative impact on food insecure poor people. Using participatory Radio campaign (PRC) method, a private commercial Radio and the public service provider. One of the targets communities was Nvera in Dowa where land and soil degradation had contributed to reduce agricultural production. Radio communication/extension based project involved per designed three active listening communities of Makumbe and Lovimbi, while Magodi acted as passive listening communities (plc) and control communities. ALC participants were involved in identifying technologies or problems in soil rehabilitation through vetiva grass planting, composing and

increasing maize production through one seed per station (1-1) planting method during the second round of the campaign result.

The African Farmer Radio Research Initiative (AFRRI) had identified the impact through evaluation conducted independently by the Nvera extension planting area office for its own. Records in 2011, shows that there is a bumper harvest on agricultural produce. Lastly, based on the data gathered, had a positive impact on the farmers in the impact of locust areas. Based on the descriptive analysis shows that, 55percent developed positive attitude regarding (1-1) maize planting 95% have made and applied compost manure to their crops.

Umar (1988), (Health on us& our families) conducted a study of listening habits of pastoral Fulbe Nomads in North Eastern Nigeria. It was found that only 15.5% of those surveyed listened to radio regularly. With regards to these findings, one could argue that the population surveyed cannot be used to adequately represent all the Fulbe in Nigeria. The findings indicated that the broadcaster's assumptions that the audience is listening and benefiting might be unjustified.

## **2.16 Challenges of Using Radio Programmes for Knowledge Promotion and Awareness**

### **Creation in Nigeria**

The following are identified, by Umar cited in Tukur (2012), as the challenges of Radio programmes

1. Wrong timing issues: most of the educative programmes are taking place at odd time for the herdsmen, since they are busy doing some domestic work or they are in the market. At the same time, most of our African Radio stations are not respecting time for the fact that the initial time

for some particular educative Radio programmes, use to be disrupted. This could be due to many factors like frequent power outage, technical problems, etc.;

Feedback is another challenge that is confronting the Radio programmes, especially those that were designed purposely for a particular groups or individuals. Therefore, evaluating and obtaining the feedback turned to be very difficult. Inadequate trained personnel are another begging issue seriously challenging the systems. Furthermore, inadequate funding is another problem confronting most of educative Radio programmes responsible for stopping programmes to the listeners;

3. There is the Problem of short-area coverage, in the case of F.M Radio stations. Nowadays, there is a high proliferation of frequency modulation, i.e. FM, Radio stations and they are doing well to some extent with regards to broadcasting important programmes in their activities. But, unfortunately, the area covered by most of these FM stations is very narrow. Note that these Fulani herdsmen are mostly people who easily go out of the ranges where these FM could be accessed and

4. Lack of political will: it is a very disturbing factor that leaders do not have the interest in most of the Radio activities, regarding the development of the general public. For example, when there are programmes that would benefit the listeners greatly the politicians might not necessarily support them because they do not want the general public to be enlightened and educated lastly, corruptions is another problem (Tukur,2012).However, there are many overlapping, private commercial stations which have more audiences than Government Radio stations in many countries. The quality of output is not guaranteed, especially the prevailing financial constraints, poor signals of some Radio stations. From the audience's point of view,

there is still great often unmet challenges for independent worthy news sources and so many technical challenges.

### **2.17 Summary of Literature Review and Uniqueness of the Study**

The literature review covered theoretical framework, and some concepts related to guiding principles for using radio programmes in promoting knowledge and awareness creating among Fulani herdsmen. It involved the meaning of livelihood, knowledge promotion, awareness creation, nomads and their characteristics; overview of radio programmes for knowledge promotion and awareness creation, and explanation of some selected countries' radio literacy programmes. Some challenges of using Radio programmes for knowledge promotion and awareness creation, such as time, feedback issues have also been discussed etc.

The study is unique in number of ways; ranging from the topic, time, objectives, scope, populations and procedure. For example, Sa'idu and Alhassan (2011) assessed the role of community radio in livelihood improvement. Multi stage sampling was used to select 12 communities for the study and ANOVA tools were used..

Hassan (2010), Radio as an educational media, a total of 161 subject were selected randomly in fars province Iran, chi-square tool was applied and the instrument was interviewed and observation techniques. Also National Commission on Nomadic Education (2010), using Radio in nomadic education programmes conducted in an interactive Radio instructions aimed at empowering communities, 138 adult literacy centers were established, in a post-broad cast survey revealed that the project was 75% success.

However, the study serves as a complement to the above named researches as the population of this study was 622 similarly simple random sampling was applied, in which 234

were used and the instrument used in this was questionnaire. Most of the empirical studies reviewed are the programmes on general public.

Therefore, the uniqueness of this study is on its of the impact of Radio programmes in promoting livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa L.G.A, Kano State.

## **CHAPTER THREE**

### **METHODOLOGY**

This chapter presents the methodology of the study; the research design population, sample and sampling procedure; instruments for data-collection, validation of the instruments, and procedure for data collection, instrument and methods of data-analysis.

#### **3.1 Research Design**

This study employed descriptive survey research design. Shield, (2013) described descriptive survey research as the process in which information is collected on naturally occurring behavior, attitudes or other characteristics of a particular group. The design was adopted in order to assess the impact of Radio on livelihood, knowledge promotion and awareness creation among the Fulani herdsmen in Tsanyawa Local Government Area, Kano State. This gave the researcher the opportunity to interact, with the population of the study so as to obtain information based on opinions, interests or beliefs to generate data that can relate to the current situation of Fulani herdsmen in Tsanyawa Local Government Area, Kano State.

#### **3.2 Population and Sample**

##### **3.2.1 Population**

The population of this study comprised of all herdsmen that participated in the 2017 annual cattle vaccination in Tsanyawa Local Government Area, Kano State, amounting to 622 herdsmen from 13 camps in the local government area.

### **3.2.2 Sample size and sampling procedure**

A sample of 234 was selected out of the 622 subjects which served as the population. This according to the recommendation of Krejcie and Morgan (2006) was appropriate. For the purpose of drawing the sample of this study, simple random sampling procedure was employed. Chukuma and Mbodile, (1991) said that Simple random sampling procedure is a process of selecting sample in which each element of the population has an equal chance of being selected on its own merit rather than some pre-predetermine criteria which disfavors or favours the element. However I deployed simple random sampling by picking the respondents randomly within the population of the study across different gender and ages, that is from both male and female within the age of fifteen to forty six years.

### **3.3 Data-collection instrument**

A Self-developed questionnaire on Impact of Radio Programmes for Promoting Knowledge and Awareness Creation was designed and applied. The questionnaire consisted of two (2) sections. Section A contained items on demographics of respondent such as gender, age, religion status. Section B contained technical aspects of the research that concern some radio programmes; impact of radio programmes in promoting livelihood, knowledge and awareness creation; the challenges that are hindering them from listening to the educative Radio programmes (QIRPPKC), the relevant contents of radio programmes and some challenges facing by Fulani herdsmen in trying to access different Radio programmes in Tsanyawa Local government Area

### **3.4 Validation of instrument**

#### **3.4.1 Validity**

To ascertain the validity of the instruments, a content validity was employed in which the instrument was presented to the supervisor and other senior lecturers in the Department of adult education and community services, as well as two experts in the field of test and measurement in the Department of Education, Bayero University, Kano in order to review the instruments in line with relevance, objectivity and language, visa-a-via the objectives of the study. All the corrections and observations made to the instrument were then duly effected for the study.

Furthermore, experts from the department changed the instruments from multiple choices to likert-types scale. On the issues of relevant contents of radio programmes in promotion of knowledge, livelihood and awareness creation among Fulani herdsmen. In research questions three has been restructured in to the impact of radio programmes in promoting livelihood knowledge and create awareness among Fulani herdsmen in Tsanyawa LGA Kano State. This was formulated in order to reflect the objectives of the study.

#### **3.4.2 Reliability**

In order to ascertain the reliability of the instrument a test-re-test methodology, was employed. This was carried out on fewer, fifty one were used during validity pilot sample of respondents in Barbaji ruga Area of Rogo Local Government Area, Kano State, and the instrument administered to them at an interval of two weeks. Following that, the results were then correlated to find the reliability co-efficient of the instrument, using the Pearson Product Moment Correlation coefficient where an index value of 0.73 was obtained which made the instrument reliable for the study.



### **3.5 Procedure for Data-Collection**

The data were collected by administering copies of the research questionnaire to the sampled respondents. The administration of this instrument was done by the researcher and three trained research assistants. Two hundred and thirty four instruments were distributed in all but only 223 were filled and returned to the researcher.

The research assistants had secondary school examination certificate. Therefore, they were trained on an administration of the questionnaire, whereby they were given detailed explanation as to the objectives of the study, items on the questionnaire; how to help the respondents to understand the language clearly and how to interact with respondents; how to render help to those who need assistance and keeping confidence about respondent's responses. Therefore, everything went smoothly. It took about three days for the data collection.

### **3.6 Methods of Data-Analysis**

The data from this research, after collection, were analyzed using descriptive statistics that is simple frequency and percentages because the data of this research were nominal. Therefore, the data were analyzed based on frequencies and percentage. Akue z.(1993) stated that, frequency percentage is one of the simplest statistical technique use often in analysis of data, converting percentages responses enable the researcher the sub-sample of unequal size meaningfully. Translating frequency counts in to percentages indicates the number per hundred compared.

## CHAPTER FOUR

### DATA ANALYSIS, FINDINGS AND DISCUSSION

This chapter presents the results of data analysis based on research questions. This consists of interpretation and analysis of demographic data of respondents, research questions and findings, summary of findings and discussion of the findings.

#### 4.1 Data interpretation and analysis

##### 4.1.1 Analysis of demographic data.

S/N	Variables	Responses	Frequencies	Percentages
1	Gender	Male	196	87.9
		Female	27	12.1
		Total	223	100
2	Age	15—25	109	48.9
		26—35	76	34
		36—45	24	10.8
		46 above	14	6.3
		Total	223	100
3	Marital status	Married	149	67
		Single	67	30
		Divorce	7	3
		Total	223	100
4	Educational attainment	Primary	58	26
		Basic literacy	2	0.9
		Post literacy	1	0.4
		Secondary	5	2.2
		Others	157	70.4
		Total	223	100

The table 4.1 indicates that 196 (87.9%) of respondents are male, while 27 (12.1%) are female. Moreover with regards to the ages of respondents, the findings show that 15--25 are 88 (39.5%); 26---35,are 74 (34%), al so 7---14 are 29 respondents that make 13%, therefore age between 36---45 are 24 (10.8%) respondents, while 46 years and above are 6 (2.7%) respondents respectively. With regards to the marital status, the respondents who are married stand at 149 (67%), while 67 (30%) respondents were single while those respondents that were divorced were 7 (3%) respectively. However, 58 (26%) respondents have primary certificate, while, 2 (0.9%) respondents have a basic literacy, only 5 (2.2%) are secondary school certificated, but, 157 (70.4%) respondents are belong to those who are below the ages of fifteen years or above fifty years respectively.

#### **4.1.2 Research question one:**

What are the Radio programmes that promote livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area, Kano State?

The Research Question was answered using frequency count and percentage presented on table 4.2

Table 4.2: Radio programmes that promotes livelihood, knowledge and creation of awareness.

S/N	Programmes	RESPONSES				TOTAL					Remarks
		Agree		Undecided		Disagree		F	%	x	
		F	%	F	%	F	%				
i.	“Hurgoru Nyako” (father’s sitting room)	100	44.8	89	39.9	34	15.2	223	100	2.9	Accepted
ii.	“Ful-fulde” request	101	45.3	80	35.9	42	18.8	223	100	2.6	Accepted
iii.	“Fulve-fini” (it is high time to Fulani	102	45.7	52	23.3	69	30.9	223	100	2.15	Accepted
iv.	“To bandirawo” (to the brother)	90	40.4	23	10.3	110	49.3	223	100	1.91	Rejected
v.	“Sudubaba” (father’s room)	90	40.4	32	14.8	100	44.8	223	100	1.94	Rejected
vi.	“Moobgal fulve” (Fulani’s gathering)	100	44.8	24	10.8	99	44.4	223	100	2.00	Accepted
vii.	“Zauren Fulani” (Fulani’s forum)	31	13.9	120	53.8	72	32.3	223	100	1.81	Rejected
viii.	“Ful-fulde” Tafseer	130	58.3	43	19.3	50	22.4	223	100	2.35	Accepted

Average mean=2.20

The 4.2 table shows that, 100 (44.8%) respondents agreed that a radio programme hurgorunyako (father’s sitting room) promotes knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A, but 89 (39.9%) respondents remain undecided whether a programme hurgorunyak (father’s sitting room) promotes knowledge and creates awareness or not among the Fulani herdsmen in Tsanyawa L.G.A, while 34 (15.2%) respondents disagreed about that the programme hurgorunyako (father’s sitting room) promote knowledge and creates among the Fulani herdsmen in Tsanyawa L.G.A.

Mean while, 101 (45.3%) respondents agreed that, the radio programme ful-fulde request promotes livelihood, knowledge and create awareness among Fulani herdsmen in Tsanyawa L.G.A, but 80 (35.9%) respondents remained undecided but 42 (18.8%) respondents disagreed about that the programme ful-fulde tafseer promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A, furthermore 102 (45.7%) respondents

agreed that a radio programme fulve fini (it is high time to Fulani) promotes knowledge livelihood and creates awareness among Fulani herdsmen in Tsanyawa L.G.A, but 52 (23.3%) respondents were undecided about the saying that fulve fini (it is high time for Fulani) promotes knowledge, livelihood and creates awareness among fulani herdsmen in Tsanyawa L.G.A or not and 69 (30.9%) respondents were disagreed about that radio programme fulve fini (it is high time for Fulani) promotes knowledge, livelihood and creates awareness among Fulani herdsmen in Tsanyawa L.G.A.

However, 90 (40.4%) respondents agreed that a radio programme to bandirawo (to the brother) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A, while 23 (10.3%) respondents were undecided on whether a radio programme to bandirawo (to the brother) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A or not, but 110 (49.3%) respondents disagreed about that, the radio programme to bandirawo (to the brother) promotes livelihood, knowledge and creates awareness among the Fulani herdsmen in Tsanyawa L.G.A. Furthermore 90 (40.4%) respondents agreed that a radio programme to sudu baba (father's room) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A, while 23 (10.3%) respondents remained undecided on weather radio programme sudu baba (father's room) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A or not, while 100 (44.8%) respondents disagreed about that a radio programme sudu baba (father's room) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A.

Moreover, 100 (44.8%) respondents agreed that a radio programme mobgal fulbe (fulani's gathering) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in

Tsanyawa L.G.A but 24 (10.8%) respondents remained undecided on whether a radio programme mobgal fulve (fulani's gathering) promotes livelihood, knowledge and creates awareness among fulani herdsmen in Tsanyawa L.G.A or not, but 99 (44.4%) respondents were disagreed about that the programme radio programme mobgal fulve promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A. However, 31 (13.9%) respondents agreed that a radio programme zauren Fulani (fulani's forum) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A, but 120 (53.8%) were undecided on whether the radio program zauren Fulani (fulani's forum) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A or not, while 72 (32.3%) respondents disagreed about that a radio programme zauren Fulani (fulani's forum) promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A.

While 130 (58.3%) respondents agreed that a radio programme Fulfulde tafseer promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A, and 43 (19.3) respondents were undecided on whether a radio programme ful-fulde tafseer promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A or not but, 50 (22.4%) respondents were not agreed that the radio programme ful-flde tafseer promotes livelihood, knowledge and creates awareness among Fulani herdsmen in Tsanyawa L.G.A

Base on the findings in table 4.2 it clearly showed that from the weighted mean all the programmes listed in the table are accepted but only three rejected which are; Zauren Fulani, Sudu baba, and to bandirawo and the average means score is above generally which shows acceptance.

#### 4.1.3 Research question Two:

What are the contents of the Radio programmes for livelihood, knowledge and awareness creation among the Fulani herdsmen in Tsanyawa Local Government Area, Kano State?

The research question is answered and the findings are analyzed using simple frequency count and percentage as shown on table 4.3 do the contents of Radio programmes promote knowledge and awareness?

Table 4.3 Responses about relevant contents of Radio programmes among Fulani herdsmen of Tsanyawa LGA Kano State.

RESPONSES								TOTAL			
S/N	Contents	Agree		Undecided		Disagree		F	%	X	Remark
		F	%	F	%	F	%				
i.	Education & education related themes	136	61	82	36.8	5	2.2	223	100	2.6	Accepted
ii.	Animals husbandry and agriculture related themes	142	63.7	76	34	5	2.2	223	100	2.6	Accepted
iii.	Social actions and cultural development	146	65.4	69	30.9	8	3.6	223	100	2.6	Accepted
iv.	Health and health related activities	156	69.9	57	25.6	10	4.5	223	100	2.7	Accepted
v.	Political education themes and	167	74.9	47	21	9	4	223	100	2.7	Accepted
vi.	Economic empowerment	169	75.8	44	19.7	10	4.5	223	100	2.7	Accepted
Average= 2.7											

From table 4.3 it is clearly indicated that 136 (61%) respondents agreed that the education and its related themes were among the relevant contents of radio programme that promotes skills

acquisition, new changes and innovation among Fulani herdsmen in Tsanyawa L.G.A, but 82 (36.8%) respondents were remained undecided on weather education and its related theme were the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A or not, while 5 (2.2%) respondents were disagreed that the education and its related themes as a relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A, furthermore, 142 (63.7%) respondents agreed that a contents animals husbandry and agricultural related themes were the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A, and 76 (34%) respondents remained undecided on whether the theme animal husbandry agricultural related were among the relevant contents of radio programme in Tsanyawa L.G.A or not while, 5 (2.2%) respondents disagreed about that the content of radio programme animals husbandry and agricultural related themes as a as a relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A.

Meanwhile, 146(65.4%) respondents agreed that social actions and cultural development are the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A, but 69 (30.9%) respondents remained undecided on weather social actions and cultural development are among the relevant contents of radio programme for Fulani herdsmen in Tsanyawa L.G.A but 8 (3.6%) respondents were disagreed about that social actions and cultural development as a relevant contents among Fulani herdsmen in Tsanyawa L.G.A, moreover, 156 (69.9%) respondents agreed that health and its related activities were among the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A but 57 (25.6%) respondents remained on weather health and health related activities were the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A, or not while 10 (4.5%) respondents were disagreed



about that health and its related activities as the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A

Furthermore, 167 (74.9%) respondents agreed that political education theme is part of relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A, while 47 (21%) respondents remained undecided on weather political theme is the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A, or not but 9 (4%) were disagreed about that political education as among the relevant contents of radio programme of Fulani herdsmen in Tsanyawa L.G.A. Moreover, 169 (75.8%) respondents agreed that economic empowerment is the relevant contents of radio programme among Fulani herdsmen in Tsanyawa L.G.A, but 44 (19.7%) respondents remained undecided on weather economic empowerment is among the relevant contents of radio programme to the Fulani herdsmen in Tsanyawa L.G.A or not and 10 (4.5%) respondents were about that economic empowerment as a contents of the radio programme among Fulani herdsmen in Tsanyawa L.G.A.

From the above analysis and findings in table 4.3 it clearly indicated that mentioned content are relevant and are making Fulani to more educative and enhancing their economic, social and political development respectively.

#### **4.1.4 Research questions Three:**

What are the impacts of Radio programmes in promoting livelihood, knowledge and awareness creations among the Fulani herdsmen in Tsanyawa Local Government Area, Kano State?

The research question is answered and findings are analyzed using simple frequency count and percentage as shown in table 4.5.1

Table 4.5 responses on the impact of Radio programmes among *Fulani* herdsmen in Tsanyawa LGA, Kano State.

S/N	Impacts	RESPONSES						TOTAL			Remarks
		Agree		Undecided		Disagree		F	%	X	
		F	%	F	%	F	%				
i.	Participating in annual cattle vaccine	131	58.7	87	39	5	2.2	223	100	2.6	Accepted
ii.	Living peacefully in a society/Tolerance	132	59.2	82	36.8	9	4.0	223	100	2.6	Accepted
iii.	Recognizing the important of Education	152	68.2	57	25.6	14	6.2	223	100	2.6	Accepted
iv.	Practicing modern animals rearing	164	73.5	52	23.3	7	3.1	223	100	2.7	Accepted
v.	Participating in societal activities	157	70.4	58	26	8	3.5	223	100	2.7	Accepted
Average =2.6											

From the table 4.4 it has been clearly state that 131 (58.7%) respondents agreed that participating in an annual cattle vaccine is the impact of radio programme on promoting livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa L.G.A, while 87 (39%) respondents were undecided on weather their participation in annual cattle vaccine is an impact of different programmes or not among Fulani herdsmen in Tsanyawa L.G.A or not, but 5 (2.2%) respondents were disagree that their participation in annual cattle vaccine as the impact of radio programme among Fulani herdsmen in Tsanyawa L.G.A

However, 132 (59.2%) respondents agree that living peacefully in their societies is an impact of radio programme among Fulani herdsmen in Tsanyawa L.G.A, while 82 (36.8%) respondents remained undecided on weather living peacefully in their societies is the impact of different radio prgrammes or not among the Fulani herdsmen in Tsanyawa L.G.A and 9 (4.0%) respondents disagree about that their peaceful living in the society as the impact of radio programmes among Fulani herdsmen in Tsanyawa L.G.A. Furthermore, 152 (68.2%) respondents agree that recognition of important of education by the Fulani herdsmen in Tsanyawa L.G.A, is the impact of different radio programmes taking place on daily basis, but 57

(25.6%) respondents were undecided on whether recognition of the importance of education among Fulani herdsmen in Tsanywa L.G.A, is the impact of radio programme or not. While 14 (6.2%) respondents disagree about that, recognizing the importance of education by Fulani herdsmen as an impact of different radio programmes.

Meanwhile 164 (73.5%) respondents agree that practicing of modern animals rearing by the Fulani herdsmen in Tsanyawa L.G.A is the impact of different radio programmes among Fulani herdsmen in Tsanyawa L.G.A but 52 (23.3%) respondents remained undecided on whether the practicing modern animals rearing is the impact of different radio programmes or not among Fulani herdsmen in Tsanyawa L.G.A and 7 (3.1%) respondents were disagree about that the, practicing modern animals rearing as the impact of different radio programmes among Fulani herdsmen in Tsanyawa L.G.A.

Moreover, 157 (70.4%) respondents agree that participating in some societal activities by Fulani herdsmen in Tsanyawa L.G.A is the impact of different radio programmes, but 58 (26%) respondents were undecided on whether participating of Fulani herdsmen of Tsanyawa L.G.A, in some societal activities as an impact of different radio programmes or not, while 8 (3.5%) respondents disagree about that participating in some societal activities by Fulani herdsmen of Tsanyawa L.G.A, as an impact of different radio programmes. Based on the weighted means it concluded that all the impact of radio programmes listed in table 4.4 are accepted according to the weighted means scores and remarks hence all the average means is two and above.

#### 4.1.5 Research Question Four:

What are the challenges facing access to the Radio programmes for livelihood, knowledge and awareness promotion among Fulani herdsmen in Tsanyawa Local Government Area, Kano State?

The research question is answered and the findings are analyzed using simple frequency count and percentages as presented on the table 4.6

Table 4.5 Responses on some challenges to access Radio stations among *Fulani* herdsmen in Tsanyawa LGA Kano State.

RESPONSES								TOTAL			
S/N	Challenges	Agree		Undecided		Disagree		F	%	X	Remarks
		F	%	F	%	F	%				
i.	Over-lapping of Radio stations	88	39.5	62	27.8	73	32.7	223	100	2.0	Accepted
ii.	Wrong time for the programmes	88	39.5	67	30	68	30.5	223	100	2.0	Accepted
iii.	Disruption	96	43	68	30.5	59	26.5	223	100	2.2	Accepted
iv.	Limited waves of Radio	99	44.4	73	32.7	51	22.9	223	100	2.2	Accepted
v.	Poor signal	50	22.4	104	46.6	69	30.9	223	100	1.9	Rejected
vi.	Geographical location	93	41.7	75	33.6	55	24.7	223	100	2.2	Accepted
vii.	Technical problems	90	40.4	73	32.7	60	26.9	223	100	2.1	Accepted

Average =2.0

From the table 4.5 it was observed that 88 (39.5%) respondents agree that the overlapping of some radio stations are among the challenge face in accessing radio stations clearly among Fulani herdsmen in Tsanyawa L.G.A, but 62 (27.8%) remained undecided on whether overlapping of radio stations is among the challenges by Fulani herdsmen in accessing the radio stations or not, while 73 (32.3) respondents disagree that overlapping of different radio stations

as a challenges face by Fulani herdsmen in accessing different radio programmes among Fulani herdsmen in Tsanyawa L.G.A.

However, 88 (39.5%0 respondents agree that wrong timing for some radio programmes is among the challenges face by Fulani herdsmen in Tsanyawa L.G.A in accessing different radio programmes. While 67 (30%) respondents were undecided on either wrong timing as a challenges face by Fulani herdsmen in Tsanyawa L.G.A or not in accessing different programmes and 68 (30.5) respondents disagree about that wrong timing as a challenges face by Fulani herdsmen in Tsanyawa L.G.A, when trying to access different radio programmes.

Furthermore,96 (43%) respondents agree that disruption as among the challenges face by Fulani herdsmen in Tsanyawa L.G.A when trying to access different radio programmes, but 68 (30.5%) respondents remained undecided on whether as either disruption is a challenges face by Fulani herdsmen in Tsanyawa L.G.A in trying to access different radio programmes or not and 59 (26.5%) respondents disagree about that disruption of radio stations as among the challenge experience by Fulani herdsmen when trying to access different radio programmes

In the same veined 99 (44.4%) respondents agree that limited waves is a challenge face by Fulani herdsmen when trying to access different radio programmes, while 73 (32.7%) respondents were undecided on whether limited waves is a challenge face by Fulani herdsmen in Tsanyawa L.G.A, in trying to access different radio programmes or not, but 51 (22.9%) were not agree about that limited waves of some radio stations as among the challenges face by Fulani herdsmen in Tsanyawa L.G.A, in accessing different radio programmes. Mean while 50 (22.4%) respondents agree that poor signal by some radio stations as among the challenges in accessing different radio programmes by Fulani herdsmen in Tsanyawa L.G.A, but 104 (46.6%) remained undecided on

either poor signals is among the challenges face by Fulani herdsmen in Tsanyawa L.G.A, when trying to access different radio prgrammes or not and 69 (30.9%) respondents were disagree about that poor signals as a challenges face by Fulani herdsmen in Tsanyawa L.G.A.

Moreover, 93 (41.7%) respondents agreed that geographical location is a challenge face by Fulani herdsmen in Tsanyawa L.G.A, and 75 (33.6%) respondents remained undecided on whether geographical location among the challenges face by Fulani herdsmen in Tsanyawa L.G.A or not, but 55 (24.7%) respondents were disagree about that geographical location as among the challenges face by Fulani herdsmen in Tsanyawa L.G.A, in trying to access different radio programmes, while 90 (40.4%) respondents agree that technical problems is among the challenges face by Fulani herdsmen in Tsanyawa L.G.A in attempt to access different radio programmes but 73 (32.7%) respondents remained undecided on either technical issue is among is among the challenges face by Fulani herdsmen in Tsanyawa L.G.A, in trying to access different radio programmes on daily basis, and 60 (26.9%) respondents were not agree about that technical problems as a challenges face by Fulani herdsmen when trying to access different radio programmes.

Base on the above analysis and weighted mean result in table 4.5; it concluded that all the mentioned challenges face by Fulani herdsmen in their effort to access different radio programmes are really existed in the community of Tsanyawa Area.

#### **4.2 Summary of the Finding**

From the proceeding data analysis, the following findings were deduced

1. Radio programmes that promote knowledge, livelihood and awareness creation among Fulani herdsmen in Tsanyawa LGA, Kano State are *Fulfulde* tafseer. *Moobgal Fulve*, *Fulvefni*, *Sudu*

*baba*, (father's room), *zauren Fulani*, (fulani's gathering), *ful-fulde request*, *hurgorunyako*, (father's sitting room), and to *bandirawo* (to the brother).

2. The relevant contents of Radio programmes promote livelihood, knowledge and awareness among the *Fulani* herdsmen in Tsanyawa LGA Kano State are: education and its related themes, animal husbandry and agricultural related themes, social action and culture development, health and its related activities, political education themes and economic empowerment among others

3. The impact of the Radio programmes are among the following social, economic and political enhancement, participating in an annual cattle vaccine, peaceful co-existence practicing modern animals rearing etc.

4. The challenges encountered by the *Fulani* herdsmen in Tsanyawa LGA Kano State in accessing some Radio programmes are; wrong-timing, Technical, geographical location, easy disruption, over-lapping of some stations, poor signal and small area coverage etc.

#### **4.3 Discussion of Findings**

Based on this study, it was found out that majority of the respondents were within the age-range of 15-25. This is in line with Akinpelu (2009) who opined that most of the people who manage animals were youth and this agreed with sahiwall cattle (2012) who confirmed that during the rainy season, animals are being manage by children and youth, for the fact that most of the adult are busy doing some other activities at home or farm, while during the dry season, animal are tended to by adults.

The Radio programmes that promote livelihood, knowledge and awareness creation among *Fulani* herdsmen in Tsanyawa LGA, are among the following: '*ful-fulde tafseer*, '*ful-fulde request*, to *bandirawo*' (to the brother), '*moobgal fulve*, (Fulani's gathering), *fulve fini* (it is high time Fulani) '*Sudu baba*' (father's room), '*zauren Fulani*', (fulani's forum) '*Hurgorunyako*'

(father's sitting room),(see table 4.2). This is in line with the Federal Radio Co-operation of Nigeria (FRCN, 1996) allotted 30 minutes as slot air-time to the National Commission for Nomadic Education through which it transmitted a magazine programmed titled *Don makiyaya-a-ruga* (for the nomadic pastoralists in their homestead). Moreover the Interactive Radio Instruction (IRI, 2000) broadcasted to the listening groups 13 episodes of the Radio programmes aimed at motivating the learners to embark on actions and activities. The table revealed that out of the outlined Radio programmes a majority of the respondents were listening to '*Hurgo nyako*' followed by '*Ful-fulde*' request, then '*Fulve fini*' and '*ful-fulde tafseer*' however, the least in patronizing among the programmes is '*zauren Fulani*'. This in line Gwamai (2017) who stated that beside the *Ful-fulde* version of the programmes there are other educative programmes in Hausa language and which are equally very beneficial to *Fulani* herdsmen, e.g. '*fatawa daga malamai*', '*Tambaya mabu xin ilimi*', '*saqon musulunci*', '*guzurin alqiyama*'.

Furthermore, the relevant contents of the Radio programmes as revealed in (table 4.3) where, respondents expressed their opinions and a majority of them agreed that the Contents are relevant and all the activities are beneficial, as the herdsmen are listening to the programmes, and they are educating them on animal rearing, social interaction, routine activities; to accept new changes, and knowledge on personal hygiene. These findings are in line with the UNESCO (2000), which stated that the primary purpose of any Radio station is to attract the biggest possible audience through quality of information and entertainment it disseminated. Put broadly, for the objectives to broaden the horizon of the listeners, and acquaint them with national and international issues, its contents must be relevant to the society, and related to the lives of the listeners. It also agrees with Mohn (2007) who stated that Radio programmes may be used to aid all educational system and this factor can be exploited in creating awareness and promoting



knowledge among Fulani herdsmen. This also agrees with Chapman (2003) who stated that the Simili Radio has been used to improve awareness and knowledge of solution to community problems and through broadcasting some developmental programmes within the various sectors, including cultural rural development, education, hygiene, sanitation, and agriculture among rural people living in a particular place of Dagboni speaking District. These increased enrolment in schools and reduced out-migration by young girls due to the Radio's programmes of enlightenment and also facilitated an increased use of fertilizers by farmers.

Many aspects of livelihood improvement have been promoted through different Radio programmes. On the other hand, it was found out that due to the different Radio programmes as the following aspect of livelihood improvement, from table 4.5 indicated that majority of Fulani herdsmen in Tsanyawa LGA agreed that, the aspects of awareness creation and knowledge promotion are promoted through Radio programmes such as health, socio-economic, civic responsibilities, protections of family lives. This is confirmed for the fact that the researcher observed that, *Fulani* herdsmen are really benefiting from the Radio programmes taking place on daily basis. This is in line with Wateraid and Nas (2003), who assert that, the media (Radio, Television, and print media) play a significant role in transmitting information, knowledge, and rising of awareness among the general public. It can also be used effectively to influence and change public opinion and behaviour on any issue hence, Radio programmes play a role as advocacy tool. This agrees with Burke (1999) that the major aim of Radio programmes is for dispersing information and creating awareness and by so doing change attitude of clients in both rural and urban settings and thus since Fulani herdsmen are living mostly in the rural areas, therefore the Radio programmes reached very wide audience and is also accessible to Fulani

herdsmen, who are otherwise isolated by geography, conflict, illiteracy, economic activities, and culture, among others.

Moreover, it also agrees with Hassan (2010) who conducted a research on the Radio as an educational medium in which, a total of 161 subjects were selected randomly and a questionnaire was applied. The findings showed that educational intervention through Radio resulted in a significant enhancement (3.99 to 6.41), out of 10. This result clearly indicates the effective role of the Radio programmes in improving awareness of farmers ( $P < 0.01$ ). Such programmes then resulted in heightened farmer's awareness. It is also in line with Kid (2007) as to the *Tunza Punza* programmes on how to take proper care of Donkeys. More educational programmes had been conducted to instigate behavior changes that can result in healthier life styles and environmental sustainability, e.g. use of Radio programmes have achieved considerable success in changing and enhancing knowledge, attitudes on some topics such as HIV/AIDS, family planning, mother and child health, and environmental issues.

While in the same table, some reasonable percentages were disagreed that legal awareness is not being promoted through Radio programmes. This is in disagreement with the Federal Ministry of Education (1996), that the Radio has been effectively used to mobilize and educate the citizenry on the social and political, efforts put in place by the three tiers of government in the country. In table 4.5 a majority of Fulani herdsmen in Tsanyawa LGA agree that participating in annual cattle vaccine and other important activities is as a result of different educative Radio programmes. It is in line with this, that Opubor (2006) stated that the purpose of Radio programmes are to build community life and which is more than building an individual or a few families. It is built on what holds people together, across different families, religions, sexes, economic situation and political development. It is also in line with Shuaibu (2000), that

Radio programmes are perceived as a means of political communication, educating, mind-binding, mobilization or orientation as well as creating awareness and strengthening national unity, cohesion, and mutual understanding in a very simpler way through Radio programmes and also affordable to a vast majority of people in the society.

This study found that a majority of Fulani herdsmen in Tyanyawa Local Government Area, Kano State agreed that they are experiencing some challenges which included wrong timing, overlapping of some Radio station, and disruption by poor signal, limited wave's geographical location, and Technical issues. Moreover this is in line with Muhammad cited in Tukur (2012) who asserted that, there is much over-lapping between Radio stations, and private commercial stations have more audience than government Radio stations in many countries, poor reception and quality of output and financial constrain, among others.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

This chapter presents the summary, conclusion and recommendation of the study.

#### **5.1 Summary**

This study was designed to assess the impact of radio programmes in promoting livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area, Kano State. The study started with the background of the study, in which overview of herdsmen globally, that is from different continent of the world, then coming to Africa, then Nigeria and Kano State in particular then Tsanyawa Local Government Area was taken the background also included objectives of the study.

The theoretical framework of ‘Uses and gratification theory’ Developed by Katz and Jay Blumler of 1970, was related to the study. The theory emphasized relevance of communication media and development. In addition, some related literature to the study on the impact of radio programmes on promotion of livelihood, knowledge and awareness creation were reviewed. Besides conceptual framework focused on nomads in Nigeria, characteristics of herdsmen in Nigeria, literacy by radio programmes in other countries, literacy by radio in Nigeria, the radio and knowledge promotion in Nigeria, radio programmes for knowledge promotion and awareness creation among the Fulani herdsmen in Kano State, also empirical studies on related variables were reviewed.

The study employed Descriptive survey research design in order to conduct the research effectively. Chapter four is where the research findings were presented, findings discussed.

Finally, chapter five presented the summary of the whole five chapters and the conclusion drawn from the findings and recommendations made based on the findings.

## **5.2 Conclusion**

In the light of the findings, the following conclusion has been drawn. Radio programmes provided information and knowledge as well as created on livelihood and awareness. This conclusion was realized based on the evidence from the major findings of this study which indicated that the different radio programmes were very effective in promoting livelihood, knowledge and awareness creation among Fulani herdsmen in Tsanyawa Local Government Area, Kano State. This study has revealed that the contents of the Radio programmes are relevant and are making a significant impact in the minds of the audience.

Finally, some challenges facing access to the radio programmes to guarantee livelihood promotion knowledge promotion and awareness creation among Fulani herdsmen identified were poor signal, wrong timing issue, financial constrain, limited waves and disruptions of some programmes while listening among others.

## **5.3 Recommendations**

The study provides the following recommendations based on the findings so as to improve different educative radio programmes:

- i. Radio stations should allocate more time for the programmes and more Radio programmes should be put in place for the herdsmen and other group of individuals to benefit more and organize different educative and enlightenment activities that would further create awareness, livelihood promotion among Fulani herdsmen. in view of

the above, practical aspect should be prioritized in the target areas of Fulani herdsmen.

- ii. Contents of Radio programmes should be improved that would promote good living condition of herdsmen, economically, politically, socially in Tsanyawa Local Government Area, Kano State.
- iii. Radio stations should organize interactive sessions with herdsmen so as to realize their felt-needs in order to produce more meaningful and interesting programmes that will make more impact on their daily basis.
- iv. The area of coverage of some existing Radio station is very narrow, especially with regards to the FM stations. Therefore there is the need to increase their capacity so as to be accessible to large distance. Also poor reception and disruptions should be tackled by radio stations, radio stations should also be consistent in their programmes and they should respect time.

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## APPENDIX A

**TABLE FOR DETERMINING RANDOM SAMPLE SIZE FROM A GIVEN  
POPULATION**

(Confidence level 95%; Margin of error + or - 5%)  
(N = Population, S = Sample)

N	S	N	S	N	S
10	10	220	140	1,200	291
15	14	230	144	1,300	297
20	19	240	148	1,400	302
25	24	250	152	1,500	308
30	28	260	155	1,600	310
35	32	270	159	1,700	313
40	36	280	162	1,800	317
45	40	290	165	1,900	320
50	44	300	169	2,000	322
55	48	320	175	2,200	327
60	52	340	181	2,400	331
65	56	360	186	2,600	335
70	59	380	191	2,800	338
75	63	400	196	3,000	341
80	66	420	201	3,500	346
85	70	440	205	4,000	351
90	73	460	210	4,500	354
95	76	480	214	5,000	357
100	80	500	217	6,000	361
110	86	550	226	7,000	364
120	92	600	234	8,000	367
130	97	650	242	9,000	368
140	103	700	248	10,000	370
150	108	750	254	15,000	375
160	113	800	260	20,000	377
170	118	850	265	30,000	379
180	123	900	269	40,000	380
190	127	950	274	50,000	381
200	132	1,000	278	75,000	382
210	136	1,100	285	100,000	384
			1,000,000		384
			10,000,000		384

**Source:** Kreicie, R. V. & Morgan, D. W. (2006) "Determining Sample for Research Activities"  
*Educational and Psychological Measurement*, obtained from <http://www.fns.usda.gov> accessed  
on 13 / 8 / 2013

**DEPARTMENT OF ADULT EDUCATION AND COMMUNITY SERVICES**  
**FACULTY OF EDUCATION**  
**BAYERO UNIVERSITY KANO**  
**QUESTIONNAIRE FOR: IMPACT OF *RADIO* PROGRAMMES, CHALLENGES OF**  
**LISTENING *RADIO* AND RELEVANT CONTENT (QIRP, CLR & RC)**

Thank you.

**Instruction:** Please kindly tick (✓) in the appropriate space provided.

1. Gender : (a) Male [    ] (b) Female [    ]  
 2. Age : (a) 15 - 25 [    ], (b ) 26 – 35 [    ], (c ) 36 – 45 [    ], (d) 45 and above [    ]  
 3. Marital status: (a) Married [    ], (b) Single [    ], (c) Divorce [    ]  
 4. Educational attainment (a) Primary [    ], (b) Basic literacy [    ], (c) Post literacy [    ], (d) Secondary [    ]  
 (e) Others? Specify [ ;;;;;;;;;; ]



## SECTION B

Please respond to the questions below by ticking (✓) against the options that best express your feeling

### RQ1

Are the following Radios programmes promoting livelihood, knowledge and create awareness among the Fulani herdsmen?

SN	Radio programmes	A	U	D
1	Hurgoru Nyako (father's sit room)			
2	Ful-fulde request			
3	Fulve fini (it is high time to Fulani)			
4	To bandirawo (to the brother)			
5	Sudu baba (father's room)			
6	Moobgal-fulve (fulani's gathering)			
7	Zauren Fulani (Fulani's forum)			
8	Ful-fuldeTafseer			

### RQ2

Are the following promoted knowledge and awareness of the Fulani herdsmen?

SN	The contents of Radio programmes	A	U	D
1	Education and education related themes			
2	Animals husbandry and agriculture related themes			
3	Social actions and Cultural development			
4	Health and Health related activities			
5	Political education themes and			
6	Economic empowerment activities			

### RQ3

Do the following activities are among the impact of Radio programmes?

SN	The impact of Radio programmes	A	U	D
1	Participating in annual cattle vaccine			
2	Living peacefully in a society/ Tolerance			
3	Recognising the importance of education			
4	Practicing modern animals rearing			
5	Participating in some societal activities			

RQ4

What is your opinion do you agree?

Are the following challenges affecting your access to Radio programmes?

SN	<b>Challenges</b>	A	U	D
1	The problems of Radio stations over-lapping			
2	Wrong timing for the programmes			
3	Disruption			
4	Poor signals			
5	Limited waves of the Radio stations			
6	Geographical Location			
7	Technical problems			

**APENDIX B**  
**2016/2017 ANNUAL CATTLE VACCINATION**  
**FOR CBPP & PPR SUMMARY**  
**TSANYAWA LOCALGOVERNMENT**  
**KANO STATE**

S/N	CAMP	NO. OF HERDSMEN	NO. ANIMALS		TOTAL
			CALVES	ADULT	
1	HARBAU	60	234	534	768
2	YARMAMMAN	54	336	654	990
3	RAFIN TSAMIYA	43	445	732	1177
4	ZAROGI	55	432	822	1254
5	YANCHIBI	51	232	433	665
6	KWANDAWA	44	123	334	457
7	KWASKI	36	212	436	648
8	YAKANAWA	51	151	321	472
9	DUMBULUN	45	231	653	884
10	YARGWANDA	40	132	321	453
11	DADDARAWA	52	321	466	787
12	YAN AWAKI	41	211	321	532
13	NASARAWA	50	145	453	598
	TOTAL	622	3205	6480	9924