

**AN ANALYSIS OF THE EFFECTIVENESS OF NOMADIC EDUCATION  
PROGRAMME FOR PASTORAL NOMADS IN FUNE LOCAL GOVERNMENT AREA,  
YOBE STATE**

**BY**

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**BEING A DISSERTATION SUBMITTED TO THE DEPARTMENT OF ADULT  
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(*ADULT AND NON FORMAL EDUCATION*) OF BAYERO UNIVERSITY, KANO.**

**NOVEMBER, 2017.**

## **DECLARATION**

I hereby declare that this work is the product of my research efforts, undertaken under the supervision of Dr. Bala Zakari and has not been presented elsewhere for award of a degree or certificate. All sources are duly acknowledged.

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## CERTIFICATION

This is to certify that the work for this dissertation and subsequent write-up by Abdullahi Laminu Yobe (SPS/14/MAD/00002) were carried out under my Supervision.

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## **DEDICATION**

This research work is dedicated to my beloved parents,

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In the Name of Allah the beneficent the merciful, all praises be to Allah the creature of the Universe. Thank be to Almighty Allah the first and everlasting, who gave me the opportunity to carry out this research study. May the peace and blessing of Allah be upon His Last and beloved Prophet Muhammad (S.A.W) and Members of his household, his companions and those who followed them in cultivating the right faith and doing good deeds up to the Day of Judgment

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## LIST OF ABBREVIATIONS AND ACRONYMS

CBO	-	Community Based Organization
EFA	-	Education for All
FRCN	-	Federal Radio Cooperation of Nigeria
IRI	-	Interactive Radio Instruction
ISO	-	Interview Schedule for Officials
JICA	-	Japanese International Cooperation Agency
MACBAN	-	Meyetti Allah Cattle Breeders Association of Nigeria
NCNE	-	National Commission for Nomadic Education
NEP	-	Nomadic Education Programme
NEPQ	-	Nomadic Education Programme Questionnaire
NGO	-	Non Governmental Organization
NMEC	-	National Mass Education Commission
NPE	-	National Policy on Education
NPEC	-	National Primary Education Commission
NTI	-	National Teachers Institute
ODL	-	Open Distance Learning
SUBEB	-	State Universal Basic Education Board
SPSS	-	Statistical Package for Social Sciences
UBE	-	Universal Basic Education
YBC	-	Yobe Broadcasting Cooperation

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## ABSTRACT

The study is on Analysis of the Effectiveness of Nomadic Education Programme for Pastoral Nomads in Fune Local Government Area, of Yobe State. The objectives were to examine the scope of activities in nomadic education programme, identify methods of delivering the educational programme, determine the impact of Nomadic Education, determine extent of participation, find out challenges facing Nomadic Education Programmes. The study adopted survey research design. The population of the study consisted of 90 participants of the 3 centres, 6 facilitators of the 3 centre, and 10 officials of State Universal Basic Education Board in the State, with a sum total number of 106. The whole population were used as sample size for the study. Purposive sampling techniques were used in determining the sample size. The instruments used for data collection was Nomadic Education Programme Questionnaire for Participants, and an interview Schedule for Officials of SUBEB. The reliability co-efficient of the instrument were 0.67 and 0.71 respectively. The data collected were analyzed using descriptive statistics where the results were presented on tables/pie-charts. Findings of the study are that; the scope of Nomadic Education activities in Fune Local Government Area includes issue of health activities, socio-economic activities, security and life skills activities, the methods of delivering in Nomadic Education Programme include, teacher per class, use of radio broadcast programme, the impact of Nomadic Education Programme includes, pastoralist now participate politics, conflict between farmers and pastoral Nomads have been resolved, and they have improved in their livelihood, the enrolment figures have increased, pastoralists are now part of the policy makers, and traditional rulers also take part in the Programme by mobilizing the Nomads, the challenges of Nomadic Education in Fune Local Government Area include, inadequate instructional materials, lack of political will and issue of Boko Haram. Based on these findings the study recommended that; Yobe state government should improve on the activities covered by Nomadic Education, the state government should employ more teachers who were trained in Non-Formal Education activities for the smooth delivery of the programme in the State, Meyetti Allah Cattle Breeders Association of Nigeria should improve on mobilizing the pastoralist in utilizing the knowledge and skills acquired in improving their livelihood, among others.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background to the Study

Eradicating illiteracy has been one of the important concerns of all tiers of government, similarly, one of the challenges being faced by the educational system includes making basic education more accessible to educationally disadvantaged groups such as Pastoral Nomads. The National Policy on Education has universalized primary education and indeed made it tuition free at all levels. The aim is to provide equal educational opportunities for all Nigerian irrespective of their social class, ethnicity, geographical locations, occupation, religion and gender. The nomads` population in Nigeria account for 9.4 million, including 3.1 million school age children, and majority of them are pastoralist, while the remaining are migrant fishers and farmers (Ezemoh,2002). The participation of the nomads in the existing formal and non-formal education programmes used to be extremely low, with population literacy rate ranging from 0.2 percent to 2.0 percent. The National Education System has generally failed the Nomads in terms of enrolment, participation, and outcomes (Muhammad, 2006).

It was as a result of the above mention that the Federal Government of Nigeria established the National Commission for Nomadic Education (NCNE) in 1989 The commission is charged with implementation of the Nomadic Education Programmes (NEP) aimed at providing and widening access to quality basic education for Nomads in Nigeria, the National Commission for Nomadic Education (NCNE) has developed a namely, Open Broadcasting Programme for the pastoralist, where some stations in Nigeria broadcast radio programmes for Nomads in languages like Fulfulde, Shuwa Arab, Kanuri, Hausa, and some other language. Such Radio stations include

among others, are Radio Nigeria Kaduna, Yobe Broadcasting Corporation, Rima Radio Sokoto, Borno Radio Corporation. National commission for Nomadic Education have made some effort with sister parastatals, Non-Governmental Organizations (NGO`s), Community Based Organizations (CBO`s), National Primary Education Commission (NPEC), and the National Teachers Institute (NTI) and it is as a result of these linkages and collaborative efforts that the National Commission for Nomadic Education (NCNE) had finalized plans with National Mass Education Commission (NMEC) to open Adult Literacy Classes in the “Ruga” (Base Camps), based on the expressed desire of the community leaders, especially in those states, where such programmes are likely to be viable, under this arrangement the issue of financing Nomadic Education Programme in Nigeria is a collective effort of Federal, State, Local Government and Non-Governmental Organizations (NGO`s).

It is in the light of the foregoing that Yobe State Government introduced Nomadic Education Programmes across the 17 Local Government Areas of the State, with the intention of providing basic literacy programme to Nomads. Each L.G.A has two to three Nomadic Education Centres. These centres are coordinated by state the Universal Basic Education Board (UBE) in collaboration with Local Government. As in financing and providing support for the programme, while on the other hand, Federal Government and other donor agencies also provides their own quota towards the provision of Nomadic Education Programmes in Yobe State.

Fune Local Government Area is one of the local governments Areas that have a very large number of Pastoral Nomads in Yobe State, ranging from sedentary, semi-sedentary and pure Nomads. The Nomadic Education Programmes are therefore introduced for them as target beneficiaries. The objectives of the programme are to:-

1. Unfettered access to quality basic education for nomads
2. Boost literacy among nomads groups
3. Equip them with skills and competences to enhance their wellbeing
4. Participate in nation building

Although Yobe State Government have tried in establishing Nomadic Education centers in Fune Local government Area. Namely Bebbande, Agirwa and Koraiyel Nomadic Education Centers and these centers have played a vital role in resolving many more problems, i.e issue of conflict between farmers and herdsmen, eradicating illiteracy, decrease in pandemic diseases. But yet this educational programme (Nomadic Education) have faced up with serious challenges, ranging from lack of political will and facilities to riches all the target population, as such still now many pastoral Nomads are not captured in this programme and they equally have same educational opportunity as citizens of Nigeria.

According to statistics obtained from the Universal Basic Education Board (UBEB) in Yobe State, there are 90 pupils on enrolment in nomadic primary schools of Fune Local Government Area were many more pastoral Nomad were left behind and they still require education so as to improve their livelihood.

## **1.2 Statement of the Problem**

Pastoral Nomads has seriously faced up with a number of problems; ignorance, disease, hunger rampart cases of attack by arm-robbers and conflict with farmers. The above mention problems have seriously declined socio-economic activities of Nomads in Yobe state. To this end The Federal Government decree of (1989) established the National Commission for Nomadic Education which is charged with the responsibilities of planning, implementing, monitoring and

evaluating the Nomadic Education Programme. The broad objectives of the programme are to provide the Nomads with basic education and to improve the life skills of the Nomads by providing them with knowledge and skills (FGN, 1999). Yobe state particularly Fune Local Government Area had three (3) Nomadic Education Centres in the domain of the pastoral nomads areas. All the centres and their activities are under the supervision of State Universal Basic Education Board (SUBEB).

Basic teaching and learning take place with the pastoral children participating at various levels. But still now Pastoral Nomads in Fune local government Area are faced up with some challenges, therefore the present study will have analysed the key determining factors that were responsible for such problems, and also analyse how effective are the Nomadic Education Programme in Fune local government area, Yobe state.

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

The study achieved the following:

- i. To examine the scope of activities in the Nomadic Education Programme on pastoral nomads in Fune Local Government Area.
- ii. To identify the methods of delivery of Nomadic Education Programmes to Pastoral Nomads in Fune Local Government Area, Yobe State.
- iii. To determine the impact of Nomadic Education Programme on the pastoral nomads, life skills in Fune Local Government Area, Yobe State.
- iv. To determine the extent of participation in Nomadic Education Programmes in Fune Local Government Area, Yobe State.

- v. To find out the Nomadic Education challenges in Fune Local Government Area, of Yobe State.

#### **1.4 Research Questions**

The research questions are as follow:

- i. What are the scope of activities in Nomadic Education Programme on Pastoral Nomads in Fune Local Government
- ii. What are the methods of delivery of Nomadic Education Programmes in Fune Local Government Area, Yobe State?
- iii. What are the impacts of Nomadic Education Programmes on Pastoral Nomads life skills in Fune Local Government Area, Yobe State?
- iv. What is the extent of participation in Nomadic Education Programmes in Fune Local Government Area, Yobe State?
- v. What are the challenges of Nomadic Education Programmes in Fune Local Government Area, Yobe State?

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

The development of any nation depends on its educational attainment. Basic education required it mended that there is the urgent need to provide Pastoral Nomads with relevant education. The findings of this study have far reaching significance to Yobe State Government through its various agencies and ministry of education, Federal Ministry of Education through National Commission for Nomadic Education, policy makers and multinational organizations concerned with education of the disadvantage groups, specifically on basic literacy and skills empowerment. They equally find result of this study important.

Other stakeholders have also been benefited from the findings of the study by providing them with information awareness on behaviour change of Pastoral Nomads.

The study also attempted to provide qualitative and quantitative information about educational programmes for disadvantage groups, the study helped various agencies and their sponsors in identify the factors which were used in improving quality education for Nomads. It is also helped other researchers by serving as source or reference materials on Nomadic Education. The study enhanced a corresponding improvement in the quality of educational delivery in Yobe State particularly Nomadic Education Programs for pastoral nomads.

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

There are many Nomadic Education centres in Yobe State working actively towards providing Nomads with relevant education required. The research did not cover all the centres in Yobe state, but only focused on three centres in Fune Local Government Area namely, Bebbande, Agirwa and Koraiyel Nomadic Education Center.

Among the participant there are male and female of various age bracket, the male mostly lay more emphasis on issues of security and health related activities while the female participants mostly concentrate on economic activities i.e milk processing among others.

The study were restricted to examining the scope of activities of Nomadic Education Programme, method of delivery of the programme, impact of the programmes on Pastoral Nomads, participation level of Nomads in to the programme and challenges of the programme in Fune Local Government, only.

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

The following terms are defined within the context of this study.

**Effectiveness of nomadic Education:** Is the extent to which nomads utilized the education they acquired in enhancing their livelihood, and improve on their economic activities in Yobe State.

**Extent of Participation:** this refers to any action that aided the smooth running of Nomadic Education Programme ranging from taking part in cash or in kind and physically as client or facilitators and how this action improve their living condition.

**Life Skills:** refers to any innovation in education that will bring about improvement on the life style and economic activities of the Pastoralist

**Method of Delivery:** This refers to the process of implementing Nomadic Education in Yobe State, ranging from facilities, teaching techniques and mode of operating the programme Fune Local Government Area.

**Nomadic Education Programme:-**This is a special educational programme designed for persons who use to move from one geographical location to another in search of livelihood in Fune Local Government and utilize the skills they acquired in solving their problems.

**Pastoral Nomads:** This refers to a group of people found in Yobe State, mostly living in an isolated area searching for pasture and water for their animals, but use to move from one geographical location to another time over time, this movement is part of their principles of life, although they used to settle as time goes on.

**Scope of Activities:** this refers to area of coverage of Nomadic Education Programme, ranging from the types of programme, types of client, method used and problem of pastoralist in Yobe State and the application of the knowledge into the practice so as to enhance one's living condition.

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

This chapter reviewed literatures relevant to the topic of this research, and it was discussed under the following sub-headings: Conceptual frame work, Nomads, types of nomads, nomadic Education in Nigeria, objectives of nomadic education in Nigeria, Scope of activities of Nomadic education programs, methods of delivery to Nomadic Education in Nigeria, effectiveness of Nomadic Blue Print on Nomadic Education, Objectives of Nomadic Education Programme, Nomadic Education in Yobe State, methods of delivery to Nomadic Education, Challenges in nomadic education, pastoralist, impact of pastoralism on Nigeria economic, Distance Education for Pastoral Nomads, Objectives of “*Don Makiyaya a Ruga*”, Challenges of Nomadic Education Programmes, Summary of the Literature Review and Uniqueness of the Study.

#### 2.1 Conceptual Frame Work

##### 2.1.1 Nomads

Nomads in Nigeria are characterized by some features i.e. movement in search of livelihood and animals rearing. Tahir, (1997) Nomads are an ethnographic group who moved from one place to another having no fixed home. Their movement was necessitated by culture and economic demands such as cattle rearing, hunting and gathering, fishing and doing craftwork. They lived in harsh climatic condition, usually without the basic necessities of life.

With that background in mind Tahir argued that there was a need to re-think on the concepts of Education for All (EFA) in relation to nomadic populations. He pointed out the unfair treatment that nomads had received in the provision of basic education. Education Programmes had failed nomadic communities because nomads were considered to be ‘the other’ by the society at large.

They were depicted as inferior persons whose ways of life had to become sedentary if developmental and educational services were to be brought to them. The current status of the delivery of education to nomads had not taken cognizance of their needs, interests and aspirations.

However Tahir, (2002) indicated that nomads wander from place to place for pasture for their animals, and another group of the nomads are the migrant fisher-folks, they earn their living from the sale of fish, they are still predominantly poor, hungry, dwell in dehumanizing environmental conditions, 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. Worst still, they deliver their babies under the eyes of fellow fisher women. The children grow up without immunization due to the absence of health care facilities as well as absence of safe transportation facilities to convey health workers from the high sea locations of the fisher-folks.

Nomads, both pastoralists and migrant fisher-folks alike are predominantly illiterates. Most never had a one day opportunity to be at school the nature of their occupation keeps them far away from modern and heterogeneous community life. They live in homogenous communities of either only illiterate pastoralists or only illiterate migrant fisher-folks. They are cut off from development. Children of Nomads are born into such communities without proper health care services, and education,

*...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, nor proper socialization. Their world begins and ends at the fishing port. Migrant fisher-folks, are like pastoral nomads are socially alienated in all ramifications, they contribute immensely to national development through the production of meat and fish, though their voices are not heard elsewhere. (Abraham, 2006).*

According to Akinpelu, (2007) the contemporary definition of Nomadism refers to any type of existence characterized by the absence of a fixed domicile. He identified three categories of nomadic groups as : hunter/food gatherers, itinerant fisherman, and pastoralists (aka, herdsmen).

### **2.1.2 Nomadism and Nomadic groups in Nigeria**

A nomad is a person who lives his life moving or travelling from one location to another in search of a livelihood. What this means is that Nomadism is not an exclusive characteristics of cattle rears, migrant farmers, fishermen and those who possess overt nomadic qualities. Anybody who engages in a kind of work that warrants travelling from one place to another either locally or internationally can be referred to as living a nomadic life style. If a child changes school severally as a result of the parent's kind of job, that child can be said to be involved in nomadic heuristics. Children of soldiers, customs officials, diplomats, policemen, even teacher can engage in nomadic education depending on how often their parents or guardians are being transferred or reported.

Nomadism, according to Akinpelu, (1993) is any type of existence characterized by the absence of a fixed domicile. For Elujomade. (1988) nomads are seen as members of a tribe that wander from place to place with no permanent settlement. Movement according to him cuts across local government, state and some cities or villages. Uche, (2007) there are four basic

categories of nomads in Nigeria: the migrant farmer, migrant fisher folk's itinerant teacher, and pastoralist? (Herdsmen). In Nigeria nomads are found around almost 31 states in the country

### **Nomadic pastoralists**

Pastoralists are usually made up of the Fulanis who happen to be the largest of all nomadic groups. Their population is estimated at about 7 million out of the total number of 9.4 nomads in Nigeria including school age children (UNESCO, 2008; Mohammed & Abbo, 2010).

This group of nomads are found in 31 out of the 36 states of the federation. They are essentially cattle rearers known for raising animals such as camels, buffalos, reindeers, goat and sheep's. This informs why they migrate from one location to another in search of greener pastures for their flock. The pastoralist most times move with their family members including school children thereby preventing the latter from acquiring formal education in a conventional school setting. Animal rearing is seen as a status symbol among the Fulani folk and they train their children towards succession and inheritance of their company of animals.

### **The Migrant Farmers**

This is another group of nomads who take farming as their source of livelihood. They therefore leave their traditional homes to settle near available farms throughout the farming season. The migrant farmers are located all over Nigeria. In the northern states, they are found in Katsina, Pankshin, Sokoto, Kano, Okene, Borno and Yobe etc.

## **The Migrant Fisher Folks**

Uche et al. (2007) described the migrant fisherfolk as men, women, children and dependants who accompany their families to fishing ports and migrate to other conducive places as guaranteed by the season. For this group of individuals, fishing is a source of livelihood and they migrate with their family members and settle along creeks and lagoons. They are found among the Ijaws, Ijebus, Efiks, and Ibibios. Etulo, Jukun and Nupe who live near river Niger and Benue are good examples.

## **Itinerant/Mobile Teachers**

This are scholars who always move from one location to another for search of knowledge and preaching, an example of these are Usman ibn Fodio, Abdullahi Gwandu, and still now people move to places like Maiduguri for search of knowledge.

## **2.2 Nomadic Education in Nigeria**

Since 1977, National Policy on Education (NPE) has placed emphasis on providing unhindered access to qualitative basic education to all Nigerians irrespective of their gender, social class, ethnicity, occupation and religion. As attempts to expand access to basic education intensified, it soon became obvious that the usual conventional approaches to the provision of basic education cannot succeed in the context of the highly mobile and semi-settled populations such as the nomads. Monitoring and assessment records proved that conventional approaches such as the use of the orthodox school curriculum, permanent structures for schools, rigid formal school calendar and time schedules have failed to provide unhindered and equitable access to qualitative basic education for nomads and to boost literacy among them.

The orthodox school curriculum is designed to suit the needs and experiences of the mainstream, permanently settled population. The use of the orthodox curriculum therefore constituted a major disincentive to their participation in education.

Another impediment to the nomads' full participation in education using the conventional approach is the use of the rigid formal school calendar and time schedules. Learners are required to be in school at particular periods of the year and hours of the day. This rhythm has been carefully determined and established to suit the mainstream settled population and does not give adequate consideration to the seasonal migrations and work rhythms of nomadic populations.

Generally, the mainstream population appreciates and gives appreciable priority to modern education. There is therefore no serious difficulty in securing the collaboration of parents and guardians to maintain the school calendar and schedules. In the case of the nomads, low-level appreciation of modern education, conflict between their work schedules and the formal school calendar, and the critical role of children in their production systems make them extremely reluctant to send their children to school.

Furthermore, the use of permanent and immovable structures for conventional classrooms and schools are unsuitable for the nomads. The nomadic groups are continually on the move, migrating from one settlement to another in response to seasonal and occupational demands. These constant migrations disrupt their children's schooling. They do not stay long enough in a settlement for learners to complete an academic session or school year. Therefore to ensure a regular and uninterrupted schooling of children of the nomads, the "school" must move along with them. The dependence on conventional approaches to the provision of basic education suitable for the mainstream sedentary population was obviously ineffective and not giving the desired result. The need was therefore recognized for the design and implementation of a flexible

and responsive education delivery program that would focus on the nomads and address their peculiar needs and circumstances. This recognition prompted initiatives by the Federal Government of Nigeria (FGN) to articulate and evolve innovative strategies and a special program for the widening of access to qualitative basic education and its effective delivery to the nomads. Efforts in this direction culminated in the introduction of the Nomadic Education program (NEP) and the establishment of the National Commission for Nomadic Education (NCNE) to implement the program.

### **2.2.1 Objectives of Nomadic Education Programme**

The aims of the Nomadic Education program (NEP) are to provide an unfettered access to quality basic education for nomads and to boost literacy and equip them with skills and competencies to enhance their well-being and participation in nation building. To effectively meet this challenge, the NEP utilizes innovative approaches and strategies such as:

- Development and use of relevant curricula, teaching methods, materials and infrastructure appropriate to the needs and peculiar circumstances of the target groups;
- Flexible and responsive school calendar and time scheduling to suit learners; Intensive community sensitization and empowerment to stimulate and sustain program support; and
- Robust collaboration and partnerships with relevant governments, institutions and organizations in program development, implementation and evaluation. The NEP remains one of the key programs of the Federal Government of Nigeria in its efforts to attain the Education for All (EFA) goals. The National Commission for Nomadic Education (NCNE), established by Decree 41 of 1989, is charged with the responsibility of implementing the NEP, (NCNE 2002).

### **2.2.2 Blueprint on Nomadic Education**

In line with the resolution of government to start the programme, the Federal Ministry of Education published a blueprint on nomadic education in December 1987 (NCNE,2002). The ministry distributed the blueprint to all state ministries of education in the country. Section 1 of the blueprint highlights the aims and objectives on Nomadic Education:

- a. the inculcation of national consciousness and national unity;
- b. the inculcation of the right type of values and attitude for the survival of the individual and the Nigerian society;
- c. the training of the mind in the understanding of the world around him (i.e. training in scientific and critical thinking ); and. the acquisition of appropriate skills, abilities and competence, both mental, social and physical, as equipment for the individual to live in his society and to contribute to its development.

Because of the distinctiveness of the nomads' ways of life, the blueprint further breaks down the above objectives into two: short term objectives and long term objectives. Those aims and objectives which are achievable within a short term are classified as short term while the long term ones are those which could only be achieved over a relatively longer period of time. For example the short term aims and objectives as identified from the general objectives can be summarized as follows:-

- a. acquisition of functional literacy and numeracy in order to comprehend the activities:
  - i. about payment of tax
  - ii. about instruction in health and animal treatment

iii. about information in national dailies

iv. on simple instruction about voting and choices

v. about communication with relatives, agricultural officers and other government agents

### **2.2.3 Nomadic Education Programme in Yobe State**

In an attempt to provide Nomads with relevant education in the state in primary level both inside and outside the formal school system. Yobe state government established various nomadic schools in all its 17 local government areas across the state under universal basic education programme {UBE}, the schools were equally used for nomadic adult education component for the parents, Yobe state government also employ the use of distance education programme (using mobile learning methods) this can be viewed as a positive step toward effective implementation of the provision of Nigeria National Policy on Education (NPE) on equal access to education and brighter opportunities for all citizens regardless of where they live. Literacy by radio is an educational programme that has been implemented throughout the country. Yobe state was not left behind; radio currently provides instructions and relay messages to nomads, who are typically on the move while grazing their cattle's. the provision of tele center that provide nomads with practical skills acquisition are currently being used to teach topics such as health and socio economic issues that affect their daily lives. There are a number of educational programme carried by Yobe state broadcasting cooperation (YBC) varieties of themes such as health, agriculture, educational and skills for lively hood. The state government also adopts the use of multiphase strategy that include on side school, the shift system school with alternative intake and "*Islamiyya*" School.

#### **2.2.4 Effectiveness of the Nomadic Education Programme**

Tahir.(1997) have identified some key indication which shows the level of effectiveness of nomadic education programmes on various aspect these are:

i. Mobile School,

Teacher travelled with the communities and classes were held in temporary structures in tents or under trees. Nigeria and Kenya had mobile schools that have been fairly successful. Nigeria had been one of the first common wealth countries in Africa to be able to recruit a fairly large number of teachers for mobile schools from nomadic communities themselves. The teachers had a three year training period and were then deployed in mobile schools.

ii. Self-sufficient schools in remote pastoral areas these were fixed schools based on animal husbandry and farming, where school children looked after the animals and grew vegetables. The school were meant to be child friendly and to replicate in some measure the type of life the children were familiar with at their homes.

iii. School feeding programmes

In general, these appeared to have a magnetic effect in attracting nomadic children into schools where they had been introduced.

iv. Mobilizing Community Participation in Schools involving the community had a positive effect both on enrolment as well as on attendance. In Nigeria, the National Commission for Nomadic Education (NCNE) had worked on mobilizing community support by funding the establishing of nomadic education centres at Universities and providing support active community leaders.

### **2.3 Scope of Activities of Nomadic Education programme**

Ezeomah (1995) and Tahir,(1995) stated that nomadic population in Nigeria is estimated at about 9.3 million, where Fulani has (5.3 million) Shuwa Arab (1.0 million), the Buduma (35,000) Kwayam (20,000) Badawi (not yet established) and Fishermen with (2.8 million).

Having this in mind one can understand that the scope of nomadic education activities most cover a number of programmes to accommodate all groups of nomads and address their unique educational needs, therefore the scope of activities are diverse. Nomadic education programme in Nigeria is basically on primary and adult education programme in conformity with the UPE Scheme designed to wipe out illiteracy, to improve on economic the productivities promote social justice and equity and sensitize them to their basic human and constitutional right as beneficed Nigerians.

Salia-Bao (2008) revealed that by the time the nomadic child, attain school age, he has already acquired some basic knowledge about cattle e.g he distinguished dozen of species of cattle their shapes, the colour of their skins their particular markings, the shape of their horns and can even identify species of ticks that came and rest on them. On the basis of these experiences, it is necessary to design a special curriculum that will meet the needs of the nomads. It is obviously a curriculum based on the indigenous structures within skills, concept, attitude, value and relevant body of knowledge in the following subjects that have been identified to be related to the nomadic culture, environment and needs.

- i. Language: This should include reading writing and poetry, Fulfulde should be used as the language of instruction for the first three years of school and other language like

Hausa, Kanuri and English could be taught as subjects until the children get to the fourth class of primary school.

- ii. Elementary science: This should deal with the nomadic child immediate environment it should seek to inculcate in the child a scientific attitude and skills to solve his everyday problem. This subject should concentrate on mixed farming e.g animal husbandry and agriculture and other elementary science.
- iii. Mathematics: this should be within the needs for solving the nomads day to day problems in numeracy
- iv. Health and physical education: This is necessary especially as the nomads are exposed to many dangerous environments which affect their, health. Programme should include personal hygiene, cleanness of their “*Ruga*” environment, prevention and cure of disease.
- v. Social studies: A study of places where nomads are contributing economically, politically and socially.
- vi. Creative activities: This area will cater for the development of their already existing skills in craft and other handwork local material should be fully civilized in this respect.
- vii. Religious and Moral Instruction: this subject is very important aspect in the moral and spiritual upbringing of the nomadic child. It teaches love and tolerance for one another.

Therefore the scope of activities of nomadic education is design in such away that it will address their daily life needs, ranging from educational activities, social activities, political activities and

economic activities, therefore it touches a number of activities in term of its programme and extracurricular activities.

## **2.4 Method of Delivery in Nomadic Education Programmes in Nigeria**

Ezeomah, (1983) revealed that, the approaches for providing nomads with appropriate education must be based on well defined aims and objectives.

Such objectives must help them to be integrated into national life and help them to develop their peculiar way of life. As the nomads are at different types and stages of life style, no one system is deemed adequate in providing them with meaningful education at the present stage.

A multi-approach of school systems and resources development are recommended to ensure that education is taken to them and continuity is maintained in teaching and learning for them. Some of the multi-school approaches are: regular schools, on-site schools, mobile teachers and schools, distance education schemes and schools of alternative intake.

### **2.4.1 Regular Schools**

Regular schools may be used for permanent and semi-permanent nomads. The major problem with this group of nomads is that parents depend on their children for hides. Some parents have allowed some of their children to attend regular schools where normal school curricula/syllabus and pedagogy are used for other Nigerian children. Because of unfamiliar curricular content and teaching methods used in the schools, nomadic children perform poorly.

To remedy the situation "helping teachers" who understand the cultural background of the nomads may be used to help the nomads.

### **2.4.2 On-Site Schools**

On-site schools are those schools located in the settlement of the nomads. The curricula and syllabus used in the schools reflect the cultural background of the nomads. In order to encourage regular attendance of the children, a shifting system of class attendance is used. That is, where groups of nomads practice block shifts, in their hiding labour, some of the children who are not herding during that period are allowed to attend school for those number of days. When those who are hiding take their rest for equal number of days, they are taught. The same arrangement is made for families that practice daily shifts.

### **2.4.3 Boat Schools**

During months of intensive fishing, parents move with their children to fishing locations. Children of school age, especially boys, actively participate in fishing. To continue with their education, it is necessary to have boat schools like the bargee schools, used in France, in which children are taught at times appropriate to their rest periods. In this case, teachers must be drawn from among the fishing group, because they belong to the culture of migrant fisher folk.

### **2.4.4 Mobile Teachers and Schools**

For total movement nomads, that is, nomadic groups that are constantly on the move without any fixed abode for a long time, mobile teachers and schools are used. These schools are made in such a way that they are easily dismantled and put on animal backs during migration periods. Wherever the nomads stop, the schools are put up and because teachers move with the nomads, the children are taught when the collapsible schools are put up.

#### **2.4.5 Radio/Distance Education Programmes in Nigeria**

Radio/distance education programmes may be used to aid all educational systems adopted for nomads and migrant fishermen, at different levels. The programme takes the advantage of the fact that nomadic families own radios and constantly listen to radio programmes.

To make radio programmes successful, nomads, and migrant fishermen, must be properly organised into listening groups. They must be informed about the time the programmes are relayed. In their groups they must discuss the radio programmes and actively participate in producing the programmes in their areas of interest. The producers are to relay the voices of the various nomadic and migrant fishermen groups as they discuss matters that affect them for the benefit of other nomads.

Distance education programmes for nomads and migrant fishermen are to be simple and prepared along the lines of the education syllabus. As soon as the nomads and fishermen - children and adults - acquire the rudiments of reading and writing, they are to be confronted with written distance education programmes. A mobile teacher must go around from time to time to correct the work done by the target groups. Apart from the (printed) distance education reading materials, lessons are to be recorded on tapes for nomads to use.

#### **2.4.6 Schools of Alternative Intake**

Some nomadic parents are unwilling to allow all their children to enrol into schools provided for them at the same time. Therefore one of the ways of encouraging nomads to attend schools is by alternative intake. This is a system by which children are enrolled in alternate years. This method succeeds with parents that do not have many children to take of their animals as well as with parents who do not fully understand the benefit of education.

## **2.5 Impact of Nomadic Education on Economic Activities of Pastoralist**

The importance and role of livestock in the Nigeria economy can be demonstrated by the large numbers and diverse species found. They are well adapted to the ecological conditions prevailing in different parts of the country; Livestock production forms the basis of the socio-cultural, economic and socio-political organization of over 9 million pastoralists. This group of livestock producers control the bulk of the nation's livestock population. Notable among them are the pastoral Fulbe who maintain over 85 per cent of Nigeria's livestock population. For these people, livestock breeding is the core of their socio-economic, cultural and political organization. Other non-pastoralists who raise small ruminants (grazing animals) and fatten limited numbers of cattle also derive a substantial portion of their income from keeping livestock.

Livestock production contributes significantly to Nigeria's national income. The livestock sub-sector provides employment opportunities for several million people in rural and urban areas either by their direct involvement in animal and/or crop production or through their employment in the various agro-allied industries. Livestock production is the source of about 40 per cent ' that part of the national income which is derived from agricultural production. It provides about 58.5 per cent of the nation's meat consumption and contributed 7.4 million USD to the country Gross National Product (GNP) in 1983 alone.

Despite the size of the Nigerian livestock population, serious deficiencies in local supplies of meat and meat products have recognized Federal Government of Nigeria, 1981; (Olayide,1976). A wide gap exists between the level of local production national needs and demand. For instance, the total demand for meat in 1980 was estimated to be 388,990 tonnes, whereas the supply was 275,340 tonnes for the same period, a deficit of 113,650 tonnes. Similarly in 1981, there was an estimated deficit of 110,600 tonnes (Federal Government of

Nigeria, 1981:104). It should, however, be noted that these figures only reflect the estimated demand for meat in comparison to local supplies. If the nutritional need—as against effective demand—is weighed against the supply, the deficit would be more alarming. The human livestock ratio has steadily declined from 1:0.23 in 1960 to 11:0.17 in 1987 (Table 1). This deficit has continued to increase during the late 1980s and in the early 1990s. The daily per capita protein intake of the average Nigerian falls "far short of officially estimated minimum requirements of 70 grams of total protein and 35 grams of animal protein per person per day" (Olayide and Olayemi, 1976).

Pastoral producers have been blamed for low productivity of local livestock as a result of resistance to change and the reluctance of pastoralists to adopt innovations. This thinking may be grossly misleading when any attempt is made to understand the fundamentals of pastoral production in Nigeria and indeed, those of many other pastoral systems in the developing world. Critics of the traditional production systems have not addressed the main source of the complex of pastoral problems; rather they have found easy targets to blame for the low productive capacity of Nigeria's livestock.

What needs to be seriously examined by critics of pastoralism seems to be the quality and number of existing innovations that pastoralists can readily use. Alternatively, how appropriate are the research findings on improved livestock production to the carrying conditions of pastoralist productions. The question should be posed about whether improved livestock production packages are available in the right form and at the appropriate time to the pastoralists and yet are rejected without good reason. There is no doubt that government attempts to bring about change in pastoral production systems. Some of the major

problems of the livestock sub-sector, however, derive from these very attempts to improve the systems through the imposition of inappropriate practices.

Intervention rarely takes into account the existing systems to which change is being introduced. In most cases, the changes introduced are economically unrealistic even for those with political and economic power, such as modern ranchers and lot operators. Traditional pastoralists are in a still more disadvantageous socio-economic and political position when it comes to utilizing advanced technology for animal production. Where innovations or the changes introduced are feasible and affordable, pastoralists are known to accept them readily.

## **2.6. The Extent of Participation in Nomadic Education Programme.**

The National Commission for Nomadic Education Programme (NCNE) investments in the design and development of instructional materials were part of its plan to improve the quality of classroom instruction in the nomadic schools. This intervention had been approached from the perspective of relevance, hinged on the premise that the quality of any educational programme could be measured from its demonstrable relevance to its target population. Evidence from studies on nomadic education in Nigeria had shown that the use of multi faced approach had been found very effective in delivery of nomadic education programme, resource would have to be adequate if the integrative education scheme was to be a success. As more resources and effort were put in place through the state and Federal Governments and International aid. Within its 10 year plan (2006-2015), the NCNE was provided with an additional N135m for the construction of more model nomadic schools. It had become clear that expanding the scheme to cover all the gazetted grazing reserves and numerous fishing parts required even more funding for capital and recurrent expenditure. Despite the cost, the

integrated education scheme had influenced the participation of the nomads in basic education programme by:

- Attracting nomads to settle around the facilities provided, thereby making it possible for their children to attend schools.
- Increasing the participation of nomadic children in schools, and reducing the dropout rates since children no longer needed to migrate their families to graze the animals, and
- Expanding relevant education programme, particularly those involving public and community partnerships, designed to increase access and retention in education institution for skills training and adult education.

It was found that significant funding had been allocated to a new technology programme for nomads called Interactive Radio Instruction (IRI). IRI had initially been formulated and started as an adult education programme approximately 10 years previously with a twofold aim:

- i. To mobilize and sensitize nomads on the work of the NEP, and to assist in sustaining institutionalism of the programme; and
- ii. To promote adult literacy by providing nomads with a high level of knowledge, skills and improved practice about modern animal husbandry and fish farming.

The radio programme had started in 1996 with a modest investment in a mini recording and production analogue studio at the commission's headquarters. This had been followed in 1998 by the training of 12 staff of NCNE on radio production and script writing at the Nigeria Education Technology centre.

The primary goal of the programme was to improve the overall quality of teaching and learning through the use of technology in nomadic school. It would be used as a way of

delivering the basic education curricular to students who would have not the access to such education programme, particularly in more remote and isolated areas. In order to achieve this goal, the NCNE priorities were aligned with over reacting educational goals of the Universal Basic Education Act. The training of teachers, head teachers and supervisors was to include the provision of access to teacher and learners support materials and constant training on IRI methodology. The World Bank Funded Programme was designed to be a three year initiative to ensure its scope and quality. However, due to a late lunch and other bureaucratic bottlenecks, the actual duration was only one year, and the funding of the programme unfortunately came to an end before IRI could be aired.

## **2.7 Challenges of Nomadic Education programs**

Nomadic education in Nigeria is affected by defective policy, inadequate finance, faulty school placement, incessant migration of students, unreliable and obsolete data, and cultural and religious taboos. While some of these problems are solved by policy and infrastructure interventions, most of the problem are complex and difficult to solve. The persistence of these problems is causing the roaming Pastoralist to remain educationally backward.

A top-to-bottom planning, where the nomads are the recipients rather than part of the planners of the educational activities it is at level where. Decisions that will affect the lives of the nomads are taken. Because of the non-participation of the nomads in decision-making, a simplistic approach to educational planning is adopted. Advice on nomadic education is sometimes emotional, tactless, and ill-intentioned. Planners fail to take account of the government's inability to provide specialized services. For example, just to impress the public, the government has rushed into policy pronouncements for mobile school system without considering the difficulties in getting teachers, monitoring students, and developing suitable curriculum. The nomadic

education curriculum is unsuitable, if not an impediment, to learning. For example, the use of English for instruction at the elementary school level is inappropriate. Learning in the English language is difficult for the Fulani children who have yet to master their own language. The problem is that due to cost the government cannot develop local languages to replace English as a medium of instruction in schools. Furthermore, the curriculum according to the Miyetti-Allah Cattle Breeders Association of Nigeria (MACBAN) which focused on teaching irrelevant subjects like cockroach breeding, how to play basketball, and how to climb mountings, things that do not interest the nomads or that look down upon their cultures and lifestyles. From the beginning, the colonial officers in Nigeria did not have a high regards for jobs involving the use of the hand. Niamir.(1990) adds: "The formal schools provide the literacy needed in modern times, but their content is too foreign to the nomads. They teach the value of sitting in offices behind desks, rather than the value of the land." Instead of teaching pastoral procedures, formal schools spend too much time on teaching history and cultures of societies the nomads least know or want to know about. Conventional education ignores the desirability of the apprenticeship model, thereby closing a vital channel of skill transfer (Aderonoye, 2007).

The shortage of funds limits government efforts to provide formal education in Nigeria. States that have started nomadic schools are burdened by the costs. The state governments are finding it hard to pay the teachers, supply furniture, or repair the furniture. Some states are closing down the schools or ordering them to go on extended vacations because the classrooms are inhabitable. Insufficiency in funds has led to inadequacy in education among the nomads communities. Antholt, and Whitaker (1984) lack of financing compels the students to bear partial cost of training. As they face more fiscal hardships, the nomadic schools are asking the people to bring their own teaching materials to the school.

While the oil fortunes of the seventies have helped Nigeria fulfill its Universal Primary Education dream, the fiscal slump of the late eighties has narrowed the country's ability to implement the nomadic education program. With economic hardship, is widespread corruption. The mismanagement of money by officials in the NCNE and the ministries of education in purchases, contract awards, and payments of teachers have also hampered the progress of the educational program. Page five of the (2001) NCNE Annual Report comments on the abuse of funds: The drawback of the initial implementation of the program was that the expenditure of money disbursed to the state was not carefully monitored to determine its proper use in paying teachers' salaries, provision of appropriate classrooms and teaching materials.

The progress of the mobile schools has been curtailed by the shortage of roads and lorries in the rural areas. Having committed to several capital-intensive, post-independence projects, the government of Nigeria is experiencing difficulties pursuing educational programs involving large capital outlays. The financial burden has forced some schools to operate in the open. While learning in unroofed or partially-roofed space may be possible during dry days, teaching under such conditions is impossible on wet days. Flood, muddy terrain, leaking roofs, and uncooperative weather have resulted in the loss of school days.

Lack of money also forces the government to rely on volunteers or unqualified teachers. The poor salaries cannot attract a caliber of staff with the commitment to educational enrichment of the Fulani. Scarcity of chalks, books, pencils, and blackboards, for example, undermines teaching. Students are taught how to write on the sand with their bare hands. Requests from schools for children to bring learning kits dampen the spirit of parents who think they have already made enough sacrifices by letting their children go to school rather than go on grazing.

The uncertainties of the movement of the Fulani make educational planning and student monitoring difficult. Unscheduled out-migration due to environmental failures or conflicts between the farmers and the pastoral Fulani disrupts school operations and classroom composition. In one school visited, about half of the pupils who have attended the school in the previous season have moved. Many Fulani ascribe erratic attendance and low enrolment in school to habitual movement. Seventy-one percent of the Fulani interviewed in this research affirm that shifting settlements prevent the children from improving their literacy. As a result of the movement, the teachers face the extra task of adjusting their teaching to fit the dynamics of the transient population.

Some teachers cannot endure the rigorous movement of the Fulani. The initial zeal among unmarried teachers--and most teachers are unmarried--in nomadic schools fades soon after such teachers marry. Teaching then becomes a second or a third career choice for these teachers. In spite of the obvious problems of educating the mobile population, the government cannot make sedentarilization a precondition for establishing schools in the rural areas. Not only requiring hefty overhead cost, sedentarilization is time-consuming, as one government publication NCNE Annual report (2002) explains: It could have been easy to recommend resettling the nomads as a workable solution to the apparent intractable problem of educating them. In that case we would first get them settled, and then introduce the conventional school system. Sedentarilization, in such a situation, becomes a prerequisite for education. But, it has been argued that it is better that education for the nomad's goes peripatetic with the process of settling them. It is unacceptable to suggest that the Bororo should be given no education until he is permanently settled. Settlement processes and programmes are expensive, complicated, and will take a long time. It may not be completed in the next twenty years. Educating nomadic

children does not have to wait that long. The under-funding of nomadic education is partly blamed on inaccurate demographic data. The lack of reliable statistics on the nomads leads to planning based on guessing.

There was much confusion as to the actual number of the nomadic schools, types of school facilities and number of teachers in various locations. Lack of authentic data in these areas made planning for nomadic education very difficult.

Schools are stationed inappropriately: few in densely populated areas, and many in sparsely populated areas. On the one hand, having many schools in the pastoral areas attracts nomads. On the other hand, having few schools discourages the Fulani from participating in education. Considering the routine grazing treks, some schools that seem close enough to the homestead may actually be beyond the walking distance of the children. About thirty-nine percent of the Fulani in this sample who are sending children to schools complain that the schools are far from their camp-sites. The extra walk to school is taxing to the health of the herding children. If they manage the extra trek, the children arrive in school too fatigued to learn.

The major hindrances to school attendance are the daily grazing movement and the lack of labor substitutes. Unlike farmers who use child labor marginally, the Fulani rely heavily and continuously on children for labor. A Fulani man will not send his child to school even if an adult is available to tend the animals because the child needs to learn the herding skills. The reliance on juveniles for shepherding task, not ignorance or conservatism, therefore, explains the poor participation of the pastoralist in formal education Rigby, (1980) twelve percent of the Fulani respondents in this sample say they cannot engage their children who make up sixty-eight

percent of the herding labor-force in educational pursuits. Time-sharing between routine grazing trips and school attendance is a Fulani dilemma.

The success of nomadic education depends largely on vigorous and continuous outreach programs in the rural areas. Consequently, government has embarked on village-level campaigns using radios, village announcers, and rural cinematography. However, because the nomads lack centralized authorities, these campaigns run into difficulties in reaching individuals in isolated areas. The nomadic educational drive is limited to a few people in village precincts, which may not be within the territories of the wandering Fulani. Logistical problems are seriously undermining the government's efforts to get to the rural population. For example, more than three quarters of the vehicles used by the Kaduna State Ministry of Information for public enlightenment are disabled. Likewise, most of the public address and audio visual systems have broken down. The greatest impact of these failures is in adult education that goes simultaneously with the nomadic education.

The adult nomadic educational component is limited to sedentary societies. It uses the Hausa language, which some Fulani do not understand. Reaching the Fulani through newspapers and magazines published in English or Hausa languages is a problem to the people who cannot read. Furthermore, the few Fulfulde or Ajami newspapers have only a narrow circulation within the rural areas. Since it is the adults not the children who know the importance of schooling, educating the children will bring better results if the adults themselves are educated. Nearly all nomadic educational schemes concentrate on the children. The nomadic educational program is constrained by sectarian and cultural issues. The predominantly Muslim Fulani reject the nomadic schools, fearing that their children will become Christianized. This fear is not unfounded. First, the Fulani are drawing from previous experience when the missionaries, who

have brought Western education to Nigeria, have mixed education with Christian evangelism. Second, accusations are made against teachers who preach Christianity in some nomadic schools. Fafunwa (1989), a former Minister of Education in Nigeria, expresses the worry of the Nigerian Muslims about Western-style education:

Since missionary schools were established primarily to convert children and young adults to the Christian faith, the Muslims in the north and south saw this as a definite threat to their own faith. To prevent the wholesale conversion of Muslims to Christianity, the southerners refused to send their children to Christian schools.

## **2.8 Nomads population in Nigeria**

Iro. (2006) in Nigeria, there are six major groups of pastoral nomads

1. The Fulani (population: 5.3 million)
2. The Shuwa Arab (population 1 million)
3. The Budumman (population: 35,001)
4. The Kwayam (population: 20,000)
5. The Badawi (population: not be established)
6. The fishermated 9.3 million people that currently comprise Nigeria's nomadic groups, approximately one third, are of school and pre-school age

The pastoral nomads are more highly disadvantaged than the migrant fishermen, in terms of access to education. Although president Goodluck Jonathan, in his message at the opening session of the United Nations summit on September 2010, promised Nigeria would achieve the target on universal primary education, the education of the Nomadic Fulani children should also be seen as a part of the 2015 target for the MDG goals.

National education systems have generally failed the nomadic communities. All the education indicators have revealed that the nomadic groups are at the bottom of the table in national statistics pertaining to enrolment rates, participation, classroom performance, gender balance achievement, progression to the next level of education and training.

### **2.8.1 Pastoralists and pastoralism**

Among the major factors responsible for the declining performance of the livestock sub-sector are socio-economic and socio-cultural variables, inconsistent and un sustained government policies, credit, land tenure and land rights and institutions, marketing and other infrastructural constraints (Federal Government of Nigeria, 1981; Gefu, 1986; Winrock International, 1978; Simpson and Evangelou, 1984).

The phenomenal crisis in which Nigerian livestock industry is engulfed is part of the larger and hunger crisis that has ravaged so many developing countries in the past two decades. Attempts made in the past to come to grips with critical food shortage, especially of animal-source protein, have led Nigeria to set up several special study groups to provide an answer to the problem facing the livestock industry. Many of these efforts do not seem to have yielded appreciable results. Part of the difficulty in grappling with the basic dilemma of livestock producers, particularly the numerous "traditional" producers, can be associated with the approach adopted in the past. The problems facing Nigeria's livestock industry have until recently been conceptualized and examined in a narrow disciplinary fashion. The need for an interdisciplinary approach to the study of livestock and pastoral production has, however, been understood in recent times by institutions and organizations concerned with the problem. Recognizing the potential merits of an interdisciplinary approach to the problems of livestock development in Nigeria, the National Livestock Projects Department, in

collaboration with the World Bank, convened a meeting of specialists on important aspect of livestock production. The objective was to bring different dimensions of disciplinary emphasis to bear on the diverse problems of pastoral production in order to better appreciate constraints and work out modalities for containing or ameliorating production bottlenecks. The starting point was an evaluation of existing grazing resources and the development of alternatives for improved range utilization of the existing grazing reserves.

The idea of establishing grazing reserves in Nigeria was first proposed by the World Bank study of 1949/1954 and was officially adopted by the Federal Government during the 1970/74 plan period. The underlying motive behind grazing reserves is to provide pasture, water and animal health facilities for the use of pastoral producers and consequently to induce pastoralists, especially the nomadic group, to settle. An off shoot of the grazing reserve concept, the agro - pastoralist model, recently adopted by the Nigerian government as one of its strategies for pastoral and livestock development. It seeks to bring pastoralists into the core of livestock development by turning producers into modern entrepreneurs. If producers take full responsibility for managing their own resources especially pasture and water it is anticipated that some of the pitfalls of the grazing reserved strategy will be averted.

### **2.8.2 Pastoralism in Nigeria**

There is no general consensus as to the origin of the pastoral Fulbe who live in Nigeria today. Accounts of the exact period of their arrival and settlement in various locations in Hausa land are not consistent. An aspect common to accounts of their origin, however, traces the pastoral Fulbe to the Senegambia region from where they spread eastwards. They have generally been associated with the Western Sudanese socio-political and cultural milieu. Some Fulbe legends trace their descent to Ukbatu, an Arab who married an African called Bajjo manga hundreds of

years ago. Puzzling as the origins of the Fulbe people may be, their language (Fulfulde) is similar to Wolof, which indicates that the Fulbe belong to a linguistic group which closely resembles the Niger/Congo category. Because of this linguistic resemblance, it has frequently been suggested that Fulbe communities found in different parts of sub-Saharan Africa derive from the Senegal river basin (Stenning, 1959).

The pastoral Fulbe, as an ethnic group, first appeared in Hausa land in the region of Sarkin Kano (Yakubu between 1452 and 1463 AD) and soon became a significant minority in the population of the Hausa kingdoms. Many became prominent Islamic scholars and judges and contributed significantly to the spread of Islam to communities in West Africa. While some gave up animal husbandry as a primary occupation, most continued to herd animals full time.

Soon, their herds of cattle became a source of revenue which the Hausa rulers eyed covetously and began to tax greedily (Wall, 1988). The imposition of cattle tax on the Fulbe saw the advent of the incorporation of pastoralists into the larger socio-political and economic arena of the state, which soon became a source of friction between the pastoralists and their Hausa overlords.

*...Apart from their formal relationship with the local authorities, pastoralists have long informal relationships with other communities which largely constitute crop producing groups. The link to these agricultural communities is symbiotic in nature. Even though the Fulbe diet consists largely of milk and milk products they rely on non-pastoral farmers and traders for a variety of items of food and other consumables. Contrary to some opinions, the Fulbe do not rely exclusively on the milk and milk products derived from their herds. Complete dependence on the consumption of milk would not be possible due to the seasonal production of milk in the savannah where the pastoralists are predominantly found (Burnham, 2005).*

Furthermore, the cow/human ratio must be high if enough milk is to be produced to meet nutritional requirements to make it possible to be completely dependent on milk as a food. The Fulbe, therefore, exchange portions of their unconsumed milk products for cereals which provide higher calorific values. The pastoral Fulbe of old are known to have institutionalized food-exchange relations with sedentary populations where ever contact was made (Burnham, 2005).

As the empires of Hausa land grew, so did the expropriation of the surpluses produced by the citizens. Hausa cattle owners were made to pay a tithe or zakkat of one bull in every thirty, or one cow in every 40, while the Fulbe paid tax, “*Jangal*”, on their cattle herds. It is not known how much was levied, but the tax varied with the size of the herd owned and managed.

The imposition and collection of Jangali continued up to the early part of the 19th century when Usman “*DanFodio*” a Fulbe Islamic scholar led a holy war, jihad, against the Hausa overlords. Pastoral communities all over Hausa land rallied, providing a large following to support their kinsman and, more importantly, in anticipation of socio-economic and political leverage and protection. The pastoralists hoped that under the rule of a person like Usman Dan Fodiyo, their tax burden would be lightened and perhaps abolished. Furthermore, they expected their productive base-pasturage and water would be guaranteed and possibly enhanced.

During the jihad period (1804-1830) some pastoralist with an inclination for urban life and more attached to the administration of the day, opted for a sedentary life, using prisoners of war as slave labour for duties like animal herding. Furthermore, the frequent raids carried out on the herds of the more mobile pastoralists compelled some to live within relatively safer walled settlements. The majority of pastoralists, however, continued to move from one place to another with their animals.

The outbreak of rinder pest that occurred between, (1889-1893) adversely affected pastoralists' herds. The drastic reduction of the herd population made it unnecessary for many pastoralists to continue using a migratory pattern of animal husbandry. Furthermore, uncertainty of how the contagious virus disease was spread and the severity of the outbreak elsewhere compelled many pastoralists to consider settling and supplementing their pastoral activities by crop farming.

The pacification of Northern Nigeria by the British Protectorate at the turn of the century led to the reduction of inter-ethnic conflict and insecurity about lives and property. The relatively peaceful and tension-free atmosphere, coupled with the prohibition of slavery, resulted in the resumption of migratory pastoralism by some pastoralists. Many Fulbe who had relied on slaves were deprived of this source of labour.

Moreover, the relative success of campaigns in controlling rinder pest, helped to rebuild pastoral stock. As herds grew, so did the farming activities of agricultural communities. More land was cultivated, leaving less pasture land for grazing animals. Population growth put increasing pressure on the available land as former pastures were farmed. Revering areas previously used for grazing in the dry season were increasingly devoted to cash crop cultivation to meet British and Nigerian urban demands.

The cattle tax, "*Jangali*", was raised, in some places by almost 100 per cent. It was reported that the Emir of Kano increased "*Jangali*" to 5,000 cowries from 2,500 per head after the great rinderpest epidemic (Hill, 2011). All these factors compelled pastoralists to resume the migratory pattern of animal herding. Under the conditions prevailing, the pastoralist can be seen as reacting in accordance with the dictates of the socio-political and economic environment.

Over time, the relationship of pastoralists to the state continues to be manipulated to serve the purposes of the operators of the state apparatus. The incorporation of pastoral producers into the economic realm of the state is, therefore, not a new phenomenon. Successive administrations of pastoral societies the world over continue to play a dominant and active role in how primary producers organize production.

It is against this general background of Nigeria's pastoral socio-economic and political history that we shall examine how some of the activities of the state influence pastoral producers in the country.

In most developing countries intervening agencies held that agricultural development was an area that required transformation from simple subsistence production to a market-orientation. Our examination of the different reasons for state intervention in the activities of primary producers gives credence to this notion. The drive for the development of commodity relations in primary production dates back to the colonial period with the incorporation of pastoral producers into the market economy.

## **2.9 Distance Education for Pastoral Nomads**

Research has shown that most pastoralist possess transistors radio sets. A distance education model that will be useful to nomadic education has to make elaborate use of radio broadcasts. This has the advantage of taking education to the pastoralist without necessarily disturbing their work routine. Also at this period when there is still an acute shortage of teachers willing to teach the nomads, specialist teacher could be brought and their lessons recorded in the radio studios and later transmitted to the Nomads. These instructional radio broadcasts have to be packaged in such a way as to supplement the activities of the regular teacher who stays with

them in their various settlements. The school have to be properly stocked with books (primer etc) and other educational materials to make for meaningful distance learning the critical issue is not with the content but how to effectively, package and deliver instructional to the distant learner therefore there is great dependence on media is distance education.

The curriculum designer's skill will have to be measured by this ability to match appropriate media with methods to effectively deliver the curriculum content. One of the implementation strategies adopted by the National Commission for Nomadic Education, namely the use of Radio to engender greater participation of the Nomadic pastoralist in modern education. The use of Open Broadcasting Strategies by the National Commission for Nomadic Education. in terms of its broad mandate of promoting access to education and the current global enthusiasm for the use of media technologies to develop new learning environments for cultural renewal and material progress, (Tahir, 1991).

In general terms, the decision to use radio for the Nomadic Education is based on its inherent capabilities, especially in a developing country like Nigeria, which has relatively inadequate infrastructure. Particularly in the rural areas some of these capabilities include.

- i. Radio can overcome the barriers of time and physical space with relative ease, the Nomadic Pastoralist is physically isolate, often inaccessible by the common means of transport. Radio, if properly planned, can overcome the constant mobility of the inaccessibility and the constant mobility of the pastoralists. It can reach people wherever they are and at any time of the day;

- ii. Radio set are relatively cheap and readily available. The ownership and use of radio are very wide spread among the Nomadic Pastoralist in Nigeria (Ezeomah 1983, Umar 1988, 1991).
- iii. The existence of adequate radio broadcasting infrastructure in Nigeria also informed the decision to use radio for nomadic education. Apart from the four network station which have nation-wide coverage, most of the thirty six (36) have set up their own radio stations that dating back to the 1940s is well entrenched in Nigeria.
- iv. The use of radio for nomadic education is an important way of reducing education costs. Various studies have shown that the use of radio is often relatively cheaper as compared with conventional classroom-teaching and or television, (Tahir, 1991).

One of the aims of the NCNE is not only to engender greater participation of the Nomadic Pastoralists (children as well as Adult), in formal schooling and adult and community education, but also ensure the sustainability of the programme if and when government stops funding it in future. There is therefore the need to ensure that the Nomadic Pastoralist are sufficiently empowered to sustain the programme in terms of funding, provision of facilities teachers, and instructional materials. Capacity-building for programme continuity or survival is perherps the most important element of the NCNE current Action Plan (NCNE, 2000).

It is envisaged that radio is an important tool for mobilizing the Nomadic Pastoralist to build the require capacity to sustain the programme. In this regard a thirty-minute weekly radio programme, “*Don Makiyya a Ruga*”, which translates: “For Nomadic pastoralist in the Home stead”, was produced and broadcast for 13 weeks beginning from the 28<sup>th</sup> of August 1996? The programme was transmitted by the most popular Radio Stations in the Northern Nigeria namely, the Federal Radio Corporation of Nigeria (FRCN) Kaduna. It is the oldest station in that part of

the country with over thirty year's experience. Its broadcasts are easily received in the whole country and neighbouring west African Countries such as Niger, Chad, Cameroon, Benin and Burkina Faso "*Don Makiyaya a Ruga*" was a collaborative endeavour between FRCN Kaduna, Nomadic Community leaders and the NCNE.

### **2.9.1 Objectives of "*Don Makiyaya a Ruga*"**

- i. To Mobilize the nomadic pastoralist to participate more in the nomadic education project;
- ii. To sensitize them on the importance of education and motivate them to contribute to the implementation of nomadic education, thus engendering capacity building for project sustainability,
- iii. To encourage them assist the commission in its effort to raise levels of enrolment in schools and adult literacy classes. Several variant of the open broadcasting strategy were used in order to attain the above objectives: interviews, spot announcements discussion/talks which include representation of relevant non-governmental organization such as "Al Haya" and "Miyatti Allah Cattle Breeders Association", representatives of women groups, officials of the NCNE, teachers, pupils and at least in one instance, a UNESCO's program specialist from Paris. Most of the twelve episodes that were broadcast were generally loosely structured often with a magazine format (several separate short items, sport announcements, interviews, talks etc, that were given a sense of unity by the theme of the week's episode). The producer's of the programme expected listeners to discuss the issues/themes raised in the broadcast and also explore ways of taking concrete action to solve specific problems, for example, how to raise enrolment in schools, what material contributions that should be made to promote Nomadic Education, the themes or topics covered in the broadcast include:

- i) The value of modern education and its potential contribution to the improvement of the living conditions of nomadic pastoralists.
- ii) Aims, objectives and structure of the nomadic pastoralists.
- iii) Implementation of Nomadic education, the role of the commission, community leaders NGO`s, women groups and teachers.
- iv) Literacy for all by the year 2000.
- v) Nomadic education; the way forward.
- vi) Implementation of Nomadic education, report from the participating states.
- vii) Mobilizing Nomadic women for Adult Education for empowerment.
- viii) Community mobilization for social action

### **2.10 Prospect of the Pastoral Nomads**

In spite of the obstacles outlined, there are good signs that the Pastoralist are gradually embracing education and improving their literacy. Many Pastoralists are interested in formal education. They admire children who go to school. Interviews with community leaders and the *Miyetti*-Allah officials confirm the enthusiasm of the Fulani in Western education if the issues discussed are resolved. Eighty percent of the respondents consider going to school to be important and beneficial.

The Nigerian newspapers are reporting a growing interest in schools among the Pastoralist, as indicated by an increase in the demand for such schools. In some places, the Pastoralist have even built their own schools through community effort and have asked the government to send teachers and teaching materials. Eighty-five percent of the Pastoralist expresses their willingness to send the children to school. Sixty-nine percent of those willing have already enrolled some or all of their children in the school.

The Pastoral have realized that the herding sector cannot absorb all the children, and that not every child who would like to stay in herding will have the chance to do so. Considering the bleak future of Nomadic pastoralism, many Pastoralists are looking for an alternative to herding and school seems a good option. The Pastoralist has also understood that part of their problems stem from the lack of educated men and women. That the absence of these men and women in governance and policy-making has put the Pastoralist at the mercy of their more educated counterparts in the society Winrock, A. (1978) the Pastoralist now believe that sending their children to school is the key to active participation in governance, and the best way to fight for the rights denied them for so long. The implication of the concepts to this study are they have pointed out clearly characteristics futures of the pastoral Nomads and how to apply this concept in solving most of the issues that makes the programme in relevant to the target group and how Nomadic Education Programme bring about social and Economic development in the country.

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

The chapter reviewed literature related to the research topic under investigation as viewed by different scholars. A number of concepts have been exhaustively discussed under conceptual framework, these includes: concept of Nomads which outline different forms of Nomads at various level were Tahir (2002) indicates that both pastoralist and migrant fisher-folk have been denied the right to education as such they are dehumanized, concept of Nomadism and Nomadic group where Akinpelu, (1993) pointed out that Nomads are characterized by the absence of non-permanent residence and a number of ethnic groups were involved in the practice of Nomadism.

Objectives of Nomadic Education Programme which are to provide an unfettered access to quality basic Education for Nomads to boost literacy and equip them skills and competencies to enhance their well being and participate in nation building. The blueprint on Nomadic

Education this is in line with the resolution of Government to start a Programme that will address the unique Educational needs of Nomads.

This chapter also highlighted the scope of activities of Nomadic Education Programme were salia, (2008) identified that the curriculum content of Nomadic Education Programme include; Health and physical education, elementary science, mathematics, religious and moral instruction, among other , the chapter further looked at methods use in delivering the programme as pointed out by Ezeomah, (2002) that multi-approach of school system and resources development to ensure that education is taken to pastoral Nomads continuously, that the method use in nomadic education include; regular schools for permanent and semi-permanent Nomads, the major problem with this group is that they spent much of their time in taken care of their animals; mobile teachers and schools for total movement Nomads, that is the Nomads that move all the time without fixed abode for leaving; radio/distance education Programme, this Programme was found very effective as many nomads utilized the method, among others.

Of specific uniqueness is the attempt in this study to look at the relevancy of the Programme to the target group, were the researcher take the whole population as the sample size of the study, and use two research instrument questionnaire and interview, while other researcher take only some portion of their population as the sample size of their study and used only one instrument.

## **CHAPTER THREE**

### **METHODOLOGY**

This chapter aimed at giving an account of the methods and procedures that adopted in carrying out this research work. They have been discussed under the following headings: research design, population of the study, sample and sampling procedure, instrument for data collection, validity and reliability of the instrument and method of data analysis.

#### **3.1 Research Design**

Survey research design is used by the researcher in conducting this research. According to (Babbie, 1986 cited in Fajonyomi, 2003) Survey research design is used for descriptive, exploratory and explanatory purpose. The design entails seeking information from a group or selected individuals otherwise known as population. The choice of the survey research design in this study was informed by the fact that (Bush and Harter, 1980, cited in Fajonyomi, 2003) remarked that survey research design allows the researcher to gather information without undertaking a complete enumeration. Instead the findings obtained from the sample can be generalized to the population.

Survey research design is considered relevant to this study as were used to examined, Scope of activities, methods of delivery, impact, extent of participation of in nomadic education programme in Fune Local Government Area of Yobe State.

## 3.2 Population and Sample

### 3.2.1 Population of the Study

The population of this study comprised the participants, facilitators of the three (3) Nomadic Education Centres in Fune Local Government Area namely, “*Bebbande, Koraiyel and Agirwa*” Nomadic education centres and Nomadic education Officials of Universal Basic Education Board (SUBEB) of Yobe State.

**Table 1: Summary of Participants of Nomadic Education Programme**

S/N	Name of the Centre	Participants
1	Bebbande Nomadic Education Centre	32
2	Agirwa Nomadic Education Centre	28
3	Koraiyel Nomadic Education Centre	30
	Total	90

Source: Ministry of Education, Yobe State, 2016 Record

**Table 2 Summary of Officials of Nomadic Education**

S/N	Position	Sex	Qualification	Unit
1	State Coordinator	M	Masters degree	Damaturu
2	Zonal Inspector	M	Masters degree	Damaturu
3	Zonal Inspector	F	Degree	Damaturu
4	Supervisor	F	Degree	Damaturu
5	Supervisor	M	Degree	Damaturu
6	Supervisor	F	Degree	Damaturu
7	Supervisor	M	Degree	Damaturu
8	Centre Coordinator	F	Masters	Damagum
9	Supervisor	M	Degree	Damagum
10	Supervisor	M	Degree	Damagum
11	Class Teacher	M	Degree	Bebbande
12	Class Teacher	M	NCE	Bebbande
13	Class Teacher	M	NCE	Agirwa
14	Class Teacher	M	Degree	Agirwa
15	Class Teacher	M	NCE	Kwaraiyel
16	Class Teacher	M	NCE	Kwaraiyel

Source: Field Work, (2017)

### **3.2.2 Sample and Sampling Procedure**

The sample size of this study stand at 106. Purposive sampling technique was used in determining the sample size of the study. Purposive sampling referred to as judgment sampling. Gay, Geoffrey & Mills (2012) said, purposive sampling is the “process of selecting a sample that is believed to be representative of the given population.” The justification of using this procedure is that since the population of the study is very low therefore to have a fear representation the researcher purposely used the whole population of the study as the sample size of the study. And

Pastoral Nomads are unique in terms of educational needs, therefore every participant have to be part of the activities in order to capture their views in the research.

### **3.3 Research Instruments**

The researcher has used two research instruments in conducting this research. These are:

- a) Nomadic Education Programme Questionnaire (NEPQ) for the participants, and
- b) Interview schedule for Officials (ISO)

#### **3.3.1 Nomadic Education Programme Questionnaire**

Nomadic Education Programmes Questionnaire (NEPQ) is a self design questionnaire, and it was used in collecting data in this research. The questionnaire is make up of two major sections namely: demographic data (section A) and Section (B) which focused attention on Nomadic education activities. The questionnaire consist of 25 items, the items are in statements form, where the respondents answered by ticking on the right option provided in form of agree, undecided and disagree.

The researcher used the questionnaire because data are obtained at low cost in terms of money, effort and time. It also ensures uniformity in the pattern of questions asked and it enable the researcher to elicit frank responses as the respondent privacy or anonymity is ensured.

#### **3.3.2 Interview Schedule for Officials (ISO)**

Officials in this regard are facilitators of the programme and (SUBEB) staff who are in charge of Nomadic Education Programme in Yobe State. Section A of the interview schedules dwells much on the identification of the respondents, while Section B captures Nomadic education

activities which has 10 questions. The use of the interview is necessitated by the fact that valid information is elicited in a much greater depth.

### **3.4 Validation of the Research Instruments**

#### **3.4.1 Validity**

The instruments were given to the supervisor and other academic staff of Adult Education and Community Services department for face and content validation. The instrument were equally been given to an expert in Test and Measurement in the Education Department Bayero University, Kano. To identify items difficulties on the instruments and see if the items on the questionnaire have addressed the research objectives, the instruments were taken to the respondents after making the corrections and adjustment observed.

#### **3.4.2 Reliability**

Reliability of the instruments was ascertained using test-re-test method. The Instruments were given to 40 respondents outside the study area to fill in the questionnaire after two days the same instruments were administered again on the same respondents. The two scores were scored using Pearson Product Moment Correlation (PPMC). The reliability coefficients between the two administrations of the instruments were .67 for (NEPQ) and 0.71 for (ISO) respectively and the outcome revealed that the instruments is reliable for the study.

### **3.5 Administration of Research Instruments**

The researcher employed the services of research assistants, the assistant is a staff of state Universal Basic Education Board (SUBEB) Research and statistics department, who is well trained on the technical know-how of the questionnaire administration, the researcher offered

classifications regarding the content of the questionnaire to the researcher assistant. Both the researcher and the research assistant went to the Nomadic Education Centers and present the introduction letter collected from the department of Adult education and Community Services to the head of the centers, were the researchers are to the head of the centers, were the researchers are allowed to administered, and complete 90 instrument were return without missing.

And the target respondents were guarantee that all the information generated from them will be kept highly confidential.

### **3.6 Method of Data Analysis**

The data collected were analyzed using descriptive statistics in form of percentages and frequency counts, where the result were presented on tables and pie charts

## CHAPTER FOUR

### DATA ANALYSIS, FINDING AND DISCUSSION

This chapter contains data presentation, result, analysis and discussion of findings of the study.

Though the sample size of the study is 106, yet the researcher administered 90 questionnaires to the participants as such the data analysis is on the responses of 90 participants only, while the 16 officials were engage in interview session where their views were presented on the discussion of findings.

#### 4.1 Data Analysis

##### 4.1.1 Demographic Data of the Participants

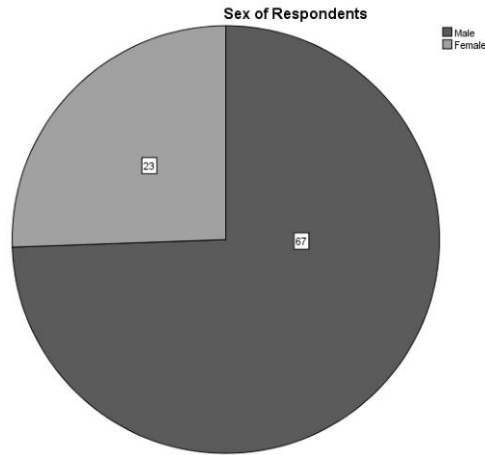
**Table 3: Demographic Characteristics of the Participants**

		Frequency	Percent
<b>Sex of the participants</b>	Male	67	74.4
	Female	23	25.6
	Total	90	100.0
<b>Ethnic group of the participants</b>	Fulani	55	61.1
	Kanuri	28	31.1
	Kare-kare	7	7.8
	Total	90	100.0

Source: Field work, (2017).

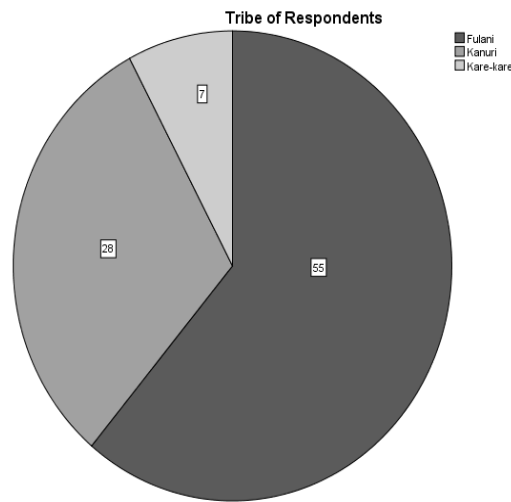
From the above table 3 indicate that 74.4 percent (67) of the respondent out of the 90 respondent were Male, and only 25.6 percent (30) of the respondent were Female. The table further shows that 61.1 percent (55) out of the 90 respondent were Fulani, while 31.1 percent (28) of the respondent were Kanuri, and only 7.8 percent (7) of the respondent were Kare-Kare.

**Figure 1: Sex of the Respondents**



From the above chart the result shows that the majority of the respondents were male with a total number of 57 out of 90 respondents, while 23 out of 90 were female.

**Figure 2: Ethnic group of Respondents**



From the above chart data generated indicates that 55 out of 90 respondents were Fulani's while 28 of the respondents were Kanuri's and lastly 7 of the respondents were Kare-Kare.

**4.1.1 Research Question One:**

What are the scopes of activities in Nomadic Education Programme on pastoral nomad in Fune Local Government Area?

The question was answered and result presented in Table 4 and charts below

**Table 4: Scope of Activities in Nomadic Education**

Statements	Responses	Frequency	Percent
Nomadic Education Programme have a number of activities as part of its curriculum	Agree	68	75.6
	Undecided	12	13.3
	Disagree	10	11.1
	Total	90	100.0
Socio-economic empowerment are part of the activities of nomadic education programme	Agree	72	80.0
	Undecided	8	8.9
	Disagree	10	11.1
	Total	90	100.0
Issues of health and security are also part of the educational activities of nomads	Agree	81	90.0
	Undecided	7	7.8
	Disagree	2	2.2
	Total	90	100.0
The use of other languages in nomadic education is allowed for better understanding of the client	Agree	64	71.1
	Undecided	20	22.2
	Disagree	6	6.7
	Total	90	100.0
Nomadic Education is flexible enough to accommodate all types of nomads with their unique educational needs	Agree	80	88.9
	Undecided	3	3.3
	Disagree	7	7.8
	Total	90	100.0

Source: Field work, (2017).

Table 4 indicate that nomadic education programme has a number of activities as part of its scope of operation programme where 75.6 percent (68) of the respondent agreed, 13 percent (12) undecided and 11.1 percent (10) disagree that radio broadcast programme is one of the channel used in nomadic education programme in Yobe State.

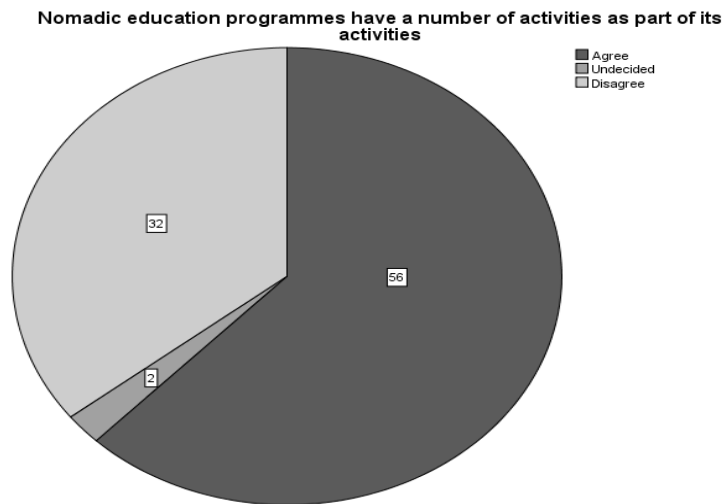
Furthermore the table show that 80 percent (72) of the sample size have agreed, while 8.9 percent (8) undecided and 11.1 percent (10) of the respondent disagreed that socio-economic empowerment are part of the activities of nomadic education programme. It can also be observed

from the table that 90 percent (81) of the sample size agreed, 7.8 percent (7) of the respondent undecided and 2.2 percent (2) of the sample size disagreed issues of the health and security are part of the educational activities of nomads.

Moreover 71.1 percent (64) of the respondents, 22.2 percent (20) of the respondent undecided, and 6.7 percent (6) of the respondents disagreed that the use of other languages in nomadic education is allowed for better understanding of the clients.

More so, on the issue of flexibility nature of the programme 88.9 percent (80) of the respondent agreed, 3.3 percent (3) were undecided and 7.8 percent (7) of the respondent disagreed that nomadic education is flexible enough to accommodate all types of nomads with their unique educational needs.

**Figure 3: Nomadic Education Programme**

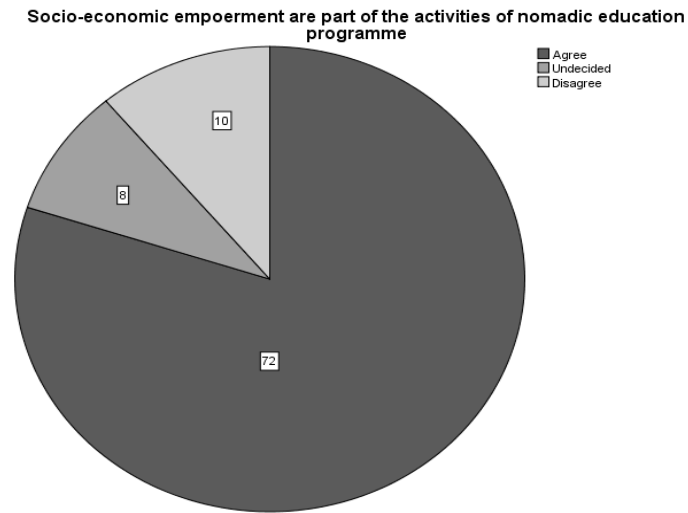


From the above chart

4.2.1 it

could be observed that 56 percent of the respondent out of 90 have agreed that Nomadic education programme have a number of activities, 32 percent of respondent were undecided and 2 percent out of 90 were disagreed.

**Figure 4: Social Economic Empowerment**



From the above chart 4.2.2 it could be deduced that 80.0 percent (72) out of the 90 respondent have agreed, that socio-economic empowerment are part of the nomadic activities, while 8.9 percent (8) of the respondent were undecided and 11.1 percent (10) of the respondent were disagreed.

**Figure 5: Issues of Health and Security Activities**

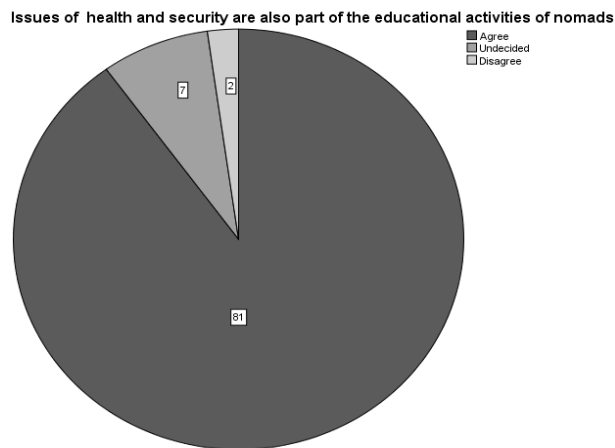
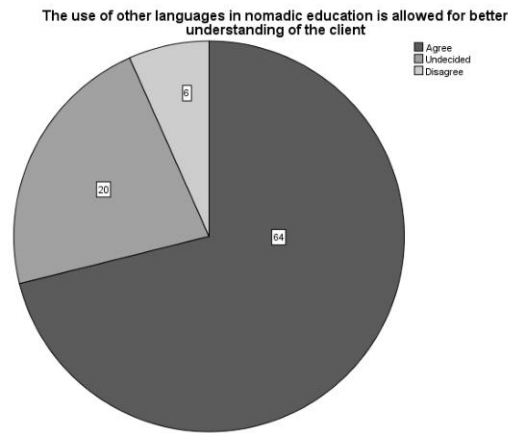


Chart 4.2.3 indicate of the respondent

that 90.0 percent (81) agreed that issue of

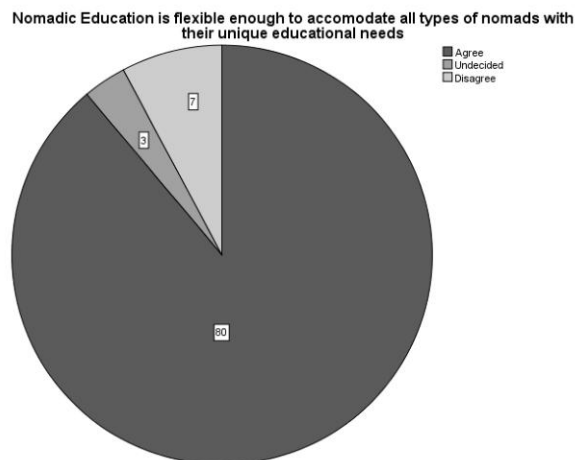
health and security are part of the activities of nomadic education programme while 7.8 percent (7) of the respondent were undecided and 2.2 percent (2) out of the 90 respondent were disagreed.

**Figure 6: The use of other languages in Nomadic Education**



On the issue using other language in nomadic education 71.1 percent (64) out of the 90 respondent have agreed, while 22.2 percent (20) were undecided and 6.7 percent (6) out of the 90 respondent disagreed with this statement.

**Figure 7: Nomadic Educaiton is flexible enough**



From the above chart 4.2.5 indicates that 88.9 percent (80) out of the 90 respondents have agreed that nomadic education programme are flexible enough to accommodate all types of nomads with their unique educational needs, while 3.3 percent (3) were undecided and 7.8 percent (7) out of the 90 respondent were disagreed.

#### 4.1.2 Research Question Two

What is the method of delivery of Nomadic Education Programmes in Fune local Government Area of Yobe state?

The question was answered and result presented in Table 5 and Charts below

**Table 5: Method of Delivery of Nomadic Education Programmes**

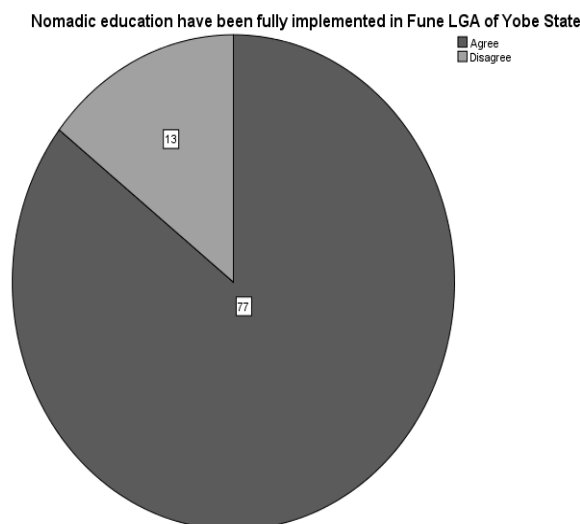
Statements	Responses	Frequency	Percent
Participants are engaged in drama as role play method.	Agree	77	85.6
	Disagree	13	14.4
	Total	90	100.0
Radio broadcast programme is one of the channels used in Nomadic Education Programmes in Yobe State	Agree	68	75.6
	Undecided	12	13.3
	Disagree	10	11.1
	Total	90	100.0
Facilitators in Nomadic Education Programmes are using power point to show drama in the centre.	Agree	49	54.4
	Undecided	13	14.4
	Disagree	28	31.1
	Total	90	100.0
Teacher per class is the work distribution method used by Nomadic Education centres in Yobe State	Agree	87	96.7
	Undecided	3	3.3
	Total	90	100.0
Sometimes the classes move from one location to another	Agree	21	23.3
	Undecided	16	17.8
	Disagree	53	58.9
	Total	90	100.0

Source: Field work, (2017).

Table 5 above indicate that 85.6 percent (77) out of the 90 respondent have agreed that nomadic education programme have fully implemented, while the result shows that 14.4 percent (13) out of the 90 respondent disagreed, and none of the respondent were undecided.

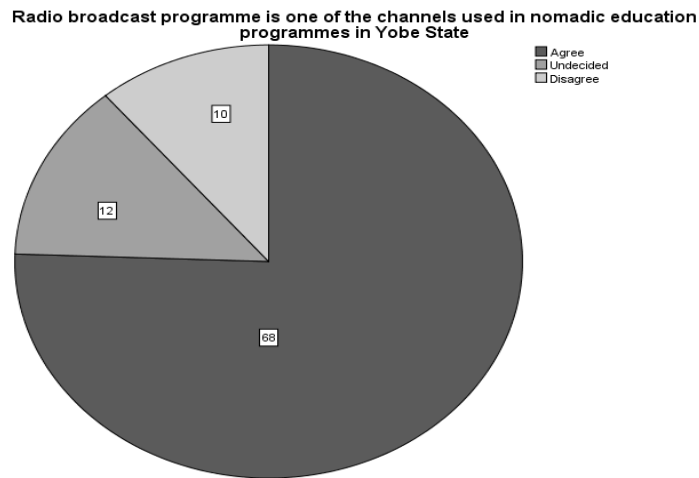
The result further shows that 75.6 percent (68) out of the 90 respondent have agreed that Radio Broadcast programme is one of the channel use in Nomadic Education, while 13.3 percent (12) were undecided, and 11.1 percent (10) out of the 90 respondent were disagreed with this statement. Data from table 4.3 further indicate that 54.4 percent (49) of the respondent have agreed facilitators in Nomadic Education Programme are using varieties of teaching method, while 14.4 percent (13) of the respondent were undecided, and 31.1 percent (28) out of the 90 respondent were disagreed. Data presented in table 4.3 also indicate 23.3 percent (21) out of the 90 respondent agreed that classes move from one location to another, while 17 percent (16) of the respondent were undecided and 58.9 percent (53) out of the 90 respondent disagreed with this statement.

**Figure 8: Nomadic Education is fully implemented**



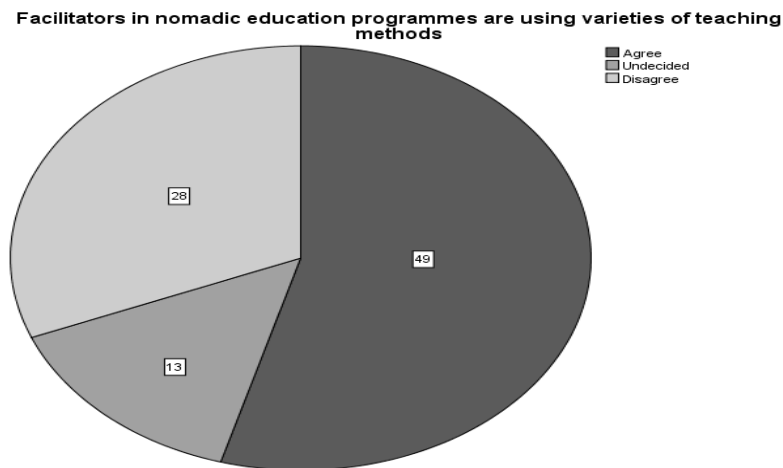
From the above chart it indicate that 85.6 percent (77) out of the 90 respondent have agreed that Nomadic Education Programme have fully implemented, while the result shows that 14.4 percent (13) out of the 90 respondent were disagreed, and non of the respondent were undecided.

**Figure 9: Radio Broadcast Programme**



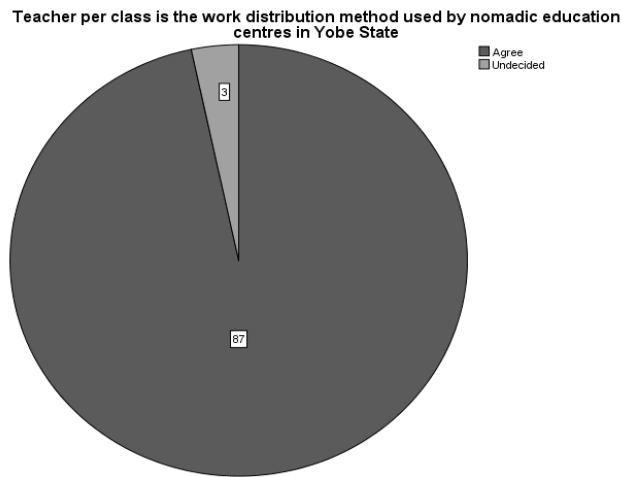
The result further shows that 75.6 percent (68) out of the 90 respondent have agreed that Radio Broadcast programme is one of the channel use in Nomadic Education, while 13.3 percent (12) were undecided, and 11.1 percent (10) out of the 90 respondent were disagreed with this statement.

**Figure 10: Facilitator in Nomadic Education Programme**



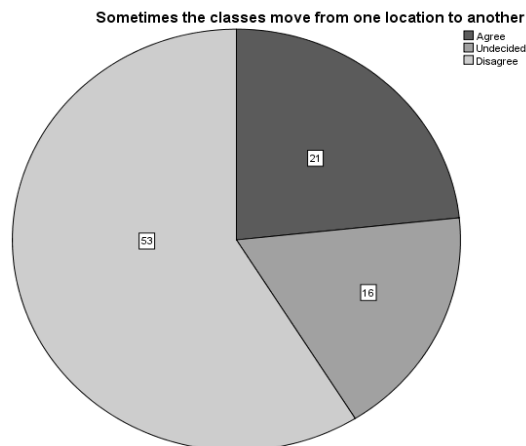
Data from the above chart further indicate that 54.4 percent (49) of the respondent have agreed facilitators in Nomadic Education Programme are using varieties of teaching method, while 14.4 percent (13) of the respondent were undecided, and 31.1 percent (28) out of the 90 respondent were disagreed.

**Figure 11: Teacher per class distribution method**



From the above chart the result shows that 96.7 percent (87) of the respondents have agreed that the method used in teaching in Nomadic Education Programme is teacher per class while 3.3 percent (3) were undecided to the above statement

**Figure 12: Sometimes the classes move from location to another**



Data presented in the above chart also indicate 23.3 percent (21) out of the 90 respondent agreed that classes move from one location to another, while 17 percent (16) of the respondent were undecided and 58.9 percent (53) out of the 90 respondent disagreed with this statement.

### 4.1.3 Research Question Three

What is the impact of Nomadic Education Programme on pastoral nomad’s life skills in Fune Local Government Area, Yobe State?

The question was answered and result presented in table 6 and charts below

**Table 6: Impact of Nomadic Education Programme on Pastoral Nomads Life Skills Activities**

Statements	Responses	Frequency	Percent
Nomadic Education Programmes have improved the livelihood of Pastoral Nomads in Fune LGA	Agree	74	82.2
	Undecided	7	7.8
	Disagree	9	10.0
	Total	90	100.0
through this programme many differences and crises have been resolved between pastoralists and farmers	Agree	83	92.2
	Disagree	7	7.8
	Total	90	100.0
Many of the participants in Nomadic Education have shown interest in proceeding to the next level of education	Agree	73	81.1
	Undecided	2	2.2
	Disagree	15	16.7
	Total	90	100.0
Pastoralist are now using new technologies in improving milk production	Agree	83	92.2
	Disagree	7	7.8
	Total	90	100.0
Pastoralists now participates actively in party politics in Fune LGA	Agree	75	83.3
	Undecided	3	3.3
	Disagree	12	13.3
	Total	90	100.0

Source: Field Work, (2017)

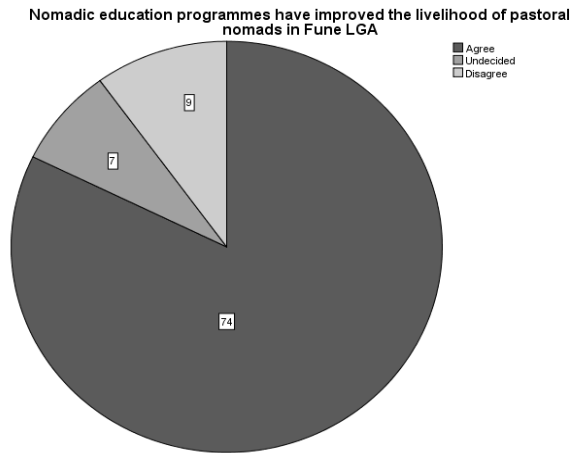
From the above table 6 the result indicate that 82.2 percent (74) of the respondent out of the 90 respondent have agreed that yes Nomadic Education Programme have improved their livelihood, while 7.8 percent (7) of the respondent out of the 90 respondent were undecided on this statement, and 10.0 percent (9) of the respondents out of the 90 respondent were disagreed with this statement.

Result from the above 4.4 further shows that 92.2 percent (83) respondent out of the 90 respondent have agreed that through Nomadic Education Programmes many of their differences and crises between pastoralist and farmers have been resolved, while only 7.8 percent (7) of the respondent were disagreed with this statement.

From the above table 4.4, the result also shows that 81.1 percent (73) of the respondent have agreed that many of the participants in Nomadic Education show interest in proceeding to the next level of education, while 2.2 percent (2) of the respondent were undecided and 16.7 percent (15) of the respondent were disagreed. The result also show that 92.2 percent (83) of the respondent have agreed that pastoralist are now participating actively in party politics, while 7.8 percent (7) of the respondent were disagreed.

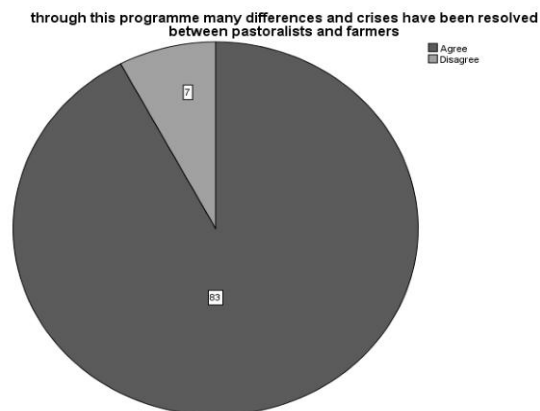
Finally the table shows 83.3 percent (75) of the respondent have agreed that pastoralist now use new technologies in milk production while 3.3 percent (3) of the respondent were undecided, and 13.3 percent (12) of the respondent were disagreed with this statement.

**Figure 13: Nomadic Education**



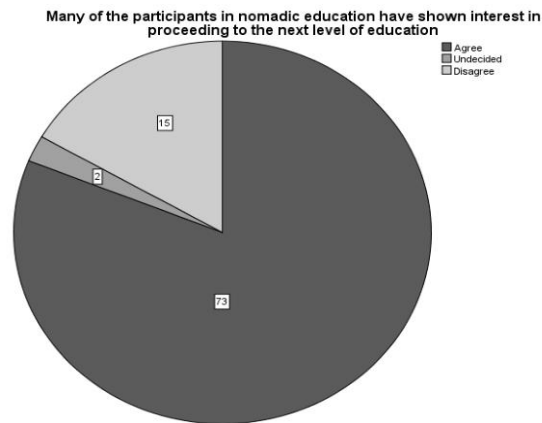
From the above Chart the result indicate that 82.2 percent (74) of the respondent out of the 90 respondent have agreed that yes Nomadic Education Programme have improved their livelihood, while 7.8 percent (7) of the respondent out of the 90 respondent were undecided on this statement, and 10.0 percent (9) of the respondents out of the 90 respondent were disagreed with this statement.

**Figure 14: Through this programme many differences have been activated**



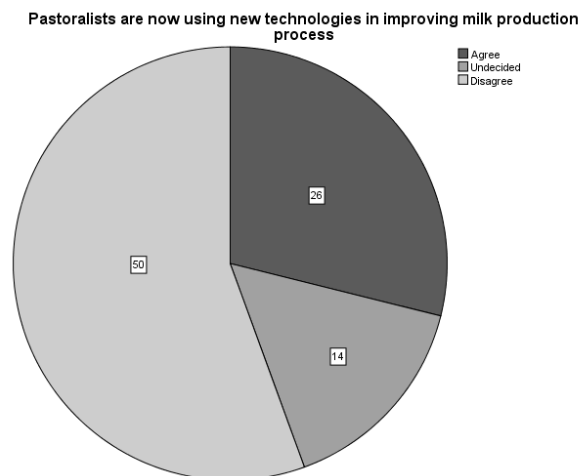
From the above chart the result further shows that 92.2 percent (83) respondent out of the 90 respondent have agreed that through Nomadic Education Programmes many of their differences and crises between pastoralist and farmers have been resolved, while only 7.8 percent (7) of the respondent were disagreed with this statement.

**Figure 15: Many participant in nomadic education have shown interest**



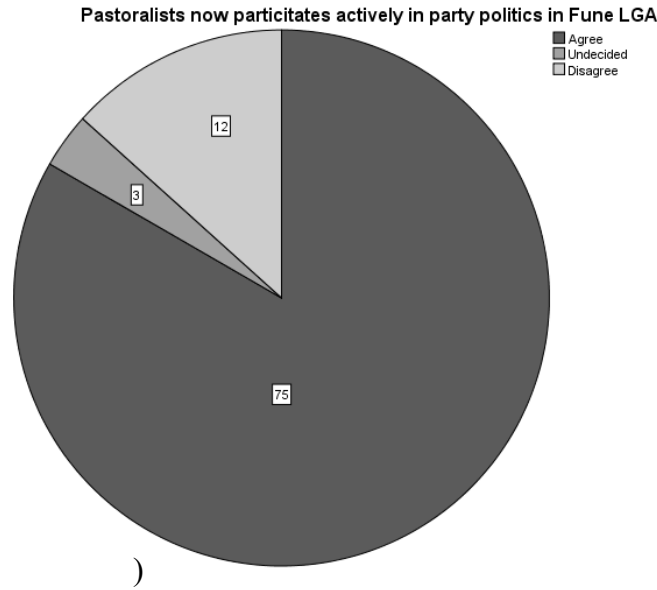
From the above Chart, the result also shows that 81.1 percent (73) of the respondent have agreed that many of the participants in Nomadic Education show interest in proceeding to the nest level of education, while 2.2 percent (2) of the respondent were undecided and 16.7 percent (15) of the respondent were disagreed.

**Figure 16: Pastoralists are now using technologies in improving milk production**



The result also show that 92.2 percent (83) of the respondent have agreed that pastoralist are now participating actively in party politics, while 7.8 percent (7) of the respondent were disagreed.

**Figure 17: Pastoralists now participate actively in politics**



The above chart shows that 83.3 percent (75) of the respondent have agreed that pastoralist now use new technologies in milk production while 3.3 percent (3) of the respondent were undecided, and 13.3 percent (12) of the respondent were disagreed with this statement.

**4.1.4 Research Question Four**

What is the extent of participation in Nomadic Education Programmes in Fune Local Government of Yobe State?

The question was answered and result presented in Table 7 and charts below

**Table 7: Extent of Participation in nomadic education**

<b>Statements</b>	<b>Responses</b>	<b>Frequency</b>	<b>Percent</b>
The enrolment figures in Nomadic Education Programmes is increasing in Fune LGA	Agree	81	90.0
	Undecided	4	4.4
	Disagree	4	4.4
	Total	89	98.9
Pastoralist are now part of policy makers in Nomadic Education in Yobe State	Agree	68	75.6
	Undecided	8	8.9
	Disagree	14	15.6
	Total	90	100.0
N.G.Os and other philanthropist are now taking part in financing Nomadic Education Programmes in Yobe	Agree	68	75.6
	Undecided	11	12.2
	Disagree	11	12.2
	Total	90	100.0
traditional rulers are using their offices in mobilizing pastoralist to be patronizing Nomadic Education programmes in Yobe State	Agree	83	92.2
	Undecided	2	2.2
	Disagree	5	5.6
	Total	90	100.0
Meyatti Allah Cattle Breeders Association of Nigeria is now coming up with strategies in involving Pastoralists into educational activities in Yobe State	Agree	74	82.2
	Undecided	10	11.1
	Disagree	6	6.7
	Total	90	100.0

Source: Field work, (2017).

Table 7 indicate that 90.0 percent (81) of the respondent out of the 90 respondent have agreed that the enrolment figures in Nomadic Education Programme have increased, while 4.4 percent (4) of the respondent out of the 90 respondent were undecided and also 4.4 percent (4) of the respondent out of the 90 respondent were disagreed with this statement.

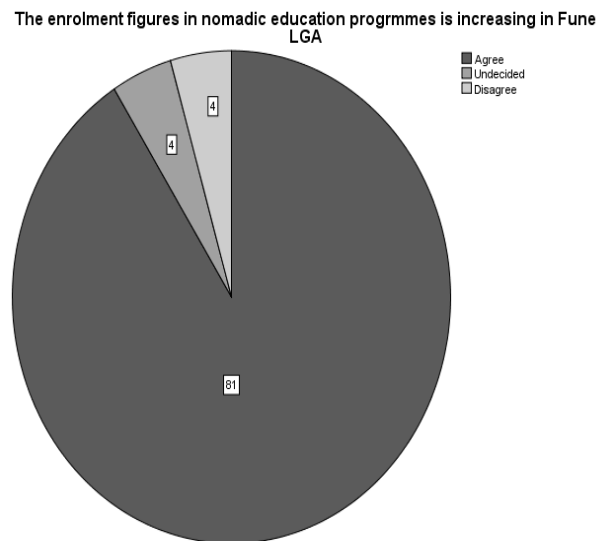
From the above table the result shows that 75.6 percent (68) of the respondents have agreed that pastoralist are now part of policy makers in Nomadic Education, while 8.9 percent (8) of the

respondent were undecided, and 15.6 percent (14) of the respondent were disagreed with this statement.

The result also indicate that 75.6 percent (68) of the respondent have agreed that NGO`s and other philanthropist are now taking part in the financing Nomadic Education Programme while 12.2 percent (11) of the respondent were undecided and also 12.2 percent (11) of the respondent out of the 90 respondent were disagreed with this statement. The result further express that 92.2 percent (83) of the respondent have agreed that traditional rulers are using their offices in mobilizing nomads to patronized Nomadic Education Programme, while 2.2 percent (2) of the respondent were undecided, and 5.6 percent (5) of the respondent disagreed with this statement.

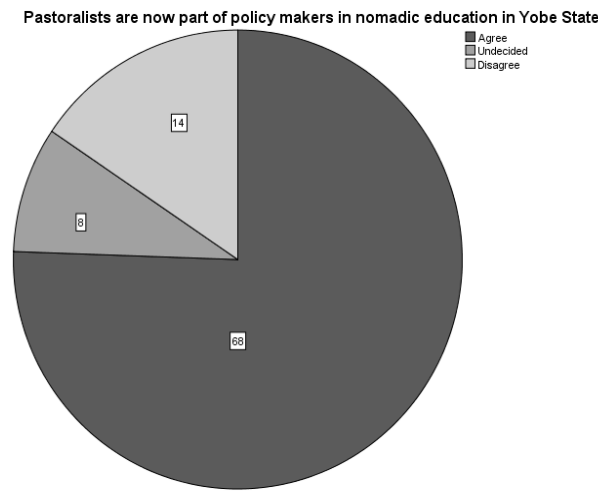
Lastly the table 4.5 above further shows that 82.2 percent (74) of the respondent out of the 90 respondent have agreed that Miyatti Allah Cattle Breeders Association of Nigeria is now coming up the strategies in involving Pastoralist into educational activities, while 11.1 percent (10) of the respondent were undecided, and 6.7 percent (6) of the respondent were disagreed with statement.

**Figure 18: The enrolment figures in nomadic education programmes**



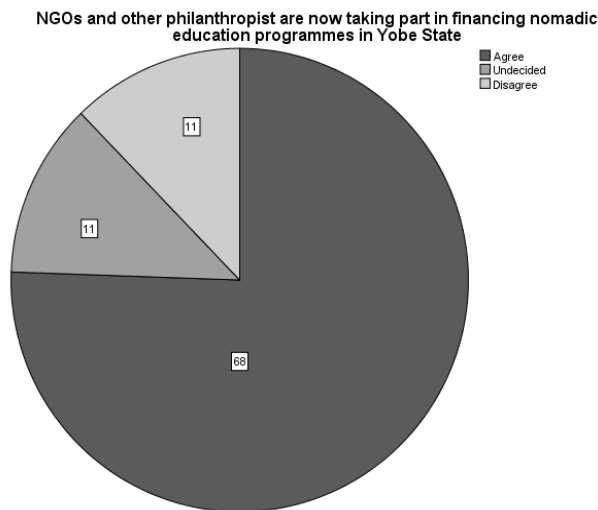
The above chart indicate that 90.0 percent (81) of the respondent out of the 90 respondent have agreed that the enrolment figures in Nomadic Education Programme have increased, while 4.4 percent (4) of the respondent out of the 90 respondent were undecided and also 4.4 percent (4) of the respondent out of the 90 respondent were disagreed with this statement.

**Figure 19: Pastoralist are now part of policy makers**



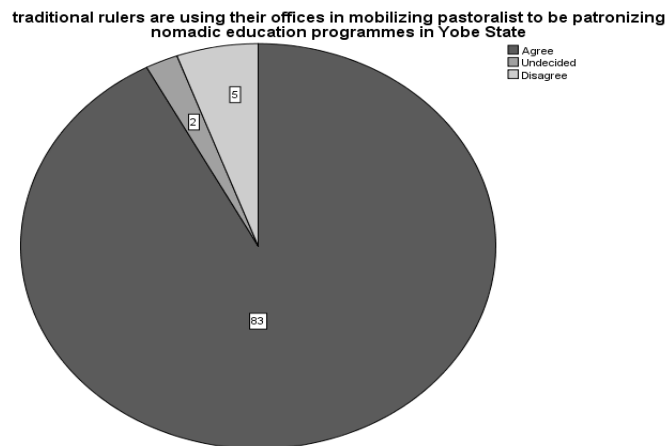
The result shows that 85.6 percent (68) of the respondents have agreed that pastoralist are now part of policy makers in Nomadic Education, while 8.9 percent (8) of the respondent were undecided, and 15.6 percent (14) of the respondent were disagreed with this statement.

**Figure 20: NGOs and other philanthropists are taking part in financing nomadic**



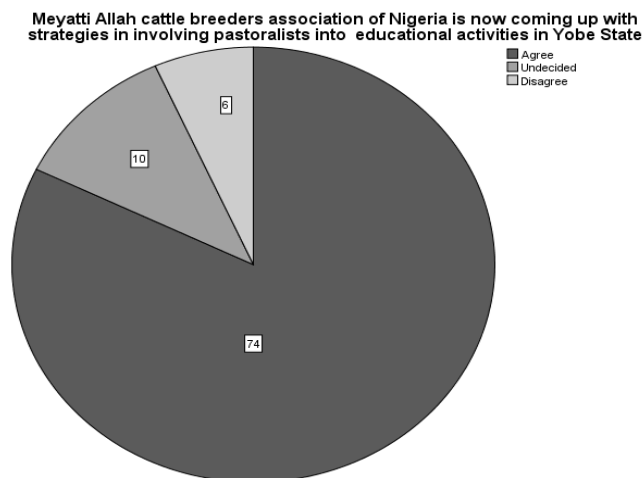
The result also indicate 75.6 percent (68) of the respondent have agreed that NGO's and other philanthropist are now taking part in the financing Nomadic Education Programme while 12.2 percent (11) of the respondent were undecided and also 12.2 percent (11) of the respondent out of the 90 respondent were disagreed with this statement.

**Figure 21: Traditional rulers are using their offices in mobilising Nomads**



The result further express that 92.2 percent (83) of the respondent have agreed that traditional rulers are using their offices in mobilizing Nomads to patronized Nomadic Education Programme, while 2.2 percent (2) of the respondent were undecided, and 5.6 percent (5) of the respondent disagreed with this statement.

**Figure 22: (MACBAN) is now coming up with new strategies**



The Chart above shows that 82.2 percent (74) of the respondents out of the 90 respondent have agreed that Miyatti Allah Cattle Breeders Association of Nigeria is now coming up the strategies in involving Pastoralist into educational activities, while 11.1 percent (10) of the respondent were undecided, and 6.7 percent (6) of the respondent were disagreed with statement.

#### 4.1.5 Research Question Five

What are the challenges of Nomadic Education Programmes in Fune Local Government Area of Yobe state?

The question was answered and result presented in Table 8 and Charts below

**Table 8: Challenges facing Nomadic education programmes**

Statements	Responses	Frequency	Percent
Insufficient funding	Agree	69	76.7
	Undecided	2	2.2
	Disagree	19	21.1
	Total	90	100.0
Inadequate instructional materials	Agree	60	66.7
	Undecided	12	13.3
	Disagree	18	20.0
	Total	90	100.0
Fear of western influence contributes to low patronage	Agree	47	52.2
	Undecided	19	21.1
	Disagree	24	26.7
	Total	90	100.0
Lack of political will	Agree	67	74.4
	Undecided	3	3.3
	Disagree	20	22.2
	Total	90	100.0
Boko Haram instil fear in the minds of pastoralists that western education is not good	Agree	18	20.0
	Undecided	30	33.3
	Disagree	42	46.7
	Total	90	100.0

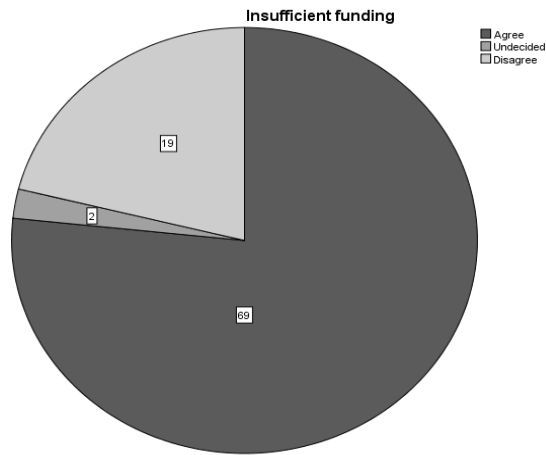
Source: Field work, (2017).

Table 8 above indicate that 76.7 percent (69) of the respondent out of the 90 respondent have agreed that insufficient findings is one of the major problem of Nomadic Education, while 2.2 percent (2) of the respondent out of the 90 respondent were undecided and 21.1 percent (19) of the respondent out of the 90 respondent were disagreed with this statement.

The table 4.6 further show that 66.7 percent (60) of the respondent have agreed that inadequate instructional material is another factor responsible for poor implementation of the programme, while 13.3 percent (12) of the respondent were undecided and 20.0 percent (18) of the respondent were disagreed with statement. The table also show that 52.2 percent (47) of the respondent have agreed that fear of western influence contributes to low patronage by the nomads, while 21.1 percent (19) of the respondent were undecided and 26.7 percent (24) of the respondent were disagreed with statement. 74.4 percent (67) of the respondent have agreed that lack of political wheel is another problem of Nomadic Education, while 3.3 percent (3) of the respondent were undecided and 22.2 percent (20) out of the 90 respondent were disagreed with the statement.

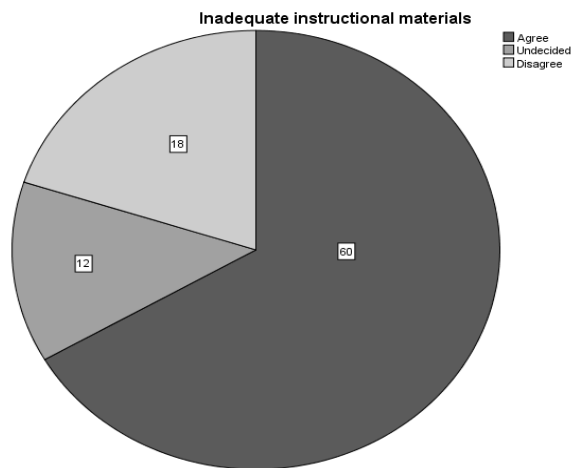
Table 4.6 also indicate that 20.0 percent (18) of the respondent have agreed that Boko Haram instil fear in the minds of pastoralist that western education is not good, while 33.3 percent (30) of the respondent were undecided and 46.7 percent (42) of the respondent were disagreed with this statement.

**Figure 23: Insufficient funding**



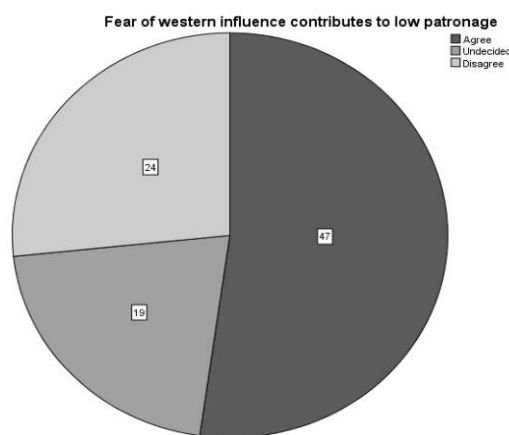
The chart above indicate that 76.7 percent (69) of the respondent out of the 90 respondent have agreed that insufficient findings is one of the major problem of Nomadic Education, while 2.2 percent (2) of the respondent out of the 90 respondent were undecided and 21.1 percent (19) of the respondent out of the 90 respondent were disagreed with this statement.

**Figures 24: Inadequate instructional material**



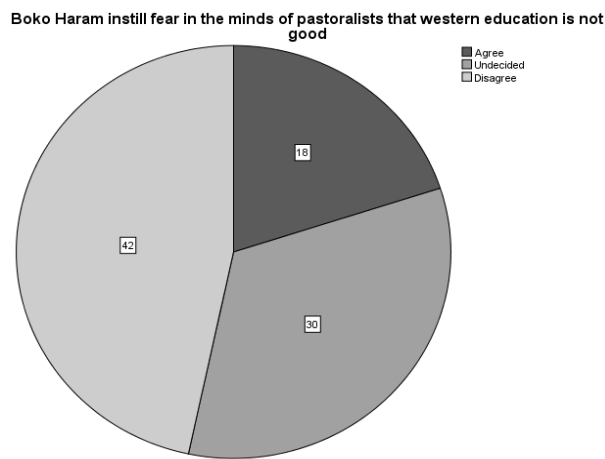
The chart above further show that 66.7 percent (60) of the respondent have agreed that inadequate instructional material is another factor responsible for poor implementation of the programme, while 13.3 percent (12) of the respondent were undecided and 20.0 percent (18) of the respondent were disagreed with statement.

**Figure 25: Fear of western influence**

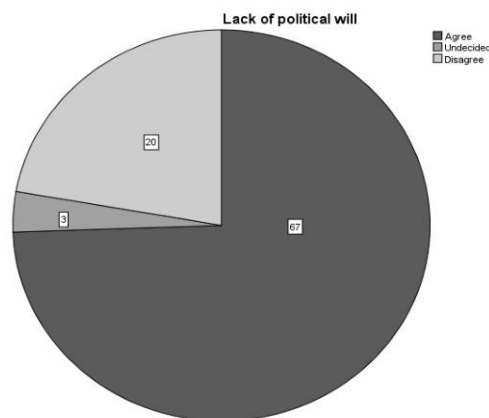


The table also show that 52.2 percent (47) of the respondent have agreed that fear of western influence contributes to low patronage by the Nomads, while 21.1 percent (19) of the respondent were undecided and 26.7 percent (24) of the respondent were disagreed with statement.

**Figure 26: Boko Haram instill fear in the minds of pastoralists**



**Figure 27: Lack of political will**



The above chart shows that 74.4 percent (67) of the respondent have agreed that lack of political wheel is another problem of Nomadic Education, while 3.3 percent (3) of the respondent were undecided and 22.2 percent (20) out of the 90 respondent were disagreed with the statement.

#### **4.2 Summary of Findings**

The study has the following findings:

- i. That the scope of Nomadic Education activities in Fune Local Government Area includes, issue of Health activities, socio-economic activities, security and life skills activities.
- ii. That the methods of delivery of Nomadic Education Programme include Teacher per class, use of Radio broadcast programme, school of alternative intake, on-site school, boat school, mobile teachers, and regular teacher.
- iii. That the impact of Nomadic Education Programme includes, pastoralist now participate in politics, conflict between farmers and Pastoral Nomads have been

resolved, and pastoralist now use the acquired knowledge in improving their living standards.

- iv. That the enrolment figures have increased, Pastoralists are now part of the policy makers, and Traditional rulers also take part in Nomadic Education Programme by mobilizing the nomads.
- v. That the challenges of Nomadic Education in Fune local government include inadequate instructional materials, lack of political will and issue of Boko Haram.

### **4.3 Discussion of findings**

From the study, it is clear that Nomadic Education activities include health activities, socio-economic activities, and security as over 70% of the respondents have indicated as been shown in table 4 the result further establish that Nomadic Education is flexible enough as such it accommodate all types of participant. This is in line with the view of the stakeholders while engaged them in an interview session Alhaji Baba Othman *Ngelzarma* further stated that the scope of Nomadic Education Programmes is very wide, as it covers a number of activities ranging from issues on livelihood, socio-economic activities, and political activities among others, that is why Nomadic Education Programme fold under Non-Formal Education system to open the barriers of leaning to all Nomads within and outside the state. This findings was in line with the assertion of Tahir, (1991) open broadcasting strategies by the national commission for Nomadic Education, namely the use of radio to engender greater participation of the Nomadic Pastoralists in modern education

The result further establish that over 75 percent of the respondent have agreed that Nomadic Education is fully implemented in Fune Local Government Area, Yobe state, and radio broadcast

programme is one of the channel used in the delivery of Nomadic Education, as part of the method of delivery of Nomadic Education in Fune Local Government Area, teacher per class method was adopted, the above mention were presented in table 5. This is in line with the views of the stakeholders whose says that radio broadcast programme are the most powerful medium of reaching the pastoral Nomads as such a number of educational programme are plan, design and deliver to them.

On the impact of Nomadic Education on Pastoral Nomads, over 80 percent of the respondents clearly indicate that Nomadic Education Programme have improved on their livelihood, over 90 percent indicated that with the Nomadic Education Programme many differences and crises were resolved, as been presented on table 6. This is also in line with the statement of the stakeholders while engaged them in interview session, where they said as part of the Nomadic Education Programme, Radio broadcast programme are used in mobilizing Nomads about the utilization of the knowledge and skills they acquired in improving their living condition and economic productivities. This finding is inline with assertion of Ezeomah, (1983) which revealed that, the approaches for providing Nomads with appropriate education must be based on well defined aims and objectives where a number of approaches have to be use.

The study further found that majority of the respondents with about 90 percent indicate that the enrolment figure is increasing, and traditional rulers are using their offices in mobilizing Pastoralist, as been presented in table 7. And this in line with the views of the stakeholders that pastorals are now part of planning, design and implementing Nomadic Education Programme in Yobe state. This is also in line with assertion of FGN (2002) that NCNE was provided with an additional ₦135m for the construction of more model Nomadic schools between (2002-2006)

The study established that on the challenges of Nomadic Education over 76 percent of the respondents indicate that insufficient funding is one of the challenges, and inadequate instructional materials, over 74 percent of the respondent's shows that lack of political will is another factor as been presented in table 8. This is in line with view of Alh. Baba Othman Ngelzarma, who said government need to improve on their commitment to Nomadic Education programme, This findings was in line with the view of Aderenoyi (2007) that the shortage of funds limits government efforts to provide Non-Formal Education sectors with the required instructional materials, which forces the sectors to rely on volunteers or unqualified teachers to provide materials and services. Therefore, the study concluded that the respondents that said they agreed are the majority upon all the responses.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents a summary of the study, conclusion and recommendations.

#### 5.1 Summary

The study analyzed the effectiveness of Nomadic Education Programme for pastoral Nomads in Fune local government area of Yobe state. The study began with a background to the study where information were provided on Nomadic Education, right of every citizen to basic education, participation of Nomads in Nomadic education, Nomadism and Nomadic groups in Nigeria, objectives of Nomadic Education Programme, Nomadic Education Programme in Yobe state, effectiveness of Nomadic Education Programme, scope of activities in Nomadic Education, method of delivery of the programme, extent of participation in the programme, challenges faced by the programme, Nomads population in Nigeria, pastoralist and pastoralism, pastoralism in Nigeria, impact of the programme on the target group, distance education, among others

The research adopted survey research design, and the population of the study comprised participant of the programme, facilitators of the programme and official of (SUBEB) with a total number of 106, the whole population were used as the sample size of the study, two research instrument were used in collecting data for the research; Nomadic Education Programme questionnaire were used for the participant and interview schedule for officials of (SUBEB) the reliability coefficient of the instrument were 0.61 and 0.71 respectively. The data collected were analysed using statistical package for social sciences (SPSS) were the result were presented on

tables and pie chart inform of percentages and frequency count, the study has tables and 27 pie charts, the findings of the study were;

That the scope of Nomadic Education activities in Fune Local Government Area includes, issue of Health activities, socio-economic activities, security and life skills activities, that the methods of delivery of Nomadic Education Programme include Teacher per class, use of Radio broadcast programme, school of alternative intake, on-site school, boat school, mobile teachers, and regular teacher, that the impact of Nomadic Education Programme includes, pastoralist now participate in politics, conflict between farmers and Pastoral Nomads have been resolved, and pastoralist now use the acquired knowledge in improving their living standards, that the enrolment figures have increased, pastoralists are now part of the policy makers, and Traditional rulers also take part in Nomadic Education Programme by mobilizing the Nomads, that the challenges of Nomadic Education in Fune local government include inadequate instructional materials, lack of political will and issue of Boko Haram respectively.

## **5.2 Conclusion**

Base on the data collected, analyzed and interpreted the research concludes that Nomadic Education Programme in Yobe State was very effective in terms of its scope of activities, method of delivery, impact of the programmes on pastoralist, and perhaps the level of participation. Therefore Nomadic Education have achieves its objectives of improving the life skills, economic activities, social and political well being of Pastoral Nomads.

And lastly the National Commission for Nomadic Education (NCNE) should joint effort together with the state Universal Basic Education Board (SUBEB) in sustaining Nomadic Education Programme, at various levels, in order to actualize the mission of National policy on education,

which says that everybody must have equal right to basic primary education. The findings of the study revealed that the scope of Nomadic Education activities in Fune Local Government include issue of health activities, socio-economic activities, security and life skills activities. That the impact of Nomadic Education includes participation of Nomads in politics, conflict resolved between farmers and Pastoralist.

### **5.3 Recommendations**

Based on the findings of the study, the following recommendations were made

- i. Yobe state government should improve on the activities covered by Nomadic Pducation.
- ii. The state government should employ more teachers who were trained in Non-formal Education activities for the smooth delivery of Nomadic Education in the state.
- iii. Meyetti Allah cattle breeders Association of Nigeria (MACBAN) should improve on mobilizing the Pastoralist in utilizing the knowledge and skills acquired in improving their livelihood.
- iv. Both Federal and state government should improve in providing more Nomadic Education Centres in the state as the enrolment figure increase time over time.
- v. Both Federal, state and local government should improve on providing modern instructional materials for the centres; the facilitators also should attend seminars and workshops in order to cope with the unique needs of their clients.

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**APPENDIX A**

**INTERVIEW SCHEDULE**

**DEPARTMENT OF ADULT EDUCATION AND COMMUNITY SERVICES, FACULTY  
OF EDUCATION, BAYERO UNIVERSITY, KANO.**

**INTERVIEW SCHEDULE FOR FACILITATORS (ISF) ON THE TOPIC, ANALYSIS  
OF THE EFFECTIVENESS OF NOMADIC EDUCATION PROGRAMME ON  
PASTORAL NOMADS IN FUNE LOCAL GOVERNMENT AREA, YOBE STATE.**

**SECTION A**

**(PERSONAL DATA)**

1. Sex \_\_\_\_\_
2. Qualification \_\_\_\_\_
3. Rank/Position \_\_\_\_\_
4. Station/Centre \_\_\_\_\_

**SECTION B**

**(INTERVIEW QUESTION)**

1. Can your client now read and write? \_\_\_\_\_  
\_\_\_\_\_
2. Does the Participant be able to use the skills of reading in given first aids to the other  
pastoral nomads? \_\_\_\_\_

3. Are you using phone set and Radio in facilitating nomadic education?

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4. Does the pastoralist show interest in proceeding to the next level of education?

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5. Is the nomadic education programme fully implemented in your area?

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6. What and what programmes does the YBC transmit? \_\_\_\_\_

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7. Does the enrolment figure of nomads increase in your center? \_\_\_\_\_

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8. What about the issues of financing the programme? \_\_\_\_\_

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9. Does the materials been provided adequately? \_\_\_\_\_

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10. How do you cope with the issues of insurgency? \_\_\_\_\_

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**APPENDIX B**

**QUESTIONNAIRE**

Department of Adult Education and  
Community Services,  
Bayero University, Kano.

22/2/2017.

Dear Respondent,

I am a student of the above mentioned Department, undergoing a master's degree programme. I am currently undertaking a research on a topic: Analysis of the Effectiveness of Nomadic Education Programmes on Pastoral Nomads in Fune Local Government Area, Yobe State. In partial fulfillment of the requirements for the award of masters degree in Adult Education (Adult and Non Formal Education). I solicit for your kind response to select from the opinion given. All information gathered from you will strictly be confidential, and will only be used for research purpose only.

Thanks

**Nomadic Education Programme Questionnaire (NEPQ)**

Please tick ( ) in one of the boxes below to indicate your answer.

**SECTION A PERSONAL DATA OF THE RESPONDENT**

1. **Sex:** (a) Male [ ] (b) Female [ ]

2. **Tribe:** (a) Fulani [ ] (b) Kanuri [ ] (c) Kare Kare [ ] (d) Shuwa Arab [ ]

(e) Others (specify) [.....]

3. **Religion:** (a) Islam [ ] (b) Christianity [ ] (c) Traditional [ ] (d) Others Specify)  
[.....]

## SECTION B

S/N	VARIABLES	A	UN	DA
	<b>SCOPE OF ACTIVITIES OF NOMADIC EDUCATION PROGRAMME</b>			
1	Nomadic education programme have a number of activities as part of its curriculum			
2	Social and economic empowerment are part of the activities of nomadic education programme			
3	Issues of health and security are also part of the educational activities of nomads			
4	The use of other languages in Nomadic Education Programme is allowed for better understanding of the client.			
5	Nomadic education programme is flexible enough, that enable it to accommodate all types of nomads with their unique educational needs.			
	<b>METHOD OF DELIVERY OF NOMADIC EDUCATION PROGRAMME</b>			
6	Participants are engaged in drama as role play method.			
7	Radio broadcast programme is one of the channels used in Nomadic Education Programmes in Yobe state.			
8	Facilitators in Nomadic education programmes are using Power point to show drama in centre			
9	Teacher per class is the work distribution method used by the Nomadic Education centers in Yobe state			
10	Some time's the classes move from one location to another.			
	<b>IMPACT OF NOMADIC EDUCATION PROGRAMME ON PASTORAL NOMADS LIFE SKILLS</b>			
11	Nomadic Education Programmes have improved the livelihood of pastoral Nomads in Fune L.G.A			
12	Through this programme many differences and crisis have been resolved between pastoralists and farmers.			
13	Many of the participants in Nomadic Education Programme have shown interest in proceeding to the next level of education			
14	Pastoralists are now using new technologies in			

	improving milk production process.			
15	Pastoral Nomads are now participate effectively in party politics in Fune L.G.A			
	<b>EXTENT OF PARTICIPATION OF NOMADS</b>			
16	The enrolment figures in Nomadic education programme is increasing in Fune L.G.A			
17	Pastoralist are now part of policy makers in Nomadic Education in Yobe state			
18	N.G.O's and other philanthropist are now taking part in financing Nomadic education programmes in Yobe state.			
19	Traditional rulers are now using their offices in mobilizing pastoralist to be patronizing Nomadic Education Programmes in Yobe state.			
20	Meyatti Allah cattle breeders association of Nigeria is now coming up with strategies in involving pastoralist into educational activities in Yobe state			
	<b>CHALLENGES OF NOMADIC EDUCATION PROGRAMME</b>			
21	In sufficient funding is the major problem of Nomadic Education in Fune L.G.A			
22	Inadequate instructional materials are handicapping the smooth running of the programme in Yobe state.			
23	Fear of western influences also contribute to the low patronage of the programme			
24	Lack of political wheel by the Government is another factor that affect Nomadic education in Yobe state			
25	Boko Haram has instilled fear in the minds of the pastoralist that western education is not good.			