



The Standard of Nomadic Education in Jigawa State Nigeria

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ABSTRACT

The paper discussed the standard of nomadic Education in Jigawa State of Nigeria, it further deliberated on the problems and prospects faced by these nomads in terms of education. This brought to the fore the difficult and pathetic situation of the Nomadic Fulanis in terms of Western Education. Recommendations were then made on what should be done to help salvage the situation.

INTRODUCTION

Education is a necessary ingredient of progress for any group particularly the rural population. Usman, (2000) observed that the Supreme aim of Education should be to change the attitude of the country's children and ultimately of the whole rural populations.

In order to bring about this positive change and enhance the status of the nomads in our society, it is necessary that even the humblest Fulani Nomads possessing a few heads of cattle should be literate and numerate. This will help him modify his environment. Abisoye (2001) viewed education as being the most effective means of altering the out look of people.

Briefly, the Nomads in Jigawa State of Nigeria are Fulani's with heads of cattle that move from one place to another primarily in search of pasture for their cattle as well as to avoid seasonal diseases' which affect their herd. They are found mostly in all the states in the northern region of Nigeria. As indicated by Ezeomah, (1995) movements made by the Nomadic Fulani are two types,

The long range and short --range transhumance orbits. In long- range movement, the Fulani prove outside Local Government Area or even across the State Boundaries down to the Middle Belt during the dry season. Short - range movement are within the region, they move from the highlands to the lowlands during the wet and dry season respectively. The Fulani's main food is milk and butter. When sold, they buy other food items like corn, millet and

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soup ingredients. If they are unable to sell it, they exchange it for the above mentioned food items.

The majority of the Nomadic Fulani are highly religious. Moral judgment of the Nomadic Fulani is being governed by the principles of Islam. After a careful look at the Nomads and their way of life. What system of education fits them best? In such a life the system of education should be such that, arrangements will be made for such children to assist their parents 'In the morning and go to school' in the evening. Special and adequate inducement will be Provided *for* the teachers. This we call Nomadic Education.

The Nomads seem neglected education wise. The ultimate purpose of human ' existence and education is happiness. The function of primary education is to help every pupil enjoy a happy childhood so that he may consequently emerge ' into a happy adult. The Nomads both as a child and adult are entitled to a share of happiness. Every one is entitled to education so as to live a happy life. *For* the Nomadic child equal educational opportunity must include provision of a special formal learning experience that do not adversely disrupt his life style. If a local Education Authority is satisfied that by reason of any extra - ordinary circumstances a child or a young person . is unable to attend a suitable school it shall have power to make special arrangement *for* him to receive such education otherwise than at school

The National Policy on Education seems to have taken cognizance of the problems of the Nomads. The Federal Government in a circular issued in 1987 that all the Northern State should establish Nomadic Schools Jigawa State Government through the Primary School Board gave directives that every Local Government should, which will be financed by primary School Board. 1 The Local Governments should select among other things Teachers, that are native of Fulani and could speak Fulani language very fluently.

The school should be located within the Fulani settlement or at the route of the Fulani seasonal migration Such that the Fulani should have access to the school easily. This gave rise to the twenty Nomadic Schools located in Jigawa, Due to the wide coverage of the Local Governments and the reasonable population of the Fulani Nomads in the Local Governments *more* Nomadic Schools have been established in the Local Governments. The Mi-Yeti-Allah, National Association of the Nomads has been so helpful in persuading the Fulani Nomads to send their children to school.

The Problems. Of Nomadic Education in Jigawa State

Since the inception of the programme, people feel that there are problems in executing the programme. Most of the time their grievances are discussed in Seminars,

discussion groups, lecture halls, private conversation and in media houses. Nomadic Education is part of Education for all by the year 2000. Yet, the system is peculiar and complex because of the occupation and ways of life of the Nomads which has been mobile unlike the ' sedentary system of education.

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They are faced with so many problems these include that the objectives of the programme been achieved been hinder due to the inadequate provision of funds. The problems of infrastructure materials and other equipment affected the achievement of the programme. The problem of accessibility also influenced the achievement of the programme. And the programmes objective had been influence adequate planning. The attitude of the parents and students also the achievement of the programme

The Need for Nomadic Education and Good Standard Maintained

The ultimate purpose of human existence and education is happiness. It is the function of Primary Education Board to help every pupil to enjoy happy childhood, so that he may consequently emerge into a happy adult. The 'Bororo' both as a child and adult is entitled for a share of happiness. Everyone is entitled to education so as to live a happy life. For the Nomadic child, equal educational opportunity must include provision of special formal learning experience that do not adversely disrupt his nomadic life style. Unless he is provided special educational services which, while integrating him in the main stream culture also conserves the best in his culture and economic role, it could not be claimed that he/ she has been granted, meaningful and equal educational opportunity which his sedentary counterpart enjoys.

This intention did not materialize during implementation of the Universal Basic Education (U .B .E) because sons and daughters of the .Nomads did not benefit from the U.B.E. They could not benefit even the because our conventional school system and pedagogy did not suit their roles, needs and circumstances. The system no doubt, suited the needs and roles of the sedentary population whose circumstances influenced the creation of the present conventional system. It has now become necessary to adopt "a special or even an unconventional school arrangement" for the Nomadic child, if we must stop paying mere lip service to that section of the National Policy on Education which enjoins that: "Education is the birth right of every Nigerian child, and should be brought close to the environment of the child".

Arrangements, different from our sedentary school system, should be made for the mobile group because it has now been appreciated that their occupational movements deprives them from participating in modern education. The National Policy on Education seems to have taken cognizance of their problem because it can be seen that making any .special school arrangement different from the existing school practice when there is need for it, is in consonance with the educational principles and practice.

To make special school arrangements for about six million (Bororos) Fulanis need to be neither questioned non-treated which cynici~m. Other nations have done so successfully. Nigeria can do so.

It is, better to plan their education in the context of continued Nomadism for the time being, and look forward to the time when they can finally settle down, become integrated in the main fabric of the widen society, and lead a

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life like everyone else. Education given at the transitional stage will help to accelerate the process of realistic settlement. The education and integration of migrant minorities is a universal problem which challenges government and educationalist alike. And the Nomadic Fulani of Nigeria are no exception.

, Education, which is the instrument of National purpose, a moral undertaking which begins and ends with value decisions has been denied to this group of people for so long. Hence the decision of a one time Minister for Education, Professor Jubril Aminu to introduce the Nomadic Education.

One cannot rule out the fact nomads have made far-reaching contributions to the social and economic survival of the nation and in spite of their contribution, education which is such a vital agent of change has by passed them. But, before one jumps to such conclusion we have to face the background of these nomads and how' they feel about the introduction of nomadic education. Do they feel they have been cheated, denied or exploited by not being educated or have they failed to release the essence of education or both? In other words do they regard the nomadic education as sort of disturbance to their way, of life which they "seem to be satisfied with already? Nomads are cattle rearers who move from one place to the other. They are not concerned with Western civilization and their main concern in life is the number of cattle they have. They have no fixed homes, always wandering from place to place in search of pasture for their flocks. But one can not say that the constant migration of these nomads from place to place is caused by their inability to cope with their could it be as a result of hunger, a stronger foe.

Migration appear to be their life, they breather it and deprive pleasure from it. How then would these nomads settle down for education, reading, writing and learning when they cannot settle in a place? When their whole world is surrounded by their cattle, which they would go to any. length to protect even if it means endangering their lives? Since the government's aim behind the introduction of nomadic education is the provision of education for the nomads for so long in spite of their contributions to the socio-economic survival of the nation, the government should also put into consideration the settlement of these people as a necessary part for educating them.

The government however believes that education should be taken to these people wherever they go. This is the good strategy for the moment. However, while the government is making efforts to educate these nomads, they (Nomads) should not see the government's effort as a way of destabilizing their peaceful ways of living. They should not taunt western education even if they believe more in their own style of education which is their strong dependence on natural phenomena. For example, expectation of early rainfall so that there would abundant grass to feed the herds. The nomadic education policy which was introduced has far faced problems Allahmagam (2007) argues that because of antagonism of some nomads due to conflict between traditional beliefs or culture and the westernized culture being introduced has affected nomadic education greatly.

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Apart from the antagonism from the' nomads themselves in connection with the introduction of westernized education in their community, other people have dismissed the attempt the government as no more than a political white 'elephant. They feel it was--an attempt by the government to pump.-more *money* to northern state or how else could the government waste a lot of money to set up schools for people who care little about education? As far as they were concerned the funds used for setting up schools or trying to educate the nomads through media and other programmes could as well be used for other needs in the country.

One could not say, however, that nomadic education would not be a success because in the nomadic society, learning is not limited to prescribe level, but takes places anywhere and everywhere. There education does not take place in a special time of the day, of life but all day and throughout life, while their education functions more or less in symbiosis with, society. Western education seems to stress individualisms. So while man is seen as belonging to the community where beliefs, ceremonies, rituals and festivals are shared communally, the individualistic approach may not augur well for such a society such as the nomads government decision to integrate the education settlement and education was after all a means of reaching consensus that settlement and education are inseparable in the overall effort to give the nomadic people a fair deal. Whatever approaches adopted now to provide education and settlement for them must be within .the context of the time being. The education planned for them must reflect their cultural value and enable them to deal with problems confronting them.

Prospects of Nomadic Education

A valid conclusion can now be drawn that the Nomadic Education Programme in Jigawa State of Nigeria, set up in compliance to the Federal Government directive that every state should launch Nomadic Education Programme. This was in fulfillment of the article 26 of 1984, Universal declaration of human right. Everyone has the right of education. This shall be *free* at least in the primary and secondary stages.

Where as there was falsification in establishment of the programme, it is sad to note that the objectives and mode of executing are not being achieved nor reviewed to blend with the changes of today's society. One of the objectives of the programme which was the acquisition of appropriate skills, abilities, social and physical, as equipment *for* the individual to learn in his society and to contribute to its development has not been achieved because of the problems of infrastructures and it is evident that these problems include lack of funds, inaccessibility to the nomadic schools, inadequate. planning, inadequate teaching/learning facilities and attitude of the parents and the students.

There is a great prospect *for* the nomadic education programme, not only in Jigawa State but allover the federation. The monitoring unit of the Nomadic education, commission has undertaken a tour of Eighteen (18)

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States where there are nomadic schools - today Musa, (2007). This will enable the Government to know precisely the following facts the statistics of the nomadic education *for* effective planning, the necessary allocation of funds, number of teachers needed to mind the Nomadic schools, the infrastructure needed, just to mention but a *few*.

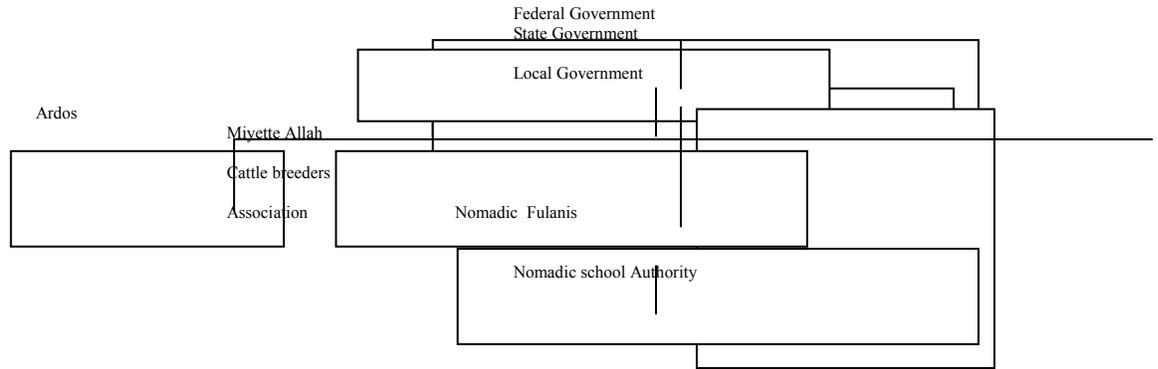
The commission has also arranged regular meetings with Ardos, the Miyette Allah Cattle Breeders Association of Nigeria (MACBAN) in attendance to find out *from* them (Nomads) their problems about the Nomadic education programme and sought their opinion, suggestions on how to improve on what has been done. Allahmagani, (2007) in his research discovered that for now in every district there is a nomadic education unit which liaise with the Local Government to choose the site and constructs schools that will be accessible, to the children of the Nomads.

To avoid clashes with the daily nature of activities of the Nomadic children, special arrangement has been made in preparing the school programme to match work rhythm. For the rival segment which moves from one point to the other. Already as at now the Federal Science Manufacturing Centre in Enugu has fashioned collapsible classrooms, that can be easily fold and on an animal back. Dalyop (2008) therefore, to put in a nutshell, considering the huge financial investment put in by the Government,. there is the need for the programme to be reviewed and this is necessary to put it in its right shape in achieving it's objectives.

RECOMMENDATIONS

In view of the importance of nomadic Education it has become necessary to give recommendations which could be used for the improvement of the programme.

- (1) There is need for a review of the programme considering the large amount of money spent on it. The authority and the individual nomads involved should remember that the country is undergoing an economic recession and for that reason should be considerate with the Local Government and State Government--and be able to sacrifice. By so doing they are contributing their quota to the development of their state. But when this is taken for material gain, then the programme would loose its genuine intention. There should be proper communication channel and co-ordination between the Local Government and the State Government and up to the Federal Government. This will lead to proper assessment and adjustment.
2. The Local Government should work with the State, the State to the Federal Government. The Ardos should help more by acting as the go between the nomadic and the government in regard to the How to work out things with the nomadic Fulanis



3. Parents teachers Association should be established each of the nomadic schools for the parents to their own view and bring to light problems militating against the programme, offer suggestions and possible solutions.
- (4) The channel of communication between all the institution and organs responsible for the development, organization and implementation of Nomadic Education can be achieved through proper interaction with the different bodies involved in nomadic education.

CONCLUSION

Nomadic Education is necessary for the enhancement and development of our brothers and sisters who by the nature of their life style are almost left behind. They have a right to be properly educated and standards will not be compromised.

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