

**USMANU DANFODIYO UNIVERSITY, SOKOTO
(POSTGRADUATE SCHOOL)**

**FACTORS INFLUENCING PARENTAL PERCEPTION OF NOMADIC
EDUCATION IN SHAGARI LOCAL GOVERNMENT AREA OF SOKOTO
STATE, NIGERIA.**

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BY

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CERTIFICATION

This dissertation by JABBI Aminu (10211406009) has met the requirement for the award of the degree of Masters of Education (Med Sociology of Education) of the Usmanu Danfodiyo University, Sokoto and is approved for its contribution to knowledge

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DEDICATION

This research work is dedicated to my late mother Fadimatu Yar Bello and my father Liman Jabbi.

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ABSTRACT

This study was designed to investigate factors influencing parental perception of nomadic education in Shagari Local Government Area of Sokoto State. Descriptive survey design was employed which used Krejcie and Morgan (1971) table for determining the sample size in selecting the subjects for the study, the instruments used were Focus Group Discussion (FGDs) guide, interview and observation were the major instruments used in data collection. Subject of the research work were derived using stratified random sampling technique. Three hundred and eight four (384) subjects were drawn from the total population. The instruments used were validated by experts in the Faculty of Education and Extension Services of Usmanu Danfodiyo University, Sokoto, Frequency counts and percentages were used to analyze the data collected from FGD guide, interview. and observation. The result of the study shows that most of the nomads parent are illiterates and do not understand the importance of education, rather attaching more importance to animal rearing than education. It also revealed that economic hardship rendered nomads vulnerable. Among other things it was recommended that field education officers and teachers handling nomadic education would need to be trained for the new curriculum as well as on the nomadic culture to enhance their interaction.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Education is the process which bridges generations and thereby passing on old value and creating new ones. Therefore, education gives the basis for human capital formation, social mobility and increased opportunities for the population. Okoh (1983), noted that education should be a birth-right and not a privilege of every citizen of any country. It is an effective instrument for development and a strategic tool for liberating the mass of the people from ignorance, disease and poverty. It should be a dynamic force for ensuring progress and overall betterment of people, and that equality of educational opportunities is the pre-requisite for building up an egalitarian society.

Today, the debate about minorities in education focuses on the under privileged groups of people who have little or no access to the provision of formal education. This means that their chances for or level of participation in education is low. Education is considered to be an important instrument of integration as it helps the under privileged into the mainstream of the society. In many countries, certain groups in the population are disadvantaged in terms of educational provisions and opportunities because of their race, ethnicity, creed, religion, sex, family socio-economic background and status as well as geographical location.

Nigeria is made of various ethnic groups, the constitutional educational objectives and principle (1989) stated that, the federal government shall take all positive steps to ensure that the educational opportunities available at all levels to persons in any area or part of the federation are equal to those in any other area or part of the federation. Thus

the nomads have the same and equal right of access to education at all level like other Nigerians.

Eleazu in Simon (1986) stated that following the above constitutional guiding principle, the national policy on education (1981 revised) stated that, the philosophy of Nigeria education will be based on the integration of the individual into a proud and effective citizenship and equal opportunities for all citizens. Therefore, among the main aims and objective of education in Nigeria are the inculcation of national consciousness and unity and the right type of value and attitudes for the survival of the individual.

With the rapid school population growth, the introduction of Universal Basic Education (UBE) programme/policy in 1999 was to ensure the provision of free. Universal Basic Education for every Nigerian child of school going age in order to eradicate illiteracy, ignorance and poverty. This is with the view to stimulating and accelerating national development, political consciousness and national integration. The UBE programme (2004) stated clearly that there should be special programme for nomadic populations.

Equality of educational provision and opportunity has some implication for policy and practice depending on the perspective, interests, norms and values of a given society.

It necessarily implies the following:

- i. A free universal education
- ii. A common curriculum for all regardless of background
- iii. Diversified curricula to meet the various needs of different types of student
- iv. A common school problem that is open for all children without any distinction
- v. Compulsory education for the under privileged.

Okoh (1983) agreed that there are certain factors which affect the type of education a particular child receives, that is, his sex, his social and economic status, the career he hopes to follow, the wishes of his parents and his ability.

In view of the above factors, any educational policy should take into consideration the socio-cultural and economic reality of the child's environment in order not to maximize the differences among individuals. The Fulani child is a peculiar student because of his migratory way of life, his culture, his environment and activities. Nomadic education was introduced in Nigeria by decree no 41, of 12 December, (1989) to specifically cater for the educational needs of the children of nomads. The goals of the program are to provide them with relevant and functional basic education, and improving the survival skills of the nomads through improved methods of animal husbandry. This work therefore examines the factors influencing parental perception of nomadic education with a particular reference to Shagari Local Government Area of Sokoto State.

1.2 Statement of the Problem

In Nigeria, great majority of the population lives in rural areas where basic education for children is associated with many difficulties. Since independence, there has been efforts for a more relevant educational system which can empower Nigeria to forge her true, confident and self-reliant cultural identity and develop economically, politically, socially and morally. Sprindler in Okoh (1983) sees peasant and tribal villages of developing countries like Nigeria, as being profoundly affected by the modernizing influence of schools which move the individual out of traditionalism into modernity. In this process, the schools are preparing the young for a different kind of world from the one in which their parents grew up. Thus, schools have become intentional agents of

discontinuity that does not reinforce the traditional values, attitudes and skills of the society.

Migrant groups, such as the Fulanis in shagari local government area live a segregated way of life in a more or less hostile social environment and adopt a defensive attitude towards schooling, sticking to their ethnic identity and upholding of their cultural roots symbolized by their religion, language and common origin. In fact, education in general does not promote their cultured life (pulako), where as primary education alienates the children from their tribal occupations which are basically animal husbandry and herding. The education system fails to satisfy parental motivations, because these programmes are against what parents see as the function of education.

In Shagari Local Government Area, the new system of education has often been seen as a threat to the home as it undermines parental influence and family values by substituting them with the alien influence of teachers. And moreover, it is perceived as undermining parents' sense of responsibility, taking on the child-care duties which properly belong to parents. Therefore, parents see the school as a major source of vice and serious moral contamination as parental guidance and filial obedience are undermined. It is generally admitted today that, the force of parental perception therefore, while positive in its strongest motivation to education is a key to betterment and success of any educational endeavor. Therefore, the main thrust of this study is to investigate the factors that influence parental perception of nomadic education in Shagari Local Government Area of Sokoto State and how it affects the effectiveness of the educational system.

1.3 Research Questions

The following are the research questions generated for the purpose of this study:

1. Do socio-culture factors influence parental perception of nomadic education?
2. To what extent do economic factors influence parents' perception of nomadic education?
3. How does the availability of quality staff and school facilities influence parental perception of nomadic education in Shagari Local Government Area of Sokoto state?
4. To what extent does the Local management of nomadic education influence parents' perception of the system?

1.4 Objectives of the Study

The objectives of the study are as follows:

1. To examine the socio-cultural factors that influence parental perception of nomadic education.
2. To find out the extent to which economic factors influence parental perception of nomadic education.
3. To examine if the availability of qualified staff influence parental perception of nomadic education.
4. To find out if the Local management of nomadic education influence parental perception of the system.

1.5 Significance of the Study

The study focused on the essential factors influencing parental perception of nomadic education.

Therefore, the findings of this study will be of significance to government in order to establish whether the current nomadic education programme has any relevance to nomad's socio-cultural and economic background.

The findings of the study will be of significance to educational planners, teachers, school administrators, international agencies and the stakeholders in education by providing suggestions and recommendations which will help to tackle adequately some challenges of nomadic education for necessary improvement. To parents, in order to sensitize them on the value of formal education and the importance of modern knowledge in nation building.

The findings of the study will be of significance to sociologists of education, which will broaden their knowledge and perspectives of social inequalities in access to formal education for some minorities on account of their culture and geographical location. It will also be a source of knowledge to those interested in research on nomadic education.

1.6 Scope and Delimitation of the Study

The issue of nomadic education is of great concern to Nigerian authorities, as many regions of the federation have minorities who are disadvantaged in terms of formal education. Despite the fact that nomadic education is a national issue, this study will be limited to Shagari Local Government Area of Sokoto State. It is delimited to two districts of the Local Government Area namely, Dandin-Mahe and Shagari. The target population are parents, male and female from 18 years and above.

1.7. Operational definition of terms

Nomads.

A nomad (Greek: vouac, nomas, plural vouaoec, nomaes; meaning one roaming about for pasture, pastoral life), commonly known as an itinerant in modern day contexts, is a member of a community of people who move from one place to another rather than settling permanently in one location. There are estimated 30-40 million nomads in the world. (UNESCO,2007)

Most nomads travel in groups of families called bands or tribes. These groups are based on kinship and marriage ties or on formal agreements of cooperation. A council of adult males makes most of the decision, though some tribes have chiefs who oversee the affairs of the community.

Nomadism

A rootless, no domestic, and roving lifestyle. Movement in which a population shift from site to site between seasons in a relatively unpredictable manner. Differs from migration in that individuals do not move each year to defined breeding and wintering ranges, and may not even move every year.

A form of social organization where people and animals move from place to place in search of pasture. The itinerary of movement may take the form of routine pattern but, as rainfall varies, there may be movement away from this route in. True nomads have no fixed abode and no sedentary agriculture. Semi nomads like some Australian Aborigines wander for some of the years and grow crop for the rest of the year.

Nomadic education

Olokede (2004), observed that Nomadic education is a planned programme introduced by the Federal Government to ensure education for all. It is designed to acclimatize the beneficiaries into effective participation in the national development. The constant move of the nomads in search of green land for their cattle has made it difficult to integrate their children into conventional school.

After independence, concerted efforts were made by both the states and the federal government at different levels to settle the nomads (Daramola, 1994) for example the federal government under General Gowon in 1970s attempted to settle the herdsmen in some states of the federation. It was during the regime of general Ibtahim Babangida when the national cap was put on nomadic education. The federal government lunched the programmed on 1st November 1988 by the then minister of education in person of Professor Jibril Aminu

Nomadic Pastoralist

Pastoralist nomads are nomads moving between pastures. Nomadic pastoralism is thought to have developed in three stages that accompanied population growth and an increase in the complexity of social organization. Sadr (2010) has proposed the following stages.

- Pastoralism: This is a mixed economy with a symbiosis within the family
- Agro pastoralism: this is when symbiosis is between segments or class within an ethnic group
- True nomadism: this is when symbiosis is a regional level, generally between specialized nomadic and agricultural populations.

The pastoralism are sedentary to a certain area, as they move between the permanent springs, summer, autumn and winter (or dry wet season) pastures for their livestock. The nomads moved depending on the availability of resources.

Migrant fisher folk

Migrant fisher folk with highly developed skills, who are solely dependent on the fish resources for their livelihood could be very important agents in the sustainable development and management of the artisanal fisheries sector, provided that their potential is recognized and used by the host government authorities.

Migrant farmers

There are many people who are involved in the migrant farming industry. Migrant farm workers are agricultural workers who move often within a yearly period, for employment purposes. The families of migrant farm worker move to follow the planting. Most of these of families are second and third generation migrant families. These families are usually very poor. The workers and their families are seen in literature as an invisible” group who are the most disadvantage and at risk, they are not seen nor heard and nor helped. Children of migrant farm workers are an extremely vulnerable population of children, these children face transient lifestyle. The lifestyle often begins at birth, and interferes with any hope for a stable education Eric (2003 P.12)

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, efforts have been made to determine and explain the following:

2.2 Theoretical framework sociological perspectives (Functionalism, Conflict, Interactionism)

2.3 The concepts of nomads and nomadic education.

2.4 A global overview of nomadic education: international obligations

2.5 An overview of nomadic education in developing countries.

2.6 Nomadic education in Nigeria, constraints Nomadic Education in Nigeria approaches to nomadic education in Nigeria and prospects of educating the nomads.

2.7 Challenges of education for nomads.

2.8 Summary and uniqueness of the study.

2.2 Conceptual Framework

Nomads

Nomads are referred to as ethnic or socio-professional groups, which travel and migrate in large or small class group in search of means of livelihood within a community, a nation or cross international boundaries. Nomads are also groups of people whose way of life involves frequent movement from place to place. They usually live in tents, grass-covered shelters, or other temporary or mobile dwellings.

Nigeria has two broad categories of nomads; nomadic pastoralists, whose population is estimated to be 6.5 million and artisanal migrant fishermen, whose

population is estimated to be 2.8 million people. The pastoral category is made up of the Fulani (5.3 million), the Koyam (32,000) the Badawi (20,000), and the Dark Buzzu (15,000). The largest group of the nomadic pastoralists, the Fulani are found in 31 out of 36 states of the Federation, while the rest of the pastoralists are mainly found in the Borno plains and the shores of Lake Chad National Commission for Nomadic Education (NCNE, 2008).

Out of the estimated 9.3 million nomadic peoples in Nigeria, 3.2 million are children of school age. The participation of the nomads in existing formal and non-formal education programmes was abysmally low, with a literacy rate of 0.2% to 2.0%. The major constraints to their participation in formal and non-formal education are:

- i. Their constant migrations/movements in search of water and pasture in the case of the pastoralist; and fish in the case of migrant fisher-men;
- ii. The centrality of child labour in their production system, thus making it extremely difficult to allow their children participate in formal schooling;
- iii. Their irrelevance of the school curriculum which is tailored to meet the needs of sedentary groups and thus ignores the educational needs of nomadic schooling;
- iv. Their physical isolation, since they operate in largely inaccessible physical environments; and
- v. A land tenure system that makes it difficult for the nomads to acquire land and settle in one place National Commission for Nomadic Education (NCNE, 2008).

Nomadic Education

Providing education to nomadic communities is one of the most challenging and urgent issues currently facing education policy makers, practitioners and other actors within the field. If education for all (EFA) and the Millennium Development Goals (MDGs) are to be achieved, more interventions need to be designed to increase educational opportunities for nomadic communities.

The Federal Government realized that unless a special educational provision is made for the nomads, they would have no access to formal and non-formal education. Thus in consonance with provisions of the 1979 Constitution and the National Policy on Education, which strongly urge government to provide equal educational opportunities to all Nigerians: and in order to ensure that nomads have an unfettered access to basic education, the Federal Government established the National Commission for Nomadic Education (NCNE) by decree No. 41 of December 1989. The NCNE is charged with the responsibility of implementing the Nomadic education programme. National Commission for Nomadic Education (NCNE, 2010).

The scope of nomadic education implies specific features of contents of any training programme for nomads. Ezeomah (2006) gave specific things nomads should be able to acquire as a result of training and education. These are outlined here under the scope of nomadic education.

- i. Education for land acquisition and improvement
- ii. Education for Human and Animal health improvement
- iii. Education for Livestock Breeding improvement
- iv. Education for Commercialization of Animal products

v. Education for effective participation in Development.

In the same vein, Ezeomah (2006) went further to itemize aims and objectives of Nomadic Education in Nigeria. The objectives of Nomadic Education are derived from the National Policy on Education. They are as follows:

- i. The inculcation of national consciousness and unity
- ii. The development of the right type of attitude and values for the survival of the individual and the Nigerian society,
- iii. Training of the mind in understanding the world around the child. Development of scientific and critical thinking in the child,
- iv. Helping the child to acquire the appropriate skills, abilities and competencies of mental, social and physical as a means of leading the child to contribute to development,
- v. Helping the nomadic child to improve in his occupational roles.

Since its inception, the National Commission for Nomadic Education (NCNE) has evolved a number of distinct programmes, which are aimed at meeting the basic educational needs of the migrant communities in Nigeria. These include the following:

- i. Provision of primary education to the children of nomadic pastoralists and fishermen children. This is pursued in collaboration with states, local governments and communities;
- ii. Academic support services through the university-based nomadic education centers in Jos, Maiduguri, Sokoto and Port-Harcourt; and
- iii. Adult extension education which comprises of the three main activities: Viz:
 - a. Public enlightenment and mobilization through the use of Federal Radio Cooperation of Nigeria (FRCN), Kaduna and meeting with community leaders;

- b. Adult education for nomadic men and women;
- c. Animal health and veterinary services and formation of cooperative societies in pastoral nomadic homesteads;
- iv. The establishment of linkage relationship and partnership with sister parastatals, Non-Governmental Organizations (NGOs), Community-Based Organization (CBOs) and National and International agencies; and
- v. The development of distance learning scheme using the radio in order to make basic education more accessible to nomadic children and adults.

2.2.1 A Global Overview of Nomadic Education: International Obligations.

Most nomadic communities living in countries do not have access to quality education. Research shows that education provision does not adequately reach these nomadic populations and marginalized indigenous communities, nor does it adequately address their needs and aspirations (Gatsha, 2010).

In India, the national enrolment rate for scheduled Tribal children in 1997/1998 was only 66%. In Namibia in the 1990s, the enrolment of the Basarwa (also known as the SAN) was only 21% compared to a national average of 83%, while in Australia in 1999, nearly half of all indigenous people aged 15 or over had no formal education, and only 5.5% were participating in years 11 and 12 at secondary level (Bourne, 2003).

This raises the question: To what extent are countries to achieve the Education For All (EFA) Targets and Millennium Development Goals (MDGs) in ways that uphold economic, social and cultural right? In order to address the challenge, some countries have adopted and implemented policies that promote education for nomads. Kenya has concrete plans to establish a similar commission to tackle nomadic education: and

Botswana has sought to address the issue through Remote Area Development Programme (RADP). Policy reforms in such countries have deployed Open and Distance Learning (ODL) methodologies in order to reach the nomadic population who have not been the target of the conventional classroom system.

The indigenous populations in African countries are nomadic due to their long-established forms of livelihood. There are primarily three types of nomadic occupation - hunter gathering, fishing and pastoral farming and the nature of this traditional lifestyle requires that nomads move from place to place. It is estimated that about 6% of the population of Africa are nomads and these are found in at least 20 African countries (Commonwealth Secretariat, 2009). In all these countries, the complexity posed by the very nature of nomadic living has been a huge challenge as far as providing equitable education to all citizens is concerned. Education indicators show that these communities are at the bottom when it comes to national enrolment, participation, classroom performance, gender balance, academic achievement and progression to the next level of education or training (Commonwealth Secretariat, 2009). These low education levels deny nomadic peoples the opportunity to determine their educational, socio-economic and political progression, not just within their respective countries but globally.

International Obligations on Nomadic Education

The United Nations Economic and Social Council (UNESCO 1999) and the United Nations Human Rights Council (2009) clearly stated that education is an inalienable human rights and is more commodity or a service. It is regarded as crucial for the expansion of human capabilities and the enhancement of human dignity. It is also viewed as a means by which individuals and communities can lift themselves out of

poverty. Furthermore, education can help minorities overcome the legacies of historical injustice or discrimination committed against them (United Nation Human Rights Council, 2009). It is therefore critically important that people from marginalized communities should have the right to a full fledged education, given that lack of access impinges on their civil and political rights, as well as on their rights to freedom of movement and expression.

Lack of education also limits participation in public affairs, such as voting rights, and limits the access and enjoyment of rights to employment, health, housing and an adequate standard of living. Lack of education can also results in reticence to engage with law enforcement authorities, inhibiting access to remedies when human rights are violated (UNHRC, 2009).

The UNHRC further advocates for education to serve the dual function of supporting the efforts of communities to self-development in economic, social and cultural terms, social while opening up pathways along which they can function in the wider society and promote social harmony. This therefore calls for education strategies that enhance rights and freedom. Human rights are violated when, for instance unwanted assimilation is imposed through the medium of education or enforced social segregation is generated through educational process (UNHRC, 2009). In the light of the rights and obligations recognized at the level of the United Nations, the right to secondary education of people from marginalized communities satisfies the international Covenant on Economic, Social and Cultural rights- Open and Distance Learning (ODL) is a blanket term used for learning systems that offer varying mixes of openness and distance (DFED). The Open aspect In ODL refers to a learning system in which the restrictions

placed on learners are under constant review and remove whenever possible. Open learning as a system entails policies that permit entry to learning with no or only minimum barriers in respect to age, gender or time constraints and that takes into consideration students' prior learning (Col, 2000).

ODL enables students to learn at the time and pace that satisfies their circumstances and requirements, and allows them to choose when to start and exit a course. It opens up opportunities to learners by overcoming the obstacles that result from geographical isolation, personal circumstances, work commitments or conventional course structures that so often prevent people from gaining access to training or schooling (Col, 2000).

It is critical that all governments adhere to the educational obligations enshrined in the UN instruments, since the achievement of the education for all (EFA) and MDGs will continue to remain elusive to many countries, if they are unable to provide their nomadic communities with quality education. This can be made possible if national education policy frameworks that promote the utilization of ODL methodologies are adopted and implemented to reach some important targets.

2.2.2 An overview of Nomadic Education in Developing Countries.

As earlier mentioned, the educational disadvantage is a global phenomena. Like developed countries, developing countries are striving hard to provide appropriate education to the disadvantaged citizens. In determining the nomadic education programme, the following countries are reviewed.

Mali is among the poorest countries in the world, with 65 percent of its land area desert or semi desert, and a highly- unequal distribution of income. The population is over 12 million. With expediency of 45 year for men and 48 years for women.

After several years of conflict, peace has been restored, which gave birth to country's developmental programme. Education and work with nomadic children are the significant part of the country programme. (Ezeomah 1995)

Oxfam's programme in Mali improve access to basic services supporting the pastoral reproduction system and education. The beneficiaries of the programme are the Songhol, Fulani (Peulh) and Tuarea communities, which share similar social, cultural and economic backgrounds. The pastoralist communities remain marginalized from the political mainstream, a limiting factor in terms of persuading the authorities to invest more in education. For example, the effort has therefore been focusing on the development of replicable model for education in pastoralist areas. The pastoralist education programme is being implemented in a total of 48 primary schools in the region of GAO (North Mali). In GAO 18 existing schools are being funded, piloted by three local partners. In Tillibary, they originally funded 30 community schools, 28 of them created at the beginning of the school year 2001-2002.

Namibia: On gaining independence, the government of the Republic of Namibia came up with policy guidelines to redress inequality in education caused by colonial education system, and to give special attention to the provision of education to marginalised children in particular. According to the Namibian constitution, free and compulsory education must be provided to all children up to the completion of primary education. Although one of the five broad goals of education (that of equality) the Ministry of Basic

education and culture is expected to pay specific attention to the plight of educationally Marginalised children of the San and Ovahimba, and those under conditions that make school attendance impossible. Evidently, information on problems and difficulties experienced by marginalised groups in Namibia, as well as the scope of educational marginalization was not available at independence. Hence in first three years of the independence workshops have been held and surveys have been conducted and which generated useful guidelines and recommendations on how government and other stakeholders should go about to address this problem. Nomadic groups in Namibia:- The San and Ovahimba are regarded as the nomads group in Namibia. The San are the earliest indigenous people, it appears that in the past they are scattered across the whole country but due to migration of other groups, they live mostly in the eastern and northern areas of the country. Today they live in very poor conditions because they are dispossessed and lack basic needs. For years they have been leading a nomadic life that was possible when the country had plenty of games and wild food. Dyer (2009 p122).

The Ovahimba live in the extreme northwestern part of Namibia and are pastoralists whose life centres around cattle. They also move from one area to another in search of grazing resources for their animals. Ovahimba wear traditional clothes-a piece of cloth or animal skin which they wrap around their hip and have not yet fully embraced modern life. Unemployment among Ovahimba and San is high. San and Ovahimba children are worst off in terms of access to education. In addition to San and Ovahimba marginalization in education affects wide range of children such as children living on commercial farms where their parents are employed is far away from the nearest schools, children living in squatter settlements under unfavourable conditions for them to

attend school, street children found in the cities and other towns and children from poor and broken home. Kamupingene and Nambira quoted in Tahir. Provision of education to Nomadic and other marginalized children-Ovahimba and the San are semi-nomadic because their perception of the value of school is very low. Therefore, they do not send their children to school even in areas where schools are available. Generally seen, access to schooling opportunities appear to be constrain by availability of schools, acceptability of San and Ovahimba children, cultural factors, cost associated with sending children to school and stability of their homes. Dyer (2009)

Efforts by the government of the republic of Namibia and by non governmental organization (NGOs) are being made to motivate these communities to send their children to school by minimizing the effect of those factors which prevent their children from attending school. These are school feeding programme whereby children get food twice a day; development of teaching materials in local language, especially during the first three years of schooling to make education of these people more meaning feel; Government Boarding Schools and unofficial hostels for those children whose homes are more than 5km away from school; and a vigorous literacy programme amongst these communities.

The following strategies have been proposed and are being seriously considered for implementation. Some of these plans are of medium and long nature and may take sometime before they are well in place. These are:-

- Developing a flexible school system
- Making use of mobile schools or mobile teachers
- Reaching out and not sit and wait for the nomads

- Reach the parent
- Affirmative action
- Participation and empowerment of communities
- Use of distance education teaching strategies i.e. relevant study materials, radio, T.V
- Intensification of the literacy campaign (Bugeke 1995 pg. 221)

ZANZIBAR:

Zanzibar decided to provide free basic education to all school age children immediately after the 1964 Revolution policy which was taken by many Zanzibaris as a step forward to better quality life. The Zanzibar Education policy clearly states that the primary goal of education is to adequately equip the individual with knowledge, reasoning power and skills that will enable one not only control the social and economic environment but also to harness it for one's own wellbeing and for overall development of the society. The ultimate goal being to meet learning needs or the knowledge, skills, attitudes and values necessary for people to survive to improve the qualities of their lives, and to continue learning. In the implementation of the *Zanzibar* Education policy, the Ministry of Education has different departments that are directly concerned with the provision of education in order to reach the goal of the world declaration of education for all (EFA). These departments are lower, middle and higher levels of Basic education, inspectorate and adult education.

Free basic education for all school age pupils in *Zanzibar* is a genuine reflection of the country's commitment to education; however, there are not enough schools to accommodate the school age population. Many children do not have access even to primary education. Double and triple sessions have not alleviated the situation. The

Universal Primary Education (UPE) for all was formally declared as early as 1978 but still only 65 percent of school going age (7-13) children are enrolled in schools. Children who are not enrolled remain out of school until they reach beyond school going years. In coastal areas people prefer their daily activities like fishing rather than education. In the villages most of the male children join their fathers in these activities while girls are involved in domestic activities with their mothers. Thus many of these children dropouts from schools at lower classes and as a result their families remain illiterate generation after generations. Hence illiteracy rate is always high in these areas. This group as per as the Zanzibar's effort to provide education's is concerned is seen as the disadvantage one.

From 1986, attempts have been made to accommodate functional strategies in non-formal education endeavours in *Zanzibar* for the betterment of the population. These steps involve the formation of curriculum after needs assessment researches. The curriculum classifies *Zanzibar* in four zones according to environmental variations Bugeke (1995)

The last zone (zone four) is the fishery zone, in which all the coastal strip of *Zanzibar* is covered. Textual guides have been developed to train people in fishing through literacy and post literacy programmes. One of the main objectives of adult education Department in *Zanzibar* is to eradicate illiteracy in residential areas where people live permanently and to certain extent at government work places. Thus fishermen, who stay in another area for certain time and come back to their homes at time depending on the seasons, were neglected as they could find no convenient time in joining the literacy classes. (Bugeke 1995)

The only way to train migrant fishermen is to conduct classes at their working places by the time they are at fishing centres for about three months. When they go back home they join the literacy classes already established at their villages. They are not only taught 3Rs but are also given skills to help them be more productive. The skills must be linked with their day to day activities. Therefore, to migrant fishermen there must be special curriculum, which will enhance their capacities to produce more. This calls for relevant primaries for the migrant fishermen. The primaries include such items as better and modern ways of catching fish.

With the assistance of UNESCO, the adult education department managed to cover only two fishing centres (one in Unguja and one in Pemba) as the Fund provided was sufficient for these two centres only. For the remaining fishing centres the department is trying to source funds from other institutions, agencies and organizations like the National Adult Education Association of Tanzania (NAEAT), UNICEF and others to start functional literacy activities.

2.2.3. Nomadic Education in Nigeria

The idea of nomadic education programme for the country was first discussed at the 1976 meeting of the National Council on Education held in Lagos about the same time that the Universal Primary Education became a Federal Government Policy. However, nothing tangible was done until 12 December, 1987 when the Babangida administration came out with a bold policy on nomadic education. Various reasons could be adduced for this sudden action of government. These include:

- a. the current economic situation in the country which affects animal production;
- b. emergence of the cattle disease, especially around 1987, when many animals died;

- c. importation of cattle from neighboring Niger Republic and Chad Republic became more difficult and more expensive and
- d. the ever migrating nature of the cattle Fulani and the need to get them settled and educated (Na'allah, 2010 P.68).

In line with the resolution of government to start the programme, the Federal Ministry of Education published blueprint on Nomadic Education in December 1987 after Federal Government had formally launched the programme in Yola, then Gongola state. The ministry distributed the blueprint to all state ministries of education in the country. Section C of the blueprint highlights the aims and objectives on Nomadic education as follows:

- a. inculcation of the National consciousness and National unity;
- b. the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian society;
- c. the training of the mind in the understanding of the world around him, (training in scientific and critical thinking); and
- d. 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 (Ezeomah 2006; p96).

Because of distinctiveness of the nomads' way of life, the blueprint further breaks the above objectives into two: short term and long term objectives. Those aims and objectives of the programme which are achievable within a short period 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 examples, the short terms aims and 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
 - vi. about record keeping on statistics of herds, lands, birth and deaths.
- b. Development of scientific outlook
 - i. to their problems
 - ii. to issues affecting their relationship with government and her agencies. (Ezeomah 2006; p115).

There is no doubt that a great deal of patience, consistence and strong determination are necessary to achieve long term objective.

In ensuring a successful implementation, therefore, provision was made for the setting up of two bodies. The first is the National Commission on Nomadic Education (NCNE, 2008) which is empowered with the implementation of the programme Nationwide. The commission is to be made up of 25 members, one of which is the chairman appointed by the president on the recommendation of the Honourable Minister of Education. The second body is the Center for Nomadic Education. It is expected to

conduct researches into the culture of the nomads to develop and select curriculum contents to train Nomadic Education Programme and so on. This center has, already been established and located in the University of Jos, thus, satisfying section 2.6 of the Blueprint on Nomadic Education which provides that the center must be located in a University with adequate facilities (Na'Allah, 2010). The Blueprint on Nomadic Education recommends two categories of teachers for the programme. The first, that is the Resident Teachers, are expected to be trained teachers, normally T.C II holders who have some years of teaching experience. It is expected that such teachers are further trained through workshops, seminars, etc, so as to make them conversant with the Nomadic Education Curriculum. The second category that is the Assistant Teachers, who are also called "Teacher Aids" are recruited from the members of the Nomadic community. According to the Blueprint, they should be literate and influential. They are to serve as liaison officers between the Resident Teachers and the Community. It is expected that every nomadic Resident Teacher have a minimum of two aids (Na'Allah, 2010).

A part from the teachers, the blueprint also recommends the appointment of supervisors who should be NCE holders, appointed from the Local Government Areas where the Nomadic classes are located. It is the duty of such supervisor to ensure constant check on the teachers and to make sure that all necessary records are well kept. The blueprint also makes provision for the appointment of the state and National co-coordinators of the programme. While the National co-coordinator is expected to monitor the project nationwide, the state co-coordinator is limited to the state (Na'Allah, 2010).

Education occupies a centre stage in Nigeria's social and economic development. The importance of education has been adequately documented in the literature. Education serves as the spring board for social and economic change. All who have mediated on the art of governing mankind have been convinced that the fate of empire depends on the education of the youth. The importance of education in Nigeria is evident from the large budgetary allocation in the National Development Plans. The government of Nigeria believes that learning is the primary means of upgrading the socioeconomic condition of the rural population. These populations, particularly the Fulani- are difficult to educate. The constant move of the nomads in search of Greenland for their cattle's has made it difficult to integrate their children into conventional schools (NCNE, 2008).

Apart from the literacy gap between the Fulani and the non-Fulani, there is a disparity in the attainment of different types of education among the Fulani. In a sample of 1,998 pastoral Fulani survey in a study by Iro, (2009) about half of them have Qur'anic education. Forty per cent have no education, and only seven per cent have either formal or both mainstream and Qur'anic education.

To remove the chronic illiteracy among the mobile population of Nigeria, the government introduced Nomadic Education Program The programme has three broad goals: to raise the living standard of the rural community, to harness the potentials of the Fulani; and to bridge the literacy gap between the nomads and the rest of the society (Iro, 2009).

In reaffirming the article 26 of the United Nation's 1984 Universal Declaration on Human Rights, that "everyone has the right to education", the government of Nigeria has committed itself to literacy enhancement of the nomads. The National Policy on

Education stresses that "education is the birth right of every child, and (education) should be brought close to the environment of the child", the policy enjoins that:

Whenever possible, 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 provided to teachers in rural areas to make them study in the job (p206).

The 1979 Constitution of Nigeria demands that the government ensures fair learning opportunities for its citizens. A former Federal Minister of Education, Aminu, (1986) declared wandering clans of Nigerian cattle rearers are as much a part of Nigeria as any major tribe. Therefore, it is only right that they also partake of the same rights and privileges as the rest of us. (Iro, 2009).

The Nomadic Education Program started officially in November 1986, after the Yola National Workshop on Nomadic Education. The workshop revealed that "... the nomads needed a fair deal through the provision of education and other social amenities to reciprocate their contribution to nation building..." the National Commission for Nomadic Education (NCNE) began functioning in January 1990, with 206 schools, 1,500 students and 499 teachers. Ninety-seven of the schools had permanent buildings. The rest of the schools operated in temporary structures under the trees. Some schools had furniture, others used mats. The school taught a modified curricular in English, arithmetic, social studies and primary science, developed by the Usmanu Danfodiyo University, Sokoto. To adapt to the work rhythms, nomadic school runs morning and afternoon shifts and children rotate between herding and schooling (Iro, 2009). By January 1991, the N.C.N.E had spent 72,930 (seven two thousand nine hundred and thirty naira) to produce text books in four curricula areas. The first prototype of a

collapse, mobile classroom, manufactured by the Federal Science Equipment manufacturing centre, Enugu was tested on April 23rd 1991 (Iro, 2009). Nomadic Education Programme is a deliberate effect to make basic education accessible to the nomadic population in Nigeria, with ardent hope that they integrate politically, socially and economically in to the National life, asserted by Buhan 1997 in (NCNE Nomadic Education News 1998). This programme became necessary, because their circumstance hitherto could not enable them benefit from the conventional system of education enjoyed by the sedentary citizens.

The evolution of this programme and support given to it is borne out of the Governments conviction that education is the right of every Nigerian child irrespective of their parent's occupational circumstance. The idea of provision of Western education, especially to the pastoralists started in Borno and Katsina provinces in 1920 and 1959 respectively. This could not be successfully sustained due to non consideration of the nomadic way of life. Further attempt to cater for the education of the pastoralist was made in 1970's, when schools were established in north east, Kano and North central States. This effort was not also sustained, as the pastoralist families did not avail themselves from this rare opportunity, since the curriculum was irrelevant to their needs and aspirations (Tahir, 1995).

In Bauchi State for instance, in 1976 the state Government organized campaign, which was in form of consultation, with the nomadic families. The discussion centered on the importance of education in the country so to convince them to enroll their children to schools. In the 1976/77-98/99 school years, three schools were total enrollment of 506 pupils out of which 195 were girls. These schools were located in Gardo, Tashar

Mangoro and Hardo Chindo. Unfortunately, the schools were characterized by irregular attendance, which was attributed to the fact that they were traditionally structured as conventional schools. They were also 7 to 8 kilometers away from nomadic camps and parents did not see immediate impact of children learning to find solution to their daily problems (Ezeomah, 1983). In spite of their obstacles, Bauchi State having a large population of nomadic pastoralists, continue crusade up till 1978 when the state was zoned into three, namely; Wurunje, Bima and Kaba, each consisting of a minimum of four Local Governments for the smooth implementation of the programme.

Schools were established in various areas but were hampered by lack of funds syndrome (UNISOK Nomadic Research Committee 1988). In Plateau state nomadic education commenced in 1972 adopted three approaches in the initial stage. These were adult nomadic education schools, the radio education scheme for the nomads and the establishment of nomadic primary schools. The adult literacy classes started in Miango and Huke villages in Bassa Local Government. The classes were supported by combined effort of the Fulani and Local Government (Ezeomah 1982). The radio broadcast started around February, 1981. It was aired twice a week (Lar 1981). Just as in Bauchi State, Nomadic school was also characterized by irregular attendance and decline enrolment. The irregular attendance notwithstanding, Plateau State government forged ahead with equal opportunity in education for all its citizens, by formally launching Nomadic Education Project on the 9th of February, 1981. The projects whose aims were almost similar with current aims of Nomadic education, has six phrases for execution. They were research, curriculum migrate from the northern parts to the Chad-basin in the dry season.

The other nomadic pastoralists who are found in the southern parts of Lake Chad are the Arabs (UNISOK Nomadic research Committee 1988:13).

In consideration of the large concentration of these groups in Borno State, nomadic education started with a study of the movement pattern of the nomadic communities in the state. They identified the movement as movements within Local Governments, within the states and within other states and countries like Chad, Cameroon and Niger Republic. After the study, one teacher mobile schools was established to the nomads, whose movement was restricted in the state. Regular teachers for conventional schools were employed for the purpose. The experiment failed woefully because of the following reasons:

- i. Lack of specified government policy for guidance and development.
- ii. Lack of proper administration and co-ordination of the schools.
- iii. The issue of non-nomadic teachers.
- iv. The use curriculum meant for sedentary schools without cognizance to the nomadic people lifestyle.
- v. The permanent schools were crippled by lack of water for both the livestock and human being alike. The enumerated constraints did not deter Borno State Government, instead efforts was geared toward studying the problems and their remote causes for remedy to have hitch free implementation of the programme in the State, (Ezeomah 1983 p.44).

This was followed by series of research on the socio-cultural, language and communication, demographic, economic, human health and the psychology of the nomads. These were founded by the Federal Government in collaboration with some

international organizations, such as UNESCO and UNDP. Later on, a 32 member National Advisory committee on Nomadic Education was inaugurated in 1988, headed by a pastoralist by background Col. M.B. (Khaliel (retired)). This committee later turned into the National Commission for Nomadic Education (NCNE), (Nomadic Education News Special Edition 1996).

With this development, the National Commission for Nomadic Education was fully backed by Decree 41 of 12 December, 1987. The Commission with its Board members were formally inaugurated in June, 1991 with this recognition, the commission becomes an autonomous organization under the auspices of the Federal Ministry of Education. Since then, it is to cater for all the educational needs of the children and adult nomads in the country it is specifically charged with the enumerated functions below among others:

- (i) Implement guidelines and ensure geographical spread of nomadic education activities and targets for the nomadic people who cross states boundaries.
- (ii) Establish schools in the settlement carved out for Nomadic people.
- (iii) Ensure effective inspection of Nomadic Education activities in Nigeria, through the sections in Federal and State Ministries of Education performing duties related to nomadic education.
- (iv) Determine standards of skills to be attained in nomadic schools establish by the commission, and review such standards from time to time.
- (v) Undertake any other action desirable for the promotion of the responsibilities for nomadic education, including soliciting for funds and

other support activities organizing activities to promote peaceful co-existence between the nomadic people and settled farmers (Decree 1989:p33).

It is with this conviction that, the Federal Government via decree 1989 established a National Commission for Nomadic Education (NCNE) to cater for the education of pastoralist and migrant fishermen who were hitherto deprived the access to education In pursuit of the crucial role of provision of basic education to the nomads, the National Commission for Nomadic Education evolved the following strategies in the country

- i. The provision of primary education to nomadic children by establishment of primary schools with teaching and instructive materials,
- ii. Provision of primary education to the children of the migrant fishermen and provision of instructional materials,
- iii. Provision of adult education and extension service by organizing adult literacy classes for nomadic adult and youths.
- iv. Provision of grants to states, local government and even nomadic communities that started activities and programmes that have direct bearing to the programme in their localities, (Goshe 2002: p42).

Nomadic education programmes are gradually employed by the three tiers of governments, thus establishment of schools all over the country since 1989. As at 1999 there are 1,356 nomadic primary schools among which 304 are for migrant fishermen children. Similarly, number of participating state is 35 and Abuja already, 20,119 have successfully completed their primary education, out of which 10,467 pupils gain admission into junior secondary school Nationwide. The enumerated achievements,

consequently shows the effort of National Commission for Nomadic Education (NCNE) in making education accessible to the children of nomadic population in the country, which was hitherto deprived due to the circumstance related to their life style (Goshe in Tahir 1998).

2.2.4 Constraints in Nomadic Education in Nigeria

Nomadic education in Nigeria is affected by defective policy, inadequate finance, faulty school placement, incessant migration of students, unreliable and obsolete data, as well as cultural and religious taboos. While some of these problems are solved by policy and infrastructure intervention, most of the problems are causing the roaming Fulani to remain educationally backward (Iro, 2006).

Out of the estimated population of 9.3m nomadic people in Nigeria, 3.1 are children of school going age. The literacy rate of the pastorate nomads is 0.02% and 2.0% in the case of migrant fishermen. Their major constraint of access to formal and non formal education is a function of their constant movements in search of water and pasture for their animal in the case of pastoralist and fish in case of migrant fishermen. However it could be appreciated that other factors do also hinder their effective participation in education. These include physical barriers, employment of child labour; land tenure system, inappropriate curriculum content etc.

Tahir (2006) also stated that although nomadic education has been in existence as far back as the colonial period, it never received any National attention until the late 1980s. Schools for Nomadic children established in Katsina and Borno provinces before independence later on, the North-Eastern, North-Central, North-Western and Benue, Plateau States had established some pilot nomadic schools for the children of the

pastoralist. However even before then some Quranic education had been going on in the Ruggas (Homesteads). These efforts were sporadic and indeed many pastoral families did not avail themselves with this opportunity. It was spirit of the 1979 Constitution and the provision of the new National Policy on Education which gave to a fresh Federal Government initiative that was determined not to exclude anyone from partaking informal education in Nigeria as discussed earlier.

Abdi I.A. (2010) in spite of laudable objectives stated for Nomadic Education in Nigeria, the programme has not been progressive in the country due to a number of constraints such as:

Political: in spite of the lofty objectives behind the establishment of nomadic Education since the programme was mainly politically motivated by the then federal government, subsequent governments have not taken serious steps on nomadic education,. Thus Nigerian are still awaiting more of the positive resultant effect of nomadic education.

Lack of facilities: This compounds the problem of nomadic education more than other problems. The worst of this could be seen in the areas of infrastructural facilities and instructional materials

Unpreparedness of the nomads: Some of the nomad considered the programme as disruption to their culture, and on several occasions' exhibit hostility to nomadic teachers and managers.

In effective implementation strategies: the programme is also faced with general lack of monitoring and supervision from both the local and state supervisors, and inspectors for the state and local authorities hardly take point to find out what transpire.

Lack of manpower: Nomadic education is a unique kind of programme demanding dedicated and well trained teachers, supervisors and quality assurance officers.

2.2.5 Approaches to Nomadic Education in Nigeria

The nomadic education has a multifaceted schooling arrangement to suit the diverse trans-human habits of the Fulani. Different agencies are involved in the educational process. These agencies include the Ministry of Education, Schools Management Board, and the National Commission for Nomadic Education, the agency for mass literacy, and the Scholarship Board. They work together to offer a mobile school system where the schools and the teachers move with the Fulani Children. The approaches to Nomadic education in Nigeria are:

- The provision of primary education to Nomadic Children by establishment of Nomadic Primary Schools with teachers and instructional materials.
- Provision of Primary Education to the children of the Migrant Fishermen.
- The provision of adult Education and Extension services by organizing adult literacy for Nomadic adults and youths.
- Provision of grants to States, Local Governments and even nomadic communities that started activities and programmes that have direct bearing to the education of the community. (NCNE, 2008: p88)

Although the government has spent millions of naira in Nomadic Education programme, the measures of educational attainment among the nomads remain low. The quality of education among them is mediocre at best. The nomadic education is, therefore, yet to fit the literacy and standard of living of the nomads. Many nomads are taking advantage of the educational facilities provided by the government. However, the

children of the farmers constitute up to eight per cent of the students in nomadic schools. In Plateau state, for example, only six of the 100 children in the Mozat-Ropp nomadic schools are Fulani (Na'Allah. 2010). Nomadic education in Nigeria is affected by defective policy, inadequate finance, and 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 problems are complex and difficult to solve. The persistence of these problems is causing the roaming nomads to remain educationally backward (Na'Allah, 2010).

2.2.6 Prospects of Educating the Nomads

In spite of the obstacles outlined, there are good signs that the nomads are gradually embracing education and improving their literacy. Many nomadic Fulani are interested in formal education. They admire children who go to school. Interviews with community leaders and the Myetti-Allah officials confirm the enthusiasm of the Fulani in Western Education. Eight percent of the respondents consider going to school to be important and beneficial (Iro, 2009). The Nigerian Newspapers are reporting a growing interest in schools among the nomadic Fulani, as indicated by an increase in the demand for such schools. In some places, the Fulani's have even built their own schools through community efforts and have asked the government to send teachers and teaching materials, eighty five percent of the pastoral Fulani express 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 (Iro. 2009).

The Fulani 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 Fulani are looking for an alternative to herding and school seems a good option. They also have understood that part of their problems stem from lack of educated Men and Women. That the non-participation of Fulanis in governance and policy-making has put the Fulani at the mercy of their more educated counterparts in the society (Wright, 1998 in Iro, 2009). The Fulani 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.

2.2.7 Challenges of Education for Nomads

After laying the ground through the discussion about nomads, this section will look at the challenges facing nomadic communities, which hinders their access to formal education. These challenges are discussed in two ways, namely:

- i. Perceived challenges and
- ii. Structural challenges (Simon 1988: P138)

1. Perceived Challenges

The perceived challenges stem from the way others, policy makers included, see nomadic people and their way of life. Many hold the view that these nomads are ignorant, uncultured and unwilling people resulting in their exclusion from education and decision-making that affects them as explained that pastoralists system was though to be destructive of natural resources. They used human resources inefficiently and unable to use the social services available. There was therefore no need to provide educational services or responses (p.197)

Many people in Nigeria perceived that constant move of the nomads in search of green land for their cattle's has made it difficult to enroll their children into conventional

schools. However, the fact is school are out of reach for them to attend regularly (Ismail, 2002).

Another perceived challenge is based on the common misconception that unless nomadic communities change to a settled way of life, they cannot be educated. As is illustrated by Ismail, (2002) that

"Previous and current policies aimed at developing the pastoral system appear inappropriate, but policy makers are still affected by myths and continue to believe that sedentarization is the best way for all. The result is that in terms of education there remains a gap between what the formal education system offers and what pastoral people want for their children".

Tahir (2006) also contends that nomads are considered as the 'other....., depicted as inferior persons whose ways of life had to become sedentary if development and education services were to be brought to them". The abstract concepts have consciously or unconsciously shaped the current education system leading to some structural challenges as discussed below.

ii. Structural challenges

As opposed to the perceived challenges above, there are several structural challenges arising from policies and programmes that intersect with political motivations and educational inheritance. Poverty is one such a challenge and according to Kakonge (2002), education is seen as a panacea for lifting people out of poverty, therefore the absence of nomadic children from schooling is expected to aggravate this challenge. According to report by Tahir (2006), over 50% of Nigerians live below the poverty line and Northern Province has the highest poverty incidence of 58%. Nevertheless, in countries where education for nomads was carried out, income generating activities have

been used to boost enrolment, increase household and enable learners to use their education and training in practical ways.

According to Muhammad (2006), there are other challenges inhibiting education even for the settled people, such as the decline in relevance and the quality of education. Education is suppose to be useful for the day-to-day life activities but Ezeoma (2006) claims that as it is now, formal education seems to be irrelevant to the life style of nomads interims of curriculum, timetabling and the distance to schools.

Nomads are by nature mobile, while the orientation of formal education in Nigeria requires full time attendance. These arrangements increase costs and limits access to education for nomadic people whose children are their source of labour. A school-based system according to Dyer (2009) conflicts with functional mobility pattern which in dry land areas remain a key strategy for enhancing animal production, and therefore suggest structural organization of both pastoralism and school system. Although basic education is free to all children, the nomad dictates that if nomads are to access formal education, they should settle a permanent village (Dyer 2009). These issues are at odds with the life style and learning system of nomads that use mother tongue, apprenticeship and mentoring to integrate the herder of tomorrow into nomadic life style.

Crucial to any education programme is the teacher; teachers in Nigeria are by design prepared for the teaching of formal schools for settled children. Further, there is a shortage of teachers supply due to freezing of teachers' employment, except replacing the retired and dead with the nomadic regions affected. Although not assessed, teachers have either low regard for pastoralists' norms and values or are ill equipped to handle nomadic education. This is supported by an evaluation report on mobile schools in Nigeria

compiled by Nomadic Primary Health Care (NPHC) (2000). The mobile school teachers are drawn from within that family and usually are dropouts from primary schools as others outside the nomadic settings do not like to serve the nomads. Thus, lack of willing people outside the nomadic families to be trained as mobile school teachers is a major impediment.

Generally, policies for nomadic education are prepared without involving nomads while others are imposed by donor agencies that are ignorant of the needs of these people and are seen to curtail development. Kenneth (2007) argues that one of the concerns that lie behind the National-International trade-off is whether the resulting strategies can be said to constitute Nigerian policy or policy for Nigeria. However, there are affirmative policies targeting nomads such as hardship and transport allowances for teachers in Arid and Semi-Arid lands (ASALs) areas and emergency grants for ASALs secondary schools (Kakonge, 2006).

2.3 Theoretical Framework:

Sociologists and Sociologists of Education are on the search for adequate uniformity of social system in terms of working hypotheses in the day-to-day research. In the view of Jary and Jary (2002) in Mahuta and Inuwa (2008), Sociological perspectives are structured to give meaning to every situation and interpret the characteristics of social system. These perspectives explain the social behavior, rural and urban features, social organizations and changes.

Tischler (2002) in Mahuta and Inuwa (2008) is of the view that, behaviour exist in every sector of the social system, thus, every action is related to one theory or the other. Sociological perspectives as a set of ideas are theories used by sociologies in attempting

to understand problems of human society, these problems could be of population size, conflicts between populations, problems of how people become part of a society etc.

Major sociological perspectives according to Korn Blum (2000) in Haralambus and Holborn (2004) includes the following:

- i. Functionalism
- ii. Conflict theory
- iii. Interractionism

1 Functionalist: theory asks how societies' carry out the functions they must perform, views the structures of society as a system designed to carry out these functions. It generates questions about how social structures work together as a system to perform the major functions of the society.

2. Conflict theory perspective- this theory holds that power is just as important as shared values in the society together. Conflict is also responsible for social change. Similarly, this theory generates questions about how power affects the distribution of scarce resources and how conflict changes society. Haralambos and Holborn(2004).

The functionalist theory which is the major concern of this study deals with how societies carry out the function they must perform, views the structure of the society as a system designed to carry out these functions. It generates questions about how social structures work together as a system to perform the major functions of society, functionalism has two major components.

3. Interractionism- this studies how social structures are created in the course of human interaction. Similarly, it generates questions about how people behave in intimate groups. How symbols and communications shape perceptions, how social roles are

learned and society is constructed through interaction. Emile Durkheim, a French sociologist stresses that society can only survive if there is a form of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child society's collective demand.

a) The society is composed of social structure defined as a relatively stable pattern of social behaviour. The most important social structures are major parts of society such as farming, religion, politics, economic system.

b) That each element of social structure is understood within this paradigm (functionalism) in terms of its social functions which simply means consequences for the operation of society as a whole. It is important to note that each part of the society has one or more important role or functions that are necessary for the society to persist. Therefore according to this theory all people in the society have a role or function to play for the development of their society. In the case of nomadic people in our area should not be left behind; attention should also be given to them in order for them to contribute their quota in the development of our society. Equal education opportunity should be given to them, since education is regarded as one aspect of socialization that involves the acquisition of knowledge and learning skills. It is also a tool that is used to shape beliefs and moral values.

Durkheim (1961) in Haralambos and Heald (1980) saw the major functions of education as transmission of societal norms and values can only survive if there is a sufficient degree of homogeneity, education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demand. Cooperation, social solidarity are significant factors without which no nation will progress,

every nation requires the cooperation of its individual into one nation one people to develop, people must have sense of belonging that the social unit is more important than the individual. In order to achieve this the Nomadic people must be made to feel committed to the society in which they belong they must be shown that they are also part and parcel of the society.

Similarly, Durkheim (1961) added that for the child to become attached to JYM the society, he/she also owns the best part of himself or herself. Education provides this link or association between the child and society. Therefore nomadic people should be given equal educational opportunities in the society, in order for the society to operate effectively.

According to Parsons (1950) in Enoh, A.O. after primary socialization I within the family, the school takes over as the focal socializing agency, school acts as a bridge between the family and society as a whole, preparing the child for his adult role. School socializes young people into the basic values of society, further maintained that in American society, schools instill two major values, the value of achievement and the value of equality of opportunity. By encouraging students to strive for high level of academic attainment and by rewarding those who do. This shows that children, nomadic children inclusive should be enrolled into school in order to socialize and be prepared for their adult role in society.

Similarly, functionalists Like Davis and Moore added that education is a means of role allocation, but they link it more directly with the system of social stratification, in which social stratification is a mechanism for ensuring that the most talented and able members of society are allocated to those positions, which are functionally most important for

society. Where as high rewards are attached to that position, in which competition exist and the talented will win through. The education system is an important part of this process. This theory clearly shows that how intellectual differences foster role allocation within the society in which nomadic people should not be left behind. Their talent should not be a waste; they should utilize it for the progress of their society.

Many functionalists are of the view that there is functional relationship between education and economic system. They stated the fact that mass formal education began in industrial society and is an established part of all industrial societies; they also note that the expansion of economics of industrial societies is accompanied by a corresponding expansion of their educational system.

According to Halsey and Floud (1960) in Enoh, A.O. the educational system is bent increasingly to the service of the labour force, acting as a vast apparatus of occupational recruitment and training. This can be seen from steady increase in the school leaving age, the increasing specialization of educational provision and the rapid expansion of higher and vocational education all of which are required to provide the knowledge and training necessary for an increasing skilled and specialized workforce. This goes to imply that for any nation to expand economically, there must be expansion in its education sector.

The nomadic people of this nation contribute 30 percent of our economic yet 60 percent of their population are lacking education therefore for the best of this nation's economy adequate attention in terms of education should be given to this sedentary group of people in order to participate fully in the development of the nation's economy.

In setting up an educational system, it would appear, there are certain set of objectives and ends or functions which are expected of it. These are functions which are usually

used in judging the effectiveness of the system. These are said manifest functions. But education performs several other functions which are neither intended nor recognized. These are known as latent functions of education.

According to Enoh, (1987), the manifest functions of education include the inculcation of value and standards of society; maintaining social solidarity by development in children a sense of belonging to the society, transmitting the knowledge which comprises the social heritage and, developing new knowledge. Others are developing skills required in economic, fostering participatory democracy, instrument of social change, agent of social mobility, and a selection device.

Therefore if education can serve these important functions in society, then there is no essence in leaving behind some of our people that contribute over 30% of our total population, the nomadic population in our society, are like any other member of this society, they are also group of people with feelings and aspirations, they serve the same functions like any other member of this society Therefore they must be given equal educational opportunity for the development of this area and the nation a large.

According to Swift (1999), there are four later function of education, which include provision of a free baby sitting service, marriage market, opportunity for having a diverse circle of friends and provides the means by which the supply of labour is reduced. The latent function of education almost touches every aspects of human life in, which without life is meaningless. It talks about every aspect of human relation, that exist within the society, therefore if education can inculcate that spirit of national consciousness and national integration in the society why should we leave these sedentary people called nomads in the darkest side of life. Why should we not draw them into society and feel

that are part and parcel of it. Let the society inter relate with them (the nomads through marriage, friendship, etc, so that there will be a peaceful co-existence within the society.

The research work of factors influencing parented perception of nomadic education, relate to the following theories, of functionalism, conflict and interactionism perspectives, these theoretical perspectives see the nomads child as someone who must function for its society to be stable, irrespective of the conflicting entity that surrounds the nomads education and also invariably having to interact with the immediate community regardless of its symbols and traditional role the child has to play. The study try to lay emphasis on how the child and the parent could marry this turbulent hurdles for the child to be adequately educated.

2.4 Review of Related Empirical Studies

Quite a number of research have been conducted on Nomadic education. These researches were no doubt appropriate the magnitude of the prospect and problems surrounding the provision of education to eh nomadic pastoralist of Nigeria. The basic issues raised by the researcher is the need for a proper understanding of the economic and social aspects of the nomads without which goals and objectives of nomadic education cannot be realized (Tahir 1998) some empirical studies on nomadic education includes the following.

Bahago (2011) conduced research which was designed to determined the influence of achievement motivation and demographic characteristic on academic performance of nomadic Fulani primary school girls in Adamawa state. The survey and exposit facto designed were employed for study which used a sample of 300 primary six nomadic Fulani girls from 38 schools. Random sampling technique was used to select the

sample. the instruments for data collection achievement Rating scale (AMRS) and Nomadic Girls Achievement Test (NGAT) with reliability coefficient of 0.50 and 0.61 respectively three research question and seven hypotheses guide the study mean, standard deviation and percentages were calculated in order to answer research questions while t test one way analysis of variance and factorial analysis were used to test hypotheses. The result of the study showed that nomadic Fulani girls have high achievement motivation, but low academic performance. It was also discovered that all demographic factors affect their achievement motivation and academic performance with the exception of age. Among other things, it was recommended that schools be located near nomads homesteads and collaboration between NCNE UBE, religious and traditional leaders to eradicate betrothal and early marriage in order to boost nomadic Fulani girls' academic performance

Goshe (2002) conducted research on prevailing Nomadic education with the policy in Northeast zone. In this research descriptive survey design was adopted, the population of the study is northwest with Kaduna, Kano and Sokoto states as sample for the study the instrument used by the researcher were questionnaire, interview and participant observation. The instruments used were relocated for validity and reliability. The data obtained was analyzed using percentages, Ratio and value frequency.

The findings of the research includes a recruitment of unqualified teachers ineffective supervision, the quality and quantity of supervisors, relevance and community participation were satisfactory. Based on this the researcher recommends recruitment, training and motivation of teachers. The research was concluded that, the prevailing situation had some deviations and agreement with the policy. Deviations were observed

in quality and quality, provision of basic facilities as well as adequate funding. Goshe (2002).

Rabo (2008) conducted a research titled Analysis of the situation and factors hindering Nomadic education programme in Argungu Emirate, Kebbi state. The study was carried out by the used of a random sampling technique in selecting the sample area from the population of the study. Badirriya Nomadic primary school was selected out of Argungu local government, Samburu Nomadic Primary school out of Augie local government and Gandan Wali out Arewa Local Government. Similarly six (6) supervisors, Six (6) parents, three (3) community leaders as well as 3 (three) directors served as respondents.

The study finds out the clear and unclear discrepancies between the policy statement and the reality of the situation in the study area. The summary of the major findings of the study were categorized into two segments: the issue that have implicit and explicit discrepancies between the policy statement and situation in the area and those issues that are in consonance with the policy statement.

Recommendation was put forward based on the findings of this study. Thus Nomadic education Authorities should hence forth be recruiting Only Qualified teachers for Nomadic primary schools they should obtain base lined data to ensure qualified teachers commensurate with pupils' enrolment. NCE programme should include primary education studies (Nomadic) in the course and more nomadic school should be established.

2.5 Summary and Uniqueness of the Study

The reviewed literature confirmed a statement that "Education plays a key role in the socio-economic development of the Nigerian Society. Despite the importance of the education, many Fulani's have not embraced it. Mobility, lack of fund, faulty curriculum design and dependence on juvenile labor are some of the causes of the poor participation of the Fulani in schooling. Several authorities have investigated the factors that can hinder the enrollment as well as completion of education by nomadic people. The reviewed literature also point to the fact that factors influencing parent perception of nomadic education could be multifaceted, they differ from one environment to the other and depending on the category of people (nomad). For example, of serious concern, the nomadic Fulanis are of the fear that western education will have a Christian influence on the Fulani's children who are predominantly Muslims. They express their grudges on the National Commission for Nomadic Education (N.C.N.E) and its management, accusing it of alienating the Fulanis in educational planning and implementation. And despite these obstacles, there is a prospect that education will spread among the Fulani, especially with bleakness in the future of pastoral nomadism.

Among other things, the theoretical framework explains in details the Human capital Approach (HCA) and Right Based Approach (RBA) Approaches on Nomadic Education. These approaches explain the framework on which nomadic education can be conceptualized as education is a right through which knowledge and skills are acquired, consequently boosting the individual socio-economic status that is essentially required for nomads.

It is also discussed in the reviewed literature the concepts of Nomads and Nomadic education. When looking at the concept of nomads and Nomadic Education, the Historical background of Nomadic Education in Nigeria, blueprint on Nomadic Education in Nigeria as well as the approaches to Nomadic Education in Nigeria were also raised and discussed. The issue of global overview with a specific reference to international obligation on Nomadic Education were also raised and discussed. Notwithstanding the prospects of educating the Nomads as well as the challenges to Education for Nomads are not left untouched.

However, this study is unique because there are many studies which had been done on this particular area of factors influencing parental perception in nomadic education. Goshe (2002) has studied on the policy and prevailing nomadic education programme in Northern Nigeria. In this research work descriptive survey was employed the population of the study is northwest with Kano, Kaduna, and Sokoto States as sample for the study. The instrument used by the researcher were questionnaire and participant observation.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter covered the methods adopted in conducting this research which include Research Design, Population of the Study, Sample and Sampling Techniques, Instrumentation, Administration of the Instrument and Method of Data Analysis.

3.2 Research Design

Descriptive Survey type of research was used in this study. It was used in investigating the factors influencing parental perception of Nomadic Education in Shagari Local Government Area of Sokoto State. Ofo, (1994) opined that survey research are oriented towards the determination of the status of a given phenomenon rather than towards the isolation of causative factors. For this reason, the research type was found to be appropriate. The study was thus focused on the factors influencing parental perception of Nomadic Education in Shagari Local Government Area of Sokoto State. Opinions of parents on these factors were examined and conclusions were drawn.

3.3 Population of the Study

The population for this study comprised all the parents (male and female) from the two districts of Shagari Local Government Area of Sokoto State, namely Dandima Mahe and Shagari respectively. Majority of which are farmers and Animal rearers and mostly illiterates.

According to the Local Government trial census report (2005), the adult population of Shagari Local Government Area is about one hundred and fifty six thousand, nine hundred and seven (156907). Out of which about 19% of the total

inhabitants are nomads, they live a migratory way of life. (Department of Statistics and Planning, Shagari LGA, 2012)

Table: 3.1: Population of the Study

S/No	District	Male population	Female population	Total
1.	Dandin- Mahe	34868	17434	52302
2.	Shagari	69737	34868	104605
Total				156907

(Department of Statistics and Planning, Shagari LGA, 2012)

3.4 Sample and Sampling Techniques

The total population for the study is all the Parents from the two districts in the Local Government Area (male and female). There are a total number of one hundred and fifty six thousand, nine hundred and seven inhabitants. The sample for the study is selected using Krejcie and Morgan (1971) table of determining sample size from a given population. Using the table, 384 subjects were therefore drawn for this study, stratified random sampling procedure was also used in accordance with the following strata that exist in Shagari Local Government Area. To obtain a proportionate sample for each stratum, the total number of population in a particular stratum was divided by the grand total number of the population and then multiplied by 100.

Table: 3.4.1: Proportionate Sample

S/No	Strata	Population	Proportionate	Percentage
1.	Breeders	60300	148	38.4
2.	Farmers	70405	173	44.80
3.	Fishermen	26202	64	16.6

(Department of Statistics and Planning, Shagari LGA, 2012)

3.5 Research Instruments.

For the purpose of this study, the following instruments were used in collecting data.

- i- Focus Group Discussions (FGDs) Guide was used. It contained guides on which discussion with the parents (selected as subjects) was based,
- ii- Interview: self structured interview schedule were also used in order to increase the depth of the study as well as to obtain sensitive and silent information about the issue under consideration,
- iii- Participant observation: the researcher with the help of two research assistants was involved in the direct observation of the social behaviour, condition or process of the interviewee. It is usually an intense and in-depth method, therefore, it generates considerable information that cannot be obtained unless through a direct observation of events.

3.5.1 Focus Group Discussion (FGDs)

Focus Group Discussion is a form of group interviewing in which a small group of people usually 10-12 are asked about their perceptions, opinions, beliefs, and attitudes towards a product, service, concept, advertisement, idea, or packaging. Questions were

asked in an interview group setting where participants were free to talk with other group members.

3.5.1.1 Validity of the Focus Group Instruments

An important property of good measuring instrument is validity. It is concern with whether a test or scale really measured what it is supposed to measure. In constructing the questionnaire one approach commonly used is to give the initial draft copies to expert for validation. This procedure of giving questionnaire to officials has always been found useful and fruitful. Ewuzie K. (2010).

In order to validate the instrument for this research the questionnaires were subjected to critical scrutiny with a view to making possible modification and adjustment. This exercise involved scrutiny by major and co-supervisor of my research work who helped the researcher to balance the items to facilitate easy and ambiguous eliciting of desired responses. There were Twenty five (25) items on the questionnaire after scrutinizing eight items were dropped because they were found to be vague and not sound very well for the information required from the respondents. This process ensures content and face validity of the instrument.

3.5.1.2 Reliability of Focus Group Discussion Instrument

In establishing the reliability of focus group discussion instrument, split half techniques was used after administering the instrument on the parents. Odd and even numbers were correlated and the index found was 62.12

3.5.2 Interview

The researcher engaged in verbal dialogue with some of the respondents to bring out their in-depth feeling about the topic of investigation. An in-depth interview was

conducted with parents. This was done to elicit more intimate and factual answer to the questions, knowing fully well that in such an assessment, the sociological, psychological and emotional reactions of the participants are paramount.

3.5.2.1 Validity of Interview Schedule

A self-structured item was used for the interview, these were the same questions validated in the questionnaires, and the key issues of the research work were extracted from the questionnaire and discussed during the interview sessions.

The interview schedule could be described as semi structured type in which respondents were encouraged to express their thoughts freely and the order of the preferred questions could be altered to the respondents.

Before validation there were 28 items after the validation the items were dropped to 20 twenty items, extracted from the questionnaire which was already ascertained by major and co supervisor of the research.

3.5.2.2 Reliability of Interview Schedule

Self standard interview was also administered on the parents in order to establish the reliability of the instrument. Split-half technique was used to correlate the odd and even numbers of the interview, the results were correlated using spearman brown statistics and the index found was 0.72

3.5.3. Participant observation

It is a method in which the researcher observed from outside, the situation and participating in it, the researcher hoped to exploit the advantages of this first hand methods in order to facilitate the validation of responses from the questionnaire and the interview actual phenomena under investigation in its normal context. The participants

observation systematically allows the questioning and recording of the tangible parameters under survey. Such as pupils enrolment and their regular attendance, and parental perception of the nomadic education.

3.5.3.1 Validity of the Participant Observation instrument

The instrument for participant observation was extracted from the questionnaire used for the research work that was given to expert of the department of educational foundations faculty of education and extension services, Usmanu Danfodiyo University, Sokoto.

3.6. Method of Data Collection

Data was collected through personal visitation to the districts and with the help of two research assistants (people who can speak Fulfulde fluently) because majority of the inhabitant are Fulfulde speaking people. The interviews and the FGD's was recorded on tape and later transcribed.

3.7 Method of Data Analysis

Quantitative data was analyzed using descriptive method, since it involves the use of frequency count and simple percentage. As there were research questions requiring different responses and ideas. The researcher used percentage to find the degree of responses to the items in the questionnaire.

Qualitative data was analyzed using details description of themes and sub-themes through Focus Group Discussion, observation and interview. In this respect all the information was transcribed into writings and interpreted. These field note records was fully described in the analysis.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION

4.1 Introduction

This chapter deals with collection, analysis and interpretation of data collected. The study investigates the factors influencing parental perception of nomadic education in Shagari Local Government Area, Sokoto state.

4.2 Data Analysis and interpretation

Research Question One; Do socio – cultural factors influence parental perception of nomadic education?

The researcher undertook the research to find out the factors influencing parental perception of nomadic education research question one address this issue. It was found that the consistency of nomadic Fulani code of conduct (Pullaku) places a high premium on concentrating in the acquisition of cows. Thus, they do not have the desire to excel in school. This has implication for NCNE and UBEC it means that it is possible to decrease the nomadic children enrolment and graduation rates. Based on the FGDs conducted, participants stated that the numerous cultural norms and values, parental educational level and socio economic status rendered them to live far from school. This means that most of the parents only settle where they can find pasture for their cattles. The study partially supports Ezeomah (1983) and Atiku (2002) observations that nomadic schools are located far from nomads homested. This as already stated, may inhibit punctuality, and interest.

TABLE 4.2.1 Economic Influence of Community Committee to Nomadic Education

s/no	Responses	Frequency	Percentage
1.	Very committed	5	21.7%
2	Committed	7	30.4%
3.	Fairly committed	10	43.5%
4	Not committed	1	4.3%
	Total	23	100%

Field Work 2013

The table 4.2.1 shows that there were various level of commitment of members in the communities of Nomadic Education in the area, with discussion on the community participation to Nomadic Education, (5) five members of the community representing (21.7%) of the population indicate very commitment to Nomadic school, while (7) seven members of the community representing (30.4%) percent of the population indicated committed to promoting Nomadic Education within the community, (10) members of the committed representing (43.5%) percent of the population indicated that fairly committed to the education of the Nomads, finally only I member of the community representing (4.3%) percent of population indicated not committed to Nomadic Education. This finding corresponds with the provision of national policy on nomadic education (1999) that government at all levels should encourage the participation of organization, individuals, and communities for successful implementation of nomadic education programme in Nigeria

Research Question Two: To what extent does economic factors influence parental perception of nomadic?

The main economic mainstays of the pastoral people in Nigeria are animals, cattles, camels, goats and sheep. Thus, in most countries the nomadic pastoralists own a good number of the goats and sheep, their method of animal management is intensive forms of animal herding and dairy production and only occasionally sells or slaughter animals. Nomads are “conservative” what counts for them is the numbers of animals and not their quality, because having a large herd is a symbol of high status. The marketing of surplus animal product (Milk and Butter) is the role of women and it mean to earn the means to purchase other foodstuff, utensil and ornaments. The slaughter of animals for sale has never been considered a major aspect of pastoral enterprises. Animals are sold to farmers or to butchers for slaughtler when the animals are ill, barren or too old to be of any use in milk production such sale are usually made to meet pressing financial needs such as far tax payment or to purchase grains for the family. The table below revealed the economics structure of the nomads.

Table 4.2.2. Animal ownership of nomadic parents

Parent	No of animals kept	No of animals sold	No died	Total	%
1	150 goat & sheep	4	6	140	18.7%
2	137	2	2	133	18.5%
3	102	2	3	97	13.5%
4	158	3	4	151	21%
5	122	3	1	118	16.4%
6	81	1	0	80	11.1%
Total	750	15	16	719	100%

Source: Field Work 2013

Table 4.2.2 shows the analysis of parents who are nomads, their number of animals kept and number of animals sold and number of animals dead during pasturing. A total of 6 parents were interviewed, and it was recorded that they have about 750 animals including sheep and goats and a total number of 15 animals were sold by the nomads and 16 animals were recorded which brings them to a total of 719 animals left, for the period of 5 years of pasturing.

The table shows that nomad's parents do not sell their animals except for special reasons and they do not use them for food, but prefer to rear them always either favourable or unfavourable, they move to make their animals comfortable at the detriment of their education. The finding is supported by Tahir (1999). What count for nomads is animal numbers and not their quality and what are commercialized are milk and butter.

Table 4.2.3 Distance cover to search of pasture and water

Distance in kms	Frequency	Percentage
Less than 1 kms	0	0.0%
1-2 kms	0	0.0%
3-4 kms	1	33.3%
5 and above	2	4%
TOTAL	3	100%

Source: Field Work 2013

The table 4.2.3. show the distance to which nomad cover for every search of pasture and water. None of the sample group traveled for less than one kilometer and non of them traveled for one to two kilometer. But 2 presenting 66.7% percent traveled 5 kilometers while 1% presenting 33.3% traveled from 3-4 kilometers.

The finding revealed that some parents due to conservation believed that schools may erode their culture and religion as well make their children lazy, since nomads depend on child labour. The FGDs shows that the unique lifestyle and occupation of the nomads made them to have negative attitude towards education.

Research Question Three: How does the availability of quality staffs and school, facilities influence parental perception of nomadic education in Shagari Local Government Area?

Table 4.2.4. Qualification of Teachers Available in Nomadic Schools

Qualification	Frequency	Percentage
Degree	0	
NCE	13	36.1%
Diploma	2	5.6%
Grade II	21	58.3%
Total	36	100%

Sources field work 2013

Table 4.2.4 shows that 2% of the nomadic teachers are NCE graduate. 5.6% possess Diploma in primary education, while 58.3% were grade II holders. The above table indicated that only 13 teachers are qualified to teach in nomadic primary schools. This Lack of qualified teachers leads to poor performance attendance, retention and completion of the school. And subsequently increased negative parental perception of nomadic education in the local government area.

Table 4.2.5. Availability of school furniture in nomadic schools

s/no	Types of furniture	Frequency	Percentage
1	Pupil's table	3	37.5%
2	Pupil's chair	3	37.5%
3	Teachers tables	1	12.5%
4	Teachers chair	1	12.5%
5	No furniture	0	0.0%
	Total	6	100%

Source: Field Work 2013

The investigation shows that 37.5% have furniture in the 2 sample schools. And none mat for pupils seat as a substitute to seaters. 12.5% of the teachers have table and chair as well. Also it shows that 0% have no furniture. The table 4.2.5. above shows there are inadequate school facilities. Although the strategies for the implementation of nomadic education was identified by NCNC 1998 guidelines on the operation of nomadic education programme in Nigeria. The state government is charged with the responsibility of paying salaries and allowances of all staff in the nomadic education unit and be responsible for their posting, transfer, promotion, draining and discipline as well establish and maintain nomadic school in the state and construct access road, classroom and provide facilities and instructional materials.

This study reveals no proper compliance of both state and local government with the provision of NCNE guidelines which consequently may affect teaching and learning and thereby promote negative perception of nomadic education by the parents. The nomadic education programme could be successful only when there has community participation in support of the government discharged responsibilities. The investigation also shows that the permanent schools are crippled by lack of water supply for both the livestock and human being alike.

Research Question Four: To what extent does the local management of nomadic education influences parental perception of the system.

The quality of administration support and leadership is one of the critical elements in school processes, both for learners and teachers. At macro level, ensuring adequate financial resources, human resource management, staff motivation, staff development and staff performance appraisal.

Based on this issue the study investigates the quality of administrative support in executing the policy of nomadic education. The researcher contacted the local managers as respondents. These are head teacher, supervisor, education officer nomadic education and monitoring officer of the LGEA . the table below shows the level of school management in Shagari local government.

Table 4.2.6. School Management Records

s/no	Type	Frequency	Percentage
1	Pupil's attendance register	3	50%
2	Teacher attendance register	2	33.3%
3	Classrooms maintenance	0	0%
4	Internal quality assurance	1	16.7%
	Total	6	100%

Source: Field Work 2013

The table 4.2.6. displayed 3 of the sample schools representing pupils attendance register, 2 school representing 4% has teacher attendance register. Also none of the schools has the classrooms maintenance culture. Moreover, only one school representing 16.7% has adopted internal quality assurance habit the result indicted there is no adequate quality school management. According to guidelines for quality assistance in basic education in Nigeria (2012) school management should ensure success in whole school development through maintenance of admission and attendance register and other statutory records, effective administration and management resources as well ensuring strict adherence to the school time table for both curricular and co-curricular activities.

The finding entails lack of ensuring meaningful obedience of the school rules and regulation, i.e. maintenances of school structure and sanitation. The investigation pointed out there is the need for close supervision, monitoring and evaluation of nomadic schools in the area. The table below indicated supervision/monitoring visit to nomadic schools.

Table 4.2.7. Frequency of supervision/monitoring visit the nomadic school.

s/no	Responses	Frequency	Percentage
1	Once a month	1	33.3%
2	Once a term	1	33.3%
3	Very rear	1	33.3%
	Total		100%

Source: Field Work 2013

Table 4.2.7. indicated that one of the sample school represent 33.3% was supervised once a month. Similarly one representing 1% was supervised once a term. And one representing 1% is supervised very rare.

According to the guideline for quality assurance, (2002) any supervision less than once a month is in adequate and ineffective. Based on the table the finding shows that the supervision and monitoring of nomadic school is not satisfactory.

4.3 Summary of major findings

The following are the major findings of the study.

1. The study showed that there were under participation by the whole region of shagari local government and the nomadic children remain the most disadvantaged
2. The study revealed that nomads depend on their children for labour, and schooling is seen to reduce this important socio economic activity and is said to alienate children from their culture.

3. It is also revealed that, economic hardship rendered nomads vulnerable, triggering high malnutrition necessitating their reliance on every relief food distribution and shuns disregard education.
4. Also, the study revealed that, existing policies are unfavorable for nomads as most have been designed for settled people, the FPE have had negligible effect in increasing educational access for nomadic communities in Shagari LGA.

4.4 Discussions of Findings

This study on the factors influencing parental perception of nomadic education in Shagari LGA of Sokoto state, showed that there are quite number of socio-cultural factors, economic, quality staffs and school facilities that plays a big role in the parental perception of the subject.

From the findings, it revealed that socio cultural factors of nomadic people in Shagri LGA has a great influence in their perception of nomadic education. From their view point, they regard formal education as irrelevant to their life style, for it distances children from their culture and many who have gone to schools no more like herding livestock. They also believes that schools are medium that changes behaviours, such that they have the fear of their culture and religion might be eroded if they take their children to schools.

The findings is consistent with the assertion of VerEecke (1991) and Muhammad (2000) that nomadic Fulani children are assigned acquisition of skills that promote independence through roles encouraging weaving of mats and calabash covers, and their engagement in the sales of dirary products, the proceeds of which are use to assist parents

in the upkeep of the family. It is also revealed that the level of participation of the nomads in formal and non formal education is very low, hence the nomadic parent depend on child labour in their production system, thus making them extremely difficult to allow their children of school age to participate in formal schooling. The study discovered that socio-economic factor influence parental perception of nomadic education in Shagari local government. This may likely be due to low community. Commitment to nomadic education as a result of distance covered everyday to search for pasture and water. It was shown in table 3 that nomad children traveled form 1-2 kilometers for search of pasture and water.

Moreso, the availability of quality and qualified staff as well as school facilities will affects the provision of nomadic education in Shagari local government area. The research shows that there is inadequate of personnel development for the improvement of nomadic education in the area, equipment and other instructional materials (including teaching aids and amenities), construction of classroom and other facilities relating to nomadic education also neglected.

It can be stated from the finding of the study that there is lack of trained teachers that can handle nomadic schools. It seem that the present teachers in the area are only trained to handle. Sedentary formal school. Nomads have distinct culture from sedentary neighbors therefore they need to have relevant trained educational personnel. This finding is in agreement with the reports of Kalgo (2002) and Nwachukwu (2002) who report that learners' home background impinged heavily on their desire to succeed in school. The researcher noted that trained teacher influence parental perception of nomadic education in the area

This study partially supported Obeise (20027) report that nomadic children do not aspire to succeed in school and instead of concentrating on the assigned tasks, they prepare to play. She went further by stating that nomadic children complain of lack of interest in what was being taught in school by their teachers. This could be due to the numerous challenge facing universal Basic Education (UBE) and National commission for Nomadic Education (NCNE) ranging form irrelevancy of curriculum, gross inadequacy of qualified teachers and discriminate transfer of nomadic teachers.

Further more, there were general concerns over the recruitment of teacher whereby all the nomadic teachers employed could not speak Fulfulde language which is the dominant spoken language in the area. The local management of nomadic education (Teachers, head teachers and education officials) in Shagari local government area. Complained that there were lack of instructional materials, and vehicles for effective monitoring and evaluation of the activities concerned with nomadic education

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter deals with the summary of major findings, conclusion and recommendations in the light of the findings of the study, as well as suggestions for further research.

5.2 Summary of the study

This study examined the factors influencing parental perception of Nomadic education in two districts of Shagari Local Government of Sokoto state, Nigeria. Majority of the population lives in rural areas where basic education for children is associated with difficulties.

The objectives of the study examined the socio-factors, economic, availability of qualified staff and local management that influences parental perception of nomadic education. The study will be of significant to government, educational planners parent and sociologic of education by providing suggestions and recommendations on findings.

The researcher explained theoretical framework on nomadic education; the concept of nomads and nomadic education and a global overview, an overview of nomadic education in developing countries were reviewed. As well, approaches, prospects challenges of nomadic education in Nigeria have been explained.

The descriptive survey designed was employed. In selecting the subject for the study the instrument used were focus group discussion (FGDs) guide, observation and interview. All the instrument used were validated and tested for validity and reliability.

Among other things discovered during the conduct of the study were nomads parent attached more importance to animal rearing than education, economic hardship rendered nomads vulnerable and it revealed that nomads depends on their children for labour. It was recommended that parent should be enlightened on the issue of the importance of education of their children. This can be done through collaboration between state agency for nomadic education and shagari local government education authority (LGEA) with their ardos and imams to avoid undue fear of undermining of their culture and religion.

It was suggested that there are some basic issue that require further research. Thus, there is the need to study other areas of nomadic education programme in the state that will specifically focus on instructional materials, facilities and infrastructure.

5.3 Recommendations

Based on the finding of the study on factors influencing parental perception of nomadic education in Shagari local government of Sokoto state the following are recommended for improving nomadic education in the state.

1. The government and commission/agencies for nomadic education should encourage nomads' parents participation in formal and non-formal education by development of programme on nomadic education and provide social amenities within their reach.
2. Child labour should be discouraged and avoided by the use of traditional rulers, imams and nomads leader (Ardos and Dikkos) as well enhancing family support programmes and develop grazing reserve in strategic locations for nomadic population.

3. To reduce economic hardship, boreholes should be provided in their camps and nomads should be provided with agric loan facilities.
4. The National commission for Nomadic education NCNE should formulate policies that will help the nomads life. And the commission should also create integrated Quranic education (IQTE) Centres with a view to mainstream the nomadic children into formal education system. More mobile school should be provided with necessary equipment and other instructional material, including teaching aid and facilities relating to nomadic education.

The agencies for nomadic education should pay close monitoring and supervision for quality assurance and successful implementation of the programme. Also recruitment of qualified teachers should be observed.

5.4 Conclusion

The finding of the study revealed that nomads are very vulnerable in all aspect of life due to the lifestyles and therefore needs an education system that provides equality of opportunities a broad relevant and inclusive curriculum for education of Nomads.

The findings of their study further shows that the policy in-respect of Nomadic education is not fully implemented which prove the failure of federal, state and local government to effectively implement the clearly stated nomadic education programmes in Shagari local government. The findings also showed that nomads in Shagari local government are still lacking the mobilization and sensitization on pupils enrolment retention and completion of the school.

Finally, the importance of education in the development of the society cannot be left to the privileged class alone, but also the under privileged who are disadvantaged

educationally. The nomads particularly the cattle Fulani's are special target group who are educationally disadvantaged.

5.5 Implication of the study for sociologists of Education

The findings of the study described the nomadic people in shagari local government, who make their living by tending sheep and fishing. The enrolment rate of nomads in formal education is very low, and the illiteracy rate is still high.

The findings of the study has shown that nomadic education programme in the area has not been effective, due to a number of constraints. Such as unpreparedness of the nomads. Inadequate teachers, inadequate instructional materials and infrastructure as well as insufficient funding from the government.

The important lesson leant from the findings of the present study is appropriate location of nomadic primary schools affects parental perception of nomadic education..

The study further showed lack of effective supervision and monitoring from both the local and state supervisors and inspectors for the state and local education Authorities hardly take pains to find out what transpire.

Furthermore, the study found that Nomadic education is an unique kind of programme demanding positive attitude of parents local communities organizations, as well as dedicated and qualified teachers. In addition, there should be participation of sociologist of education in designing policies on nomadic education as well in the implementation process. The study implied that there is lack of effective management and inadequate funding for successful implementation of the nomadic education programme.

5.6 Suggestions for further research

Based on the findings of this study, there are some major areas that require further research. The following are suggestions for further research.

1. There is the need to extend similar research to other local Government in the state, to have a state wide view on factors influencing parental perception on nomadic education.
2. There is need to study other areas of nomadic education programme that will specifically focus on infrastructure and facilities.
3. There should be nomadic education resuscitation committee in the state with a view to revise the situation of the education.

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APPENDIX 'A'

SEMI-STRUCTURED INTERVIEW SCHEDULE FOR NOMADIC PARENTS

The following is an outline of possible questions to be used with nomadic parents. It is assumed that the parents will be available for the individual interviews. However, should the situation not allow interviewing the parents, and the same schedule shall be used as assisted completion questionnaire. The parents will be informed of the need for the interview and the confidentiality of their information. Their permission will be sought to record the proceedings of the interview.

BACKGROUND INFORMATION

a. No. of family member

Males.....

Females.....

b. No of children in the formal schools

Males.....

Females.....

c. Number of children in the family

Males.....

Females.....

d. Number of children in the Islamic school

Males.....

Females.....

e. Why are some/none of you children not is school/ are in school?

f. What is the distance of the nearest school from your home?

g. Why are you far from the permanent settlements?

h. The number of Herds kept by you

Cows.....

Goats.....

Sheeps.....

Camels.....

Donkeys.....

i. What was the largest number of your animal deaned/killed by disease?

Cows.....

Goats.....

Sheeps.....

Camels.....

Donkeys.....

j. How many of your animal did you sell in the last one year?

k. How much money did they fetch.....

l. Out of the amount, how much did you spend on education related expenses

including family bill expenses, boarding fees, transports, books etc.

POLICIES AND PERCEPTION TO EDUCATION

- a. Ask the parent whether he/she is aware of the following policies education.

Free primary education

Boarding schools

School feeding programs and

Bursaries for secondary schools?

If yes, how is it helpful to you?

If No, suggest ways of improving education access for nomadic children.

b. How do you see education?

If it is good, then How?

If it is not good, how do you think should the life of the nomads (like you) be improved?

c. Others say in through education people become healthier, get better incomes and manage their affairs well? How do you respond to these claims?

CHALLENGES FACED IN ACCESSING EDUCATION.

a. What the issue that stop nomads from sending their children to school?

(other say early marriage, child labour are some key issues that keep your children away from school, what do you think?)

How do you think the issues above be overcome (if there is any)?

b. Ask them to suggest other ways their children can learn basic numeracy and language.

c. What should you do as a parent to change the situation for your children in terms of education?

d. What do you think the government should do so that you and your children access education?

e. Anything you wish to add to the discussion we have had today?

Thank you for your cooperation.

APPENDIX ‘B’

FOCUS GROUP DISCUSSION SCHEDULE

INTRODUCTION

Thank you all for coming to participate in this FGD.

My names are Aminu Jabbi, Currently undertaking research at Usmanu Danfodiyo University Sokoto. I am carrying out a research on the factors influencing parent perception of Nomadic education in Shagari Local government Area of Sokoto State.

All our discussion will be written down, and recorded so please ensure everything said and agreed upon is captured very well. At the end, you will have individual chances to say anything you feel should be part of our discussion and was not discussed.

A) SITUATION FOR EDUCATION FOR NOMADS IN OUR DISTRICTS.

(SHAGARI/DANDIN MAHE

⇒ Ask the participants to describe the current situation of education for nomadic children in our district (Shagari/Dandin male) in terms of access, enrolment and participation, dropout rates. Etc.

B) Challenges in accessing education

⇒ What challenges do nomadic student/children face in accessing primary school education and easily children education?

⇒ What challenge do the implementers, head teachers, education officials, school management committees, nomad's.

⇒ What challenge do nomadic parents face in accessing education.

⇒ What challenge do the nomadic student already in schools face.

C) Perception

- ⇒ How do you see nomads in relation to their way of life?
- ⇒ How do you think is their perception to education?
- ⇒ What do you think should they change in their way for life?
- ⇒ What do you think should be done in the implementation of education to attract more nomads

D) Education policies

- ⇒ Are there policies at national level meant to include pastoralists in education.
- ⇒ How have these been practically implemented by us at the district level.
- ⇒ Which of these policies have proved to be hard to implement and why
- ⇒ Are there policies at district and school levels to improve access for nomadic children through flexible time tabling.
- ⇒ What policy changes do we need in order to accommodate the nomadic way of living in our education system in Nigeria. nomads

E) Way forward

- ⇒ What roles can the participants play in improving access to quality education for nomadic children in Shagari Local Government of Sokoto State.
- ⇒ Apart from the existing models of delivery suggest other ways of education for nomadic and their children,

Thank you all for your participation.