A COMPARATIVE STUDY OF NOMADIC EDUCATIONAL PROGRAMME IN NORTH CENTRAL NIGERIA AND NORTHERN REGION OF GHANA (1989 – 2009)

BY

Michael Foluso FAKAYODE
MATRIC NO. 131490
BA (Hons.) Ogun, MA, PDGE, M.Ed, Lagos.

A THESIS IN THE DEPARTMENT OF TEACHER EDUCATION,
SUBMITTED TO THE FACULTY OF EDUCATION IN
PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE
AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY
OF THE UNIVERSITY OF IBADAN, NIGERIA.

SEPTEMBER, 2014

ABSTRACT

MATRIC. NO.:   131490
TITLE: **NOMADIC EDUCATIONAL PROGRAMMES IN NORTH CENTRAL
                 NIGERIA AND NORTHERN REGION OF GHANA, 1989-2009**

Nomads' lifestyles are shaped by their pastoral occupation, and nomadic education, established in Nigeria in 1989 and in Ghana in 1995, has been provided to cater for their special educational needs. While studies have been carried out to evaluate the programme separately, none had attempted a comparison of both programmes in the two countries. This study, therefore, compared the nomadic educational programmes in North Central Nigeria and the Northern Region of Ghana with a view to ascertaining their educational objectives and implementation, funding, infrastructural provisions, enrolment and retention between 1989 and 2009.

The descriptive survey research design was adopted using the comparative stratification and human capital theories. The purposive sampling technique was used to select Niger, Kwara and Kogi states from North Central Nigeria, and Yandi, Gushegu and Benbenla provinces from Northern Region of Ghana due to the high presence of nomads in the areas. The proportionate stratified random sampling technique was used to select 70 board members (Nigeria: 40; Ghana: 60 ministry officials (Nigeria: 40; Ghana: 20), 201 teachers (Nigeria: 120; Ghana: 81) and 833 pupils (Nigeria: 433; Ghana: 400) in the chosen states and provinces from the two countries. Four research instruments were used: Teachers/Facilitators Questionnaire (r=0.72), Officials of State Primary Education Board of Nomadic Questionnaire (r=0.81), Ministry Officials Questionnaire (r=0.85) and Nomadic Academic Achievement test (r=0.79), Archival materials and records on nomadic education from the two countries were consulted. In-depth interviews were also held with 20 nomadic parents in each country. Data were analysed using descriptive statistics and content analysis.

The pupil's enrollment rate was higher in Nigeria than in Ghana with a ratio of 4:1 regardless of grade or cohort. Also, Nigeria had a teacher pupil ratio of 1:81 compared to Ghana's 1:58; with higher number of qualified and competent instructors. Infrastructural provisions and instructional materials were fairly better in Nigeria than in Ghana, though, both were grossly inadequate. Funding of nomadic education within the period of study was higher in Nigeria ($281,250) than in Ghana ($66,250), though, the level of government roles in the programmes in both countries were generally low with the Ghanaian government's role weighted average = 2.15 and that of Nigeria's = 2.01. Achievements of nomadic educational objectives in both countries were rated high, but there were differences in respondents' perception. Board members perceived the objectives as highly relevant $(\bar{x} = 3.39)$ compared with ministry officials $(\bar{x} = 3.10)$ and teachers $(\bar{x} = 3.301)$. Generally, Nigeria had a higher implementation effectiveness of nomadic education $(\bar{x} = 1.81)$ than Ghana $(\bar{x} = 1.58)$. Inadequate funding, instructional materials and facilities, class absenteeism, distance location, low continuity prospect, cultural barrier and low political will were similar challenges facing both programmes, but the Nigerian programme was more constrained by the problem of high attrition and low retention.

The funding of nomadic educational programme was better in Nigeria, but was more effectively implemented in Ghana. However, the resources availability in the two countries was grossly inadequate.

Key words: Nomadic education, Shepherd schools, North Central Nigeria, Northern Region of 48   Ghana
Word count: 485

DEDICATION

This research work is dedicated to my late Parents Mr. Z. Fakayode and Princess Elizabeth Oyeyemi Fakayode whose lives have affected me positively.

ACKNOWLEDGEMENTS

I want to thank the Almighty God, my Saviour and Redeemer for His guidance and protection since I became an orphan at a tender age and at the same time seeing me through the successful completion of this programme.

I wish to express my profound gratitude to my supervisor Dr. B.O. Lawal for his constructive criticism and his brotherly advice throughout this programme.

The contributions of Prof. Ajiboye, J.O. and Prof. Akinsola, M.K. can not go unmentioned. They read the work and made comments. Their positive and constructive contributions have been encouraging. I appreciate their efforts. May the Almighty God bless them in all their endeavours.

In addition, I express my personal appreciation to all my lecturers in the Department of Teacher Education, Faculty of Education, University of Ibadan and my academic fathers: Professors – F.A. Adesoji, Alade Abimbade, Kolawole, C.O.O., and my dearest sister professor Bamisaiye Remi for their academic advice.

I am greatly indebted to Prof. Olagunju, Dr. K.O. Kester, Dr.A.M., Dr. Akinbote, Olusegun, Dr. Ajitoni, Dr. Adeyinka, Dr. Ezeoklie, Dr. Edo, V.O., Dr. Babarinde Kola, Dr. Fakeye, Dr. Ogbogbo, C.B.N., Dr. and Mrs Ogunleye B.O., Dr. Osokoya, I.O., Dr. Oduolowu Esther, Dr. P.A. Amosun, Dr. Temisan Ige, Dr. Salami, I.A. and Dr. Maxwell for their care and interest in my academic development.

I, also, want to thank my seniors and colleagues at Adeniran Ogunsanya College of Education – Oto-Ijanikin, Lagos State for their moral support throughout the completion of this research work. The Provost, W.A. Bashorun, Dr. R.O. Ajetunmobi, Sam Akindele, Pastor Ajayi, E.A., Dr. Awofisayo, A.O., Dr. and Mrs Onaolapo, F.A., Mr. Ajayi, S.I., Yomi Odu, Dr. and Dr. (Mrs) Loko, Mr. and Mrs Olumide Bakare, Mr. Harmona, Mr. Victor Akinola, Dr. Komolafe Adebayo, Prince George, Miss Timi, Dr. and

CERTIFICATION

I certify that this research work was carried out by MICHAEL FOLUSHO FAKAYODE in the Department of Teacher Education, Faculty of Education, University of Ibadan under my supervision.

Supervisor
Lawal, B.O.
B.Ed (Hons), M.Ed,
Ph.D (Ibadan)
(Associate Prof.)
Education Foundations Unit,
Department of Teacher Education,
Faculty of Education,
University of Ibadan, Ibadan.

TABLE OF CONTENTS

PAGE NO

vii

CHAPTER ONE

INTRODUCTION

1.1   **Background to the Study**

One of the most remarkable features of education in Nigeria, Ghana and other developing countries in the 1980s and 1990s, is the recognition of the fact that despite decades of educational expansion, the universal basic educational opportunities for all has remained an unfulfilled promise. Many social groups such as migrant groups and street children have little or no access to basic education (Gidado, 2003; Kwame, 2005). Hence, the educational development of many developing countries such as Nigeria and Ghana is still largely being characterized by a top-down approach, whereby a national policy of education is designed at the top and implemented throughout the country (Kwame, 2005). Consequently, little or no consideration is given to the special needs of a certain section of the population such as the nomads.

This section of the population live under a very different and difficult socio-economic and demographic environment which makes an imposition of the generally practiced educational system of them unproductive, unacceptable and impractical (Hedges, 2003). Although, nomadic education has been in existence as far back as the colonial period, it has never received any national attention until the late 1980s (Lar, 1989). It was actually the Nigerian 1979 constitution and the new national policy on education (FRN, 1977) which recognized the need to provide equal educational opportunities for all. This eventually gave rise to a Federal Government initiative that was determined not to exclude anyone from acquiring basic education (Gidado, 2003).

The unfulfilled dream of Universal Basic Education that is, accessible and free has led to new initiatives on basic education such as the Jomtien Declaration

1

and Framework of Action on Education for All. It was these initiatives among others and Nigeria's commitment to the promotion of equality of access to education that partly led to the design and implementation of the Nomadic Education Programme (Damaher, et al, 1999; Umar & Tahir, 2000).

Geographically, the Fulani-speaking people are spread throughout the Northern Nigeria and the Northern Region of Ghana and they are found as either nomadic herdsmen (the "cow Fulani") or as settlers in the land (the Fulani). However, partly as a result of wide-scale intermarriage, the "settled" Fulani have lost most of their distinguishing physical characteristics, and the majority of them now speak only the Hausa language as mother tongue (Albert, 1982). In terms of religion, the people of both areas of study are predominantly Muslims. Hence, they seem to have greatly benefited from the Islamic religion through Islamic education (Lar, 1982*).* Linguistically, they both speak Hausa and Fulfulde languages as their means of communication despite the influences of their common former colonial master (Britain).

Obed (2003) opines that some see the plight of the Fulani child as a pastoralism "problem." They argue that the pastoralists have all opportunities available to every other person to get their children educated but would shun schooling because the provision seems to them inappropriate and irrelevant judging from the location of schools and other influencing factors. Formal education rarely reaches pastoral communities in the two areas of study. With a significant number of pastoral and other nomadic groups; there are calls for education to cater for this sector – on political, environmental and socio-economic grounds. So, there is considerable pressure for pastoral education to be institutionalized in the two areas of study (Křatli, 1998).

Unlike the prevalent situation in many technologically advanced states where

socio-economic, political, environmental and infrastructural growths make equitable delivery of education programmes to all attainable situation, but in most

developing nations, especially in the hinterland or rural areas, the situation is deteriorating. There are many instances of shortage of teachers and absenteeism in rural communities and these have been attributed to their harsh living and working conditions there. This is a leading cause of dysfunctional schools in these areas. Severe poverty is another condition that is known to undermine participation rate in rural areas. Poor people are particularly affected by the direct and indirect costs of basic education. Direct costs arise from schooling accessories such as uniforms, books and writing materials. The indirect costs of nomadic child education are due largely to the form of income lost from the child's potential employment or contribution to household income through direct labour. These are some of the major impediments confronting conventional school system's approach to basic educational delivery to the rural population of nomads in the Northern Ghana and North Central Nigeria.

In article 26 of the 1984 Universal Declaration of Human Rights, it is stipulated that, *"*Everyone has the right to education*"*. This shall be free at least in the elementary and primary stages. Consequently, in an attempt to satisfy this expressive human concern for education which the Nigerian Government inserted in the 1999 constitution that Government shall direct its policy towards ensuring that there are equal and qualitative educational opportunities (Na-Allah, 1991)*.* It follows from the above that the Federal Government has the constitutional responsibility to create adequate and equal opportunities for the children of the nomads. However, item 57 second schedule: Exclusive Legislative list of the Nigerian Constitution, invest on the Federal Government the role to establish an authority to promote and enforce the observance of the fundamental objectives of the universal free primary education and to prescribe minimum standards. The national policy on education stipulated that "education is the

birth right of every Nigerian child and should be brought closer to his environment."
(FRN, 1981). Therefore, it becomes a task on behalf of the Federal Government of

Nigeria to ensure that her citizens, whoever they are, whatever be their traditional
beliefs or customs, must be given education that will liberate them from the dark and
give them civilization light which will free them from illiteracy and bring them joy, self-
realization and self actualization (Falodun, 2003).

It cannot be denied that the Fulani cattle rearers are part of the nation. They are
Nigerians and are entitled to the same rights and privileges like everyone else and it has
to be further recognized that the Fulbe contribute most of the nation's requirements of
animal products and equally bear the heaviest burden of taxation   in form of cattle tax
thereby increasing government revenues. However, the children of the nomads are
constrained by their migratory drifts not to benefit from conventional school system
provided for the sedentary population (Gidado, 2003).

Ahmed (1999) wrote that the implication of all these constraints is that the
development of regular and formal system of education and the provision of other forms
of social amenities are greatly hampered. Ahmed equally opined that various
governments and development experts, having realized the magnitude and dimensions
of the nomadic child educational problems, have over the years been calling for the
integration of the nomads into modern life.

The supporters of nomadic education argued that education is seen as an
instrument to change nomads' attitudes and beliefs, as well as to introduce "modern"
knowledge and "better" methods and practices or to transform nomadic pastoralists into
modern livestock producers (Křatli, 2000). Within the last two decades, alternative
routes to basic education established with grants have mushroomed all over developing
countries, particularly in African States where the strategy has always been to improve
on the basic literacy and numeracy skills of children with the local community playing an

active management and supervisory role (Miller & Yoder, 2002)*. The most disadvantaged among these children are the nomadic/shepherds children.

4

However, Tahir (2003*) opines that one disturbing phenomenon is the Federal Government's intention to merge the three basic education agencies (NPEC, NCNE and NMEC) to form Universal Basic Education Commission (UBEC). Be this as it may, one does not see the possibility of expanding, strengthening and institutionalizing nomadic education programme in Nigeria under the new unified structure, given the non-formality of the NCNE's progrmmes and practices and the non-traditional character of its client-groups.

Hayford and Chartey (2007*) opine that Ghana still has a high proportion of our of school children with 1,126,386 children within the 6 - 11 year old cohort out of school and at least 863,524 within the 12 - 14 age cohort of out of school. This indicates that at least 1,989,910 children in Ghana remain out of school at basic education level within the 6 – 12 age cohort. The three Northern Regions account for up to 20% of our of school population within the 6 – 11 age cohort. The Northern Region accounts for 10.6% of the national out of school population, the Upper East takes up 5.4% and Upper West 3.36%. The Northern Region continues to have one of the highest proportions of out of school children, particularly the shepherds at the primary level when compared to the Upper East and Upper West Regions. Currently, the Northern Region has an out of school population of 132,678 at the primary level (6 – 11 years of age) which accounts for 11.78% of the total out of school population in Ghana. The out of school population in the 6 – 11 year cohort is higher (11.78%) than the total population of the age cohort 6 – 11 within the overall population (10.60%) indicating that there are more children out of school than are in school in the Northern Region of Ghana most especially the shepherds children (Hayford and Chartey, 2007).

Northern Ghana presents an interesting case of the limitation of the conventional

school system in providing shepherds with basic education. Due to the peculiar nature of its demographic characteristics and the socio-economic challenges that confront this

area of Ghana, conventional school systems are unable to thrive and make an impact in such remote areas (Kwame, 2005). Many of these communities are sparsely populated and scattered, making distance a hindrance to school attendance. The provision of primary education is to afford children of school going-age the opportunity for the realization of their aspirations. Therefore, the constitution of Ghana makes primary education free and compulsory. In view of lack of resources, however, the compulsory aspect of the constitutional provision has not been enforced to the letter. Even though, primary education is expected to be accessible to all, there are difficult geographical areas where there are no schools; hence, provision of equitable access to primary education constitutes a major challenge to policy formulators and education service providers (Draft Policy Document on Complementary Basic Education, 2007). Therefore, there are children who are still out of school because of the remoteness and inaccessible nature of such communities and inadequate of other social infrastructures (Křatli, 2003).

There are also communities in Northern Ghana which, even though they have schools, record extremely low enrolment levels as a result of unfavourable socio-economic and cultural factors. Hence, in such communities where economic activities are generally at a subsistence level, interest in formal education, on the part of both parents and children, is not kindled. There is indeed serious opportunity cost sending a child to school, since children work on farms as labourers, shepherds, commercial potters, street vendors, and labourers in shops, bars, shops, lorry parks or as "*trotro*" conductors. Therefore, absence of children from home in order to attend school deprives the family of the contributions they otherwise would make the family grow. This creates serious economic problem to their families. There are also situations where

fosterage and early betrothal of girls take centre stages (Draft Policy Document on Complementary Basic Education, 2007).

6

Furthermore, the structure and operation of the formal school programme in deprived areas such as the Northern Region of Ghana do not attract and retain economically and intellectually weak pupils, normally with poor parental background. Inflexible school programme also does not encourage sequencing of schooling and other family activities to the detriment of such pupils. This trend has affected school attendance often resulting in the incidence of drop out. Even though, current education policy discourages repetition, the formal school system indeed records high dropout rates, especially in deprived areas, such as Northern Region and peri-urban centres. From available statistics, a considerable number of children, estimated to about 800,000 are outside the school system, with the situation being worse off in deprived districts such as Gushegu, Benbenla and Yaudi. An estimated 20.0% of these out of school children are aged between 6 and 11years. They constitute a critical mass whose continuous exclusion from the school system will make it difficult for the government to achieve education for all or universal primary completion as stipulated in the Millennium Development Goals (Draft Policy Document on Complementary Basic Education, 2007, White Paper on the Report of Education Review Committee, Ghana, 2004).

The Ghana living standards survey (2000) reveals that poverty rates are increasing in deprived areas of the country particularly where there is extreme poverty but one clear indicator of this deprivation is the fact that educational development in Northern Ghana lags behind the rest of the country. The poor level of educational development in Northern Ghana has its roots in Ghana's colonial past and in spite of certain remedial development measures being implemented since independence, the phenomenon of North-South labour drift is still exhibited particularly by shepherds children and other young people (An Impact Assessment of School for Life, Final

Report, 2007). Education provides an avenue for children to realize their potential to escape poverty. United Nations Declaration of Human Rights, to which Ghana is a

signatory, makes basic education a fundamental right for every child. It emphasizes the role of education as a crucial factor which opens up equal opportunities to human beings and the need to make basic education available, compulsory and free for all children (Draft Policy Document on Complementary Basic Education, 2007). Therefore, the 1992 Fourth Republican Constitution of Ghana upholds and enforces this position. Article 25 – 1 (a) states interalia that "all persons shall have the right to equal educational opportunities and facilities and with a view to achieving the full realization of this right, basic education shall be free, compulsory and available for all". The children Act of 1998 (Act 560) also enjoins government to promote the physical, mental and social well being of every child (Draft Policy Document on Complementary Basic Education, 2007).

The government of Ghana has legal, constitutional and international commitments to Universal Basic Education because it is only through education that children can develop their full potentials to contribute meaningfully to the socio-economic development of the country. The vision of the government to create wealth can only be realized if relevant quality education is provided to children without discrimination. Consequently, the incidence of intra cycle dropouts and non-schooling is worse among the shepherds' children whose economic activities are restricted to only subsistence level. Some of the factors that contribute to the unsatisfactory state of affairs include the following poor health status of children/pupil, distance from the nearest school, unfriendly school environment, conflict of school/community interest, high opportunity cost of schooling and unfavourable socio-cultural practices (DPDCBE, 2007). Therefore, these constitute significant challenges which must be adequately addressed to reverse the current trend.   In Nigeria, Ahmed (1989), Osokoya and Lawal

(2003), Křatli (1998) and NCNE (1989) gave the following as the objectives of the nomadic child education; eradication of illiteracy through the ability to read and write; the development of the child's intellect, emotion, oral and physical needs to be able to

integrate socially and educationally; the development of communication ability of the nomadic child in order to relate with livestock establishments and public functionaries; to enable the nomadic child accept other people and his social environment; to enable the nomadic child do simple calculations and keep records relating to the number of their herds, cost of returns from investments on improved herds and grazing distances covered on seasonal movements, interest charges on credits and rental rates on lands, measurement of land building to hold family and herds, birth and death statistics; and to develop the scientific outlook, positive attitudes, and self reliance to deal with problems such as reporting outbreak of diseases to government or other relevant agencies.

The long term objectives were also enumerated as the acquisition of knowledge and skills to enable them improve their income earning capabilities through mixed farming, land acquisition and consequent development of grazing reserves and settlement, proper grazing management and effective use of good variety of fodder (grass and legumes improvement), modern scientific livestock, breeding and scientific treatment of animal diseases (Ahmed, 1989; Osokoya and Lawal, 2003; Křatli, 1998; Casely, 1999; Gidado, 2003; NCNE, 1989). However, the long term objectives in practical, include the appreciation of the necessity to use modern saving and bank credit facilities which will enable them integrate better within the dormant national culture; production of skilled professionals and administrators such as doctors, nurses, teachers, engineers, law makers, lawyers, livestock officers and others for effective management of their affairs and meaningful contributions to the society in general; and appreciation of the importance of cooperative, which by so doing will make them to participate better in national economic life. The short term objectives of Shepherds

schools in Ghana are: to assist the children to attain basic literacy skills; to integrate the children into the formal educational system; to promote good citizenship in the

Nomadic's child through civic responsibility; to develop self esteem and strengthened identity which would make them confident and critical youth in improving their traditional ways of live (An Impact Assessment School for Life Final Report Ghana, 2007). Also, complimentary basic education policy seeks to provide alternative quality education to out-of-schools/shepherds children to enable them have formal education. The board policy goals (PGS) Ghana and long term objectives are to provide the Disadvantaged with the Opportunity to have Full Cycle of Basic Education, promote a nationwide acceptance of the concept and implementation of CBE in deprived communities, support the establishment of learning centres/schools for CBE programmes in all deprived communities, promote training and deployment of community-based instructors for CBE learning centres/schools, provide fee-free tuition to all pupils in the CBE programme, and support civil society organizations in the provision and delivery of CBE through partnership.

Educational system in Nigeria and Ghana is operated with poor attitude to the challenges of providing quality basic education to those in the deprived areas of society. Hence, this study seeks to compare the development of nomadic child educational programmes schools in the North-Central Nigeria and Northern Region of Ghana. Interestingly, the presence of Hausa-Fulani in the two zones shows that they have similar socio-cultural and economic backgrounds. Many of these communities are sparsely populated and scattered making distance a hindrance to school attendance. Thus, the majority of the people of two areas of study are ordinary peasants and their main occupation is cattle rearing and

farming.

1.2   Statement of the Problem

It is obvious that the type of education offered by the conventional school system is not adequate to make a nomadic child a fully integrated member of his society. The development of nomadic educational programmes schools in Nigeria and Ghana appears to be an illusion and poor in terms of enrolment, attendance, classroom performance, continuity to higher education and gender balance. Also, available statistics show that literacy levels among children in Northern Nigeria and Northern Region of Ghana are poor. This deplorable situation has been traced to factors such as the inadequacy and irrelevance of programme objectives, poor funding, non provision of resources, effective implementation and other constraints. The study therefore attempted a comparative investigation of the problems of nomadic educational programmes schools in North Central Nigeria and Northern Region of Ghana.

1.3   Research Questions

The study provided answers to the following research questions.

1.   How relevant is the curriculum of Nomadic educational programmes to the needs of the nomads in the views of:

   (a)   Teachers

   (b)   Oofficials and

   (c)   Board members?

2.   How adequate are the material resources for the implementation of Nomadic child education schools programmes in Nigeria and Ghana?

3.   To what extent does the government support Nomadic education in Nigeria and Ghana?

4.   What is the level of implementation of Nomadic Education in Nigeria and Ghana?

5.   What are sources of funding for the programmes in Nigeria and Ghana?

6.   To what extent have the objectives of Nomadic education programme been achieved in Nigeria and Ghana?

7.   What are the major problems facing shepherd nomadic education in the two areas of study?

1.4   Scope of the Study

This study covered the Primary School aspect of nomadic education (Primary) in some provinces of Northern Region of Ghana and North Central geopolitical zone of Nigeria. Specifically, Gushegu, Benbenla and Yandi constituencies in (Northern Region of Ghana) and in North Central Nigeria: Kwara, Niger and Kogi States out of six states were used for the study. Stakeholders such as

Ministry of Education officials, School Board members, teachers and pupils were involved in the study.

1.5   Significance of the Study

The findings of the study would provide useful information to parents on the value of nomadic education to the people. The results of this study would also provide the guidelines that would assist the education policy makers as well as educational managers in the formulation and implementation of educational

policies, objectives and programmes in the two countries and evaluate some of the fundamental problems that have retarded the development of nomadic education within the period covered.

12

Comparatively, this study would promote international understanding among the citizens of the two countries respectively, through educational exchange programmes, since they have similar historical antecedents, religious, colonial and socio-cultural background. Also the findings of the study will help in determining and ascertaining the effect of socio cultural background of the people of Nigeria and Ghana on the development of nomadic education. Consequently, it is expected that the findings of this study will in no small way assist the governments of the two countries of study in the full implementation of the objectives of their respective national commissions for nomadic education programme.

1.6   **Definition of Terms**

An attempt is made here to define some of the terms used in this study.

Exceptional Children: Exceptional children are children who deviate much from the average and as such require special education for them to benefit maximally in life.

Nomads/Shepherds: Nomads refer to cow Fulani or sedatory Fulani or members of a tribe who migrate from one place to another in search of means of livelihood in terms of food and pasture for their animals. In other words, nomads are tribes that wander from place to place with no fixed home or residence. The search for food or pasture can be within the community, the nation or across

international boundaries.

Learning Facilities: These refer to materials that facilitate the teaching and learning process with respect to the children of the pastoralists.

13

Nomadic Education Policy: This refers to both the policy provisions and the implementation strategies of nomadic education in Nigeria and those of Ghana.

Children Act: This refers to the children act of Ghana 1998 (Act 560) which enjoins government to promote the physical, mental and social well being of every child in Ghana.

Education Policies: These mean documents which guide the practice of education in Nigeria and Ghana.

Programme: This is a series of actions which are designed to achieve the target objectives of Nomadic education.

CHAPTER TWO

LITERATURE REVIEW

This section reviewed the works of various authors on issues related to the following:

2.1   Theoretical Framework and Literature Review

2.2   The Concept of Nomadic Education

2.3   Problems Facing the Implementation of Nomadic Education in Nigeria and Ghana

2.4   Historical Development of Nomadic Education in Nigeria

2.5   Comparative Education: It's Nature, Purposes and Values

2.6   Approaches or Methods in the Study of Comparative Education

2.7   The Development of Nomadic Education in the Developed Countries and some African States

2.8   Historical Development of Nomadic Schools in Ghana

2.9   The Nature, Purpose and Development of Comparative Education

2.10   Principles of Comparative Education

2.11   African Traditional Education

2.12   National Commission for Nomadic Education in Nigeria

2.13   The Operations of Nomadic Education in Nigeria

2.14   Academic Support Services through University Centre

2.15   The Role and Importance of Library Facilities in the Nomadic Education Programme in Nigeria

2.1   **Theoretical Framework and Literature Review**

Comparative Stratification Theory: The comparative analysis of the phenomena of social inequality and stratification have taken several approaches such as historical/structural comparism, classificatory comparism, the approach that uses industrialism as the point of departure, the functionalist and the Marxist comparative approach. This study adopted the third approach which uses industrialism as its point of demarcation in the examination of the evolution of society and its form of stratification. This approach identifies three types of

societies:

1.   Pre-industrial societies

2.   Industrial societies

3.   Traditional or industrializing societies.

Pre-Industrialization Stratification Theory: These societies refer to society whose dominant factors of production are human or animal sources. That is, they are characterized by the absence of industrial production; they vary a lot in

16

specific types in terms of the complexity of their social structure, the nature of division of labour and the degree of stratification. The discussion of pre-industrial stratification theory will be drawn mainly from the work of M.G. Smith in 1966. Smith's argument is that stratification is embodied in the principles that regulate the distribution of social advantages. Thus, the units of his analysis and on which he concentrates his argument is society rather than its various components. One of the main points in Smith's work is feature of some and not all societies. Hence, some societies are uncertified. His position is that it is not just plane inequality but the modes of its institutionalization, its base and forms that are the relevant materials for identifying and analyzing stratification theories. Smith argues that it is not occupation of the unequal position within the society that matters analytically but the principle ordering the inequality. Thus, certain societies particularly some of the pre-industrial ones are according to him unstratified. These societies are organized predominantly on the basis of three criteria:

1.   Age sets or grades

2.   Bands

3.   Segmentary lineages

Limiting oneselves to the aspect of age sets, it would be seen that although the organizational details of age sets vary widely between pre-industrial societies they are in general ranked by seniority and in most different sets have differing roles, rights and

identities. Age sets have social and jural equal and each set exercises jurisdiction over its members. Seniority regulates relations between sets. At regular intervals new sets are instituted in ceremonies that move all senior sets forward into the next higher grades. Rights to marry, to beget children, to establish a home, to participate in civic and judicial councils, to officiate at rituals and so on are all variably integrated within this age gradation.

17

As Smith noted, at any given movement an unequal distribution of rights and advantages obtains among these peoples but the mode of institutionalization guarantees the automatic transfer of positions and advantage to junior sets at determinate intervals and thus ensures equality of access over time. Inequalities are always temporary and each individual in turn automatically moves through the same series of positions by virtue of his compulsory identification. With an age set Smith note that despite the structure of these different age sets it is ridiculous to designate this cohorts by the term used for estate, castle, social classes etc. In age differentiation mobility is identical with the theory. Smith's argument is that stratification is scarcely possible below a certain level of differentiation. Stratification here is mainly with the regard to the patterns of institutionalization of inequality and its reproduction whereas differentiation (which typifies some pre-industrial societies) refers mainly to ranking based on age, sex, skills, etc.

Human Capital Theory: The theoretical framework of this study is based on the human capital theory. This theory was propounded by a renowned economist called Adam Smith in 1776. Oni (1985) opines that human capital theory has gained currency since the time of Adam Smith, but its popularity was however emphasized by Theodore Schultz in his 1990 Presidential address to the American Economic Association. In that address, Schultz says that education is a form of investment, a form of human capital

formation which is a *sine qua non* for economic growth and development.

The process of acquiring knowledge and skills through education should not be viewed essentially as consumption but programmatically as a productive investment which nvariably has multiplier effect on the national economy. Schultz argues "By investing in themselves, people can enlarge the range of choice available to them. It is the one way free men can enhance their welfare". Therefore, as he further enunciated, investment in human capital not only increases individual productivity, but in so doing

18

also "lays the technical base of the type of labour force necessary for rapid economic growth of the society".

Adedipe (1985) asserts that the education given by any society to its children can be expected to be in keeping with the view and the way of life of that particular society. If the society in question should be a cattle rearing people, dependent on cattle for their livelihood, those children whose work will be to tend the cattle will be taught all that is known about cattle. They will live with the cattle and the herdsmen, and they will learn their lessons in real situation. They will be aware of the purpose in their education.

Consequently, this study is based on human capital theory because of its, relevance, comprehensiveness, establishing procedures for maximizing impact of study results on institutional decision making and investment in education of the nomads/shepherds children. In addition, the theory of human capital which became popular after the Second World War has generated certain responses from many interest groups. No doubt the consequence of these responses has been the increasing investment in education as a means of accelerating the rate of economic growth of the society and this adopted the theory because of it's relevance to the development of nomadic and shepherd schools educational programme in Nigeria and Ghana, in the period of this study (1999-2009).

Fig 2:1 **Conceptual Frame Work of the Study**

NOMADIC CHILD'S PARTICIPATION IN EDUCATION MODEL

INDEPENDENT VARIABLES

DEPENDENT VARIABLES

S
O
C
I
E
T
Y

OR

E
N
V
I
R
O
N
M
E
N
T

SOCIAL

* Domestic Responsibility
* Nomadic Child Labour
* Sibling Responsibility
* Size of Family
* Location of the School

ECONOMIC

* Level of Parental Income
* Nomadic Child Labour
* Economic/Occupations
* Status of the Parents
* Social Status of the Parents
* Relative Cost of Educating
* Nomads/Shepherd

CULTURAL

* Religion Practices/Beliefs
* Cultural Norms, Ethoes/Values
* Level of Parents'awareness of Importance of Education
* Parents' Behaviour Towards Nomadic Child's Education
* Societal Attitudes Towards Nomadic Child's Education.

NON PARTICIPATION TO EDUCATION

Fig. 2.1 The conceptual frame work for the study showing the relationships between, social, economic and cultural factors affecting nomadic child participation in

education (HUMAN DEVELOPMENT). (Adapted from Emunemu (2000) with modification.

The theoretical frame work as diagrammatically represented above shows the areas of development as well as the path of various variables of Nomadic children educational development and how the policy makers in the two countries should not allow these factors to hinder the development of the programmes in Nigeria and Ghana. Hence, the needs to fund the programmes properly in the two countries these are:

1.   Social   2.   Economic   3.   Cultural

20

2.2   The Concept of Nomadic/Shepherd Education

Oke and Adelowo (1998, Lar (1992) opine that in 1989 the National Commission for Nomadic Education (NCNE) was established through Decree 41 of December 12, 1989 as a Federal Government extra-ministerial institution to cater for the education needs of the children of nomads in Nigeria.

The commission was charged with four functions namely:

a.   To formulate policies and provide guideline in all matters relating to nomadic education in Nigeria.

b.   To provide funds for research and development of programmes on nomadic education, and the provision of equipment, instructional materials, classrooms and facilities necessary for implementation of nomadic education in Nigeria.

c.   To determine standard of skills to be attained in nomadic education.

d.   To make arrangement for effective monitoring and evaluation of the activities of agencies that was connected with nomadic education.

Curriculum Adaptation for Nomadic Pastoralists:

Tahir (1998) opines that prior to development of pupil's text, the National Commission for Nomadic Education (NCNE) through its University-based centre,

Usman Danfodio University, Sokoto, undertook the arduous task of adapting the existing primary school curriculum to suit the unique socio-cultural and economic patterns of life of the pastoralist nomads. The development or adaptation of curricula materials focused on eight subject areas (English, Mathematics, Social Studies, Islamic Religious Knowledge, Primary Science, Fulfulde, Handicraft and Health Education).

However, the exercise commenced in 1990 and was completed and approved in 1994 by the National Council on Education, the highest educational

21

policy making in the country. The curriculum has since been printed and distributed to the nomadic schools in the country.

In carrying out the above exercise, efforts were made to involve the use of subject specialists and curriculum experts with the adequate knowledge of the culture, education needs and the problems of the nomads *(Lar, 1992).* The intention has all long been deign its curriculum for the children of nomads such that the curriculum provides education which is at par with what is provided in the non-nomads schools, and at the same time maintain their cultural identity and norms.

Educational Programme

In the broadest sense it is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense educational programme is the process by which society deliberately transmits its accumulated knowledge, skills, customs and values from one generation to another. *(Gopa and Bhat, 2005).* There is educational programme for those who want specific vocational skills, such as those acquired to be pilot.

In addition, there is an array of education possible at the informal and formal levels such as nomadic education and many non-traditional educations are now even

available and continue to evolve. Hence, educational programme theory means the purpose, application and interpretation of education and learning and its history being with classical Greek educationalists.

In the 20th century has become an umbrella terms for a variety of scholarly approaches to teaching, assessment and education law, most of which are informed by various academic fields *(Bhat, 2005).* Consequently, nomadic educational programme means plans or a series of actions which are designed to achieve something important in the development of the nomad.

22

McClellan (1971) cited in *Sulaiman (2004)* wrote that education is a distinct way by which the society inducts its young ones into full membership, while policy in the views of *Lasswell and Kaplan (1970)* is a projected programme of goals, values and practice which is essential for guiding the actions of the entire system or organization.

Consequently, educational policy regulates and controls the conduct of the national education system of the nation. Hence, the above observation sees the national policy on education as an important document which guides the practice of education in Nigeria and Ghana respectively. It equally guides the policy makers, educational bodies and all the stakeholders of education in their decision making. *Osokoya (1985)* summarized the three main objectives of any meaningful educational policy as follows: Satisfying the individual needs or aspiration, the community pressures and the degrees of complexity and sophistication to which specialized personnel must be educated and trained to meet these novel demands.

2.3 **Problems Facing the Implementation of Nomadic Education in Nigeria and Ghana**

By its nature, the nomadic education comes under education of people with special needs. A learner is said to have special educational needs if the learner cannot benefit from the educational facilities that are available in the Local Government Education Authority. For the facilities to be of use to the learner, there must be modified programme or programme organization adjusted to suit the needs of the learners with special needs (Oke and Adelowo, 1999).

The problems facing the smooth implementation of Nomadic education in Nigeria and Ghana include some of the problems facing the development of Education in Nigeria and Ghana.

23

According to NCNE(1996) and Tihir (1996) these problems include the following:

1.   Inadequate funding

2.   Staffing instability

3.   Limited institutional capacity to deliver education

4.   Conflict and clashes in land utilization between farmers and the herdsmen.

5.   Lack of supervision and monitoring by both the Local and State Supervision

6.   Inadequate classroom structure

7.   Poor maintenance of the structures

8.   Political instability

9.   Socio-cultural factors.

Each of these factors may be discussed briefly as shown below:

1.   **Inadequate Funding:** The funding of nomadic education was initially to be shared responsibilities among the 3 tiers of government in Nigeria. With the declining revenue from oil, corruption in high places, and hostile international economic and political environment, the payment of nomadic

education teachers' salaries and allowances are not made at all in some cases. In other cases, they are delayed for considerable period of time. To eliminate these problems, a standing ministerial directive was issued to the Local Government Education Authorities, working through National Primary Education Commission (NPEC) and State Primary Education Board (SPEP) to pay the salaries and allowances of the teachers in the nomadic education system.

2. **Staffing Instability**: In some of the Local Governments, it is habitual to transfer nomadic education teachers to the conventional schools with no replacements. Where replacements are made, there is adjustment

problem into the new system by the newly posted teachers. This is due to lack of nomadic education training background to teachers in primary schools. The few trained teachers of nomadic education are, thus, over-stressed Andover-burdened.

3. **Lack of Supervision and Monitoring:** Close supervision and adequate monitoring are not mounted by the both the local and state governments functionaries responsible for supervision of schools. The supervisors and inspectors of education lack the means of mobility or transport that will facilitate close supervision.

4. **Dangerous Rivalry Over the use of Land:** The frequent outbreak of hostility and violent conflicts over the land utilization by the farmers and grazing right by pastoralists often lead to mass killing of pupils and teachers, Wanton destruction of animals, property and lives of the pastoralists and people fleeing to other locations.

5. **Inappropriate Classroom Structure:** The learners who are children of

the pastoralists have special needs because the facilities available in the regular schools cannot meet their educational needs. Therefore flexible methods like on-site schools method, Adult education programme, Mobile schools method, Radio or distance education programme, shift system (evening versus morning) schools with alternative intakes, skills/occupational improvement projects etc. should be used to obtain better results.

6.   **Poor Maintenance of the Structures:** As a result of shortage of funds, the local and state governments and the National Commission for Nomadic Education cannot effect, any serious maintenance on the existing building and provision of materials and instructional materials.

25

2.5   Historical Development of Nomadic Education in Nigeria

Pastoralism figures heavily in the lives of the people of Northern Nigeria, even among those who do not own cattle, by virtue of their frequent contact with those who do so. The early and as yet unmatched anthropological studies of the predominant pastoral people in Nigeria, the Fulbe, *Stenning (1959), Hopen (1958 and Ver Eeck (1989)* also provided invaluable ethnographic information and equally show the importance of the physical and social environment in shaping Fulbe social organization which has clearly been in flux.

Stenning (1959) equally opines that agnatic descent group is not a monolithic unit but is acutely sensitive to demographic changes and ecological fluctuations. Descent groups adjust themselves by periodic fragmentation to the conditions in which their subsistence is grounded. Therefore, *Stenning (1959)* was among the first to point out the necessity for government aid to pastoralists. They could be assisted in increase stocks. Thereby contributing to Nigeria economy and they might be assisted in setting on ranches. But this could only be

possible if the policies worked with and not against the social organization and culture of the pastoral Fulbe.

Interestingly, whereas in the 1970s, millions of dollars were received in external aid by such countries as Niger, Mali and Chad to study and alleviate the effects of the sahelism drought on pastoral populations, hardly any attention was given to Nigeria, despite the existence of several large veterinary institutions in Nigeria. It is only in the past few years that some of the major problems facing the nomads (e.g. lack of pasture land and water conflicts with farmers inaccessible to cattle routes, diseases, inability to secure veterinary services and so on) have become recognized *(Křatli (2001).*

26

Consequently, little intensive research has been conducted or made available publicly to confirm the severity of these problems. Only a few developmental programmes have been implemented for nomadic groups. And with little success many others have been designed and not implemented. For instance, as early as the 1960s, grazing reserves were demarcated throughout the Northern territories of Nigeria, but up to the present day, few attempts have been made to develop them.

Ezeomah (1987) wrote that those that were designed failed to involve the pastoralists directly in their operation and most have fallen into disrepair. Even the initially successful settlement programme of Fulbe in Mambilla, an environment which allows for year-round grazing did not anticipate the extreme ethnic strive which now is problematic among the nomadic settlement.

Prior to 1986, the problem of educating minority populations in Nigeria was practically unheard of except in some academic circles. A few attempts were made by the State or Local Government to register nomadic children for attendance at school and some Fulbe ardoen (Chiefs) were urged to encourage their people's school

registration and attendance (Gongola State, 1986). A few governments attempted to erect schools for nomads, which were not supported by the intended participants *(Eecke, 1989).*

However, efforts to force school attendance were met with emigration *(Eseomah, 1983).* It was therefore concluded that mobile schools which cater to the nomad's life-style and aim at providing functional literacy to them should be instituted at the state level. It was also argued that the nomads must have a role in planning their own lives and those of their children because any imposed programmes are bound to fail.

Hence, a proposal for a large scale nomadic education programme was then drafted. However, in 1984, a very good contribution was made by the (UNDP) United Nations Development Programme for nomadic education programme in Bauchi,

27

Gongola and Plateau States, to be completed in 1986, the UNDP contributions to be matched by Nigerian government funds *(Kwame, 2005).*

It was during 1986 that more open concern for nomads' education emerged. A conference held in Gongola State on the feasibility of mobile schools and an appropriate school curriculum for nomads drew national attention. Educationists from the University of Jos also received the support of the then Minister of Education (who is Fulbe from Gongola State). They began to draft a national plan for nomadic education on the grounds that the state and local government were incapable of implementing large-scale programme of soliciting international funds and of dealing with nomads who move across the border *(Federal Ministry of Education, 1987).*

Therefore, the teams from Unijos were then commissioned to expand its research into ten Northern States, focusing on plan implementation. Shortly thereafter, they informed NNDP that the programme to which it had contributed had not being on schedule and was only about to commence. The completion date was postponed until 1988. Thus the conference continued to be held on   nomadic education. The debate

in academic circles concerned these three issues *(Lar, 1982):*

1. Should the nomads be settled first before they are educated?

2. Should schools be designed explicitly for nomads, even if it is at the expense of other people's education?

3. Are mobile schools the best and most feasible way of preserving and enhancing the nomadic livelihood while providing nomads with functional literacy?

Consequently, a national policy on nomadic education was drawn up under the contention that nomadic education can be an indirect solution to many, if not all, of the nomads' problems. According to one educationist, *Ezeomah (1987),* it is only through education the nomads life style can be improved. In his view, the benefits of nomadic education include that:

28

1. They will learn to stand up for their grazing rights and to improve the land they do own.

2. They will learn "scientific" knowledge about diseases and how to avoid it.

3. The will learn how to better feed and manage their herds.

4. They will learn how and when to sell their livestock and how to increase milk production and maximize their profits.

5. They will know more about health care for their families and animals.

6. They can also be taught leadership abilities so that they can participate actively in development programmes.

7. They will become aware of avenues of settlement should they decide to settle.

The idea of providing special education to mobile societies, especially the pastoralists, dated back to the colonial period, particularly in Borno (1920s) and Katsina (1950s) provinces, but it could not be sustained. A fresh initiative was embarked upon by some state governments in the north in the mid 1970s. During this period pilot schools were established in the North-East, Kano and North-Central states to cater for

the educational needs of the mobile pastoral Fulbe children. These efforts were sporadic but many of the pastoral families did not avail themselves of this opportunity because the curriculum was irrelevant to their needs and interests (Gidado, 1998).

It was actually the 1979 Federal Constitution and the pertinent provisions of the new National Policy of Education (1977) which recognized the need to provide equal educational opportunity for all. That gave rise to a Federal Government initiative that was determined not to exclude anyone from acquiring basic education. With technical support from UNDP, UNESCO and the World Bank, researches were undertaken in the early 1980s to provide base-line data on the nomads, as a basis for designing an appropriate education for them. Consequently, the Federal Government launched the programme in 1986. It went on to embark upon mobilization and sensitization

campaigns to win support for the programme so as to engender high level of pupil enrolment in the nomadic schools. Several states especially in the northern part of the country had registered their willingness to participate in the programme and had therefore launched it, signaling their willingness to participate in the federal programme. The goals of the programme are as follows"

i.   integrating the nomads into the national life by providing them with relevant and functional basic education and

ii.   improving the survival skills of the nomads through improved methods of animal husbandry. (Gidado, 1998)

According to Akinpelu (1993), the contemporary definition of 'nomadism' refers to any type of existence characterized by the absence of a fixed domicile. He identifies three categories of nomadic groups as: hunter/food gatherers, itinerant fishermen, and pastoralists (a.k.a. herdsmen). In Nigeria, there are six nomadic groups:

1.   The Fulani (with population of 5.3 million)

2.   The Shuwa (with population of 1.0 million)

3.   The Buduman (with population of 35.001)

4.   The Kwayam (with population of 20,000)

5.   The Badawi (with population yet to be established)

6.   The Fishermen (with population of 2.8 million.

The last group, the Fishermen, is concentrated in Rivers, Ondo, Edo, Delta, Cross River, and Akwa-Ibom States (FME, Education Sector Analysis, 2000). The first five nomadic groups listed are considered pastoralist nomads.

Delivery of educational services to the children of all nomadic groups has tended to follow the lines of the formal school system. Special attention was paid to these groups by the Nigerian Government when it set-up the National Commission for Nomadic Education by Decree 41 of 12 December 1989 (Federal Government of Nigeria, 1989).

Of the estimated 9.3 million people that currently comprise Nigeria's nomadic groups, approximately one third, that is 3.1 million are of school and pre-school age. The pastoral nomads are more highly disadvantaged than the migrant fishermen, in terms of access to education primarily because they are more itinerant. As a result, the literacy rate of pastoral nomads is only 0.28 percent, while that of the migrant fishermen is about 20 percent (FME, 2000). The basic responsibility of the Commission for Nomadic Education, among others, is to provide primary education to the children of pastoralist nomads – a responsibility shared with the States and Local Governments. To provide education to its nomads, a multifaceted strategy has been adopted by the Commission that includes on-site schools, the 'shift system,' schools with alternative intake, and Islamiyya (Islamic) schools. The current mobile school system in the strictest sense remains sparingly used, primarily due to the enormity of problems associated with this model. Some mobile schools, however, are in operation in the River Benue area of Taraba, Benue, Adamaw, Nassarawa, Borno and Yobe States.

By the beginning of the 1995/1996 school session, there were 890 nomadic schools in 296 Local Government Areas of 25 States of the Federation catering for the education needs of the children of pastoral nomads along. Of these, 608 schools are owned and controlled by States, 130 by Local Government, and 152 by Local Communities. Together they serve 88,871 pupils of the estimated population of the 3.1 million nomadic school-age children. Of this number, 55,177 (62%) were boys and 33,694 (38%) were girls. There were 2,561 teachers, a majority of whom 1,326 or 51 percent were teacher-aides, who are unqualified and in need of upgrading. This has been the usual practice because of the nature and characteristics of the nomadic populace.

As of 1993, 661 schools had been built for pastoral nomads, out of which 24 percent (n = 165) had permanent classrooms and 46 percent (n = 293) had temporary

classrooms built of grass, mats, canvas, tarpaulins, et cetera. Subsequently, mobile, collapsible classrooms were procured. Altogether, the schools had an enrolment of 46,982 children taught by 1,896 teachers. This number, however, only scratches the surface of the problem, as it only serves as estimated 3.1 million primary school age nomadic children. The Comprehensive Education Analysis Project, (Federal Government of Nigeria, 2000) provides the enrolment figures during the 1990s in Table 1.

Table 1. Enrolment of Pastoral Nomads in the 1990s

Pastoral Nomads	
1993	46,982
1994	49,617
1995	64,459
1997	118,776
1998	116,944

1990	122,517

Source: ESA (2000)

Note that between 1993 (n = 46,982 students were enrolled) and 1999 (n = 112,517 students were enrolled), there has been an increase of 260.8 percent. Considering that there are an estimated 3.1 million pastoral nomads in Nigeria, however, there is still a long way to go.

Table 2: Enrolment of Migrant Fishermen, 1998 – 1999

Migrant Fishermen		
1998	38,842	With 860 Teachers
1999	40,826	With 847 Teachers

Source: ESA (2000)

In spite of these efforts, access to education is still a major problem affecting Nigeria's pastoral nomadic people and migrant fishermen (see Table 1 and 2).

32

Methods of Teaching of the Nomads Pupils

To improve the literacy rate of Nigeria's nomads, the National Commission for Nomadic Education employed various approaches such as on-site schools, the 'shift system,' schools with alternative intake, and Islamiyya (Islamic) schools to provide literacy education to the nomads. The nomadic education programme has a multifaceted schooling arrangement designed to meet the diverse habits of the Fulani people, with the largest population of 5.3 million. In Nigeria, the government set up different agencies to implement education for the nomads; these agencies include the Federal Ministry of Education; Schools Management Board; National Commission for Nomadic Education; Agency for Mass Literacy, and the Scholarship Board. Together, they offer a mobile school system wherein the schools and the teachers move with the Fulani children.

Mobile Schools

Mobile schools use collapsible classrooms that can be assembled or disassembled within 30 minutes and carried conveniently by pack animals. While a whole classroom and its furniture can be hauled by only four pack animals, motor caravans are replacing pack animals to move the classrooms. A typical mobile unit consists of three classrooms, each with spaces to serve 15 to 20 children. Some classrooms are equipped with audio-visual teaching aids.

Radio and Television Education

In a study jointly carried out by the Federal Government and UNESCO in 2004, "Improving Community Education and Literacy, Using Radio and Television in Nigeria," it was established that 37.0 percent of Nigerians owned only radio, while 1.3 percent owned only TV sets. Nearly forty-eight percent (47.8%) owned both radio and TV sets, while 13.9 percent had neither. Findings from the study revealed that radios are easily

affordable, accessible, and often more handy to use than TV. Those without TV and radio, however, still have access to the media through socialization in their local communities.

The pastoral Fulani as a captive audience for radio and television programmes have radios, which they carry along during herding. The literate world can, thus, reach itinerants Fulani without disrupting their nomadic life or livelihood. To improve literacy, especially in the rural areas, the Nigerian Government has introduced radio and television educational programmes. The government supplies hardware such as radio, television, and electric generators, and builds viewing rooms for public use.

Although the Nigerian Government has spent millions of naira (the currency of Nigeria) to support its nomadic education programme, educational attainment among the Fulani remains love, and the quality of education among them is mediocre at best.

The current form of nomadic education, therefore, has truly yet to lift the literarcy and living standards of the Fulani people as children of farmers rather than fulanis constitute up to 80 percent of the pupils in nomadic schools. In Plateau State, for example, only six of 100 children in the Mozal Ropp nomadic school are Fulani (Iro, 2006).

Time and Audience

Time of tuning to radio or TV varies according to programmes of interest and the time of the day, when the audience's attention is most available. Table 3 indicates the time when most Nigerians tune to radio and television.

Table 3: Time and Audience in Nigeria

Time	Radio %	TV %
Morning	97.5%	61.7%
Afternoon	88.5%	51.4%
Evening	97.0%	88.1%
Night	91.2%	93.0%

Source: NMEC/UNESCO, 2004

34

Table 3 shows that Nigerians tuned to radio all day long. Of those surveyed, 97.5 percent indicated that they listened to radio in the morning, 88.5 percent in the afternoon, while 97 and 91.2 percent listen in the evening and night, respectively. Of those surveyed, 61.7 percent view television in the morning, 51.4 percent in the afternoon, 88.1 percent in the evening, and 93 percent in the night. These findings indicate that higher percentages of Nigerians tune into radio and television during the evening and night.

These findings suggest that scheduling of education programmes for community education purposes (i.e. nomadic educational programmes) will be more effective if broadcasts are transmitted when audience are most available and, arguably, attentive.

Ownership of Radio Sets

Ownership of radios naturally leads to radio listening habits. It is expected that all members of a household will have access to radio (if available). Table 4 analyses the pattern of ownership of radios in Nigeria

Table 4: Distribution of Radios by Heads and Members of Households in Nigeria

Do You Own a Radio?	Frequency	Percentage
Yes	1,017	81.4%
No	233	18.6%
Total	**1,250**	**100.0%**

Source: UMEC/UNESCO, 2004

Table 4 above shows that 81.4 percent of Nigerians own a radio, while 18.6 percent had none. This shows that radios are readily available. The implication is that four out of every five members in any community own a radio. Broad access to radio arguably facilitates the flow of information to both urban and rural areas, and can assist in the development of community education, especially at the grassroots.

35

Listening Habits

Audience listening habits develop based on overall availability of radio in the community. Table 4 shows that radios are readily available, primarily because they are affordable and easy to operate in both rural and urban centres. Table 5 below examines the listening habits of Nigerians, which supports the findings in Nigeria's Federal Ministry of Education (2005), ESA Study.

Table 5: Frequency Distribution of Listening Habits.

Do You Listen to Radio?	Frequency	Percentage
Yes	1,126	90.1%
No	124	9.9%
Total	**1,250**	**100.0%**

Table 5 shows that 9 out of every 10 Nigerian listen to radio. Analysis by State, also shows the same pattern with more State recording higher percentage of between 90 percent and 100 percent. As noted earlier, the accessibility to radios accounts for the high listening habits. Table 6 below examines how Nigerian's listen.

Table 6: Mode of Radio Listening in Nigeria

How You Listen to Radio?	Frequency	Percentage
Alone	312	25.7%
Alone & Group	595	25.6%
In a Group	323	25.8%
I do not listen	11	0.9%
Total	**1,250**	**100.0%**

The mode of listening in Table 6 indicates that the pattern of radio listening habits are uniformly distributed among those listening alone (25.7%), listening in-group

36

(25.8%), and alone or in-group (47.6%). It is observed that across the States, listening habit 'alone or in-group' is higher than others. In fact, the 'alone or in-group' mode listening is nearly the same as Nigerian's TV viewing habits, with the exception of radio sets, which are more easily transportable. Group listening provides opportunity to discuss various programmes of interest and is arguably a good forum to develop education programmes.

Television Viewing Habits

The ESA (2000) study also examined Nigerian's television viewing habits. The purpose of this study was to determine possible prerequisites to watching educational programmes in various communities. The survey was administered to 60 percent rural people and 40 percent for urban people. This distribution is indicative in itself, as the

target of this study centred on Nigeria's nomadic populations based in its rural areas; it was also based on fact that demographically more than half of Nigeria's population live in rural areas.

Ownership of Television Sets

Ownership of television sets can be viewed as a yardstick upon which to predict and, arguably, cultivate television-watching habits, especially for the use of tele-centres as a distance learning method. In Nigeria, households that have a television not only attract viewers from within the immediate family, it can attract extended family members in the neighbourhood, and even neighbours who may also be interested in the programme aired. With the introduction of Rural Electrification Projects in many communities throughout Nigeria, more areas and regions are now being opened-up to modern technologies. Put simply, televisions are no longer a foreign sight in rural areas. Moreover, some televisions can be operated on batteries, which overcome problems of electrical shortages and blackouts. Table 7 below shows the home ownership of television sets as a prerequisite to developing television viewing habits.

37

Do You Own a Television Set?	Frequency	Percentage
Yes	395	31.6%
No	855	68.4%
Total	**1,250**	**100.0%**

Source: NMEC/UNESCO, 2004

Table 7 above indicates that only 31.6 percent of Nigerians own television sets. The percentage of those without television sets is higher due to poverty and low incomes of many Nigerians. This study also reveals that radios are more affordable and hence attainable, that television sets. Indeed, many Nigerians face difficult times as many families have been affected by retrenchment, under-employment, and unemployment in recent times. This creates and perpetuates a situation whereby many adult Nigerians – who are often struggling to support and feed their families – cannot afford luxury goods

like television.

Due to the exchange rate of the naira, the exchange currency of Nigeria, problems of inflation also abound. For example, the exchange rate of the Naira in 1986 was N 7550 to &S $1.00; in 2006 it was N137.00 to US $1.00. This means many consumer goods, including television sets, are financially out-of-reach of most Nigerians who lack discretionary cash and hence, buying power. To further exacerbate problems brought about by pressure of high inflation, electrical failures are common throughout Nigeria, a reality that further discourages many Nigerians from buying power-hungry appliances and durable goods like television sets. The major source of electricity is government owned. In Nigeria's cities, where electricity does exist, power interruptions are very common, while most rural areas altogether lack the electrical infrastructure to power televisions.

The social structure of Nigerian encourages communal living, which encourages people within the same household or community to share things. This is especially true for the nomadic families. Nomadic people tend to share whatever they have without

grudge; thus, their 'culture of sharing' encourages communal television viewing and as such, should advance the use of tele-centres to accommodate literacy programmes aimed at teaching nomadic populations.

The role of the National Commission for Nomadic Education (which does not have a school of its own) is to provide instructional and infrastructural support to schools catering for nomads, and conduct training courses for teachers working in nomadic schools. The reality is, however, Nigeria's States and Local Governments tend not to coordinate their activities to support this programmel they also make little effort to discover what is happening in the schools. Infrastructure and facilities that were provided during the mobilization period – 1988 to 1990 – have either been destroyed or dismantled, and replacement and renovation have not taken place. The demise in 1991

of the National Primary Education Commission, which by law allocated 2.5 percent of the National Fund to support Nomadic Education, affected the funding of the Nomadic Education Commission until a new Primary Education Commission (NPEC) was re-established in 1993. The re-injection of funding has improved the situation.

In sum, nomadic education in Nigeria is affected by defected policy, inadequate finance, faulty school placement, continual migration of pupils, unreliable and obsolete data, and cultural and religious taboos (UBE, 2006). While some of these problems can be solved by policy and infrastructure interventions, the fact remains that most problems are complex and difficult to solve. The persistence of these problems is causing the roaming Fulani to remain educationally deficient.

The current top-down planning process, wherein the Fulani are the passive recipients rather than proactive planners of their education, dominates the nomadic education policies. For instance, during the first national workshop on nomadic education, only a few Fulani were invited to attend. Ironically, it was at this particular workshop that far-reaching decisions that affected the lives of the Fulani were made

39

(Iro, 2006). Writing about education among the East African pastoralists, Iro stated further "Pastoralist, in our education system, get knocked on the head, being told they don't know anything… although they, in fact, come in with knowledge that even if we studied half our lives, we wouldn't achieve" (p. 194). This is exactly what is happening to the pastoralist Fulani in Nigeria. The Fulani are concerned that their children who go to school will graduate with idea that will be at odds with their traditional pastoral practices. In quoting a Fulani leader, Iro (2006) wrote, "… we are not opposed to the idea of getting our children to schools, but we fear that at the end of their schooling they will only be good at eating up cattle instead of tending and caring for them." (51).

Beyond the use of technology in formal education programmes for adults, wherein computer skills and other components of 'digital literacy' often define a given

programme's learning objectives, distance learning supported by ICTs, can provide significant learning opportunities for informal and non-formal continuing literacy in adults and it basic youth education programmes. Indeed, four high-population countries – Cuba, China, Mexico and Nigeria – have each shown that the combination of distance education and ICT can and does work.

Distance learning and ICTs enable interaction and practice, use learner-generated materials, stimulates learner awareness and learner motivation, supports and train literacy workers, facilitates the distribution of materials and information to resource centres, and gathers feedback from centres and individual learners regarding available materials and programmes (Iro, 2006). It is rare, however, for adult literacy programmes to be conducted solely through these media, which primarily are used in support of conventional educational programmes in Nigeria. Interestingly, Cuba has used the combination of the above mentioned media to successfully promote literacy. Cuba's track record of success, in essence, shows that Nigeria can borrow a leaf from Cuba's experience.

40

Some scholars recognize that access to technology does not guarantee that its use will be meaningful or empowering. Instead, the real challenge facing educators is to shift students from acquisition of technical skills to that of proactively determining how digital technologies can enable them and others to engage in social and academic pursuits (Hayes, 2003). Indeed, emphasizing individual instruction and individual ownership of technology at the expense of sound pedagogy could, in fact, widen rather than bridge the 'digital divide.' Given such pedagogical and resource constraints, ICTs and distance learning have more immediate potential for the professional development of literacy educator than for literacy programmes themselves per se.

Nigeria's telecommunications infrastructure and its use are rapidly expanding. The popularity and relative affordability of text messaging, for instance, suggest that is

could be used for mass distribution of messages to learners and to facilitate communication among learners, and between learners and their distance trainers.

Radio continues to be the most potent tool for use in literacy development. Locally produced interactive radio instruction, along with community radio for locally specific programme support, can allow two-way engagement among learners and programme providers, especially where potential learners are widely scattered or mobile, such as is the case with the newly introduced literacy by radio for all. One good thing about the radio literacy is its relevance on local language: Hausa, Yoruba, Igbo, Kolokuma, Fulfide, and Ijaw. Radio is also used for awareness generation and community mobilization (Aderinoye, 2005). Use of cassettes still offer more potential for genuine multimedia pedagogy to enrich functional teaching in literacy courses. In some cases, they could even be the primary tool used to teach basic literacy skills. Support in the form of cassettes relies on fairly simple technology; albeit one that includes a system of making and distributing recording. It also requires extra visits by local coordinators/ supervisors to distribute cassettes. Still cassettes can be reused – for

41

instance, for in-service support purposes.

Relevance of Mobile Learning in the Context of Distance Learning in Nomadic Education Programme in Nigeria.

The term 'distance education' or 'distance learning' have been used interchangeably by many different researchers in variety of programs, providers, audience, and media. Its hallmarks are the separation of teacher and learner in time and/or space (Perraton, 1988), and noncontiguous communication between student and teacher, mediated by print or some form of technology (Keegan, 1986, Garrison & Shale, 1987). It does not imply the physical presence of the teacher appointed to dispense learning in the place where it is received, or in which the teacher is present only on occasion (Kaye, 1989).

Distance education is an important component of non-formal education that caters to those that lack access to traditional, bricks and mortar and four walled institutions to learn. This form of education through mass media and correspondence makes access to health education, civic education, literacy, and vocational training possible (Abiona, 2003). Through distance education modalities, relevance is also attached to the improvement of personal improvement, especially for Nigeria's nomadic populations whose lifestyle do not permit them to participate in Nigeria's conventional school system. There is, of course, the need for further, more in-depth research (i.e.., curriculum design, media used, personnel work release, equipment, initiatives etc.

Slavin (1990) wrote that two theoretical models support the relevance of using distance education in the context of nomadic education. The first model, 'motivational theory,' suggests that the motivation of each learner working with other students in cooperative learning context is high. That is the combination of well-planned learning environment wherein the learner knows the goals will increase his or her motivation to learn. The other explanation, "cognitive learning theory,' relates to learners' cognitive

42

processes occurring during cooperative learning. Because cooperative learning involve dialogue and interaction between learners, students are more likely to grasp the conceptual material under study.

How Mobile Learning can be used as a Distance Learning Approach in Nomadic Education?

In a recent Mobile Telecommunication Nigeria (MTN) advertisement, a Fulani pastoralist is depicted making a call and telling other Fulani friends the MTN network was now available, even in the remotest region. This advertisement portrays the fact that pastoralists – like other Nigerians – can also use mobile telephone wherever and for whatever reason. In terms of using mobile technologies to reach basic literacy skills

to Nigeria's nomadic pastoralists, one of the most practical mobile technologies currently available are mobile telephone. The processes of using mobile phone for educational purposes can be illustrated as:

1. Mobile schools that can be dismantled and quickly moved have proven their worth and appear to fit with Nigeria's nomadic people's peripatetic culture, lifestyle and livelihood.

2. The National Commission for Nomadic Education can enter into contractual agreement with the network provides to procure relatively inexpensive mobile phones, which can then distribute to the nomads in their schools.

3. Designated learning centres can be established at strategic locations along the nomads traveling routes, providing a place where a facilitator can attend to the needs of the nomads. Other materials, such as learning manuals and programme syllabi, can also be distributed from these strategic locations.

4. facilitators, via a simple call using their mobile telephones, can call nomads to track their students' progress in their studies, and to determine and address any

43

problems that any learner – whether they are stationary or mobile – typically face a mastering the course materials and learning objectives. Similarly, the nomadic learners can also be regularly encouraged to call the course facilitator on their mobile phones, should they encounter any problems or require clarification or help. Facilitators are also encouraged to call and network with their fellow facilitators. Use of mobile phone in one's native language, helps to establish a cordial and hence, sustainable learning atmosphere based on trust and collegiality.

The Perceived Benefits of Mobile Learning to the Nomads

Mobile learning systems, to a great extent, are capable of delivering educational content anytime and anywhere learners need it. In this regard, there are many benefits

that Nigeria's nomadic populations can draw upon if mobile learning is integrated into Nigeria's current nomadic education programme. Some projected benefits are:

- Mobile learning will afford Nigeria's nomadic people the opportunity to acquire literacy skills with little disruption to their nomadic lifestyles and livelihood.

- The establishment of nomadic schools, in fixed locations, appears to be a misguided educational policy. Indeed, the inherent nature of Nigeria's nomads as groups of wandering people was not taken into consideration during the formulation of this policy. Therefore, one viable option available for these wandering people is to learn through a mobile learning system.

- One major problems usually faced by Nigeria's nomads in their wandering activities, is that they lack 'interactional' and 'transactional' skills with the people they come across during their travels. The acquisition of literacy skills through the mobile learning system will, to a large extent, equip them with valuable interactional and transactional skills needed to enhance their relationships with the people they meet.

44

- Lastly, the modern world is knocking on their doors, nomads need to develop a sense of belonging to the larger, modern world wherein learning is a key commodity for survival.

Adopting Mobile Learning in Nomadic Programmes in Nigeria: The Challenges

Of course, other, perhaps hidden, challenges sill must be faced in the integration of mobile learning into nomadic education programmes in Nigeria. Some apparent challenges are:

1. Nigeria's nomads may not wish or be willing to embrace mobile learning. Such reluctance to adopt a new technology or innovation, however, can be migrated through a well designed public awareness campaign and project mobilization

strategies specifically targeting Nigeria's nomadic populations. Indeed, it is a well known fact that innovations like mobile phones and mobile learning, typically take time to take root and hold, to eventually become more widely accepted (Rogers, 1995). The use of targeted awareness campaigns and project mobilization strategies, however, can help address issues of low and non-adoption of mobile learning technologies among Nigeria's nomadic populations.

2.   The sheer cost of procuring enough mobile phones for distribution among Nigeria's nomads and literacy facilitators may be seen by some as too costly an endeavour to undertake. On the other hand, if the Nigerian Government is truly committed to its own philosophy of widening access to education to its less-privileged citizens, it should start committing at least part of the funds realized through the Education-Tax-Fund towards achieving effective nomadic education in Nigeria.

3.   Effective monitoring and evaluation of mobile learning in the nomadic education programme in Nigeria, as in most developing and underdeveloped countries, remains a big challenge. Without effective monitoring and evaluation, effective

45

implementation of this new learning mode might not be realized. It may not be possible for governmental parastatals to ensure effective monitoring and evaluation of mobile learning approaches in nomadic education. This is where non-governmental and community-based organizations must be involved. Nigeria's Federal and State Governments can enter into working agreement with these parastatal organizations to ensure regular, prompt, and up-to-date feedback on the monitoring and evaluation of the nomadic mobile learning programme.

Consequently, the processes described certainly look novel. Most innovative ideas usually start as something – a project or a technology – that

looks funny or virtually impossible, before they are implement and subsequently widely accepted (Rogers, 1995). However, because current approaches to addressing problems of nomad literacy have been found to be inadequate, trials of innovative ideas, such as mobile phones for mobile learning, is worth expense and effort. Mobile technologies have been found to be very relevant in certain educational contexts. Nigeria's pastoralists and nomads are equally aware of the importance of these technologies as portrayed in the Mobile Telecommunication Nigeria advertisement. Procuring mobile phones fir these nomadic groups of learners will not only motivate them and instill positive attitude towards learning, it will also help to sustain their interest in gaining literacy skills, especially through the distance learning approach. It is high time Nigeria joined the League of Nations in promoting mobile learning as a pedagogical approach to increase both relevancy of education and access to education.

46

2.5 Comparative Education: It's Nature, Purposes and Values

Osokoya (1992 cited in Lawal, 2004) observed that Comparative Education could be the comparison of educational theory and practice within a society, state, region and nation, and the scholars could engage in the comparison of educational programmes, theories and practices even within one society. For example, there could be a comparative study of educational programmes within the Local Government of a state, between the states of a country and between the countries of a continent. Therefore, it is in line with this perspective that the comparative study is adopted for this research. There is the need at this juncture to review some findings and works of academics and

authorities in this discipline so as to shed light on some important features of the educational research problems in Nigeria and Ghana.

Adejumobi (1990) reasoned that those countries in the developed world enjoy what we can call formal education in the actual sense of the word. They are referred to by Nicholas Hans as "*Educational Laboratories.*" These countries are Britain, France, U.S.A. and the former U.S.S.R. Indeed, formal education, the world over today, is an adaptation of these countries' system of education. The second grouping consists of African countries particularly those of West Africa as they are not only close to Nigeria geographically and culturally but are also members of the Economic Community of West African States (ECOWAS).

Consequently, Nigeria and Ghana have all their educational system as off-shoots of various Western traditions of education. Therefore, in view of the foregoing, difference in terms of their educational systems, demographic and socio-cultural and political factors, background or factors are germaine to this research work.

47

2.6 **Approaches or Methods in the Study of Comparative Education**

Farayola, (2001, Lawal 2004, Awolola, 1986) discussed eight approaches in Comparative Education. These approaches are: Problem Approach, Case Study, Area Study, Historical Approach, Descriptive Approach, Philosophical Approach, Inter-national Approach and Gastronomic Approach.

Problem Approach

The first step is this approach is to identify a problem in education. The next step is to identify a country or countries having similar problems. Their attempted solutions and the outcomes are then studies with a view to providing a possible solution to the problem in researcher's own country. An example is the

problem of funding of education in Nigeria. This is a problem in most developing countries and even advanced nations of the world. One may pick Ghana or Egypt or South Africa and study how the problem of the funding of education has been tackled in each of them.

The major deficiency of this approach is the fact that it is increasingly difficult to establish the total situation. The facts may be hidden, the circumstances may be different, the peculiarities of the countries in study may be radically different.

Case Study Approach

Case study method of Comparative Education may involve participant's observation or interview or both. Every study of a case is an instance of a class. A level of education is compared with same level in another country. The participant's observation enables the researchers to be actively involved in the gathering of the data. If for example a researcher wants to make a case study of school discipline in a number of selected secondary schools, it is expected that the researcher would in his observation study the response to bell by both

48

teachers and students, attendance at morning and afternoon assemblies, study the log book, read the staff minutes etc.

One major problem of this approach is that the researcher may have his own biases and be un-objective in his reporting.

Area Study Approach

Racial, geographical, and linguistic features are integral aspects of Area Study Approach as it considers a community, a town, or a city or a region. Examples of this type of study may include the following: "Pre-primary Education in the cities of Ibadan, Kano and Port-Harcourt. "Bereday identifies the

descriptive, interpretative, juxtapository and the comparative stages.

i. **The Descriptive Stage**

This stage involves data collection and an depth description of educational systems and practices of other countries through revision of related literature such as magazine, documentary papers, books and journals as well as visits to such countries.

ii. **The Interpretative Stage**

The information and facts collected in the first stage are put together for a good account. It is a stage of preparation and processing of educational data, which is then analyzed.

iii. **The Juxtapository Stage**

Here, enumeration of educational practices of different countries is carried out for purposes of facing or placing information side by side in order to discover their similarities and differences. Hypotheses are drawn up here.

49

iv. **The Comparative Stage**

At this stage, the various studies already carried out are brought together to prove the hypotheses earlier drawn up. This is where the educational materials gathered are streamlined to know what is being practised in one country as distinct from the other.

Like the field study method, the area approach also has its own advantages and disadvantages that are similar to the former.

Advantages of Area Approach

i. It is a course of collecting information on educational data

ii.   Like the field study, it exposes the researcher to other people's culture and practices

iii.   The visit broaden knowledge

iv.   Through the study, research activities are promoted

Brickman (1973) writes:

The irreducible aim of Comparative Education is to furnish reliable information concerning the educational systems, and problems of various countries, including one's own. A second significant aim is to provide the framework techniques, interpretation, and conclusions of a comparative study of educational system and problems.

Brickman (1973) identifies three general principles that may be presumed to be basic in Comparative Education.

First Education depends upon a variety of factors historical, economic, social, political, religious, cultural and others. Second, 'a national system of education includes not only schools but also the different informal agencies of cultural interaction and public enlightenment?' A third principle is that differences in education are not only inevitable, but also desirable.

50

Historical Approach

In this approach, emphasis is on historical method. The history of education for instance, in Nigeria is traced to the birth of modern or Western education. What was in place before Western education? The historical facts of the development are established. One major deficiency of historical approach is that it establishes 'historical determinism' but in reality the historical fact is always never in isolation of political, economic and cultural factors.

Any study in Comparative Education which tends to ignore the historical, economic and other factors above must be rated below average. These factors are too

crucial to ignore. Let us consider the significance of some of these factors. Every educational system has a beginning and a recorded past. The past has a significant influence on the present. Any serious study of Nigerian Educational System must study its historical past and how the past has influenced the present. We cannot explain education in Nigeria today without adequate understanding of the indigenous Nigerian education and the imposed colonial education. The social factor reflects the kind of the society civilized or otherwise. The level of sophistication of the society will, no doubt, reflect in the classroom. One should not, expect one in kidding; expect a modern method of teaching in a crude and uncivilized society. The religious factor too, is so powerful that is cannot be ignored in curricular consideration and some other decision points in the school system. This however may be more significant in a free society.

Descriptive Approach

In descriptive approach, the researcher describes what he observes. He collects data on various aspect of the school. One problem of this approach is its   superficiality and partially relevant statistics. The approach is not very popular in modern Comparative Education.

51

Philosophical Approach

In philosophical approach, the underlying philosophy of a national system is identified. The central philosophy in American education is pragmatism 'anything that works in real.' Some other nation of the world may adopt realism or idealism or existentialism or Marxism.

However, within a nation, there may be a variation of the philosophy in a small segment. Philosophical generalization might ignore such variations.

International Approach

No national system of education is fully homogenous. National system of education takes care of the major elements common to all in education. The international approach however, takes notice of the variation in the national system.

International approach in Nigeria may consider 'free educational in the Western and Eastern Nigeria. It may also consider 'enrolment of pupils into primary schools in Northern and Southern Nigeria.'

Gastronomic Approach

Gastronomic approach endeavours to correlate table manners, or 'diet and eating habit' of a people to their educational endeavour. A greedily and grabbly people will exhibit such practices as borrowing more books in the library than they can ever read within a given time. A*wolola (1986)* says the experimental spirit of the Americans and the greediness of the Germans reflect in their educational practices.

Approaches in Nomadic Education in Nigeria

Iro (2013) was of the view that Nomadic Education programme has a multifaceted schooling arrangement to suit the diverse transhumant habits of the Fulani. Different agencies are involved in the educational process. These agencies include the

52

Ministry of Education, Schools Management Board, 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.

Mobile Schools

Mobile schools use collapsible classrooms that can be assembles or disassembled within thirty minutes and carried conveniently by pack bulls. A whole classroom and its furniture may be hauled by only four pack animals. Motor caravans

are replacing pack animals in moving the classrooms. A typical mobile unit consists of three classrooms, each with spaces for fifteen to twenty children. At N40,000, a mobile unit is cheaper than a regular classroom. Some of the classrooms are equipped with audio-visual teaching aids.

Radio and Television Education

A pastoral Fulani is a captive audience for radio and television programmes. Most Fulani have radios which they carry along during herding. The literate world can, thus, reach the Fulani without disrupting their herding. To improve literacy especially in the rural areas, the government introduces radio and television educational programmes. The government supplies the hardware such as radio, television, and electric generator. It also builds viewing rooms for public use.

Although the government has spent millions of naira in nomadic education programme, the measure of educational attainment among the Fulani remains low. The quality of education among them is mediocre at best. The nomadic education is, therefore, yet to lift the literacy and standard of living of the Fulani. Many Fulani are taking advantage of the educational facilities provided by the government. However, the children of the farmers constitute up to eighty percent of the students in nomadic

53

schools. In Plateau State, for example, only six of the 100 children in the Mozat Ropp nomadic school are Fulani.

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

rather than the planners of their education, dominates the nomadic education policies. For instance, during the first national workshop on nomadic education, only a few Fulani have been invited to attend. Ironically, it is at this workshop that far-reaching decisions that will affect the lives of the Fulani are taken (Iro, 2013).

Because of the non-participation of the Fulani in decision-making, a simplistic approach to educational planning is adopted. Advices on nomadic education are sometimes emotional, tactless, and ill-intentioned. Planners fail to take account of the government's inability to provide specialized services. For example, just to impress the public, the government has rushed into policy pronouncements for mobile school system without considering the difficulties in getting teachers, monitoring students, and developing suitable curricula. The nomadic education curricula are unsuitable, if not an impediment, to learning. For example, the use of English for instruction at the elementary school level is inappropriate. Learning in the English language is difficult for the Fulani children who have yet to master their own language. The problem is that due to cost the government cannot develop Fulfulde language to replace English as a medium of instruction in schools. Furthermore, the curricular according to the Miyetti-Allah Cattle Breeders Association of Nigeria (M.A.C.B.A.N.) focus on teaching irrelevant subjects like cockroach breeding, how to play basketball, and how to climb mountains,

54

things that do not interest the Fulani or that look down upon their cultures and lifestyles. From the beginning, the colonial officers in Nigeria did not have a high regards for jobs involving the use of the hand. Niamir (1990:107) adds: "The formal schools provide the literacy needed in modern times, but their content is too foreign to the pastoralists. They teach the value of sitting in offices behind desks, rather than the value of the land."

Instead of teaching pastoral procedures, formal schools spend too much time on teaching history and cultures of societies the pastoralists least know or want to know about. Conventional education ignores the desirability of the apprenticeship model,

thereby closing a vital channel of skill transfer (Aleyidieno, 1985). While the apprenticeship model allows the apprentice and the training to have an income from the sales of charms, from donations by philanthropists, and form reciting the Koran and leading prayers in the homes of the wealthy, the formal education instead compels students and parents to make such major sacrifices in labour loss and payment of school fees. Writing about education among the East African pastoralists, Nkinyangi (1980: 194) states: "Pastoralist in our education system get knocked on the head, being told they don't know anything…' although they in fact come in with knowledge that even if we studies half our lives we wouldn't achieve." The Fulani are concerned about the attitude of their children who go to school and graduate with ideas that are at odds with traditional pastoral practices. Nkinyangi (1980, 51) quotes a Fulani leader: "We are not opposed to the idea of getting our children to schools, but we fear that at the end of their schooling they will only be good at eating up cattle instead of tending and caring for them." The shortage of funds limits government efforts to provide formal education in Nigeria. States that have started nomadic schools are burdened by the costs. The State Governments are finding it hard to pay the teachers, supply furniture, or repair the furniture. Some states are closing down the schools or ordering them to go on extended vacations because the classrooms are inhabitable. Insufficiency in funds has led to

55

inadequacy in education among the rural dwellers (Wennergreen, Antholt, and Whitaker, 1984).

Lack of financing compels the students to bear partial cost of training. As they face more fiscal hardships, the nomadic schools are asking the children to bring their own teaching materials to the school. While the oil fortunes of the seventies have helped Nigeria fulfill its Universal Primary Education dream, the fiscal slump of the late eighties has narrowed the country's ability to implement the nomadic education programme with economic hardship, is widespread corruption. The mismanagement of

money by officials in the NCNE and the ministries of education in purchases, contract awards, and payments of teachers have also hampered the progress of the educational programme. Page five of the 1990 NCNE Annual Report comments on the abuse of funds:

The draw back of the initial implementation of the programme was that the expenditure of money disbursed to the state was not carefully monitored to determine its proper use in paying teachers salaries, provision of appropriate classrooms and teaching materials.

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

Lack of money also forces the government to rely on volunteers or unqualified teachers. The poor salaries cannot attract a caliber of staff with the commitment of

56

educational enrichment of the Fulani. Scarcity of chalks, books, pencils and blackboards, for example, undermines teaching. Students are taught how to write on the sand with their bare hands. Requests from schools for children to bring learning kits dampen the spirit of parents who think they have already made enough sacrifices by letting their children go to school rather than to go on grazing.

The uncertainties of the movement of the Fulani make educational planning and student monitoring difficult. Unscheduled out-migration due to environmental failures or conflicts between the farmers and the pastoral Fulani disrupts school operations and

classroom composition. In one school visited, about half of the pupils who have attended the school in the previous season have moved. Many Fulani ascribe erratic attendance and low enrolment in school to habitual movement. Seventy-one percent of the Fulani interviewed in this research affirm that shifting settlements prevent the children from improving their literacy. As a result of the movement, the teachers face the extra task of adjusting their teaching to fit the dynamics of the transient population. Some teachers cannot endure the rigorous movement of the Fulani. The initial zeal among unmarried teachers-and most teachers are unmarried-in nomadic schools fades soon after such teachers marry. Teaching then becomes a second or a third career choice for these teachers. In spite of the obvious problems of educating the mobile population, the government cannot make sedentarization a precondition for establishing schools in the rural areas. Not only requiring hefty overhead cost, sedentarization is time-consuming, as one government publication (NCNE Annual Report, 1999, 10) explains:

It could have been easy to recommend resettling the nomads as a workable solution to the apparent intractable problem of educating them. In the case we would first get them settled, and then introduce the conventional school system. Sedentarization, in such a situation, becomes a prerequisite for education. But, it has

57

been argued that it is better that education for the nomads' goes paripasu with the process of settling them. It is unacceptable to suggest that the Bororo should be given no education until he is permanently settled. Settlement processes and programmes are expensive, complicated, and will take a long time. It may not be completed in the next twenty years. Educating nomadic children does not have to wait that long.

The under-funding of nomadic education is partly blamed on inaccurate demographic data. The lack of reliable statistics on the nomads leads to planning based on guessing. …there was much confusion as to the actual number of the nomadic

schools, types of school facilities and number of teachers in various locations. Lack of authentic data in these areas made planning for nomadic education very difficult. Schools are stationed inappropriately: few in densely populated areas, and many in sparsely populated areas. On the one hand, having many schools in the pastoral areas attracts non-Fulani children and accentuates competition for other resources. On the other hand, having few schools discourages the Fulani from participating in education. Considering the routine grazing treks, some schools that seem close enough to the homestead may actually be beyond the walking distance of the children. About thirty-nine percent of the Fulani in this sample who are sending children to schools complain that the schools are far from their camp-site. The extra walk to school is taxing to the health of the herding children. If they manage the extra trek, the children arrive in school too fatigued to learn.

The major hindrances to school attendance are the daily grazing movement and the lack of labour substitutes. Unlike farmers who use child labour marginally, the Fulani rely heavily and continuously on children for labour. A Fulani man will not send his child to school even if an adult is available to tend the animals because the child needs to learn the herding skills. The reliance on juveniles for shepherding task, not ignorance or conservation, therefore, explains the poor participation of the pastoralist in formal

58

education (Rigby 1980). Twelve percent of the Fulani respondents in this sample say they cannot engage their children who make up sixty-eight percent of the herding labour-force in educational pursuits. Time-sharing between routine grazing trips and school attendance is a Fulani dilemma.

The success of nomadic education depends largely on vigorous and continuous outreach programmes in the rural areas. Consequently, government has embarked on village-level campaigns using radios, village announcers, and rural cinematography. However, because the nomads lack centralized authorities, these campaigns run into

difficulties in reaching individuals in isolated areas. The nomadic educational drive is limited to a few people in village precincts, which may not be within the territories of the wandering Fulani.

Logistical problems are seriously undermining the government's efforts to get to the rural population. For example, more than three quarters of the vehicles used by the Kaduna State Ministry of Information for public enlightenment are disabled. Likewise, most of the public address and audio visual systems have broken down. The greatest impact of these failures is in adult education that goes simultaneously with the nomadic education.

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

59

the nomadic schools, fearing that their children will become Christianized. This fear is not unfounded. First, the Fulani are drawing from previous experience when the missionaries, who have brought Western education to Nigeria, have mixed education with Christian evangelism. Second, accusations are made against teachers who preach Christiannity in some nomadic schools. Fafunwa (1974, 12), a former Minister of Education in Nigeria, expresses the worry of the Nigerian Muslims about Western-style education:

Since missionary schools were established primarily to convert children

and young adults to the Christian faith, the Muslims in the North and South saw this as a definite threat to their own faith. To prevent the wholescale conversion of Muslims to Christianity, the Southerners refused to send their children to Christian schools.

The worry of the Fulani on nomadic education is also express in M.A.C.B.A.N's grudges against the NCNE and its Executive Secretary. MACBAN once accuses the Executive Secretary of NCNE of shutting his doors and side-stepping the Miyetti-Allah in implementing the nomadic education programme. Major accusations include failure of the NCNE to uplift the educational status of the Fulani, faulty school curricula, mismanagement of funds, and favoritism and tribalism in hiring staff and contracting jobs. The MACBAN also blames the government for siding which the NCNE.

2.7   **The Development of Nomadic Education in Developed Countries and Some African States**

Following the shift in the pastoral development paradigm during the 1980s (*Baxter, 1985, Hogg 1988 and Anderson, 1999)* some African countries abandoned, at least formally, the goal of sedentarization and transformation of pastoralists into farmers, beginning to focus on how to use education in order to improve pastoralism as such. Nomadic pastoralists should receive formal

60

education because, within their respective countries, they control important national resources (Land and Livestock) the productivity of which should be improved to match national development.

Therefore, education is seen as an instrument to change nomads' attitudes and beliefs as well as to introduce "Modern" knowledge and "Better" methods and practices, n short, to transform nomadic pastoralists into modern livestock producers. For instance, in Ethiopia, formal education is supposed to

serve as an agent of change. In Tanzania, the Ministry of Education and Culture emphasizes the urgency of educating pastoralists on the need to decrease the size of their herds in order to reduce the pressure on the land *(Kwame, 2005).*

The argument goes on to recommend the application of modern methods of animal husbandry, such as the use of better cattle feeds, preparation of fodder and pasture management, with the goal of improving animal products for wider markets *(Bugeke, 1997:78).*

In Sudan, the educations of nomads will supposedly "enable them to develop a national outlook and relate the good aspects of their cultural heritage to fulfill their duties, to gain their rights and privileges and to increase their productivity." *(Suleman and Khier, 1977).*

Křatli (2001) opines that following the 1961 Addis Ababa Conference of African states on the development of education in Africa, the new policy focus was the expansion of the education system. The geographical disparity in education provision between pastoral districts and the rest of the country, previously ignored, became a key issue during the propaganda of the 1969 Elections (*Sifuna, 1987)*. This was closely related to the attention given to pastoral districts by development policy makers. In the late 1960s, pastoral regions previously viewed as little more than an economic liability, began to be

61

considered in terms of the positive contribution they could make to bolstering the young nation's economy *(Evangelos 1984:45)*

In summary, educationally pastoralists appear to be a paradox. Consequently, from the point of view of official education, they are complete failures in terms of enrolment, attendance, classroom performance, achievement, continuity to higher education and gender balance. They regularly score at the bottom of the ladder not only in African states but also in Asia and European

states.

2.8   **Historical Development of Shepherds Schools in Ghana**

Kwame (2005) opines that the Northern region of Ghana accounts for almost a third of Ghana's land mass and is inhabited by about 10% of its population, representing a population density of less than 25 people per square kilometer. The Upper West Region accounts for only 3% of the country's population and only 17.5% of the population can be classified as urban. Population density per square kilometer in Upper West is 31 persons as against the national figure of 79. With a harsh climate and poor vegetation, the people are dispersed, nomadic and deprived.

Poverty is endemic in Northern Ghana with people facing formidable challenges with regards to water, food and employment opportunities. The community context, low production and storage facilities contribute to the basic food security problems. Therefore, studies on child poverty indicate that a lot of children in Northern Ghana fend for themselves by engaging in economic activities to support their basic food and nutritional requirements *(Casley Hayfor, 2002, cited in Kwame, 2005).* Also, a vast majority of children supplement their family's income through the provision of their labour in economic activities (e.g.

62

farming) which makes participation in an education programme often a luxury *Obed, (2003).*

National statistics indicates that literary rate among adults in Northern Ghana is lower than 5% and less than 40% of children up to 14 years attend school. This leaves about 60% of children out of school, most of whom are girls and shepherd's children. Consequently, majority of children do not complete the compulsory nine years of basic schooling and thus do not attain a basic level of literacy. Also, in some districts more

than one-third of the population of school going age is not attending school, *(Ghana Living Standards Survey, GLSS,* 2000), either as a result of limited or not access to any type of educational opportunity. In comparison to other region, the Northern region receives very little of the national education budget approximately 4% of recurrent budget expenditure *(GES, Internal Budget Book, 2002, citec by Kwame, 2005).*

The Northern Ghana also suffers from an acute shortage of teachers in rural areas leading to a situation where numerous schools are simply unproductive. Although the challenges facing teachers who teach in rural areas of Ghana are similar to terms of poor infrastructure and accommodation, the region present a particularly difficult challenge for teachers, especially the newly appointed and trained teachers. Teachers posted to the rural parts of Northern Ghana have to learn how to live within the extended family household compound *Obed (2003).*

Rural community housing requires communal living arrangement that teachers unaccustomed to find especially difficult. Also, teachers face problems of unsafe drinking water, lack of electricity, poor health facilities, limited transport to neighbouring towns, security of properties and lack of personal development opportunities *(Action Aid Survey Report, 2000).*

Another difficulty of providing basic education for children in the Northern Ghana is the nature of community settlements. These tend to be small (sometimes comprising

63

about 10 household units) and widely scattered. Finding appropriate location for building schools to service reasonable size population then becomes a real problem. Also, many of these areas do not meet government criteria for building schools because of the small population of 6 – 15 years old and the low growth rate. Thus, the solution has always been to build a school within the most central location and this land had led to some primary schools in Ghana being built in the most obscure places with no community identity *(Fobihetal, 1999).*

However, with this strategy, numerous communities are still not close enough to a formal school which means that pupils have to walk long distance to reach them. According to the core welfare indicators report (1998), the Upper West and Upper East Regions have the highest percentage of children walking over 30 minutes to school each day. Distance to school is ranked with costs and child labour as a major reason for many children not attending school in the Northern Ghana. However, pastoralists although poor, are far from being a mass of drifting unskilled under-class as they should be according to the popular understanding of basic education as a fundamental need *(Ode, (2003).*

Consequently, on the contrary, as a necessary requirement for their livelihood in the dry lands, pastoralists live their everyday life with a high sense of responsibility and as individuals with a high social specialization. They are confident, articulate entrepreneurial, with good negotiating and management skills; they also show a strong sense of dignity and self respect. Their societies usually have long traditions of self government with sophisticated institutional structures and exceptionally high level of social capital. *Křatli, 2001* equally opines that it is impossible to analyze the cause of the continuous failure in the education of pastoralists without a careful analysis of this paradox. For a fact, Křatli argues, education programmes appear to oppose nomadic education and culture at all levels: in their principles and goals, in their explanatory

64

paradigms, in their solutions and implementation. Therefore, Kratli (2001) concludes, education for nomads should be flexible, multifaceted and focused enough to target specific structural problems such as social and economic marginalization, lack of political representation or coping and interacting successfully with the new challenges raised by globalization.

Basic formal education is seen as essential for the full accomplishment of individuals as human beings, their survival and life long development. Thus, this

position is reaffirmed for instance, in the first article of the World Declaration on the Education for All, EFA (1990). As such, is represented as a fundamental human right. However, this view offers many advantages; in the specific context of education provision to shepherd's boys. It also presents some dangers.

The first is that by focusing on individuals, it separates wards or children livelihoods and best interest from those of their households, therefore, antagonizing the structural organization of the pastoral economy, the basic unit of which is the household or a group of households not the individual. Hence, the emphasis on the universal value of education makes it difficult to recognize the cultural specificity and ideological dimension of all educational practices on the ground *(Kwame, (2005).*

In response to the peculiar educational problems in Northern Ghana, the School for Life (SfL) Programmes was developed. The programme started in 1995 as a pilot project in two Districts of the Northern Region with 50 classes in each District. The two partners to the programme, the Ghana Developing Communities Association (GDCA) and the Ghana Friendship Groups in Denmark (GV, succeeded in developing an effective model to provide functional literacy to out-of-school children in rural areas. Following the success, the scale of service delivery was increased during the second and third phases of the programme. In Phase 2, (1998 to 2003), SfL was implemented in 8 Districts and benefited 40,000 children. In Phase 3, (2003 to 2008) the programme

65

areas was expanded to cover 10 Districts and 48,000 children, with mainstreaming, advocacy and replication becoming part of the programme strategy. *The Leap to Literacy and Life Change in Northern Ghana, an Impact of Assessment of School for Life* (SfL) (2007).

SfL's mainstreaming efforts aim at contributing to the improvement of quality in the formal school. The main activities in the area include the integration of SfL Facilitators in the formal system along with teacher training and support at the   lower

primary school level to improve instructional practices of teachers. In the third phase, replication was defined as the implementation of SfL by other donors and organizations. The mid-term review of SfL Phase 3, which took place in June 2006, defined future perspectives for the Programme and acknowledged its extensive experience, setting out a timeframe and direction for planning Phase 4. Key milestones in the plan included implementation of an extensive impact assessment; conclusion of a change management process on the cooperation and partnership among the GV SfL Committee, GDCA SfL Executive Committee (EC) and the SfL management; establishment of an Advocacy Think Tank to develop advocacy strategies for Phase 4; and formulation of visions for Phase 4 by both SfL (EC and Management) and the SfL Committee. *The Leap to Literacy and Life Change in Northern Ghana, An Impact of Assessment of School for Life (SfL) (2007).*

School for Life is a functional literacy programme for out-of-school/shepherds children in the Northern Region of Ghana. The programme is designed as a complementary educational programme targeted at children between the ages of 8 – 14. The programme offers a nine-month literacy cycle in the mother tongue, aimed at assisting children attain basic literacy skills and then integrate into the formal education system. *The Leap to Literacy and Life Change in Northern Ghana, An Impact of Assessment of School for Life (SfL) (2007).*

66

Consequently, the equity in the state's provision of services to its citizens is clearly a desirable goal. This should guarantee children's right to education and prevent the deliberate practice of cultural assimilation of minority groups into the hegemonic societies. Therefore, the issue of the inclusion of 'educational disadvantaged' nomad children into national education system should henceforth be considered with attention to the way those systems and relative policies understand:

a. The integration of nomad children within their own household's economy;

b. The causes of their school drop-out or under-enrolment; and

c. The causes of the marginalization of the nomads at social, economic, religious and political levels *(Křatli, 2001, SCF 2000, Dyer and Chokes, 1979).*

2.9 **The Nature, Purpose and Development of Comparative Education**

(Adeyinka, 2003) was of the view that our of the many ways in which comparative education has been defined, the one given by G.F. Knetter in the *Encyclopedia of Education* seems to be the most comprehensive. Knetter said that comparative education is a study of education in different countries in the light of historical developments of pertinent educational theories and practices and in consideration of the social, cultural and economic growth of these countries, so that by increasing one's understanding of such conditions and development, the general improvement of education may be stimulated everywhere.

There are other definitions and comments, which though relatively less comprehensive, are nevertheless illustrative of the nature and function of comparative studies in education. *Bereday (1964)* cited by *Akinpelu (2003)* for example, spoke of *"The schools of the world in their many manifestations."*

67

However, *Forest (1963, p.268)* contrasts the range of function of comparative education with those of the history of education and opines that:

"What the history of education seeks to discover in terms of vertical development, comparative education tries to obtain from a horizontal (i.e. Contemporary) onspectus and that is an idea of the development and differentiation of the modern education structure."

Mallison (1966) conceives of education as one of the major determinants of national character and related his arguments to a general discussion of the utility values of comparative studies. Thus, out of the several definitions of comparative education have emerged a number of aims which comparative education sets out to achieve. In the first instance, it sets out to provide reliable information about education systems, problems and activities.

Secondly, it aims at securing information which will be useful in improving educational ideas, contents, methods of organization among the various educational system of the world.

Thirdly, comparative education serves as an aid towards the understanding of one's own system of education. Also it gives educational information in a broad and comprehensive way that may not be possible in any educational subject.

If studied in the right spirit, it will afford students the opportunity of analyzing educational problems as they relate to school, economic and religious determinants. It is equally capable of helping to formulate realistic ideas of education as well as reduce the growing criticism about the appropriateness of educational system. This in-depth understanding of other systems of education could engender in practitioners sympathy for the problems encountered in these systems while at the same time it gives a better understanding of our own system and its problems.

68

With the benefit of training in this subject, professional educationists would be assisted in developing an attitude of modesty. To open one's eyes to the educational philosophies, theories and practices of other countries to assist both the students and teachers of the discipline in gathering reliable information concerning educational system, comparative education also seeks to widen the area of education, an academic discipline as well as the cultural horizons of

people generally, thereby, discouraging uncritical, bias and shallow thinking and assumption.

2.10 **Principles of Comparative Education**

Brickman (1973 identifies three general principles that may be presumed for the basic in Comparative Education.

First, Education depends upon a variety of factors: historical, economic, social, political, religious, cultural and others. Second, 'a national system of education includes not only schools but also the different informal agencies of cultural interactions and public enlightenment?' a third principle is that 'differences in education are not only inevitable, but also desirable.

Any study in Comparative Education which tends to ignore the historical, economic, and other factors above must be rated below average. These factors are too crucial to be ignored. Let us consider the significance of some of these factors. Every educational system has a beginning and a recorded past. The past has a significant influence on the present. We cannot explain education in Nigeria today without adequate understanding of the indigenous Nigerian education and the imposed colonial education. The social factor reflects the kind of the society –civilized or otherwise. The level of sophistication of the society will, no doubt, reflect in the classroom. One should not, expect one is kidding; expect a modern method of teaching in a crude and uncivilized society. The

69

religious factor too, is so powerful that is cannot be ignored in curricular consideration and some other decision points in the school system. This however may be more significant in a free society.

The second principle raises a fundamental point that has attracted the attention of many scholars in sociology of education. The teacher is but one out of a thousand and one 'education'. A comprehensive work on comparative education must consider

the significance of these other educators in the over-all scheme of things. In other words, there could be a configuration of educative agencies that may have contradicting, and dissonant relationships.

The third principle that 'differences in education are not only inevitable but also desirable' is very basic to Comparative Education, jf the contrary can be proved, why Comparative Education? It is because that principle holds that Comparative Education has a strong theoretical root. If the factors that determine educational system as stated in the first principle above are not the same in various countries, it is therefore not wise to expect uniformity where it is not a virtue. If the factors such as historical, economic, cultural etc. determine education and these factors vary from one nation to the other, then differences in education cannot be avoided. It could be argued that if these factors are determinants of education, then the best that could come out of the prevailing determining factors ought to be cherished and desirable.

Comparative Education helps to develop a sense of appreciation of the educational thought and achievement in foreign countries. A knowledge of educational development in foreign countries would convince the teachers that teachers in foreign countries, too, have some difficulties and have ideas that are of significance for discussion and debate.

70

Comparative Education places educational problems in a global perspective that enables the teachers to develop an objective attitude in considering such issues as teachers' strike, student unrest, malpractices in national examinations etc. Comparative Education would enable the teachers to appreciate the problems of teachers in global perspective. His knowledge of the social status of the teachers in France, in Germany, in U.S.A., in Sweden etc. would enable him to understand and appreciate the problem

of the Nigerian teacher. This would enable him to be objective in his judging the reasonableness or otherwise of frequent teachers' strikes.

The teachers through a sound knowledge of Comparative Education would avoid uncontrolled judgment in considering adaptation of the system elsewhere in his own system without first experimenting from a small scale to an increasing scale in his own domain an idea he intends to borrow from a foreign educational system.

Comparative Education enables the teachers to analyze education at home and abroad in relation to cultural, economic, and political forces. Understanding of all these forces would prevent hasty judgment, inhospitable attitudes to new ideas and practices, and steeling oneself against anything that is not native in origin.

Comparative Education develops in the teacher an attitude of modesty regarding innovation or uniqueness in education; it prevents such thinking that regards one's school system as unique and unsurpassed. A sound knowledge of the relative position of one's own schools from an international stand-point would help the teacher in making a modest balanced estimation of his and other system.

Before one runs into conclusive paragraph, a poser may be presented to the Comparative Education to re-examine his claims. Are all the values enumerated in the fore-going paragraphs exclusive of Comparative Education? Can't the enumerated

71

values be got from a combination of courses including – history of education, sociology of education, philosophy of education and psychology of education? If the answer to this question is no, then one may be right in concluding as in paragraph below.

With the afore-said, one can assert that a sound knowledge of Comparative Education places the teacher in a global spectrum in assessing

educational matters and in judging education issues. Besides, it makes the teacher to have fuller understanding of his own system; appreciates educational thought and achievement in other countries; develop objective attitude, make sound and balanced judgment; and develop attitude of modesty. A teacher without a sound knowledge of Comparative Education lacks all these virtues. Could such a teacher be said to be professionally mature? Certainly an immature teacher cannot handle mature matters and cannot be said to be professionally competent. Teacher education programme, therefore, devoid of Comparative Education is not only defective and inadequate but also irresponsible.

2.11 African Traditional Education

The African traditional education is synonymous to indigenous education. It was prior to the Western education. The African tradition is the education that is authentically African. The Western education is foreign to Africa. It is what is today regarded as modern education. The goals methods of the traditional African education were not in distinct components. The term 'Western sense' implies the Western standard.

The goals of the traditional African education included the development of the child's talent physical skills and character, inculcation of intellectual and vocational sills, inculcation of respect for elders and authorities, and development of sense of belonging. It also included the appreciation of the cultural heritage. A

72

critical appraisal of the goals of the traditional African education reveals that it is not fundamentally different from the goals, aims and objectives of the Western education. The classical conception of education portrayed the ideal child as one growing into a harmonious well-balanced adult. A harmonious well-balanced adult must not be lacking in the development of his moral, physical and intellect. All these are taken care of by the

goals of the traditional African education. The goals of the traditional African education, therefore, do not fall short of the aims and objectives of the Western education.

The content of curriculum of the African traditional education is integrated. No departmentalization into botany, zoology, agriculture, medicine, geography, fishery, etcl. As it is the case in the Western education. In the traditional African education, the child on hiss way to the farm could make distinctions among birds and animals of various kinds, recognize various trees, the used of the various herbs and leaves. In addition to faming, he could do some fishing and hunting. At the risk of any health hazard, he was already familiar with the appropriate herbs that could be applied. In times of danger he had in his head incantations that could tame wild snakes and other fierce animals. Thus, a traditional African child was a zoologist, a botanist, and agriculturalists, a medical doctor, a geographer, a hunter etc. Though the African child was a generalist, his kind of education was useful to him, his family, his community and fitted into the African society. This is an advantage of the traditional African education over the Western education that makes the child to be alien to himself. Besides this, there is still another credit to the traditional African education; it is the credit of integrated approach in treating the content of education. The Western education has a lot to learn from the unsurpassed integrated approach of the traditional education.

The methods of the traditional African education were both formal and informal. The features of the methods include: observation, imitation, and participation. Though the methods were essentially informal, it was effective. Fafunwa remarked that it was

almost impossible for the African child to escape learning except he was blind, deaf and dumb. This is a credit to a method that was essentially informal but so effective. Perhaps Western education should sink its pride and re-examine its methods.

Neither the traditional nor the Western education was perfect. Each has its

own deficiencies. The traditional African education lacked the literacy component, it was limited in scope, it graduated the child as a conformist, the level of organization was crude, and at the higher level operated a closed system. The Western education too harbours a number of deficiencies. It dangerously places emphasis on literacy. The system is essentially formal or schooling. A child who misses schooling misses all. Besides these, the school graduates are enemies of their own society.

Conclusively, the traditional African education can only be judged by the extent to which it serves the purpose of the society. External criteria cannot be used. In spite of the deficiencies of the traditional African education, social harmony was guaranteed but the Western education brought armed robbery, embezzlement, social unrest, etc., which did not help to promote social harmony. Hence, this system of education is also germane in the development of Nomadic child educational curriculum.

2.12 National Commission for Nomadic Education in Nigeria

The Functions of the Commission:

The National Commission for Nomadic Education (NCNE) was established by Decree 41 of 12 December, 1989 to specifically cater for the educational needs of the children of nomads. The Commission has the following functions:

i.   Formulate policies and issue guidelines in all matters relating to nomadic education,

ii.   Provide funds for:

(a)   Research and personal development for the improvement of nomadic education;

(b)   The development of programmes on nomadic education; and

(c)   The provision of equipment and instructional materials and construction of classrooms and other facilities relating to nomadic education.

iii.   Determine standard of skills to be attained in nomadic education;

iv.   Arrange for effective monitoring and evaluation of activities of agencies concerned with nomadic education;

v.   Establish, manage and maintain primary schools in the settlements carved out for nomadic people.

The Structure of the Commission

The Commission has three departments, namely: Programme Development and Extension; Monitoring, Evaluation and Statistics; and Administration and Finance. Furthermore, it has three University Centres located in the University of Jos for research and evaluation, the University of Maiduguri for teacher in-service training and outreach projects; and the Usman Danfodio University, Sokoto for curriculum development and adaptation.

The government, following the recommendation of the Commission's Governing Board, approved the setting up of six zonal offices in Bauchi for the north-east, Benin for the south-south, Enugu for the south-east, Ibadan for the south-west, Kano for the north-west and Minna for the north-central regions; with the sole purpose of ensuring effective programme management and monitoring. All the six zonal offices took off in the second-half of 1997.

75

2.13   **The Operations of Nomadic Education in Nigeria**

Gidado (1999) opines that since its inception the Commission has evolved five distinct programmes that tailored to meet the basic educational needs of the migrant communities of Nigeria. The programmes are: the provision of primary

education to the nomadic populations in partnership with states and local governments; academic support services through the university-based nomadic education centres; educational extension services; migrant fishermen education; and linkage relationship for collaboration and partnership.

The Provision of Primary Education

One of the Commission's basic responsibilities is to provide primary education to children of the pastoral nomads. However, this responsibility is pursued in partnership with the other tiers of government as provided for in the decree that established the Commission. The Commission has adapted a multi-faceted approach to the provision of this form of education. The approaches are: on-site schools, the shift-system, schools with alternative in-take and Islamiyya schools. The use of mobile school system is the strict sense of it, is sparingly used due to the enormity of problems that are associated with this model.

As at December 1995 there were 890 Nomadic schools in 296 local government areas of 31 states of the Federation that cater for the educational needs of the children of pastoral nomads alone and 55 schools for migrant fishermen in seven states of the Federation. The schools are owned and controlled by states, local governments and local communities. There were a total of 96,146 pupils who were enrolled in schools for children of nomadic pastoralists and migrant fishermen schools as at December 1995. Out of this number 61% were boys and 39% were girls. There were 2561 and 178 teachers in schools for nomadic pastoralists and migrant fishermen respectively. It is

76

instructive to note that the Commission dose not own a single school rather it provides instructional and infrastructural support to the schools, as well as short refresher courses to teachers in nomadic schools.

Since the inceptions of this programme, there has been 14,833 pupils who have

successfully gone through the nomadic pastoralists school system. This is made up to 10,090 boys and 4,743 girls; which represents 68^ and 32% respectively. Out of the 35 participating states, only Ogun and Edo are yet to graduate pupils from their schools. In the case of migrant fishermen schools, only Rivers State has started producing school leavers, and this began only in 1995. so far there has been 219 boys and 205 girls who have successfully gone through the school system. Ogun, Ondo, Delta, Edo, Anambra, Akwa Ibom and Cross River states are yet to produce school leavers under their scheme.

There have indeed been reports of the graduates of the system proceeding on to the Suleja Academy, especially those from Plateau and Taraba States, while others go to state secondary schools. However, girls hardly proceed to JSS even if they pass the common entrance examination. Of the very few girls who are able to proceed to secondary schools, several of them drop out during the first term because of what they perceive as "unfriendly" school environment. This situation is more prevalent in the North-Western zone of the country.

However, there is a discernible trend in school viability, which is very fundamental in the development of his national programme. The viable schools today are those owned and managed by the nomadic communities. This emerging trend albeit positive, is undoubtedly symptomatic of the collapse of the public sector education. There is a determined effort, zeal and commitment by communities to take greater responsibility for the programme. This tendency should be noted and nurtured if the programme is to be sustained.

77

2.14 Academic Support Services through University Centres

In its continued effort to provide relevant education to children of patoral nomads, the Commission, through its centre based in Usman Dan Fodio University, Sokoto, completed the development of textual materials in Primary

Science, Mathematics, Social Studies and Fulfulde for levels 1 – 6. Others are English, I.R.K., Health Education and Handicraft for levels 1 – 3. These are manuscripts awaiting publication whenever funds are available. The Usman Danfodio University Nomadic Education Centre has almost completed the development of textual materials in English, Health Education, Handicraft and I.R.K. for levels 4 – 6. These are likely to be ready by the second quarter of 1997. However, the exercise in material development was preceded by primary school curriculum adaptation, which was also undertaken by the Sokoto Centre and approved by the National Council on Education.

Similarly, the Commission through its Nomadic Education Centre at the University of Maiduguri, which is responsible for teacher training and outreach, organized a series of training workshops to acquaint nomadic education state coordinators, supervisors and teachers with the newly adopted curriculum. It also organized a train-the-trainers' workshop in Maiduguri in 1995 and a follow-up orientation workshop for head-teachers from the North-West zone in Minna in 1996. Another one took place in March, 1997 in Enugu, for the nomadic education head-teachers in the South-East zone.

Hence, the Nomadic Education Centre University of Jos, completed a research it undertook on the base-line survey of nomads in the Southern states and the Federal Capital Territory (FCT). The report was finally submitted in October, 1996. Such base-line data would enable the Commission to adopt viable strategies for implementing the nomadic education programme in Nigeria.

78

The Academic and Professional Committee of the Commission approved in 1996 yet another base-line survey on the migrant populations in the Lake Chad basin area of Nigeria with implications for their education for the Jos Centre. The research is still an on-going activity and will be completed in 1998.

Educational Extension Services

The extension service programme of the Commission is comprised of three main activities, viz:

i.   Public enlightenment and mobilization through the use of Federal Radio Corporation of Nigeria (FRCN), Kaduna and meeting with community leaders in the zonal headquarters.

ii.   Adult education for nomadic women and

iii.   Animal health and veterinary services and formation of cooperative societies in pastoral nomadic homesteads.

This programme is fairly new. It is a response to the demand by the pastoral nomads for adult education, veterinary services and general enlightenment. The programme attempts to fill in the existing gap in the provision of non-formal education for the nomads.

The key strategy in this programme is capacity building for the sustainability of nomadic education. The strategy has two components, which are education and extension. The critical focus is the adult in the community, who should be mobilized through face-to-face approaches by our extension agents located in 33 local governments across ten states and the use of radio urging them to come together to build, fund and manage their own schools with a view to reducing dependency on government. The extension agents who are veterinary assistants and who normally provided only veterinary extension service had had to undergo some orientation course in community mobilization, formation of cooperative societies, organizing adult literacy

classes, etc with a view to serving as multi-agency extension assistants among the nomads within the framework of the new dispensation.

2.15 **The Role and Importance of Library Facilities in the Nomadic Education**

Programme in Nigeria.

Ogunsola (1999) opines that we are aware of many factors influencing reading but we know little of the role which library plays. The library is just one of the many interconnected influences. The library exerts its impact over a long period, not in identifiable, single and momentary events. During the last ten years or more, government realized that there is an urgent need to provide education for nomads in Nigeria.

Consequently, the NCNE was established in 1989. The Commission has committed a lot of resources towards providing basic education programme for the nomadic children and adults. But unfortunately, the Commission failed to address the issue of library provisions in nomadic education. At all levels, the transmission of knowledge plays an important role not only to the examples given by other persons, but also through the individual's own reading.

The significance of reading in the overall educational process has long been recognized. Many institutions at the national and international levels have set themselves the goal of fighting illiteracy and promoting reading. In this area also lies an important function of the public library in connection with the school to strengthen the desire and ability to read. Nomadic children and youth can deepen their experiences from daily life by reading books. Through reading, they can learn to compare, broaden their local or regional horizons, learn model behaviour in addition to that which they see exemplified at home and their enighbourhood. Above all, nomadic schools and mobile public libraries with their collection of children's books must assure an offering in this area through the

80

selection of a pedagogically suitable literature from the expansive selection of new publications. In this process, the social structure and cultural situation of the nomadic population must be carefully considered.

How to Provide Library Facilities for Nomadic Education

The organization of face-to-face contact sessions requires the provision of an appropriate facility where such interaction can take place. This brings us to the problem of creating study centres. In order to reach out to the target population of the nomads, the need to establish study centres cannot be over-emphasized. Such study centres should, of necessity, be cited at strategic locations that will be accessible to all intending students and should be furnished with school and mobile library. The *Ardo's "ruga"* (camp) is hereby suggested as it is a traditional meeting place for the nomadic pastoralists. They creation of study centres on the basis of on-site and transit camps will not make for continuity of learning because nomads are involved in seasonal movements which are either split or total, which are in congruent with the provisions of infrastructural facilities on a permanent basis. In such a situation, mobile schools libraries will be useful.

In this way, nomadic children as library users can practice their reading and interpretation abilities without pressure and are thereby well-prepared for the corresponding challenges which will be placed upon them in the school. For school instruction, school texts are important in almost all subject areas. First and foremost, they serve to deepen and reinforce that which is learned, and also as preparation for new topics to be covered. In those cases where school texts cannot be purchased by the nomadic pupils themselves, a library should attempt to obtain the materials which are needed for the individual classes in sufficient numbers and make them available to the nomadic pupils for year-long or, in those cases where the budget for instructional materials allows such freedom, turn such books over to other nomadic pupils as their

own property. Such activity on the part of a school or mobile library can only occur in close co-operation between the libraries and teachers and the NCNE.

For nomadic students at all levels, the library has still another important function to fulfill. It can promote the nomadic pupils ' knowledge and experience in the handling and use of written materials and other media form, and also enable them to understand the use facilities in libraries. If school libraries are to "open a brave new world of science and technological know-how to hundreds of our nomadic children and adults," they will have to form an integral part of the educational process in schools. This is particularly important since for many years to come, primary education is the highest level the majority of nomads in Nigerians can hope to attain. The impression which nomadic pupil obtains from good or poor service of "his" or "her" library during younger years and which can become stronger during the course of life, will doubtless be a determining factor in forming later attitude towards libraries and library education in general. It must be realized that nomadic pastoralists are no exception. In this regards, the NCNE has Herculean tasks to perform. Libraries do not only have the responsibility to fulfill the objective of providing literature within the field of education and training but also to supply information and subject reference service. The basis for these services is a sufficient collection of general and subject-oriented reference works which are very important and necessary in the implementation of the Nomadic Education programme. For any plan to succeed there must be clear and well thoughtout strategies of implementing it.

Firstly, the library can add quality to the type of education given at schools. In the *Second National Development Plan* some qualitative defects were observed in our present educational system (Fasan, 1987). There were partly traced to inadequate facilities and poor quality of teaching. In countries where educational quality is fairly high, it has been found indispensable to have good school or mobile libraries to support

formal or non-formal education. This is because a lot of importance is attached to making children learn how to discover facts and think for themselves. The situation is

such that pupils will no longer learn by rote and take teacher's lesson as the last word on the subject. The education to be given should aim at encouraging the development of flexible and critical minds and self-reliance, so that nomadic children not only know about today's problems and solutions, but are prepared to tackle problems of the future. A nomadic school equipped with a wide range of materials besides textbooks will be able to encourage in the nomadic children the skill of independent inquiry. An inquiry may be a simple act like finding answers to questions like: 'what does this word mean?' 'where is this place?' "where did that happen?' 'who was responsible for it?' etc. Questions like these involving the use of simple reference books such as encyclopedia and dictionaries arise again and again in the ordinary course of a teacher's work in the class. If the nomadic children are to find out the answers on their own without being spoon-fed by the teacher, they will have to use the library. A nomadic student exposed to these materials will therefore be in a better position to raise relevant and intelligent questions, and also form his own opinion about what he is taught in class.

A child who understands that there are a variety of ways of looking at situations and that there may be different solutions to most problems has acquired an important aspect of critical thinking and problem solving for self-reliance. The nomadic pupil who had been forced by lack of available materials to passively accept and produce a single right answer had learned to see himself as a recipient of lessons already learned, solutions already discovered, not a possible participator in discovery and problem solving.

Secondly, the library can ensure that the products of the Nomadic Education Programmes do not lapse into illiteracy soon after the completion of their formal or non-formal courses. Nomadic education is very expensive and the NCNE should ensure that

83

this huge expense is not wasted, as it is bound to be if, the products of the scheme are no better than they were a few years after graduating from school.

And the way to avoid this type of waste is to make available for the new literates large quantities of recreational reading materials which are related to their cultural background. These should interest people with limited knowledge and local interest – the sort of books that will make reading for them a pleasurable activity and not like another school assignment. The mobile public library in addition to school libraries where they are available, are certainly the best institutions to provide this service. It is therefore imperative to have a network of mobile public and school libraries in nomadic communities.

2.16 **Problems of Library Facilities in Nomadic Education.**
Funding

As revealed by Tahir (1998), the National Commission for Nomadic Edcuation (NCNE) receives funds from two sources, the Federal Ministry of Finance for its recurrent and capital costs and the National Primary Education Commission (NPEC) for funding its school-based activities. Decree 41 of 1989 directs NPEC to allocate fund to NCNE, with which it shall establish the National Nomadic Education Fund. Even with the resuscitation of NPEC in 1994, NCNE had not been lucky in getting funds from it. In short the NCNE's main problem as it relates to fund, ranges from inadequate funding to late release of funds even when such funds are approved. Tahir also reveals that the Commission receives less than 30% of its budge request; therefore it has been compelled to fund its field operations and services from its scanty resources in an attempt not to bring the field operations to a halt. This grossly affects the establishment of functioning library facilities in nomadic areas. In addition, the school libraries could not be properly stocked with books (primers etc) and other educational materials to

84

make for meaningful learning. Nomadic children are a special group of learners;

different teaching and library facilities have to be made for them. Bt as a result of lack of funds, this could not be done by NCNE

2.17 The Nomadic Location

Nomads live in encampment spatially distributed within a state. These locations are scarcely accessible by road. Communication is not easy; their rural communities are merely linked with neighbouring towns and villages by bush paths which are usually in poor state all the year round.

Fulani settlements are often distant from locations of conventional school libraries. For lack of ready means of transport coupled with domestic demands from parents, the children of nomads cannot afford to attend far-away schools. Nomads carry out two types of movements during both dry and rainy seasons. These are long distance movements (migration) and short distance movements. Because of the problems associated with migration and dispersion it would be necessary to work out a more reliable tracking system for the target beneficiaries of the library facilities scheme in each state. It is in recognition of these handicaps that "libraries on horsebacks" is being proposed. The horses will carry enough books, reading materials, posters and ridden by professional librarians in search of the nomadic pastoralists. The advantages of this are due to the fact that the horse can be used on bush paths and routes that are impassable for vehicles.

Cultural Barrier

As a result of the cultural background of the nomadic pastoralists, there is always room for suspicion that when the children acquire formal education they would abandon their culture. The nomad's cultural background discourages the

85

development of early reading and writing culture among nomadic children. Hence these

children are not exposed to the importance of making use of school or mobile libraries in their locality. Another crucial problem to be considered in developing library facilities for nomads is the area of pupil support. Pupils and sometimes their parents, need counseling either through face-to-face discussion or through writing whereby the nature of library provision and its location are fully discussed. The parents need to be motivated by frequent communication and they should be taught how to promote the use of library facilities in their localities. The teacher-librarians in charge of mobile libraries would travel from urban centres to rural areas following the routes used by the nomads. By this, the nomadic children would cultivate the habit of using library facilities in their areas.

Solutions:

For the scheme to succeed, the interest of the nomads had to be generated and sustained. One of the ways of doing this is to ensure that the books and materials taken to them to read do not only benefit them but they are also consonance with their culture. Materials based on their cultural beliefs and religion will appeal to the nomadic pastoralists particularly if they are written in Fulfulde. The materials must be devoid of evangelism; they must either be thoroughly secular or preferably contain element of the Islamic religion which is the most dominant religion among the nomadic pastoralists.

As a result of problems associated with migration and dispensation, it would be necessary to work out a more reliable tracking system for the target beneficiaries of the library facility scheme in each state. Just prior to the families/clans embarking on a seasonal migration, library staff should hold meetings and discussions with the local community leaders. The objectives of these meeting will be to workout in conjunction with the leaders a definite migratory route and settlement locations. Such agreed routes and locations will help the mobile library staff locate the nomads, effectively monitor the

86

educational programmes and deliver the necessary reading materials to the

beneficiaries. Resource centres could be established as additional facility for the storage of books and other materials. They could also be used for occasional tutorials with the learners.

The Federal Government should make it compulsory for every state of the federation to have an effective nomadic unit which will maintain and supervise nomadic school libraries and mobile libraries in the state and whose activities will be effectively monitored by the NCNE. For the production of instructional material a functional educational technology unit has to be established within the Commission to specially produce nomadic educational materials. Alternatively, the National Educational Technology Centre should be fully brought into the nomadic education programme. This will ensure the formation of more Resource Centres for nomadic children. The three tiers of government, communities, individuals and voluntary organizations should work concertedly towards the implementation of nay strategies evolved for educating nomads and integrating them into the mainstream of society.

It is necessary that all library staff working or intending to work in both school and mobile public library system require orientation and training in order to equip them with professional knowledge, skill, attitudes and approaches which are appropriate to distance education.

Whoever is charged with the responsibility of providing library facilities should not only make sure that the resources are available, but also ensure that they are judiciously utilized. Some of these resources are intangible, for example, time, manpower and space; others, require accurate recording and accounting, for example, finance, and a third category needs physical maintenance, for example, buildings (Commonwealth, 1993). One must emphasize the need for funds, personnel, special mobile library, vehicles and communication system between the various field staff and

the headquarters, if the progrmme is to succeed. In addition, the personnel should be

well paid, motorcycles should also be provided for them to enable them move from one settlement to another.

Hence, it can be seen that the roles which the school and other types of libraries are expected to play in the nomadic education scheme can never be over-emphasized. Since nomads are constantly on the move, usually teacher-based instructional programmes may not be available as and when required. Thus, to reach those who otherwise may not participate in any basic education programme and/or to maintain continuity in learning for those whose migratory/dispersal locations are not immediately within easy reach of teachers, distance education programmes are to be designed to reach target groups as soon as the children acquire the rudiments of reading and writing. This distance education programme should be supported by other educational facilities like school and mobile libraries in their localities to maintain continuity in the provision of tuition for nomadic children who lose contact with their schools during migration. These school or mobile libraries should be stocked with many books written in the mother tongue of the nomadic people, this to enable the nomadic child to achieve initial literacy in his mother's tongue. The belief is that this approach will be of immense benefit to the child's personal growth and development, his self-esteem and pride in his own culture and community. English textbooks should be introduced after the first three years but these materials should be made available for the exceptionally brilliant nomadic children. This is due to the fact that the initial aims of nomadic education should be to assist nomadic children to acquire basic literary and numeracy. The nomadic child's initiative and creative tendencies should be developed by the inclusion of creative activities like acquisition of textbooks on fine arts, music and handicraft into the libraries.

Since 1989 nomadic education has been developing gradually and

systematically, but it must be emphasized that the Commission failed to address the issue of proper library facilities and if nomadic children are to become literate, positive reading habit should be inculcated in them from an early age. Parents, teachers and other adults should try to provide children with a congenial atmosphere for reading. Children who are interested in reading should not be discouraged in any way. Finally, parents, teachers, librarians, publishers and all other interested in promoting avid reading habits among nomadic children should cooperate more closely for the benefit of nomadic children.

Mobile schools and libraries may be used for mobile families depending on their number within a clan-cluster. Mobile schools plus their mobile libraries, because of their simple structure, form part of the property of any moving clan. These simple structures can be put on animal backs and taken along by the moving clans. Continuity in teaching and learning is maintained as teachers and other library personnel migrate and camp with nomads. To encourage nomads to see the benefit of modern education, the adult must be helped to acquire the skills of reading and writing and to use the skills in solving their daily problems. This will enable them to develop positive attitudes towards education and thereby encourage the enrolment and attendance of their children to schools. This is the time to give serious attention to library development in nomadic education. Therefore, as a matter of urgency the Commission should work out a policy on school and mobile library development for nomadic education progress.

The Purpose of Educating the Fulani

In spite of the obstacles outlined, there are good signs that the Fulani are gradually embracing education and improving their literacy. Many Fulani are interested in formal education. They admire children who go to school. Interviews with community leaders and the Miyetti-Allah officials confirm the enthusiasm of the Fulani in Western

education if the issues discussed are resolved. Eighty percent of the respondents consider going to school to be important and beneficial.

The Nigerian newspapers are reporting a growing interest in schools among the Fulani have even build their own schools through community effort 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-five percent of those willing have already enrolled some or all of their children in the school.

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. The Fulani have also understood that part of their problems stem from the lack of educated men and women. That the absence of these men and women in governance and policy-making has put the Fulani at the mercy of their more educated counterparts in the society (Wright, 1988). 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. (Iro, 2013).

It is generally agreed that education is a process that helps the whole human being develop physically, mentally, morally, socially and technologically. In order words education is a quintessential part of the development process of man and the society at large. As such no section of the nation needs to be left out in this process. Therefore the relevance of nomadic education to the development of the nation cannot be overlooked. Considering the fact that nomads make up an essential part of the Nigerian society the relevance of nomadic education to the nation's development remains an essential part of the nation's stride towards development. However, the task of providing the country's nomadic population education has not come without its own unique challenges which

90

include funding and government commitment to the welfare of this minute group of persons. Beside this, nomadic education on its own has its own unique challenge which cannot be overlooked. Amongst these challenges are: The constant migration/movements of nomads in search of water and pasture in the case of the pastoralists; and fish in the case of migrant fishermen. The centrality of child labour in their production system, thus making it extremely difficult for them to allow their children participate in formal schools. The irrelevance of the school curriculum which is tailored to meet the needs of sedentary groups and thus ignores the educational needs of nomadic people. Their physical isolation, since they operate in largely inaccessible physical environments as well as a land-tenure system that makes it difficult for the nomadic people to acquire land and settle in one place. Government in its effort to provide this unique group of people equal educational opportunities with other Nigerians launched Nomadic Education in Nigeria on 4th of November 1986. This was followed by the establishment of the National Commission for Nomadic Education (NCNE) through decree 41 of December 1989, which charged the commission with the responsibility of implementing the Nomadic Education Programme in the country, with the following goals: providing the nations' nomadic community with relevant and functional basic education; improve the survival skills of nomads by providing them with knowledge and skills that will enable them raise their productivity and levels of income; and to position them effectively to participate in the nation's socio-economic and political affairs. Since its inception, the National Commission for Nomadic Education (NCNE) has tried to evolve a number of distinct programmes, aimed at meeting the basic education needs of the migrant communities in Nigeria. They include: the provision of basic education to nomadic pastoralist and children of fishermen. Academic support services, adult extension education amongst others. No doubt, being a part of Nigeria a nation frost with all its problems, the commissions' activities have suffered the same problems than

91

other government agencies face. From poor funding, to mismanagement of resources and what have you, which have negatively affect the commissions' productivity. The activities of the commission over the last two decades have left a number of questions on the mind of the average Nigerian. The questions include: to what extent has the programme fulfilled its primary function of providing relevant and functional basic education to children of the nomads in Nigeria? How adequate were the provisions of basic facilities to improve pupils' access, curriculum content, teachers' competence, teaching processes, learning materials and conducive school environment in nomadic population in general? What are the major constraints facing the programme? The good news is that over the years steady growth has been reported in the development of nomadic education in Nigeria. A report prepared by the Department of Programme Development and Extension, National Commission for Nomadic Education, Kaduna in 2001, revealed that as at March 2001, there were 1,574 nomadic primary schools located in all (36) States of the federation, out of which 1,102 were schools for nomadic pastoralists, while 472 were schools for migrant fishermen. The total pupil enrolment in these schools was 203,844 made up of 118,905 males and 84,939 female. The report also has it that the total number of teachers as at 2001 was 4,907. The report further noted that since the inception of the programme in 1989 up till 2001, about 15,833 pupils have successfully graduated from the nomadic school system. This is made up of 10,290 boys and 5,543 girls, which represents 65% and 35% respectively (Iro, 2013).

2.18 National Open School for Nomads (NOS) in Nigeria

Gidado (1999) asserted that a two-day workshop on Distance Education was jointly organized by United Nations Educational Scientific and Cultural

Organisation (UNESCO) and National Commission for Nomadic Education (NCNE) held at NTI, Kaduna from 8th – 10th June, 1999.

In a communiqué issued at the end of the workshop, participants called on the Federal Government to establish a National Open School (NOS).

"…Education to the nomads is not a matter of obligations but a requirement which must be met if education is to be made accessible to the greatest number of people (Alh Surudeen Olarinde, Oyo State Commissioner for Education"). The National Open School would according to the participants, provide opportunities for basic continuing education to the learners.

The proposed National Open School would use distance education strategies in order to provide greater access to education. It would ensure equity and also accord priority to men and women, children and out of school children particularly those who as a result of their occupation cannot benefit from schools. In the latter category are the nomadic peoples of Nigeria who are the target group of the National Commission for Nomadic Education. These are people whose occupation has placed them in a difficult terrain that makes the conventional school system unsuitable.

Research indicates that Nigeria's nomads who are about 9 million, have inadequate access to education as compared with the sedentary groups. Some of these nomads include the Fulbe, Shuwa Arabs, Koyam, Badawi, Dark Buzu and the migrant fishermen. In the South-East, reports indicate that young people of school age now abandon education for petty business and apprenticeship in order to generate more incomes for their families which is perceived as quicker to yield money.

"The primary aim is that their honest search for livelihood and the eagerness to perpetrate a heritage should not deprive them of the benefits of education." (Prof. Thoe Vincent, VC, Uniport, 1999).

Since development is human centered, and education being central to development, the need for distance education approach which takes care of people who as a result of circumstances are deprived access becomes paramount hence the National Open School.

The World in 1990 during the World Conference on Educaiton in Jomtien declared Education for All (EFA) by the year 2000 with the motive of giving meaning and popularity to the idea of making basic education universally accessible to all citizens. The idea of the call for NOS has rightly come at a time when the Federal Government is planning to make basic education compulsory.

The NOS would be an effective tool for the attainment of the Governments goal of making basic education accessible to all social groups. Nigeria belongs to one of the nine high population countries with over 49 percent illiteracy. This makes the need to universalize access to education, even more urgent.

The Indian experience makes the National Open School most appropriate for Nigeria given similar population density and huge success recorded According to UNESCO, "India's eight development plan which was to end in 1999, the NOS was expected to have 600,000 on enrolment. But by 1994, there were already 800,000, yet it was estimated that 40 million could actually benefit from the services of the NOS."

On the modalities, the participants advocated the use of radio, television and print media and called for the establishment of educational radio and Television channels. They urged government to explore and exploit the potentials of modern information technology – E-mail, Internet facilities and computer net-working adding that with the increase in enrolment, the cost per student would be cheaper than that of conventional schooling emphasizing that distance education schemes were comparatively more cost effective.

The participants noted with optimism that a multi-media approach and the use of

experts both in the media and educational sector, would guarantee well-packaged lessons which would sustain the interest of learners. Feedback mechanism would also be build into programmes to monitor the effectiveness of the NOS.

"We are keen on implementing the distance education scheme because its strong potentials for not only the broadening of access to education of the nomadic pastoralists, but also for improving the quality of tuition in nomadic schools by inter a lia upgrading knowledge and skills of teachers." (Prof Gidado Tahir in Ibadan, 1999)

The Federal Government, UNESCO, UNDP, UNICEF, USAID, British Council, Multi-national Corporations are hereby enjoined to support the Commission's distance learning scheme by way of funding, donation of materials, training of personnel etc.

With adequate funding the NCNE Distance Learning Scheme which will take-off in Kaduna State on a pilot basis could spread its tentacles to other parts of the country for the proper education of the nomads and other disadvantaged groups. This would make the goal of "Education for All" a reality.

2.19 Nigeria's Nomadic Education: Lofty Ideals, Poor Results.

The lofty ideals behind government's involvement in the nomadic education programme seem not to have yielded any significant result.

The Nomadic education programme was established in 1976 by the government to cater to the educational needs of nomads in the nation's Northern region. It implies a measured system of education established by the Federal Government to checkmate the chronic illiteracy among the mobile population of Nigeria. The programme, according to its policy framework has three major

objectives, namely: to raise the living standard of the rural community; harness

the potentials of the Fulani and bridge the literacy gap between them and the rest of the society. Remarkably, stakeholders have always insisted that with the establishment of the Universal Free and Compulsory Primary Education Scheme in September 1976 and the Mass Literary Campaign in Nigeria from 1982 to 1992, it behooves the government to harness the potentials of its populace by bridging the literacy gap between the privileged few and rest of the society. On the other hand, with no reliable arrangements to that effect by the government, the school system has been exposed to all manner of risks that have over the years impeded its development. A case in point is the nomadic education programme. Since its establishment in 1976, the programme has recorded no meaningful development owing to the shoddy strategies deployed by those charged with the responsibility to make it work. Therefore, stakeholders stress that the nation's educational system has generally failed the nomadic communities, as indicators over the years reveal that less than 10 percent of Fulani men and two percent of their women are formally literate, while those with western-style education fall below the national benchmark. Their grouse is that the Commission for Nomadic Education, which is saddled with providing basic education to the children of pastoral nomads, with support from both the States and Local governments, appears to be overwhelmed by the Herculean task. For Martins Adejare, an educationist, nomadic education in Nigeria is been hampered by faulty procedure, inadequate finance, defective school placement, incessant migration of students, unreliable and obsolete data, cultural and religious taboos. He further asserts that while some of these problems can be sorted out through functional policy implementation and infrastructure interventions, he opines that most of the other problems are complex and difficult

to solve owing to the persistence problems posed by the itinerant nature of the

Fulani communities which no doubt contributed to them remain educationally backward. Adejare maintains that in carrying out its mandate, the commission for nomadic education should adopt some multifaceted strategies like the site school and shift systems, bearing in mind the obvious roaming lifestyle of the nomads. Moreover, he pointed out that the delivery of educational services to the target children has tended to follow the line of the conventional school system, which they hinge on why the plan can hardly hit the ground running.

Nwosu Akachukwu, an education consultant posited that while educating Nigeria's nomadic populations via distance education can be a veritable means towards effective implementation of the provision of the National Policy on Education (NPE), there is still so much to be done by government in this regard. As far as Akachuckwu is concerned, the establishment of nomadic schools in Nigeria has failed to produce the desired results because of the non-integration of well trained teachers in the project, coupled with government's insensitivity towards funding education generally.

He identifies that although government may claim to have spent millions of naira in nomadic education programme since inception, but the measure of educational attainment among the Fulani remains low a situation he concurs is yet to lift the literacy and standard of living of the Fulani as he observed that the percentage of children that really take part in the programme are of the farmers which constitutes up to eighty percent of the students in nomadic school. Over the years, education experts have noted that government's planning for the programme have all along been faulty with government sticking to a top-to-bottom planning method where the Fulani are merely recipients rather than been involved in planning for their education. This, they observed has hampered the progress of the scheme because those government saddled with the responsibility of charting the course of this programme have failed to take into

cognizance government's inability to provide specialized services, rather opting to

rush into policy pronouncements for mobile school system without considering the difficulties in getting teachers, monitoring students, and developing suitable curricula. In reaction to this misplaced approach by government, Adegoke Oluwajomi, a management consultant in Lagos hinges the failure of the programme to the non-participation of the Fulani in decision-making. He is equally sad that government didn't make it a duty to address the issue of curricula. According to him, the nomadic education curricula is unsuitable to learning" adding that the medium of communication English Language for instruction at the elementary school level make it difficult for the students to follow. In his words, "Learning in the English Language is difficult for the Fulani children who have yet to master their own language." The consultant therefore suggested that there is a need for government to spend money on research programmes, especially on its curriculum and staff development, adding that incentive should be given to the teachers for living and teaching in those rural areas where they render their services.

"Knowing that the nomadic education programme has a multifaceted schooling arrangement designed for millions in Nigeria, the government, through the new minister for education, as a matter of urgency, should reshape its educational agencies so that they can offer a mobile school system wherein the schools and the teachers move with the Fulani children." (Iro, 2013)

Therefore, education plays a key role in the socio-economic development of the Nigerian society. Despite the importance of education, many Fulani have not embraced it. Mobility, lack of fund, faulty curriculum design, and dependence on juvenile labour are some of the causes of paltry participation of the Fulani in schooling. Of serious concern to the Fulani also is the fear that Western education will have a Christian influence on the Fulani children who are predominantly Muslims. The Fulani express

their grudges on the NCNE and its management, accusing it of alienating the Fulani in

educational planning and implementation. Despite these obstacles, there is prospect that education will spread among the Fulani, especially with the bleakness in the future of pastoral nomadism.

2.20. **Allocation Education Trust Fund to Nomadic Education in Nigeria**

Nomadic Education State Coordinators/Directors have called on State Governments to allocate some funs specifically for nomadic education during the disbursement of Education Tax Fund.

Rising from its 9th Bi-annual meeting held in Federal Secretariat, Kaduna between 1st and 7th March, 1999, the State Coordinators/Directors of Nomadic Education Programme in the country decried the poor funding of the programme in some states. In a communiqué signed by the Executive Secretary, Prof. Gidado Tahir and the Chairman Communiqué Committee who is also the former Deputy Director, Monitoring, Evaluation and Statistics, Mr. Maurice M. Buti stated that the Nomadic Education programme is essentially a primary education programme and deserves equal attention during the disbursement of the Education Tax Fund. According to the communiqué, the fund when allocated shall be used to rehabilitate some nomadic primary school infrastructure. (Gidado, 1999)

The meeting further urged the Federal Government to establish at least one model Nomadic Primary School in each of the participating states of the federation within the year 2000 so as to strengthen the sense of belonging of the nomadic people in the country.

The participants also called on the Petroleum (Special Trust Fund (PTF) to expedite action on the execution of nomadic education projects earmarked by the

fund to assist the pastoral nomads and the implementation of the nomadic

education programme. It should be recalled that during the 7th bi-annual meeting and Akwa, the Anambra State capital, the PTF Deputy Director of Education, Prof, Isa A. Abba enumerated the areas of PTF intervention in the nomadic education programme. The areas of assistance as enumerated include rehabilitation of school structures, provision of furniture, printing and supply of reading materials. PTF also accepted to provide means of transportation in forms of motorcycles and bicycles to some nomadic school teachers and supervisors to ameliorate their transportation difficulties.

The meeting charged the National Commission for Nomadic Education to develop an incentive package for teachers and supervisors of nomadic schools in order to enhance their performance and encourage them.

In actualization of the Multi-Media Distance Learning Programme, the meeting encouraged States to form Radio Listening Groups amongst the nomads. It was stated that the programme will be launched full scale this year to commence an effective distance learning scheme for the pastoral nomads.

It was noted that the provision of Adult Education plays an essential role in the education of the children of pastoral nomads. The meeting recognized that with the acceptance of adult education by the nomads, the mobilization and retention of their children in schools will be easier. The meeting therefore called on State Agencies for Mass Education (SAME), National Commission for Mass Literacy, Adult and Non-Formal Education and Pastoralist Non-Governmental Organizations to assist government in the establishment of adult literacy classes. This when achieved, will enhance enrolment and retention of the children of the nomadic schools.

The participants however, expressed satisfaction over the exemplary roles some nomadic communities play in the implementation of the programme. They further called upon other nomadic communities to emulate this exemplary role by being more active in

the establishment and management of nomadic schools.

The increased incidence of armed banditry and cattle rustling especially in the North Eastern part of the country were decried. The meeting noted with dismay that this has threatened the smooth operation of nomadic education in the region. Government was therefore called upon as a matter of urgency to find lasting solution to these problems. Reports indicate that some armed bandits from neighbouring countries of Chad, Niger and Cameroon republics frequently invade the North Eastern fringes of the country often looting, maiming and taking away their cattle. This according to reports has made a lot of nomadic communities in the zone to flee for safety thereby abandoning the nomadic school activities (Gidado, 1999).

On the funding of Nomadic Education, the meeting noted with dismay the gross under-funding of the programme by the three tiers of government. Participants however urged government to provide adequate funds for the implementation of the programme. State Directors/Coordinators of Nomadic Education were advised to sufficiently pressurize their respective administration to make budgetary allocation for the programme. It was also noted that some states that make budgetary allocation to nomadic education do not release such funds for the purpose. This practice was condemned and states were urged to release such funds promptly for the smooth implementation of the programme.

Participants further decried the incidence of low enrolment and high dropout rates of nomadic school children. All agencies of nomadic education were enjoined to evolve enduring strategies so as to stem the trend. The meeting was declared open by the then Kaduna State Military Administrator, Col.U.F. Ahmed at Arewa House Conference Hall, Kaduna on 2nd March, 1999. (Gidado, 1999.

2.21 **Integrating Mobile Learning into Nomadic Education Programme in Nigeria**

Aderinoye, Ojokhta and Olojede (2013) opined that article 13 of the International Covenant on Economic, Social and Cultural Rights (UNESCO, 2003) articulates:

Education is both a human right in self and indispensable mend of realizing other human rights. As an empowerment right, education is the primary vehicle by which economically and socially marginalized adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities. Education has a vital role in empowering women, street working children from exploitative and hazardous labour and sexual exploitation, promoting human rights and democracy, protecting the environment, and controlling population growth (UNESCO, 2003, p.7). clearly, achieving the right education for all is one of the biggest challenges of our times. The second 'International Development Goal' addressed this challenge through the provision of universal primary education in all countries by 2015.

The centrality and importance of education as a fundamental 'human right' has been well documented in the literature. According to Ezeomah (1983; 1982) and Aleyidieno (1985) making education a fundamental 'human right' provides a viable springboard for transforming social and economic policy (as cited in Iro, 2006). For example, Wennergreen, Antholt, and Whitaker (1984) suggest: All who have mediated on the art of governing mankind have been convinced that the fate of empire depends on the education of youth (p. 34).

From the foregoing, it is clear that any nation looking for a lasting economic success must raise the literacy level of its citizens. The educational provision in Nigeria, as written in its National Policy on Education (FME, 2004)

first published in 1977, has articulated five main national goals.

1.   a free and democratic society
2.   a just and equalitarian society.
3.   a united, strong and self-reliant nation
4.   a great and dynamic economy
5.   a land full of bright opportunities for all citizens.

Therefore, Nigeria's philosophies of education are based on:

- The development of the individual into a sound and effective citizen.

- The full integration of the individual into the community.

- The provision of equal access to educational opportunities for all citizens of the country at the primary, secondary, and tertiary levels, both inside and outside the formal school system.

To this effect, the establishments of various institutions like the National Mass Education Commission in 1999, State Agencies of Adult Education, and most especially, the National Commission for Nomadic Education in 1989, created a wider opportunities for the estimated population of 9.3 million Nigeria nomads. The nomadic population of Nigeria currently makes up approximately 6.8 percent of its total estimated population of 140 million people (NPC, 2006).

While proportionally small, Nigeria's nomadic people represent a sizable population that needs access to basic educational provisions to acquire literacy skills. Education is widely considered as an authentic and necessary tool for national development. Every segment of Nigerian society must therefore have access to education, including Nigeria's relatively small nomadic population.

Nigeria's nomadic people are typically described in terms of what they do not have. They do not have access to adequate food, clean water, health care, clothes, or shelter. They do not possess basic literacy skills. Their children do not have access to basic education. Young female nomads do not have the cultural

freedom to marry who they want to marry. Nigeria's nomads, therefore, arguably

need a better understanding of their socio-cultural predicament, which many consider as less developed.

Educating Nigeria's nomadic populations via distance education (and using mobile-learning methods), can be viewed as a positive step towards effective implementation of the provision of Nigeria's National Policy on Education (NPE) on equal access and brighter opportunities for all its citizens regardless of where they live. The establishment of nomadic schools in Nigeria's various nomadic States, however, has failed to produce desired results because of the non integration of mobile learning technologies.

The literature has identified mobile learning as any service that supplies a learner with general electronic information and educational content that aids in acquisition of knowledge regardless of location and time (Lehner & Nosekabel, 2002).

In recent years, there has been a steady growth in Nigeria's mobile telephone infrastructure and a concomitant acquisition and hence, use of mobile telephone amongst Nigerians. Increasing rates of accessibility throughout Nigeria is encouraging more and more people to have access to, or purchase, a mobile phone. Service providers in Nigeria are also on the increase to meet this growing demand, and over time, interconnectivity is projected to be both easier and more affordable, especially for Nigeria's nomadic population.

2.22 Current Education Provision Aimed at Nigeria's Nomadic Peoples

Literacy by Radio' is an educational programme that has been implemented throughout the country. Indeed, radio currently provides instructions and relays messages to Nigeria's nomads, who are typically on the move while

grazing their cattles. The provision of tele-centres that provide Nigeria's rural and nomadic peoples with practical skill acquisition are currently being used to teach

topics such as health and socio-economic issues that affect their daily lives. Further, from a pedagogical perspective, Kinshuk (2003) believes mobile learning will serve a whole new highly mobile segment of society, a reality that could very well enhance the flexibility of the educational process. Chen, Kao, Sheu, and Chiang (as cited in Milrad, Hoppe & Kinshuk, 2003) say that characteristics of mobile learning must include:

- Urgency of learning need
- Initiative of knowledge acquisition
- Mobililty of learning setting
- Interactivity of the learning process
- 'Situatedness' (sic) of instructional activities
- integration of instructional content.

According to Kinshuk (2003, mobile learning facilities provision of educational opportunities. In the Nigerian context, Kinshuk's (2003) work can be expanded to include the integration mobile learning into nomadic educational contexts and programmes.

The Concept of Mobile Learning

Mobile learning is the use of any mobile or wireless device for learning on the move. It is any service or facility that supplies a learner with general electronic information and educational content that aids their acquisition of knowledge, regardless of location and time (Lehner & Nosekabel, 2002). Kinshuk (2003) in quoting Vavoula and Sharples (2002) suggested that there are three ways in which learning can be considered mobile: (1) learning is mobile in terms of space; (2) in different areas of life; and (3) with respect to time. These definitions, according to Kinshuk (2003, suggest that mobile learning systems

should be capable of delivering educational content to learners anytime and anywhere they need it.

Mobile learning, as a novel educational approach, encourages flexibility; students do not need to be a specific age, gender, or member of a specific group of geography, to participate in learning opportunities. Restrictions of time, space and place have been lifted.

Mobile technologies enable students to become more adaptable to flexible and contextual lifelong learning, a situation defined by Sharples (2000) as the "knowledge and skills" people need to prosper throughout their lifetime. Clearly, these activities are not confined to specified times and places; however, they are very difficult to achieve through traditional education channels. Put simply, mobile technologies fulfill the basic requirements needed to support contextual, life-long learning by virtue of its being highly portable, unobtrusive, and adaptable to the context of learning and the learners' evolving skills and knowledge (Sharples, 2000).

2.23 **The Fulanis and their Migrations into Nigeria**

Kyari (11998) observes that the Fulani entered Borno in large numbers in the sixteenth century and settled among the Manga, Bade and Ngizim, in the areas between Nguru Ngilawa, and Gujba, in the Western and Southern marches (Alkali, 1978: 406). The fertile plains and pasture grounds of the river Yobe and Hadejia seemed to have been an important factor in their choice of this region.

By the seventeenth century, the Fulani moved further South and East and established more settlements along the course of the River Yobe at Gaidam and Damasak, and the shores of the Lake Chad at Dilara (Alkali 1978:407). Wherever they were to be found, the Fulani settled in units under their local leaders, *ardo-*

en (sing: ardo), whose authority were recognized by the Sayfawa rulers. Among the settled Fulani were scholars, such as Gabidama, who were exempted from taxation and military service like their Kanuri counterparts early in the eighteenth

century (Palmer, 1936:36). This means that relations between the Fulani and the state were not hostile, at least, up to the early eighteenth century. But by the second half of the century when a famous cleric, Shaykh Tabir b. Ibrahim al-Fallati openly attacked the excesses of the Sayfara court, relations seemed to have been deteriorated (Bivar and Hiskett, 1961 -2:137ff).

By 1799 the Fulani had formed a formidable political front against the representatives of the Sayfawa government in their localities. In the *Galtima's* domain in the West, three Fulani leader: Bi Abdur, Ardo Lerlima, both chima Jilibe under the Galtima and Ibrahim Zaki, initiated hostilities (Brenner, 1973:28:
Abubakar, 1980:330). When the 1804 jihad was launched in Hausaland, these leaders obtained a flag from Sokoto in c.1805 and began a series of raids culminating in the conquests of Hadejia and Auyo, in the Galtima's domain (Gowers, 1921:21). The Galtima's attempt to counter these attacks in 1807 boomeranged and he was chased out of his capital, Nguru Ngilaiwa (Brenner, 1973:29).

Similarly, in the South, the Fulani Ardo of Daya, Dunoma Lefiya was deposed by Mia Ahmad for his recalcitrance and replaced him with his younder brother, Muhammad Saurima. Displeased by the removal of Lefiya and the imposition of the unpopular Saurima, the local Fulani under the leadership of Goni Mukhtar revolted against the Sayfawa Mai, and deposed Saurima (Brenner, 1973:29, Alkali, 1978:413). Disturbed by developments in the West, Mai Ahmad resorted to police action to contain the Southern Fulani but failed (Koelle, 1854:212f: Brenner, 1973:30.

Convinced of the gravity of the situation, Mai Ahmad declared all Fulani of the town *persona non grata* (Koelle, 1854:218). Borno became unsafe for the Fulani and

they began to emigrate. The émigrés either joined the rebel groups in the provinces or fled South-West and joined the following of Buba Yero, who had been engaged in establishing a Fulani colony in the Bombe and Bauchi areas even before the jihad

(Brenner, 1978:30). By 1807 Mai Ahmad was compelled to fight on two military fronts, and late in 1808, the Southern Fulani under Goni Mulkhtar sacked the Borno capital, Birni Gazargamu, forced Mai Ahmad to retreat and occupied the city for a brief spell (Brenner, 1973:32).

Mai Ahmad, now advanced in age and visually handicapped, handed over power to his son, Dunoma, hopping that the son might restore Borno's lost glory. It was while re-grouping his forces for a counter attack that the new Mai's attention was drawn to Shayhk al-Kanemi, a Kanembu scholar, resident at Ngala with a sizeable Shuwa-Arab nad Kanembu following. Al-Kanemi had at the initial stages of the Fulani rebellion, defeated the forces of another Fulani rebel group under Muhammad Wabi in the Ngala area (Barth, 1965.ii.600). The combined forces of Mai Dunoma and Shaykh al-Kanemi routed the Fulani. This successful routing of the Fulani by al-Kanemi marked the beginning of the end for the centuries-old Sayfawa dynasty and the emergence of al-Kanemi to power in Borno.

After checking the Fulani menace militarily and intellectually, al-Kanemi established frontier garrisons at Gujba, Biriri and Borsari between 1826 and 1835. With this development no more Fulani attacks were recorded. The rumps of the Fulani rebels moved to the newly established Adamawa emirate (Barth, 1965:ii:176). However, a few Fulani groups returned and settled in Borno, with the permission of Borno's new rulers, after the consolidation of the al-Kanemi dynasty (Stenning, 1959:67 -71).

The Fulani rebellion was, as Abubakar (1980:331) put it, a political movement aimed at improving their social and economic conditions, but the rebels lost, and came to accept their subject position. They remained the only nomadic group not represented

in the Shehu's court. In fact, the most preminent Funali official is the al-Kanemi dynasty was Digma Ibrahim, a slave of Fulani origin, whose influence rose and fell during the reign of Shehu Umar (1837-1881) (Brenner, 1973:76).

The Shuwa-Arabs

The Shuwa-Arabs had settled around the shores of the Lake Chad, in Borno, as a distinct group of pastoral nomads. They never reached the areas of Western and Southern Borno where the Fulani were located, in any significant numbers (Barth, 1965, ii:89). The immigration of the Shuwa-Arabs, first into Kanem in the fourteenth century, and later into Borno in the eighteenth and nineteenth centuries, was basically due to social, economic and ecological conditions rather than the actions of the state (Tijani 1980:407-411).

The most important Shuwa-Arab immigration to Borno took place in the late eighteenth and early nineteenth centuries at the behest of al-Kanemi, wo had invited them to assist him in warding off the Fulani invasion (Modu, 1989:22). Not less than thirty-two Shuwa-Arab clans were said to have entered Borno in response to this call (Modu 1989:23). This favourable Shuwa-Arab response was in part due to their kinship ties to his close companions, and, in part due to the attraction of the Lake Chad basin as good pasture and watering grounds for their cattle (Modu, 189:17).

Unlike the Fulani, who had felt oppressed and alienated in Borno, the same cannot be said of the Shuwa-Arabs. For the Shuwa-Arabs along with the Kanembu formed the basis of al-Kanemi's support in his wars against the Fulani and subsequent power tussle with the Sayfawa dynasty. Furthermore, the Shuwa-Arabs had been rewarded with the best grazing lands and won tax exemption. They were known to have paid the *jangal* (livestock tax) only once in the life of the al-Kanemi dynasty, in 1965 (NAX, SNP 15/1, Acc. 215). Al-Kanemi's kinsmen the Kanembu were equally exempted form the *Jangal* and instead paid a duty known as *wala* every five to seven years (NAK,

Maiprof. 4:Kanembu District Notebook: Brenner, 1973:10).

With the emergence of the al-Kanemi dynasty, political power had now passed into the hands of the Shuwa-Arabs, for the first time in the history of Borno. Shaykh al-

Kanemi's seven member council of state included three of his Shuwa-Arab companions, namely: Muhammad Tirab, Ahmad Gonimi and Ibrahim Wadaima, all of whom had been his advisers since his days at Ngumo. The council also included two Kanembu, al-Kanemi's Kanembu brother-in-law, Kanemi himself. Other members were the Tubu merchant-turned-al-Kanemi-adhered, al-Hajj Malia and his childhood friend from Murzuk, Muhammad Sudani, known to history as a-Hajj Sudani (Brenner, 1973:62). The office of the Wazir (first minister) had rotated among the descendants of the three Shuwa-Arab companions of al-Kanemi to the end of the nineteenth century.

With the death of al-Kanemi and the accession to power of Shehu Umar in 1837, the Shuwa-Arab dominated council of state was retained but without its policy making functions. Umar like his father sought the advice of his friends and companions (Brenner, 1973:64). The names of the three Shuwa-Arab companions of al-Kanemi were immortalized and became titles after their death. These titles were inherited by their sons but without the influence it founders wielded.

The declining fortunes of the al-Kanemi dynasty in the second half of the nineteenth century affected both the Shuwa-Arab ruling class and their pastoral kindred. The sedentarisation and Kanurisation of the prominent Shuwa-Arab families in Kukawa soon came to isolate the ruling clans from their pastoral kinsmen. This Kanurisation was achieved imperceptibly through: (1) inter-marriages with the Kanuri population and the adoption of courtly (Kanuri) customis; (2) the abandonment of a life of scholarship for the luxurious life at court; and (3) the arrival of more Sayfawa dynasty in 1846. By this period the rulers of Borno had lost all feeling of Shuwa-ness for their kinsmen. Seemingly, the pastoral Shuwa-Arabs had equally written off their ruling kinsmen. This

is clearly demonstrated by the refusal of the Shuwa-Arabs to allow Hajj Bashir to cross the river Shari en route Wadai while fleeing from Borno after the Abdurahman *coup d'etat* in 1853. Unable to proceed because of Shuwa-Arabs' refusal, Hajj Bashir

returned to Kukawa on the promise of amnesty but was put to death by Shehu Abdurahamn (Nachtigal, 1980:136 & Brenner, 1`973:76-9).

In the 1880's due to economic downturn in Borno, the state resorted to arbitrary taxation. Shehu Bukar (1881-84), for instance, decreed the *Kumoreti* (splitting the calabash) in 1883. This tax required the citizenry to surrender half of its wealth in cattle, horses and slaves to the state (Brenner, 1973:87; Interview, Maina Mustafa). With the introduction of the *Kumoreti*, the Shuwa-Arabs and Kanembu had lost their favoured position, as not even they, were exempted. This loss of privilege alienated the Shuwa-Arab cattle herders, who now came to see their ruling class kinsmen as Kanuri oppressors (Modu 1989:115). The Kanembu were equally disgusted as the collection of this extortionate tax started in their territory (Interview, Main Mustafa). The tax had confirmed the Shuwa-Arabs' belief in their oppression.

As the economic situation worsened, the Shuwa-Arabs and Kanembu were further alienated from the state. It is, therefore, not surprising that the Shuwa-Arabs flocked en masse to Rabih Fadl Allah when he invaded Borno in 1893.

Rahih and the Nomads

Rabih Fadl Allah, a Sudanese military adventurer, who ousted the al-Kanemi dynasty and imposed a military dictatorship on Borno (Cf. Mohammed (1995), had far greater impact on the social and economic organization of the pastoral groups than his predecessors.

The Shuwa-Arabs, as mentioned earlier, took sides with the invader believing that their lot would improve, as it did under al-Kanemi; while the Kanembu who were

exceptionally devoted to al-Kanemi equally became the very first group to plunder Kukawa after the flight of Shehu Hashimi in 1893 (Interview, Abba Usman). The Rabih state, however, turned out to be worse that its predecessor for the pastoralists.

Rabih organized the state he seized from the al-Kanemi dynasty to suit his needs. He instituted a system of indirect rule which combined limited local autonomy for the subjected local headmen with an alien central control. Those of the al-Kanemi countries who had submitted were allowed to keep their fiefs and territorial holdings under the close supervision of his military commanders settled at Dikwa (Gentil, 1902:237). Rabih also modified the extant *chima (pl: chimawa)* system of fief administration. The officer of *chima jilibe* was of importance among the pastoralist because of the difference in their needs from the sedentary population. The *chima* system as modified by Rahih ensured some combination of local autonomy and centralized control from Dikwa.

All pastoral groups were under Rabih, as in the preceding regime, placed under a *chima jilibe*. The four different sections of the Mare Fulani in the MOnguno-Mandala region were placed under Maina Gumsumi inc. 1898 (NAK, Maiprof.4, Acc.24: Monguno District Notebook). Their *Abore* counterparts living in the areas between Birni Gazargamu and Shani escaped Rabih's rule untouched (Geidam, 1991:180).

The Shuwa-Arabs were administered directly by *chimawa* resident at Dikwa, overseeing Lawanwa (sing:lawan) who controlled groups of Shuwa-Arabs. Prior to Rabih, each Shuwa-Arab group followed its own *sheikh,* equivalent of the Fulani *Ardo* but Rabih grouped fractions of the same tribe under a chief known as *nadir (pl: nudara).* This new grouping, according to Zeltner (1967:86ff), had a dual effort: first, it imposed peace on fractions of the same tribe formerly in stiff competition one with another; and second, it gave the group a cohesion and sense of importance it had never known before. On top of the *nadir,* Rabih introduced the lawan as an office that superintended

numerous *nudara.* This arrangement, for instance, allowed Lawan Mandilqa of Koma, of the Awlad Sulayman in Balge, became lawan of the Bani Salamat clan, while Umar Abu Gawiye of the Awlad Mahareb in Manawaki became the overall *chima jilibe* of the Awlad

Ghawalme and Awlad Hamed (NAK, SNO 15/1. Acc. 215; Zeltner, 1967:89). Lawan Mandilqa and Umar Abu Gawiye were the first Shuwa-Arab chieftains to join Rabih at Logone) Zeltner, 1967:86).

All the Shuwa-Arab village heads and their subjects were settled in the environs of Dikwa, and were obliged to attend the Friday congregational prayer and pay homage to Rabih every week. The Shuwa-Arabs around Dikwa were not only easily monitored but also served as a source of security and provided a reservoir for conscription into the army (Mohammed, 1995).

Rabih, however combined the appoint-ment of strong, loyal and influential people with the sale of titles and offices. Three Shuwa-Arab *sheikhs* of the Awlad Selim in Yele, namely, Hussaini, Alfaro and Usman wad Ali bought their offices from Rabih (NAK, Maiprof.4, Acc.24: Monguno District Notebook).

Tax collection was the single most important domestic pre-occupation of the Rabih state. For this reasons not even the Shuwa-Arab allies of Rabih were exempted. The *jangal* was imposed first in 1894 at the rate of one cattle and two Maria Theresa dollars per every twenty head of cattle. On this occasion many Shuwa-Arab groups evaded the payment (NAK,SNP 15/1, Acc.215). Consequently, Rabih rounded up the herds, confiscated half, and levied a tax of one in every ten head of cattle (NAK,SNP 15/1, Acc. 215). In 1895 all the herds were ordered to graze in the dry season pastures of Fada, to the North East of Dikwa, a measure which made it difficult to evade the count. This time one head and two Maria Theresa dollars were collected on every ten heads of cattle. Having thus acquired a good knowledge of the Shuwa-Arab wealth in cattle, each group was assessed a fixed sum of money to be paid annually. The highest

single assessment for any one group was 40,000 Maria Theresa dollars, though it is believed that about fifty percent more was collected by the agents (NAK,SNP 15/1, Acc. 215).

The Fulani in the West emigrated out of Borno en masse and settled in the region of Burmi with the advent of Rabih (Lavers, 1972:5). They returned in 1896, probably due to heavy demand on them by Jibril Gaini and were made to pay large indemnity (Lavers, 1972:5). The *Horewalde* Fulani in the Dabalam area were collectively taxed one hundred head of cattle and twelve horses per annum (Sternning, 1959:98). It is not certain what happened to the Mare Fulani but it seems they were also taxed as a *chima* was appointed for them in c. 1898 (Zeltner, 1967:86.

2.24 Conducting Qualitative Research with Nomads

Okebukola (1998) was of the view that qualitative research with nomads (including pastoral nomads and migrant families) may involve non-participant observation, participant observation, or both. Typically, qualitative studies represent "multi-instrument" research and the qualitative researcher uses a variety of data collection strategies in conjunction with observation. Preliminary participant observation provides data that guide the researcher in selecting other appropriate approaches which may be verbal or non-verbal. Verbal techniques involve interactions between the researcher and persons in the research environment, and include tools such as questionnaires, interviews, attitude scales, and other psychological instruments. Non-verbal techniques are less obstructive, that is, less likely to affect the behaviours being studied, and include such strategies as the use of recording devices and examination of written records.

The fact that qualitative research is characterized by participant observation and a more inductive approach does not mean that it is unsystematic or haphazard. Qualitative researchers plan their research studies just as carefully as researchers conducting other types of research. Having refined the research

114

problem of interest, the qualitative researcher makes informed decisions concerning the most appropriate environment, or setting, and the most effective level of participation. These decisions involve related decisions such as which persons in the environment should be interacted with and what should be the nature of the interaction, for example, what kinds of questions should be asked. These decisions are guided by tentative, preliminary hypotheses. The tentative hypotheses guide the initial data collection efforts suggest other appropriate strategies, and so forth. Following completion of the study, this may last for months, the researcher analyses to derive specific, testable hypotheses that explain the observed behaviour. These hypotheses can then be tested in other studies.

On the issue of sampling for qualitative research, Maykut and Morehouse (1996) are carefully selected for inclusion, based on the possibility that each participant (or setting) will expand the variability of the sample. Purposive sampling increases the likelihood that variability common in any social phenomenon will be represented in the data, in contrast to random sampling which tries to achieve variation through the use of random selection and large sample size. For example, if we were interested in understanding how nomads learn science, we would probably want to include those nomads who have had some experience with learning science at non-formal levels and those that have not had such encounter. As our study proceeds, it would become clearer who else would need to be included on purpose to fully understand how nomads learn science. Thus, in an emergent research design the composition of the sample itself evolves over the course of the study.

On instrument and data collection procedures, qualitative researchers are interested in understanding people's experience in context. The natural setting is the place where the researcher is most likely to discover, or uncover, what is to be known about the phenomenon of interest. This characteristic of qualitative research again

reflects the philosophical underpinnings of the alternate paradigm. Personal meaning is tied to context. For example, to understand environmental education needs of migrant fishermen, the researcher goes to the fishing arena and domiciles (albeit temporary) of the nomads to observe, to interview, to indwell. Extended amounts of time with people in the places they inhabit is a critical feature of indwelling, fostering the development of both explicit and tacit knowledge.

We draw attention again to the key role of the research or the research team in the qualitative research process. While researchers are certainly pivotal in more traditional research approaches, the qualitative researcher has the added responsibility of being both the collector of relevant data – data whose relevance changes as the study proceeds – and the culler of meaning from that data, which most often is in the form of people's words and actions (Maykut & Morehouse, 1996). It is possible to include other formal instruments, such as questionnaires or tests, in a qualitative study. In keeping with the alternative paradigm, however, instrumentation should be grounded in the data, inductively drawn from what is becoming salient to the researcher from the data already collected.

Moving now to data analysis, the data of qualitative inquiry is most often people's words and actions, and thus requires methods that allow the researcher to capture language behaviour. The most useful ways of gathering these forms of data are participant observation, in-depth interviews, group interviews, and the collection of relevant documents. Observation and interview data are collected by the researcher in the form of field notes and audio-taped interviews, which are later transcribed for use in

data analysis. There is also some qualitative research being done with photographs and video-taped observation as primary sources of data.

The characteristics of qualitative research described so far point to two important characteristics of qualitative data analysis: (a) it is an ongoing research activity, in

116

contrast to an end stage, when the design is emergent; (b) it is primarily inductive. Analysis begins when one has accumulated a subset of the data, providing an opportunity for the salient aspects of the phenomenon under study to begin to emerge. These initial leads are followed by pursuing the relevant persons, settings, or documents that will help illuminate the phenomenon of interest.

The results of a qualitative research study are most effectively presented within a rich narrative, sometimes referred to as a case study. The number of cases varies with each study, from one case to several. With book length reports, the researcher has an opportunity to provide many excerpts from the actual data that let the participants speak for themselves – in word or action – thereby giving the reader sufficient information for understanding the research outcomes. In article length reports, the researcher by necessity is brief, using a modified case study mode of reporting. A qualitative research report characterized by rich description should provide the reader with enough information to determine whether the findings of the study possibly apply to other people or setting.

Since participant observation is a core component of qualitative studies, it is instructive to look at the concept in a little more depth. Historically it has been the cultural anthropologist who has developed and refined the method of qualitative data collection called participant observation. Famous cultural anthropologists such as Margaret Mead and Ruth Benedict have sought to understand the lived of people in their own terms by spending extended amounts of time with people in the natural settings they inhabit. Anthropologists' effort at describing culture or aspects of culture is

called ethnographic accounts of the lives of people in diverse setting, climates and stages of development.

The participant observer attempts to enter the lives of others, to indwell, in Polanyi's (1967) term, suspending as much as possible his or her own ways of viewing

the world. In the broadest sense, the participant observer asks the questions: What is happening here? What is important in the lives of people here? How would they describe their lives and what is the language they would use to do it? The task is one of listening hard and keenly observing what is going on among people in a given situation or organization or culture in an effort to more deeply understands it and them. Relying again on emergent research design, the participant observer begins with a broad focus of inquiry and through the ongoing process of observing and participating in the setting, recording what she sees and hears and analyzing the data, salient aspects of the setting emerge. Subsequent observations are guided by initial discoveries.

Using participant observation for qualitative research is for many the method of choice (Patton, 1991). It is also the method of data collection which draws most heavily upon the various skills of the qualitative researcher. As Denzin (1978) notes, participant observation 'simultaneously combines document, analysis, interviewing of respondents and information, direct participation and observation and introspection.'

The keen observations and important conversation one has in the field cannot be fully utilized in a rigorous analysis of the data unless they are written down. The qualitative research's field notes contain what has been seen and heard by the researcher, without interpretation. In other words, the participant observer's primary task is to record what happened without inferring feelings to the participants (e.g. 'Adamu looked bored") and without inferring why or how something happened (e.g. "I think Olu is trying to impress Senayon"). These hunches are important to take note of, but the researcher's interpretation of events must be clearly set off from observations. This can

be done quite easily by using brackets or parentheses to indicate commentary by the participant observer. Some researchers also use the initial OC to indicate observer's comments in their field notes (Taylor and Bogdan, 1984).

118

How does one go about being invisible and take copious notes about what one is experiencing? In many situations it means being exceptionally alert in the field, knowing that you will need to write down what you have seen and heard in great detail after you leave the setting. Sometimes it is possible to unobtrusively excuse yourself from the setting and privately jot down some of the observations you want to be able to recall later. Additionally, it has been our experience that people are usually quite willing to have informal interview with participant observers, when it is clearly communicated that what they have to say is important and that writing their words down will help the researcher remember. This possibility is likely to be enhanced when people perceive themselves as collaborators in the research effort.

Preparing useful field notes is a challenging task, one which is facilitated by taking considerable time to write immediately after one leaves the field. Many researchers begin their field notes by jotting down bits of information they want to recall, such as interesting terms and ideas they have heard or read, behaviours that were particularly unusual, and noteworthy objects in the environment. These bits of information can then be organized into a kind of narrative of what was observed, usually approximating a chronological ordering.

Preparing a complete transcript from an audio-taped interview is especially important when interviews are a main source of data for a qualitative study. This is a time-consuming and demanding task. For a one-and-a-half to two hour interview, you should plan on at least twenty hours of transcribing, although this will vary depending upon the length of the interview and whether you print or type the transcript. We

strongly recommend transcribing an interview soon after it has occurred, while it is still fresh in the researcher's mind. The process of timely transcription often reminds the researcher of important behaviours that were not captured by the tape recorder.

It is preferable to type the interview transcript using a word processing program. Computer-stored work allows for easy editing, a backup copy, and easily made multiple copies on a computer printer. Typed copy makes analysis much easier, particularly when working with a research team. However, for beginning researchers, if typing presents a significant hardship, it is possible to very clearly print the transcript in dark ink. Whether you type or print, we suggest following these guidelines as provided by Maykut and Morehouse (1996)

- Use only one side of the paper

- Use clean-edged paper to facilitate photocopying

- Use a dark ribbon or per

- Use 1½ inch margins on all sides of the paper

- Single-space when the same person is speaking

- Double-space between speakers

- Double-space between paragraphs of the same speaker.

There are several important items of information to include at the beginning of the interview transcript. Being the transcript noting the pseudonym you have given to the person you interviewed and the initial you will use in the transcript to indicate when your interviewee is speaking. In the transcript the student researcher indicates that Nafisat is the interviewee's pseudonym, and an N will be used to show when Nafisat is speaking. The first page of the transcript should also include the interviewer's name and the initial that will be used when he is speaking, the data of the interview, the time when it occurred (start and finish) and where it took place.

In the upper right-hand corner of every page of the transcript, it is important to indicate the type of data contained in the manuscript; in this case it is a transcript (T), as compared to observations (O) from the field. Next to the type of data, the researcher puts the interviewee's initial and the page number of the transcript. The record of the

120

interview itself is preceded by a brief paragraph that sets the stage for the interview, a description of the physical setting, a description of the interviewee and a description of how the researcher came to interview this person, for example, arranged through a mutual friend.

Words are the data of qualitative research and it is important to carefully and completely transcribe the audio-taped interview. Although many qualitative researchers have their interviews transcribed for them, preparing one's own transcripts provides an important opportunity to relieve the interview and become substantially more familiar with the data. We recommend writing down everything that has been recorded on the tape. No short-cuts. Start a new line for each speaker and indicate by initial who is speaking. When the interviewee is talking for long segments of time, break the monologue into paragraphs. Start new paragraphs often, as ideas change. You do not, however, have to transcribe every 'umm' and 'ah'! It is sufficient to note the first 'um' or 'ah' in a series, and then proceed to the words.

An Example

Akatugba (1997) provides a summary of the stages in qualitative inquiry in a doctoral study entitled:

"Dimensions of Students' use of Proportional Reasoning in Secondary School Physics."

Specifically, the study sought to understand and elicit from the student's context. (a) the nature of their difficulty with proportional reasoning in physics; (b) the stages at which their difficulties with proportional reasoning emerge during physics problem solving; (c) why they encounter these difficulties with proportional reasoning; (d) the

various social and psychological issues associated with their difficulty with proportional reasoning; (e) how their difficulty with proportional reasoning influenced their performance in physics problem solving; and (f) the possible sources of their difficulty with proportional reasoning. A constructivist and interpretative (Guba and Lincoln, 1989)

case study was carried out with six physics students from a co-educational senior secondary school in Nigeria in order to understand their difficulty with proportional reasoning. The study was conducted over a period of five months. The participants were of different learning abilities, ethnic, socio-cultural and economic backgrounds. A hermeneutic dialectical process and an emergent approach was adopted for data collection and analysis.

The study involved students actively engaged with various physics tasks during which time multiple research techniques were employed to elicit their claims, concerns, meanings and constructions in relation to their problems with proportional reasoning. The techniques employed include observation, dialectical discourse, structured/unstructured interviews, questionnaire, dialogue, journals, field notes, proportional reasoning tasks, video and audio tapings. The data analysis process closely followed the data collection process and was an ongoing part of the research. The data and the analyses were constantly checked with individual participants. Data interpretations were based on the construction with which each learner, group of learners and the researcher made sense of the various issues which emerged and the values and beliefs which shaped them. these interpretations were also linked to the immediate contexts within which the construction were formed and to which they referred. The various techniques used in the study are hereby discussed.

Interviews

Each one of the participants was engaged in open-ended interviews during which

their individual constructions, deconstruction and reconstruction of the research problem emerged. The questions that were asked were based on the participant's written work, behaviours, comments, problems, difficulty with the tasks, opinions, views and beliefs. Their constructions were compared and contrasted, challenged and they were

confronted with new information. This helped to delineate their individual and subsequent joint constructions.

Dialectical Discourses

Dialectic discourses were employed to engage students in critical exchanges which enabled them to reflect on their meanings, actions and constructions. These enabled the students to be actively involved in the individual and group discussions which took place during the study. The dialectic discourses provided a balanced communication process whereby students were able to question and criticize the researcher as well as their peers. The discourses were useful for the negotiation process.

Proportional Reasoning Tasks

The proportional reasoning tasks were adopted and in some cases modified from some of past SSCE examination questions in physics requiring proportional reasoning and some proportional reasoning tasks used by other researchers in the field which are related to the students' physics syllabus. These tasks were given to the participants to solve. The researcher and each participant went over the solutions and working and the participant was asked to discuss what he or she had done and the issues and problems encountered. Students' feedback on the tasks provided the bases for our dialogue and discussions.

Observation

This technique was used to take note of the actions and behaviours of the

participants as they solved the tasks, during the interviews and during the negotiation processes. Some of the questions asked were based on the observations made during these processes. Students were observed continuously.

123

Research Questionnaire

The questionnaire was used to elicit biographical data and some general information about physics and problem solving from participants. This information was gathered for possible use and reference purpose during the study. The questions sought brief and general information about the participants.

Students' Reports

Students' reports in the last two years were used to study the participants' pas performances. These reports provided some useful information on the participants' academic background.

Dialogue Journal

Participants were asked to maintain dialogue journals which reflected what they learned and thought about throughout the entire study. They were encouraged to write down the problems and issues which they encountered and were important as well as meaningful to them. The dialogue journals were then given to me to analyse. Some of our discussions were based on the inputs from these journals. These helped to delineate and clarify individual construction and contribution towards the negotiations. The dialogue journal served as one of the most useful sources of data for the study.

Field Notes

These were used to write down the transactions that took place during every individual meeting and the group negotiations. They were also used for the on-going analysis throughout the study. This technique turned out to be the most valuable of all

the techniques as it provided a rich detailed account of what went on during every meeting and also helped in identifying information from video and audio tapes. The field notes were written in an outline form during the meeting and a comprehensive report was written immediately after every meeting.

124

Audio Tapes

Audio tapes were used to record all the interviews and dialogues I had with each participant. These were later transcribed and analysed for further action. Information obtained from the transcribed tapes were sometimes discussed in subsequent meetings.

Video Tapes

Video tapes were used to record all the initial general meetings and the group negotiations that followed towards the end of the study. These were reviewed and analyzed for further actions. Information obtained from the reviewed tapes were sometimes discusses in the following meeting.

Sample of Field Notes

The session started at 2.30p.m. I gave Ola two problems. The first question was on temperature conversion in relation to lower and upper fixed points of thermometers and the second was on mercury column in a capillary tube and temperature. Ola spent over 30 minutes (45 minutes) instead of the 15 minutes I gave him to solve the problems. He spent more time on the first question as he got stuck and did not know what to do. He actually left that question for the second one and came back to see if he could solve it. He attempted it but could not solve it until I intervened and started asking him questions. It took him quite some time to realize that he could do it. These are the reasons why he had difficulty solving the problem especially question one.

Q2

Ola started with this question when he did not seem to know what do do. He tried to state the question in mathematical proportionality statements but he could not state this properly (he seemed to have problems stating the problems correctly in short proportional statement). This affected him at stage as he found that he stated his example the other way round and he had found the unit value of the wrong variable. He

125

usually stated the problems in short proportionality statements with some mathematical symbols which he claims help him to understood the problem and know how to go about it. But I have realized that he does not seem to have any symbol to represent proportionality and so he uses symbols like = or words like will be, or will give which tends to make his statements of the problem not correct in relation to the original problem. He gets away with it sometimes but sometimes it affects him. He uses unitary value of variables to find the value he has been asked to look for. What he does is to look for that unitary value after starting the problem and then he uses that to determine what he is looking for.

Okebukola (1999) also argued that a current problem with qualitative method is not a fault of the method, but rather the way in which it is being used. As more and more people use ethnography, some with little or no related traning, there has been an increase in the number of poorly conducted, allegedly ethnographic studies. As Rist puts it, ethnography "is becoming a mantle to legitimate much work that is shoddy, poorly conducted and ill conceived." Such research is characterized by the taking of shortcuts such as minimal time being spent in the setting being studied. Rist (1996) humorously refers to these abbreviated versions of ethnographic research as "blitzkrieg ethnography."

When properly used, however, ethnography or qualitative methodology has the potential insights not obtainable with other methods. The hypotheses generated by ethnographic studies are in many cases more valid than those based on theory along. It

is, of course, unrealistic to believe that a method that has been used successfully in another field, that is, anthropology, can be adopted and used in *toto* in education. The approach is undergoing constant refinement and adaptation in the direction of a more-structured ethnography. This trend is viewed as a positive one with the potential result being a research method incorporating the best features of the integrated approaches.

126

2.25 Involvement of Nomadic Communities in Education in Nigeria

Egalitarianism encourages quality education and shared responsibility in achieving qualitative education. Therefore in developing education for nomads, they must be effectively and actively involved to ensure the sustainability of their educational programme. It has been consistently noticed that the nomadic communities in Miango (1972-1976), Wase, (1984-1987) (Plateau State), Ningi (1977-1979), Wawa/Zange (1985-1988) and Wuro Yanka (1994-1997) (Adamawa State), had demonstrated enthusiasm in enrolling children into schools. In some instances the communities provided labor for the construction of huts for schools and contributed funds for the purchase of reading and writing materials for children and adult learners. Over time, however, active community participation tended to decline as evidenced by withdrawal of children from schools, erratic attendance of adult learners at adult class sessions, and the reluctance of community members to provide continued financial support for the purchase of teaching/learning materials. Numerous reasons have been given for this shift of interest and enthusiasm. One of such reasons is that nomadic communities are not school-going societies and schools do not form part of their lifestyle. Secondly, the time spent in acquiring literacy skills to be used in improving living conditions is too long. Thirdly, schools tend to compete with the parents for the children they depend on for herding labour (Ezeomah, 1982). In communities in Mazat Ropp and Wuro Yanka showed interest in greater

involvement in school affairs the reason given for waning interest in school activity participation by community members are the exclusion of community leaders and members from deciding on the activities to be organized and why they should be organized. Rather they had always been asked to contribute to the organization of programmes by providing resources. But because of their

127

peculiar life-style which entails constant movement, shifts in herding labour, and dependence on their children for herding tasks, there is a need to involve the leaders of nomadic communities in determination of curriculum and programme activities, the recruitment of teachers, and in the process of evaluation. This will lead to a greater involvement of the nomads in decision making and implementation of their school programme. It will also give them a greater sense of ownership of the schools and thereby lead to the sustenance of the entire educational programme. Teachers and supervisors are to be trained on how to involve the nomadic communities in school administration.

From the inception of the nomadic education programme, efforts were made through research, mobilization campaigns and practical implementation of educational programmes to involve the nomads in deciding the type of school they require, the curriculum content to be taught, and the skills to be developed in their children. For instance, from 1990 to 1994 the Commission held a series of consultative meetings with *Ardo'en (*clan heads) *Sheiks,* and members of the *"Miyetti Allah* Cattle Breeders Association" drawn from all the states where nomads reside.

2.26 Management of Nomadic Education in Nigeria

Management is a process of combining human resources with material and financial resources in order to achieve the objectives or goals of an

organization.

Management of Nomadic education will imply the process by which human and materials/resources such as the teachers, supportive staff, supervisors, the learners are related to material resources such as buildings, equipment, furniture, funds and instructional materials in order to achieve the

128

goals of Nomadic education in Nigeria. The goals as stipulated in the Decree establishing the programme are two-fold.

First, to integrate the nomads into the national life through educational system that is relevant and functional.

Secondly, to improve the survival skills of the pastoralists through improved methods of animal husbandry.

Management as a process incorporates two other processes. These are namely:

Administration and Supervision: Administration is management at top level while supervision is management at low level (Edem, 1982).

The management of education of the children of the pastoralists in Nigeria is at three levels. Namely: National Level, State Level and Local Government Education Authority Level.

1. **National Level:** The management of the education of the children of the pastoralists and migrant fishermen at National level is vested in the National Commission for Nomadic Education. It is a Federal Ministry of Education parastatal, established by Decree No. 41 of 1989 to cater for the administration and supervision of the education of the nomads and that of the children of migrant fishermen in Nigeria.

2. **Target Groups:** The Nomadic education has the children of nomadic

Fulbe, the Shuwa, the Badawi and the Dark Buzu as the target group (NCNE, 1996).

3. **Functions:** At inception, the NCNE is charged with the following functions as stipulated in the enabling legal instrument Namely:

    i.   To oversee the establishment and management of nomadic schools

129

    ii. To formulate policies and issues guideline in all matters relating to nomadic education in Nigeria.

    iii. To implement nomadic education policies through:

         a. Provision of funds in form of grants to states, local governments and communities to establish schools and provide welfare facilities.

         b. Provision of funds for curriculum development

         c. Provision of funds for research, teachers training, monitoring and evaluation of nomadic education in Nigeria.

         d. Provision of quality control to determine standards of skills to be attained in nomadic schools.

4. **Organizational Structure:** The NCNE has four departments:

    These are the Planning, Research and Statistics; Monitoring and Evaluation; Personnel Management and Finance and Supply. The Commission has 18 units and it relates closely with its three University-based Centres located in Usman Dan Fodio University, Sokoto for Curriculum Development; University of Maiduguri for Teachers Training and outreach; and University of Jos for Research and Evaluation.

5. **Achievement of the Commission:** Since inception the NCNE has made

remarkable progress towards the achievement of the goals for which it has been set up. Some of the achievements reported by Tahir (1996) include:

i.   The adaptation and development of curricular materials in eight primary school subjects such as English Language, Mathematics, Elementary Science, Social Studies, Fulfilled Religious and Moral Instruction, Primary Health and Craft

ii.   Provision of financial grants to states for building permanent structure and to purchase furniture.

iii.   Financial contribution towards the payment of teachers' salary (stopped 1994 end the year)

iv.   Provision of collapsible 3 classroom blocks in 21 states of the federation.

v.   Provision of instructional materials and equipment to schools.

vi.   Training of various categories of teachers and supervisors.

vii.   Survey of nomads in the Southern Nigeria.

viii.   Setting up Nomadic Education Extension Services Units.

ix.   Training of Extension workers.

x.   Provision of Extension service for the pastoralists.

xi.   Provision of business and scholarship to children of nomadic in tertiary institutions in Nigeria (stopped at the end of 1994/95 session).

Funding of the Pastoralists Education

The Federal Government provides:

a.   Capital cost of the NCNE

b.   Recurrent cost of the NCNE

c.   Cost of national fund for instructional materials.

d.   Cost of rehabilitation and renovation of classrooms and;

e.   Provision of new classrooms.

Management of Pastoralists Education at State and Local Government Level

The State Governments undertake the following:

b.   Set up Nomads education agencies

c.   Provide recurrent cost of the agencies

d.   Provide Capital cost of the agencies

e.   Build Nomadic education schools.

Whereas the roles of the Local Governments include:

a.   Payment of salaries of the teaching and non-teaching staff

b.   Payment of allowances including running costs of Nomadic Education Units of the Local Government Education Authorities and Schools; and

c.   Establish Nomadic Schools.

Conditions for Federal Government Participation in Nomadic Education in a State:

When the National Nomadic Education was flagged off in 1986, every state made claims that the pastoralists herdsmen were available within its domain. Hence, the state saw that as opportunity to politicize the programme in order to have their own share of the National cake. In order to ensure that genuine claims were implemented, the Federal Government set out the conditions under which it would fund nomadic education programme in a state. Tahir (1996) observes that these conditions are as follows: First, the number of schools that can be verified physically in the state.

Second, financial provisions made by the state in its budget to be matched with Federal funds.

Third, the existence of nomadic education section in the state Ministry of Education or in the State Primary Education Board (SPEB).

Fourth, the number of nomadic schools or centres that have taken off since the

inception of the Federal programme that caters for a sizeable number of nomadic children.

Fifth, number of nomadic education teachers, particularly those who are of origin of the nomadic groups.

Sixth, evidence of the involvement of the nomads in the programme through their leader, and setting up of Parents and Teachers Association (PTAS).

132

Facilities required for the education of the children of the migrant pastoralists:

The education of the children of the nomadic herdsmen and children of the migrant fishermen, exceptional children of the migrant fishermen and, exceptional children is tagged education of people with special needs. A child has special education needs if the child cannot profit by the educational facilities available in the Local Government Education Authority in which the child is located.

In order for the child to be educated profitably, the educational facilities may be modified to meet the special needs of the child. Four categories of facilities have been identified as crucial to the implementation of the nomadic education. These are namely: Physical facilities, Learning facilities, Health Care facilities and Provision of Social facilities.

Physical Facilities: These refer to the school plant. The school plant embraces the buildings, playground, seats and equipment that are needed for the implementation of the educational programme.

The method or models adopted in the implementation of the education programme will determine the types of physical facilities that are available include:

a.   Regular schools model/facilities

b.   On-set schools models/facilities

c. Mobile schools models/facilities

d. Adult education programme model

e. Distance education programme model

f. Telecast models/facilities

Regular School Model: In this model, the nomadic children are taught in the regular schools. The helping teachers help in reviving the poor performance of the child which resulted from unfamiliar curricular content and teaching method.

133

On-site School Model: The schools are sited along the routes of movement of the nomads. This model is used for semi-sedentary groups.

The Mobile Schools Model: These are called school on wheels because the model uses portable classrooms that can be moved from one location to another. The model is useful for mobile families.

Adult Education Programme/Model: This method is used for nomadic men and women who are taught how to read and write by teachers. The adults teach their children in turn.

Distance Education Programme: This refers to education through the use of radio. The programmes are specially packaged to reflect the nomadic cultural heritage such as radio drama, radio discussion, radio commercial etc. by Fulanis who had it to the top.

Telecast: This model is used mainly for sedentary Fulanis who posses television sets. Programme that reflect the culture of the nomadic herdsmen as target groups.

Learning Facilities: These are facilities that facilitate the teaching and learning by the children of the pastoralists. These are teaching aids, collapsible chalkboards, collapsible tables, textbooks, charts, maps, radio cassette recorders etc. The learning kits include collapsible desks, exercise books and pupils textbooks.

Social Amenities: In order to keep the nomads semi-sedentary, there should be provision of bore-holes which will serve as drinking water and earth dams for providing water for the animals. There should be grazing reserves for the animals. These amenities will keep the herdsmen in one geographical location.

Health Care Facilities: This refers to the provision of Health Care facilities such as First Aid Kits for immediate aid or minor accidents. (Okeowo Adelowo, 1999).

Finally, research which showed nomads has unfavourable attitude to education led to the adoption in late 1998 of a national policy by the Federal Ministry of Education. The formal launching of the nomadic education programme signaled the beginning of a

134

nation wide campaign. This made available substantial federal funds to the states education ministry so that they could develop and implement their own programmes *(Lar 1992).* The programme objectives deriving from the national policy for education include:

1.   The inculcation of national consciousness and national unity.

2.   The inculcation of the right type of knowledge and attitude for the survival of the individual and the Nigerian society.

3.   The training of the mind in the understanding of the world around him (e.g. training scientific and critical thinking).

4.   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, 1998).*

The next three years would thus be an experimental period seeking not only to foster a sense of awareness among the nomads of the necessity for education, but also to establish hundreds of mobile nomadic schools throughout the country and to ensure regular attendance of children to the schools. The ministry also requested that individuals from several ministries and disciplines be

invited to participate in a National Commission for Nomadic Education (NCNE) to be housed in the ministry of education and eventually constituting a separate department. States were further commissioned to form interdisciplinary advisory panels and centres for nomadic education were approved for the University of Jos and Ahmadu Bello University, Zaria and later the University of Maiduguri.

Following a meeting where the minister of education defended the programme, the propositions were accepted by President Ibrahim Badamasi Babangida in June, 1988 and forwarded to the Ministry Justice *(Gidado, 2003)*.

135

Consequently, by September 1988, all Northern States and even a few Southern States has launched nomadic education programme each receiving approximately half a million naira to support their activities according to their needs. The Ministry of Education then announced that when necessary additional funds would be made available and reiterated its intention to see the programme through at whatever cost. However, the National Commission for Nomadic Education, which might have diversified opinions on the nomadic programme are yet to have any meaningful discussion because of further delay at the Federal level.

2.27 School for Life and the Leap to Literacy in Northern Region of Ghana

Introduction

The Ghana Living Standards Survey (2000) reveals that poverty rates are increasing in deprived areas of the country particularly where there is extreme poverty. The Northern, Upper East, Upper West, Central and Western Regions have the highest incidence of poverty where more than 50% of people live below the extreme poverty line (i.e. people living less than ¼ of a Dollar per day).

Nineteen of the 40 most deprived Districts in Ghana fall within the 3 Northern region. This means that almost half of the most deprived districts are found in Northern Ghana. One clear indicator of this deprivation is the fact that educational development in Northern Ghana lags behind the rest of the country. The poor level of educational development in Northern Ghana has its roots in Ghana's colonial past. In spite of certain remedial development measures being implemented since independence, the phenomenon of North-South labour dirft is still exhibited particularly by young girls.

136

In response to the peculiar educational problems in Northern Ghana, the School for Life (SfL) Programme was developed. The programme is designed as a complementary educational programme targeted at our-of-school children between the ages of 8-14. The programme offers a nine-month literacy cycle in the mother tongue, aimed at assisting children attain basic literary skills and then integrate into the formal education system. The SfL programme started in 1995 as a pilot project in two Districts of the Northern Region with 50 classes in each District. During the Pilot phase of the programme, the two programme partners: the Ghana Developing Communities Association (GDCA) and the Ghana Friendship Groups in Denmark (GV), succeeded in developing an effective model to provide functional literacy to out-of-school children in rural areas. Following this success, the scale of delivery was increased during the second and third phases of the programme. In phase 2, (1998 to 2003, SfL was implemented in 8 Districts and benefited 40,000 children. In phase 3, (2003 to 2009) the programme was expanded to cover 10 Districts and 48,000 children with mainstreaming, advocacy and replication becoming part of the programme's strategy.

SfL's mainstreaming efforts aim at contributing to the improvement of quality in the formal school Mainstreaming activities include the integration of SfL. Facilitators into the formal system along with teacher training and support at the lower primary school level to improve instructional practices of teachers. In the third phase, replication was defined as the implementation of SfL by other donors and organizations. The 2006 mid-term review of SfL Phase 3, defined future programme prospects, and set out a timeframe and direction for planning Phase 4. Key milestones in the plan included implementation of an extensive impact assessment; conclusion of a change management process on the

137

cooperation and partnership among the GV SfL Committee, GDCA SfL Executive Committee (EC) and the SfL management; establishment of an Advocacy Think Tank to develop advocacy strategies for Phase 4; and formulation of a vision for Phase 4 by both SfL (EC and Management) and the SfL Committee.

Although there have been several monitoring and evaluation exercises over the past ten years of the programme, including a number of reviews, studies and assessments, no systematic assessment of the significance and lasting changes brought about by the programme have been made to date. "The SfL Impact assessment was designed to serve this purpose" (School for Life TOR document, 2006).

The main objective of the impact assessment was to analyse and document the impact of the SfL approach on the delivery of quality education to children in underserved areas of the Northern Region. The IA was also designed to focus on the replication and mainstreaming possibilities of SfL. In more specific terms, the impact assessment sought to:

i. Identify the significant and lasting changes created by SfL on individual lives and local communities.

ii. Offer explanations as to how SfL interventions have affected these changes

(cause-effect), using the mandatory components and values of SfL as points of departure.

iii.   Explore the potential for replication by development agencies and integration of the SfL approach into the formal education system as a means to offer quality education to the underserved populations of Northern Ghana; and

iv.   Identify any other effects/changes necessary for meeting the overall objectives.

The IA was designed to be a "high level strategic exercise" focused on replication and mainstreaming possibilities for SfL. The main focus of the study was aimed at providing an assessment of the impact of the SfL programme on the participants,

138

families, communities. Facilitators and schools which have received SfL support. This also involved a focused assessment to achieving programme impact, success in achieving literacy attainment and sustained change at the individual, family and community levels. These factors are considered in relation to aspects of the SfL programme that are potentially viable for replication and mainstreaming within the civil society and public education sector. This summary documents the key findings and recommendations of the IA. (Hayford and Ghart 2007).

Main Findings

The "Leap to Literary" is the story of the School for Life programme and the programmes impact made over the last 12 years of the lives of over 85,000 children in the Northern Region of Ghana. Theresearch is based on a one-year participatory study of the programme from a beneficiary and family perspective. Over 77 in-depth interviews were held with ex-Sflers and their families along with over 50 non-Sflers their families in communities which had participated in the programme three, six and nine years ago. The impact study traced over 77 children in nine schools across three districts in Northern Region who were currently enrolled in the primary to Senior Secondary School (SSS) level in order to elicit their experiences of the SfL programme.

The information collected focused on what they had learned, and how these experiences had shaped and changed their own life, their family and community's life. The study also explores the keys to programme success and the impacts the programme made on the ex-SfLs and ex-SfL facilitators across the Northern Region of Ghana.

Overall, the findings of the IA were very positive based on the evidence that SfL has made an impact on improving access and retention of children across the 12 Districts that benefited from SfL's interventions in the Northern Region. SfL has also had huge impact on improving the levels of educational attainment and achievement139

among SfLers within the formal school system. According to the IA, SfL has had remarkable success in addressing gender inequality by helping parents rethink the value of girls' education. This has resulted in improving retention rates in the formal school system and a lower dropout rate in the primary schools across the Northern region where ex- SfLers integrate.

The main findings from the study reveal that:

- The ex-SfLers were children who were not likely to be selected or supported by their parents to enter the formal education system. Ex SfLers were not initially sent to school since they were needed on the farm or in the household to assist with chores and take care of younger siblings.

- Over 90% of children between ages 8-14 who enrolled in SfL class, graduated from the SfL class; 65% of those enrolled in the SfL programme were integrated into the formal system.

- The integration of SfLers into the formal system was having a significant impact on the Gross Enrolment Rates (GER) in the Northern Region. The Ministry of Education found that at least 2-3% increase in GER in the Northern Region was due to the presence of the SfL programme (Moess, 2006).

- The SfL programme was also having a positive impact on parent's attitudes towards girls' education. At least 50% of those enrolled in the programme were females of which a large proportion were completing and entering the formal system and remaining in the system until the higher levels of education (i.e. SSS).

- SfL was also demonstrating strong retention and completion rates in comparison to non- SfLers.

At national, district and school levels the impact of scale was having positive impact on the access targets set by Government to achieving Universal

140

Primary Education and basic literacy, gender parity and quality of education. Studies by the Government themselves suggested that SfL was contributing significantly to the increase in Gross and Net Enrolment Rates, particularly in the Northern Region of Ghana. In terms of gender parity, retention and completion rates among girls, SfL was having positive impact on the number of girls remaining in school and transitioning to the higher levels of education (JSS and SSS). Ex- SfL girls were in some cases making up a large percentage of the classrooms at the JSS and SSS levels, particularly when considering the rural characteristics of school intake. SfL was also making a significant contribution related to performance among the learners in the formal school. Several SfL learners were out performing non SfLers in the Ghanaian Language and other language subjects such as English and Mathematics.

In terms of the SfL outcomes regarding the learners, their families and communities:

❖ SfL provided a solid foundation for SfLers to move from mother tongue literacy to second language acquisition in English. The SfL programme was also demonstrating learning outcomes for children who had transitioned into the formal education system by helping them accelerate and enhance their academic performance once integrated into formal school.

❖ SfLers were also able to learn independently particularly once integrated in remote area primary schools where teachers were often not regular. Ex SfLers were found assisting their peers pursue reading and writing activities in classes where there were no teachers and assisted their peers learn to read using the phonetic approach to literacy.

❖ The values embedded in the SfL curriculum contributed to them being disciplined, confident and self motivated. This coupled with high academic performance earned ex- SfLers leadership roles in their classes and schools. SfLers were often seen by their peers as role models.

<center>141</center>

The participatory teaching approaches had direct impact on helping children feel confident, self-assertive and enjoy learning. SfL children learned to analyse, ask questions and be critical thinkers through the participatory methods used by the Facilitator and based on the training and curriculum. The impact of SfL learners was most vividly characterized when the SfL learner had transitioned into the formal system. Their peers and teachers talked about how they could see that "something" was different about the ex- SfL learners. They were more confident about learning, more determined to make it through the system and more concerned about the people and world around them. Most of them were seen as role models in the public education system, exhibiting a high degree of discipline, respect, and were purposeful, as well as attaining high results in language subjects and being elected to represent their class and school as school prefects.

The IA revealed that SfL was making significant impact at the family and community levels. At the family level those who had completed SfL were able to assist their family with basic reading and writing tasks in the home. They were also able to transfer the knowledge of reading and writing in assisting their siblings and in some cases their parents. Most importantly, the ex-SfLers were sharing the developmental

messages of social change within the families and communities. Lessons on malaria prevention, environmental health and sanitation, family planning and sustainable agriculture were all being talked about and shared with families of ex-SfLers. Many of the families were practicing better hygiene, reducing their family size, critically thinking about gender equality, ethnic diversity and improving their agricultural practices through reduced bush burning. Many of these changes in behaviour and attitudes were sustained long after the SfL programme has stopped in the community.

The greatest impact of the SfL programme on the community and family was in relation to people's new found awareness concerning the importance of education and

142

"good quality education." SfL was demonstrating that poor rural communities across the Northern Region could educate their children who were not able to go to school due to the constraints on farming and sustaining large families in a context of rural subsistence agriculture which depending on children helping on the farm. SfL gave a chance to children for a life change which involved breaking through to literacy and empowering them to become "a someone." Parents and other people in the community (e.g. "aunties") who had not been able to send all their children to school were using this flexible SfL system as a way to assist their children attain literacy and learn. Children who were integrated and would not have had a chance to transition to the formal system previous to the programme, were now paying their own way and working hard to demonstrate to their parents that they were worth the investment, particularly the girl child.

The SfL programme was saving the Government a significant amount of funding and was extremely cost effective in helping children break through to literacy in deprived rural contexts where teachers were often not found nor willing to live. For instance, the unit cost per SfL learner is USD $16.57 compared to USD $ 70.8 per child in the public primary system in Northern Ghana. The SfL programme has save the Government of

Ghana over USD $6,023,168 by educating over 85,073 children in SfL programme. If you consider that these children would have spent three years in the primary school system if it were not for the SfL programme ….the Government of Ghana (GoG) has saved a total USD $18,069,504 over the three years.

Social Development Impact

Key findings from the IA tracer study suggest that SfL has made a significant impact in reversing two social and economic trends which prevent most children from accessing and remaining in the formal education system in Northern Ghana. These two trends are:

143

- Poverty related behaviour among the rural poor in Northern Ghana which often creates a vicious cycle of endemic poverty and the inability of parents to break their children out of the cycle (large family size and demands on child labour due to large farming size).

- A rethinking of culture, a change of behaviour and attitude towards girls' education and in some cases a change in the socio-cultural practices which prevent girls from access and retention in the formal education system.

Owing to the high level of awareness, increasing number of parents and communities were moving away from child betrothal practices and giving children to aunties to "foster" since they often did no send them to school. Some communities such as Bachabordo reported that they had stopped these practices.

One of the most significant impacts of the programme was that all the SfL intervention communities contained some literate children and young adults who remained in the community and were continuing to help the community conduct community development and livelihood activities. A common trend in Ghanaian communities is to find no literates or highly educated people due to educational

opportunities being focused in large towns and urban centres. The IA revealed that non integrated ex SfLers and ex Facilitators were continuing to provide literacy services to the community. Focal group discussion revealed that ex-SfLers continued to help their parents to write and read their letters and keep records of their business activities.

Teachers, staff of the GES Directorates, the District Assembly as well as focus group discussions with the communities across the three districts indicated that complementary and functional education like SfL is helping to prevent and resolve conflict situations in the Yendi and Nanumba districts. This is due to SfLers abilty to analyse issues logically and to influence others. According to the GES and teachers in the Primary, JSS and SSS communities, people in the SfL communities are now able to

144

analyse scoio-cultural and political issues more rationally. They are able to identify political propaganda more readily which has helped to manage conflict situations in families and communities. District officials spoke of how ignorance and illiteracy had been a major cause of conflicts in the communities and across the districts. "The SfL has helped to create awareness to help address the conflict situation" (SfL Chairman, Wulensi corroborated by the Headmaster of Yendi Secondary School.

Another major impact identified by District and community stakeholders' interview was the high level of women's empowerment across families, communities and districts in all the case study districts. Most of the female SfLers and women in the communities were more vocal and confident during the focus group discussions, in-depth discussions with SfLers and with families of SfLers compared to non Sflers. Most of the girls at the institutional level were more vocal and confident than their male counterpart in sharing their experience in their educational development than their male counterparts. Some of the men did not know much about their children's educational development and impact of the SfL

on their children and had to rely on their wives to share their perspectives. Most of the women seemed to be more concerned and were more willing to support the educational development of the children than the men. In most cases it was the women (wives and grandmothers) who had to adopt subtle strategies to persuade the men to allow their children to further their education and to allow the girl child to progress in education before fulfilling 'exchange" or "betrothal" contractual arrangements.

2.28 **Key Factors which make the Programme Successful at the Community Level.**

Among the key factors enumerated by the communities during the community focus group discussions and corroborated by the interviews with

145

teachers, GES Directorates, the District Assemblies and in-depth interviews with SfLers were the following:

- The self governance approach through the establishment and functioning of the SfL committee and the intense sensitization and capacity building activities of the SfL programme elicited ownership and commitment by families and communities and led to success of the programme;

- Cooperation of the communities and the traditional authorities who are the entry points and first point of call for SfL interventions at the community level contributed significantly to the success of the program. Where cooperation between the leadership was weak it affected optimization of the impact of SfL, especially with school infrastructure development. For example, in the Makayili community in the Nanumba District where there was friction between the Assembly man and the leadership of the community, not much progress has been made in pursuing development of school infrastructure facilities;

- The relevance and appropriateness of the curriculum sustained the interest of the

learners, their families and community member. The curriculum was based on the socio-cultural environment of the communities in terms of language, culture, values and norms, economic, political, health, environmental and livelihood needs of the people;

- The flexible school hours allowed the children to support their parents/family during the day and attend SfL classes in the afternoon;

- The free textbooks, pencils and other teaching and learning materials relieved the parents of the burden of funding these requirements. Most parents could not afford this, but the absence of direct financial commitment motivated them to enroll their children in the SfL;

- The resident Facilitator ensured that the communities related to someone from

146

the same socio-cultural background and who understood and appreciated the socio-cultural context within which they operated. It ensured the commitment of the Facilitator and longer contact hours with the learners;

- The non insistent on or use of prescribed uniform relieved the parents of financial burden and enabled the children to use any clothing of their choice without feeling embarrassed; and

- The content of the curriculum and the methodology adopted for teaching the learners sustained their interest and commitment and led to the success of the SfL programme in the communities.

2.29 **Ex-School for Life at Primary School in Ghana**

Ex School for Life	Before	After
Primary Level Interview		
Fulera Kofi Nawuhugu Primary 5, Gushegu District. Completed SfL in 2002 (Girl)	"I was given to my sister to take care of her children. There was no formal school in our community again, so I was taking care of my sister's children."	"I was able to read and write in Likpakpaaln (my mother togue). I was happy because I could read and write. My reasoning changed after SfL,"
Danaa Maayen, Nawuhugu Primary 5, Gushegu District Completed SfL in 2002. Nomad's Boy.	"I followed my father to farm. There was no formal school in the village again due to the conflict."	"After completing SfL, I stayed at home for 2 years helping my parents on the farm before I integrated into the formal school. I was happy I could read and write. My father changed his attitude because after two years I could still read and write."
Kwesi Najo, Bachabordo E. Primary 5, Yendi.	"I am a girl of 13 years old. Before I entered SfL I used to help my mother on the farm work – to plant	"I saw that after I completed SfL, I was enlightened and my attitude changed. I began to

Completed SfL in 2004 (Girl)	grains like beans, corn etc. I also went with my peers to fetch water when we were at home. I did not attend school because my mother was sick and my father said that I needed to support her in the farm and with household work."	respect my parents. I did not wait to be instructed to do what was right in the house. Sometimes I sue my own initiative. My parents also saw that I could not read and write so they were happy and allowed me to continue to formal school."
Alhassan Latifa, Makayili Primary 5, Nanumba District Completed SfL, in 2004 (Girl)	"My father had no means that was why he could not send me to school. My parents wanted me to attend school but they had no means because my father is a sickler."	"I was able to read and write in my local language. Before SfL, I did not care about anything but after SfL, I now know that I should do something with my life. Before SfL, when my mother sent me I refused but now I go. I did nothing but roamed from don't."

148

		house to house. Now I am sensible. At first I attended dance and video and now I don't
Nachimpoan Ernest, Makayili Primary 5, Nanumba. Completed SfL in 2004.	"I used to go to the farm with my mother because my father died when I was still young. I used to follow my mother to the farm to plant yam because I am the first born. My mother was interested in education but could not afford to send me to school. My mother had gone to school up to JSS."	"After SfL, I got integrated in P3. I felt happy and proud that I was able to read and write and I wanted to be in formal school. Because I saw that my age mates were going ahead of me in education and their lives will eventually change more than mine. My mother allowed me to go to school because she saw that I was interested in learning."
Iddrisu Jibril (Kpabia JSS community, Yendi)	"I used to go to farm because I was not sent to school. At the farm we had fowls and cows which I catered	"I was very happy after I completed SfL and could read and write because I was able to

Completed in 2000 now attending JSS 2, five years in the formal education system. Nomad's Boy.	for. I did not attend school because my parents did not know the importance of education and did not like schooling until I forced them. At home I was idling about and at the farm I took care of fowls. They (my parents) did not have interest in education as at that time."	read letters for my parents and also distinguish various cards for them (hospital, prescriptions, receipts and others). My parents developed interest in education after SfL. They encouraged me to continue with my education."
Agnes Mabe, (Bakpaba JSS Nanumba District) Completed SfL in 2003 was integrated at P5 and now attending JSS 2 four years in the formal system.	"My father had 3 wives with 10 children. Four are my mother's children. I am the fourth child of my mother and the only one to have attended SfL. I lost my father before I attained the school going age. I was therefore enrolled in SfL class by my brother who was the SfL facilitator. Before attending SfL, I used to help my mother on the farm	"After School for Life I was so happy that I could now read and write because when I was at home, I could neither read nor write. SfL offered me an opportunity and I used it well. Now I'm in JSS 2. I was interested in education sow hen we completed SfL and my colleagues were continuing, I

149

	and at home with various house chores (taking care of younger siblings, fetching water and cleaning). My parents were interested in education and had enrolled 2 of my senior brothers."	also told my mother and she allowed me. My mother sent me to formal education because she saw that I could be someone in future and I could help her. I hope to give my mum what ever she will need within my ability."
Mohammed Benbala District	"I was a cowboy before joining SfL class at the age of 9. I also reared animals such as sheep, goats, and fowls and also helped my father on the farm. Any time I felt hungry I killed people's fowls and guinea fowls to eat. My parents attitude towards education was negative especially my father who thought that all educated persons were lazy and useless because they did not	"SfL helped me greatly in reading and writing Dagbani. In fact I was happy that I could read and write in Dagbani. After completing SfL I could read letters and write in Dagbani for my father who started to look for assistance from outside to educate me further…. My father sent me to school after my Uncle educated him on the importance

	want to work on the farm."	of education. He assured him that I could still farm even better after attaining education."
Mussah Ibrahim Gushegu SSS2 Agric, completed SfL in 1999, enrolled in P4 and now in SSS 2. Nomad's Boy.	"I was not attending school but came across SfL through a friend. I informed my father and he enrolled me. Many of my siblings (5) were attending school and the burden was too much form y father so he said I should not go to school. I was helping my father on the farm. I was 13 when I started SfL. My parents liked education very much but they were very poor. Because they like education that is why they sent my elder siblings to school. It was my sister who forced my father to send	"I was very happy when I finished SfL because I could read and write in Dagbani. If I compare myself to my colleagues who did not go to school I feel very happy. They can't read and write but I can. Some of them are even married and can not afford to take care of their families. When my colleagues see ma they confess to me that they have regretted. They have very high regard for me. My mother and sister who

	me to SfL. When I completed SfL, it was my sister who sponsored me to primary and JSS. Unfortunately, she died before I completed JSS."	took care of me are dead now, but my father is very proud of me. He is very old now (62 years) but I work to take care of myself in school. During vacations I work on people's farms to get money to take care of myself."
Sugri Jamilatu, (Female, Ex SfLer in SSS2 Yendi SSS, she enrolled in P3	"Born to a father with three wives, 15 children. I never thought I would ever be in school as I am a girl. For my father had sent 4 siblings to school already. I was helping my mother in her "koko" business and other household chores. One day a friend invited me to SfL which I did not know of. I informed my mother	"By the end of the 9 months, I was able to read and write in Dagbani and perform some basic calculations. I was so excited about it. Before SfL, anytime I was free, I used to roam about or play, but when I started SfL, I used such free time to study. Now I easily run

	about it who reminded me the following day. That was how I got to school. I was surprised at my own performance. In fact, my parents like education but not all their children were in school. They had no reason for not sending me to school but I think it had to do with funds."	errands for my parents and fell more productive and tolerant than before SfL. I have confidence and speak reasonably. My parents like education and I do my best to excel. I respect the elderly also."

Hayford and Chartey (2007)

2.30 Complementary Basic Education

A recent study conducted by the Basic Education Division of the Ghana Education Service, on Complementary Education Programmes in the three Northern Regions, run by School for Life (SfL) and EQUALL, revealed that as a result of operation of complementary schools, Northern Region registered a GER growth rare of 3.8% between 2000 and 2004. Complementary schools accounted for 1.0% annually to this growth. The study also revealed that complementary

151

schools had a high completion rate, a very minimal dropout rate and a high degree of school attendance. The curriculum was based on need of the community coupled with the use of mother tongue as medium of instruction. There was also flexibility of school programmes with in-built monitoring and supervision systems. On the average complementary education programme shortened the six-year primary schooling by two or three years. A greater proportion of the graduates entered primary school at Basic Level 4 after placement assessment tests. It was therefore deemed cost effective. These features had a ripple effect on children still out of school as beneficiary pupils tended to draw in their colleagues and help sustain those currently attending. *(Draft Policy Document on Complementary Basic Education, 2007).*

Findings of the above study were confirmed by the Impact Assessment Report of the same programme (SfL). In addition the Report indicated the following:

"There was an increased awareness about the value and importance of education, high literacy rates among children, especially the girl child in families and communities as well as promotion of social and cultural values in children such as respectfulness and obedience as some of the key out-comes. It emphasized a reduced and minimized tendency towards 'kayayo,' child exchange, child betrothal and child fostering."

In some countries such as India, Bangladesh, Mali, Burkina Faso, Egypt, Kenya, Tanzania and Uganda among others, where complementary education is well institutionalized, and remarkable successes have been achieved in addressing equitable access to quality education. As indicated above however, Ghana's experience with complementary education has been through the initiative of non-state actors.

152

Worldwide, research on provision of complementary education suggests that support services by NGOs/CSOs, working in partnership/collaboration with national and local government, are critical to the effectiveness of the programme. These support services include the development of training, curriculum and instructional materials as well as in-service training. Regular supervision also plays a central role in providing effective schools. The capacity to provide these services in poor, under-served areas is where NGOs/SCOs can be of great service.

A national complementary basic education strategy for Ghana should not only seek to provide guidelines on what is to be done but also attempt to support and harmonize what is being done. It provides the opportunity for state and non-

state actors to collaborate to address the GER gap of 20% which often occurs in deprived areas for the attainment of UPE. The MOESS has already indicated its intention in its Education Strategic Plan to participate actively in the provision of complementary education at the basic level. The ESP (2003-2015) document states as follows:

"Those that are 'out of school' and 'shepherds' are not forgotten. The Ministry realizes that more support should be given to initiatives that are under way to capture these groups."

The AESOP (2005-2007) document confirms the Ministry's commitment as follows:

"Develop a complementary/alternative education programme, which includes a system of re-entry into formal schooling as a means of recapturing some of the drop-outs and may include the establishment of more nigh/shepherd schools…."

153

There is therefore the need to develop a policy framework to guide stakeholders in the provision of complementary education to support the formal school system and in the delivery of quality basic education. This will enable disadvantaged and vulnerable children to benefit from formal basic education to meet constitutional requirements and international commitments and to ensure that those without access are given a chance to attain quality basic education.

Like other countries in Sub-Saharan Africa however, Ghana stands challenged in her efforts to break the many barriers which have the potential to derail the achievement of these targets. The Government has initiated many policies to remove obstacles to make schooling attractive to children. Among these are the Capitation Grant, School Feeding and School Improvement

programmes. Even though these policy interventions have had positive impct on school enrolment and retention there is the need to explore other policy options to mop up children who are still out of school. These include intra-cycle drop-outs and nomads children. Such initiatives can quicken the pace of achieving UPE by 2015.

The decision to develop a policy document on complementary education is to delve into a new area of education which seems to have been glossed over in the past. The document provides policy guidelines in the delivery of complementary basic school in deprived communities where a considerable number of children are still out of the school system as a result of unfavourable socio-economic and cultural factors. The policy will ensure the equitable provision of and access to relevant basic education to meet constitutional demands and international commitment.

2.31 **Goals, Objectives, Targets and Strategies of Complementary Basic Education in Ghana.**

Complementary Basic Education Systems generally provides structured programmes of learning outside the formal school system. The learning activities take place in flexible school schedules and timetables with learner-centred, skill-based and often accelerated functional literacy curriculums.

Complementary education also encompasses provision of an enabling teaching and learning environment relevant to the mental growth of learners, who are disadvantaged as a result of unfavourable socio-economic and cultural practices, to acquire minimum knowledge and skill for continuing education in the formal sector. Thus complementary education offers a second opportunity for this category of children to access mainstream formal education and could therefore

serve as preparatory grounds for out-of-school children to catch up with their peers already in school.

As many underserved children have no opportunity to enter school, teaching methodology and content, under complementary programmes, are to some extent different from what pertains in the formal system. Pedagogy is organized from the children's perspective to provide relevant context-based, value-laden curriculum which sustains their interest and quickens the pace of learning. It is child-centred and participatory, using the local language/mother tongue as the medium of instruction. *(Draft Policy Document on Complementary Basic Education, 2007).*

General Features
School Environment

o   Age of beneficiary pupils (children who have missed admission to primary school at the statutory age of six or dropped out due to socio-cultural or economic reasons) is between 8 and 17 years.

155

o   Class size is small, generally not more than 25 learners.

o   Facilitators/instructors are resident community members.

o   Facilitators should be able to read and write in the local language/mother tongue.

o   There is flexibility in school time table.

o   Short duration of not more than three-hours of classes a day.

o   Teachers-pupil relationship is friendly and cordial.

Curriculum and Teaching and Learning Materials

▪   Core areas of the curriculum are numeracy, literacy and Life Skills (problem solving).

▪   The curriculum is skill-oriented and based on the needs and core values of

the community.

- The use of phonic/syllabic method in teaching.

- The local language/mother tongue is used as medium of instruction.

- Teaching and learning methods are participatory and interactive.

- Child-centred teaching with extensive individual attention.

- There is continuous assessment of learning achievement.

- A Literacy cycle of only nine months qualifies a learner for admission into primary school.

- Provision and accessibility to textbooks is at a pupil/book ratio of 1:1.

- Provision and free accessibility of adequate reading materials and books.

Partnerships

- Programme implementation by civil society actors (FBOs, NGOs and CBOs) with oversight responsibility by the District Education Office.

- Cost sharing by state and non-state actors.

156

- Collaborative agreement at the district level, with roles and responsibilities clearly identified.

Governance

- There is active community participation, ownership and management.

- There is a community committee with a strong female representation.

- Learning centres/schools are sited in remote, isolated and deprived communities which have a considerable number of children outside the formal school system.

- Facilitators are given training on a regular basis.

- There is an in-built supervision and monitoring mechanism with support by the District education office.

Mission Statement

The mission of complementary basic education system is to provide relevant quality education in an enabling teaching and learning environment to out-of-school children in deprived communities, who are disadvantaged as a result of unfavourable socio-economic and cultural practices, to attract and sustain their interest in schooling to enable them to acquire basic knowledge and skills in preparation for admission or re-entry to the formal educational system. Delivery of complementary basic education will be guided by the following principles:

- Equity, transparency and accountability.

- Community ownership and management.

- Child-centred, non-authoritarian learning environment and pedagogy.

- Collaboration between state and civil society actors.

- Efficient quality educational delivery in poor communities.

157

Policy Goals and Objectives

Complementary basic education policy seeks to provide alternative quality education to out-of-school children to enable them have access to formal education. The broad policy goals (PGs) and objectives are as follows:

i. **To Provide the Disadvantaged with the Opportunity to have Full Cycle of Basic Education (PG 1)**

- ➢ Promote a nationwide acceptance of the concept and implementation of CBE in deprived communities.

- ➢ Support the establishment of learning centres/schools for CBE programmes in all deprived communities.

> ➤ Promote training and deployment of community-based instructors for CBE learning centres/schools.

> ➤ Provide fee-free tuition to all pupils of the CBE programme

> ➤ Support civil society organizations in the provision and delivery of CBE through partnership.

ii. **To Increase Access and Participation in Basic Education (PG 2)**

> ❖ Establish linkages between CBE and formal education

> ❖ Integrate CBE best practices into the primary education programme.

> ❖ Remove all barriers to access to CBE programme and primary education.

iii. **To Extend and Improve Complementary Basic Education in all Deprived Communities (PG 3)**

> ✓ Encourage and support non-state actors/civil society organizations in the delivery of complementary education.

> ✓ Encourage communities to provide infrastructure in collaboration with District Assemblies, Unit Committees, CBOs, FBOs, and Development Partners.

> ✓ Provide technical support and resources for operation of CBE learning centres/schools

> ✓ Improve capacity of CBE learning centres/schools.

> ✓ Provide underserved communities without schools with CBE programmes throughout the country.

iv. **To Improve the Quality of Teaching and Learning Outcomes of Pupils in CBE Learning Centres/Schools (PG. 4**

- ✓ Promote selection, training, upgrading, absorption and deployment of community-based complementary basic education facilitators/ instructors.

- ✓ Increase provision of and accessibility to textbooks in all complementary basic schools.

- ✓ Improve skill-oriented curriculum based on community needs whilst placing emphasis on numeracy, literacy, life skills (problem solving) and values education.

- ✓ Promote the use of local language/mother tongue as medium of instruction.

- ✓ Ensure numeracy and literacy in local language/mother tongue.

- ✓ Institute pupil-placement assessment tests for CBE products for placement in primary schools.

- ✓ Establish standard and milestones for CBE programmes.

159

iv. **To Improve and Strengthen Community Ownership and Management of CBE Learning Centres/Schools (PG. 5)**

- ▪ Ensure community participation in the delivery of complementary basic education.
- ▪ Strengthen, monitor and evaluate accountability systems.
- ▪ Clarify roles and responsibilities of CBE service providers
- ▪ Provide monitoring, evaluation mechanisms and guidelines for the operation of CBE learning centres/schools.
- ▪ Establish guidelines for finding CBE programmes.
- ▪ Integrate CBE into National Development Plans and Budgets (GPRS)
- ▪ Integrate CBE into the District Assembly Development Plan and Budget.

- Integrate CBE into the District Education Strategic Plan and Budget.
- Increase collaborative approaches between state and non-state actors, including the private sector on CBE programmes.
- Help develop public/private partnership to improve CBE delivery.

Policy Targets

Implementation of CBE Policy will contribute to the achievement of the following targets: *(Draft Policy Document on Complimentary Basic Education)*

- Provision of CBE learning centres/schools and expansion of primary schools and JHS in deprived districts and communities.

- Increase Gross Enrolment Ratio:

    i. **National Level:**

    a) From 93.7% (2007) to 107.4% (2012) for primary (an increase of 13.7% of which CBE's share is 3.0%

    b) From 77.4% (2007 to 90.0% (2012) for JHS.

    ii. **Deprived Districts:**

    a) m 90.8% (2007 to 107.4% (2012) for primary (an increase of 16.6% of which CBE's share is 5.0%)

    160

    b) From 61.7% (2007 to 90.0% (2012) for JHS.

- Achieve Gender Parity Index of 1.0 by 2010.

- Attain Universal Primary Completion by 2012.

- Achieve Basic Education Completion Rate of 100.0% at all levels by 2015; the current (2007) achievement rates are as follows:

    i. **National Level:** 85.4% for primary and 65.0% for JHS.

    ii. **Deprived Districts:** 75.5% for primary and 49.2% for JHS

- Increase Primary/JHS Transition Rate from 80.2% to 100.0% by 2012.

- Integrate graduates of CBE into schools (Primary, JHS).

- Establish CBE system as a sub-sector of basic education.

- Significant increase in number of girls entering primary school.

- Reduce the incidence of dropout in basic schools to a marginal level.

- Significantly reduce the percentage of out-of-school children particularly girls.

- Significantly reduce the prevalence of streetism in urban centres.

- Integrate CBE into national development plans to facilitate poverty reduction.

- Reduce regional disparities in education and poverty (rural/urban divide).

Strategies

Key strategies, identified to facilitates the achievement of the CBE policy goals are as follows

To Provide the Disadvantaged with the Opportunity to have Full Cycle of Basic Education (PG 1)

o Community sensitization on the importance of education and CBE

o Needs and readiness assessment surveys of the community including language.

161

o Community animation programmes.

o Dissemination of policy guidelines on complementary education to stakeholders.

o Focused sensitization and enrollment drive for girl children.

o Provision of incentive packages for all girls who transit from CBE into Formal Schools.

o Mobilization of resources for policy implementation and operation of the CBE system.

To Increase Access and Participation in Basic Education (PG. 2)

o Establishment of learning centres/schools in all deprived communities.

o Reaching out to and integration of excluded children (out-of-school/nomadic/intra-cycle drop-outs) into the formal education system via the CBE programme.

To Extend and Improve Complementary Basic Education in all Deprived Communities (PG. 3)

o Expansion of primary schools and JHS in deprived districts and communities.

o Up-grading and absorbing CBE centres into the formal school system.

To Improve the Quality of Teaching and Learning Outcomes of Pupils in CBE Learning Centres/Schools (PG. 4).

o Provision of adequate teaching and learning materials.

o Provision of textbooks/primers, developed mainly n the local language.

o Provision of incentive packages to community-bases facilitators.

o Provision of regular training programmes for facilitators and School Management Committees.

162

o Revision of primary school curriculum to incorporate best practices of the CBE system.

o Strengthening non-authoritarian and phonic/syllabic pedagogy in CBE learning centres/schools.

o Strengthening literacy, numeracy and problem solving skills in the local language.

o Training, up-grading and absorbing of community-based facilitators into the GES mainstream.

o   Annual assessment and evaluation of CBE programmes.

o   Evaluation and improvement of already existing CBE programmes.

o   Establishment of in-built monitoring and supervisory mechanisms.

To Improve and Strengthen Community Ownership and Management of CBE Learning Centres/Schools (PG. 5)

o   Provision of technical and financial support by the District Assemblies, Unit Committees, MOESS/GES, NGOs, CBOs and Development Partners to facilitate delivery.

o   Factoring the operation of complementary education system into the national budget including that of the District Assemblies and GES.

o   Encouraging communities to provide material and management support to their own learning centres/schools.

o   Encouraging communities to provide support to volunteer facilitators.

o   Institution of community durbars on achievement of the CBE programme.

o   Coordination of CBE programmes in deprived communities.

o   Establishment of a database on beneficiaries of CBE for tracer research on their progression through the public system.

o   Establishment and maintenance of community-based monitoring systems for CBE programmes.

163

Institutional Framework

Effective implementation of the CBE policy will require collaboration and the cooperative effort of established institutions at the national, regional, district and community levels. In line with government decentralization policy, activity planning and implementation will take place at the community and district levels whilst policy planning takes place at the national level.

Accordingly the following shall constitute the institutional framework for the

operationalization of the CBE policy:

i.   The Ministry of Education, Science and Sports (MOESS).

ii.   The National Coordination and Planning Committee (NCPC)

iii.   The Regional Coordination and Planning Committed (RCPC).

iv.   The Ghana Education Service (GES).

v.   The District Coordination and Implementation Committee (DCIC).

vi.   The Community Implementation Committee (CIC).

Composition, Roles and Responsibilities

Government shall support the delivery of CBE programme through the relevant MDAs. Identified roles to be performed by these agencies to ensure a successful and sustainable policy implementation are as listed below:

The Ministry of Education, Science and Sports (MOESS)

As the lead agency, the MOESS shall:

➢   In collaboration with the Ministry of Local Government and Rural Development (MLGRD) and the Ministry of Women and Children's Affairs (MOWAC), review the CBE policy as and when necessary, to ensure a sustainable process of implementation.

➢   Provide technical support for the operation of CBE programmes.

164

➢   Research, monitor and periodically evaluate CBE programmes.

➢   Establish a database for the operation of CBE.

➢   Mobilize resources and factor CBE programmes into the national budget.

➢   Ensure that all out-of-school children, including the nomads and intra-cycle dropouts, are provided with another opportunity to have access to formal education in line with the FCUBE policy.

- ➢ Ensure that all deprived districts and communities have CBE learning centres/schools.

- ➢ Ensure coordination of all CBE service providers.

National Coordination and Planning

The planning, coordination and steering of the complementary education programme shall come under the over all oversight of the Education Sector Technical Advisory Committee (ESTAC).

Inter-Ministerial Committee (IMC)

There shall be an Inter-Ministerial Committee whose membership shall comprise the following:

i.   Non-Formal Education Division (NFED)

ii.   Planning Budgeting Monitoring and Evaluation (PBME – MOESS)

iii.   Ministry of Women and Children's Affairs (MOWAC).

iv.   Ministry of Local Government and Rural Development (MLGRD).

v.   Development Partners (DPs)

vi.   Civil Society Organization and Coalitions in Education Sector.

Functions of the IMC

The NCPC shall have the following functions:

*   Make proposals for policy review.

*   Advise and make recommendation to the MOESS on matters concerning

  ➢   CBE

*   Mobilize resources for the operation of CBE programmes.

*   Undertake periodic monitoring of CBE programme.

*   Ensure a percentage of the District Assembly Common Fund, GETFund and GPRS funds is allocated to CBE programmes.

Education Sector Technical Advisory Committee (ESTAC)

Membership of the Education Sector Advisory Committee (ESTAC shall be as defined in the Educational Strategic Plan (2003 – 2015.

Functions of the ESTAC

❖   Make proposal for policy review.

❖   Advise and make recommendation to the MOESS on matters concerning CBE

❖   Mobilize resources for the operation of CBE programmes.

❖   Provide guidelines to ensure coordination and harmonization of efforts of CBE service providers.

❖   Facilitate planning and research on CBE programmes.

❖   Undertake periodic monitoring of CBE programms.

❖   Receive reports generated on CBE programme.

❖   Ensure a percentage of the District Assembly Common Fund GETFund and GPRS funds is allocated to CBE programmes.

166

Regional Coordination and Planning Committee (RCPC)

The composition of the Regional Coordination and Planning Committee shall be as follows:

i.   Regional Coordinating Director.

ii.   Regional Director of Education

iii.   Regional Director, Non-Formal Education Division

iv.   Regional Director, Department of Social Welfare

v.   Regional Educational Planning Officer (GES)

vi.   Regional Girl-Child Education Officer (GES)

vii.   Two Representatives of NGOs/CSOs in Education Sector.

Functions of the RCPC

The RCPC shall have the following functions:

- Mobilize recourses for the operation of CBE programmes.

- Establish a database on CBE activities at the regional level.

- Support the delivery of CBE programmes at the regional level.

- Ensure overall effective and sustainable delivery of the CBE programme at the regional level.

Ghana Education Service (GES)

As the body charged with the implementation of education policies at the pre-tertiary level, the role of the GES shall be as follows:

- Provide technical inputs relating to issues of CBE

- Collaborate with MOESS to conduct research into CBE operations.

- Assist MOESS to review policy issues on CBE deliver.

- Assist MOESS to establish a database on CBE.

- Develop a Monitoring Evaluation and Reporting (MER) system for CBE programme.

167

- Ensure that all deprived communities have CBE learning centres/schools especially those without formal primary schools.

- Provide budgetary support for CBE programmes.

- Publish guidelines on the operation of CBE learning centres/schools.

- Provide review and support curriculum development.

- Strengthen non-authoritarian, phonic/syllabic pedagogy.

- Establish a Desk for CBE programmes at the BED, GES Headquarters as well as Regional and District Education Offices.

- Develop and supply textbooks/primers (in appropriate local language of CBE beneficiary communities) to CBE learning centres/schools.

- Ensure overall effective and sustainable delivery of the CBE programmes at the national level.

District Coordination and Implementation Committee (DCIC)

District Assemblies and District Education Directorates have a pivotal role to play in the provision of CBE at the district level. To enable them effectively discharge this role there shall be established a District Coordination and Implementation Committee (DCIC).

Composition of the DCIC

Membership of the District Coordination and Implementation Committee shall be as follows:

i. The District Chief Executive

ii. The District Director of Education

iii. The District CBE Coordinator of the District Education Office.

iv. A Representative of NGOs in the District.

v. A Representative of FBOs in the District.

vi. The District Head, Department of Social Welfare.

168

Roles and Responsibilities of the DCIC

The DCIC shall perform the following functions:

- Advocate for CBE in deprived communities

- Ensure all deprived communities have CBE learning centres/schools

- Plan and monitor CBE programmes in collaboration with existing institutions and departments.

- Ensure a percentage of Education Directorate's budget is allocated for CBE programmes.

- Ensure the District Education Directorate places all graduates of CBE in mainstream basic school.

- Ensure the District Education Office carries out Needs and Readiness Assessment in collaboration with CSOs/NGOs.

- Ensure the District Education Directorate trains and monitors facilitators on a regular basis.

- Ensure all CBE learning centres/schools have relevant textbooks, written in the local language/mother tongue of beneficiary communities.

- Ensure that all deprived communities with CBE learning centres/schools have primary schools.

- Coordinate efforts among stakeholders delivering CBE programmes.

- Develop information communication materials for parental education or community sensitization on importance of formal education.

- Collaborate with stakeholders to provide training for all facilitators.

- Collaborate with stakeholders to ensure smooth transition of pupils of the CBE programme into mainstream schools.

- Ensure proper utilization of funds allocated for CBE programmes.

Community Implementation Committees (CIC)

There shall be a Community Implementation Committee (CIC) for the delivery of CBE.

Composition of the CIC

The CIC shall be made up of the following members:

i.   The Traditional head of the community.

ii.   Assemblyman.

iii.   An influential female member of the community.

iv.   A circuit Supervisor

v.   A Parent

vi.   A Head Teacher/Educationist.

Roles and Responsibilities of the CIC

The CIC in collaboration with the relevant organizations shall perform the following functions.

- Sensitize community members on the importance of the CBE programme.

- Mobilize community members to support the provision for CBE learning centres/schools.

- Ensure learning centres/schools have community-based facilities.

- Mobilize community support and arrange incentive packages for facilitators.

- Ensure availability of adequate textbooks/primers and other teacher and learning materials.

- Identify and select CBE target learners.

- Monitor and supervise teaching and learning in all CBE centres.

- Provide effective management of CBE learning centres/schools.

Financial Implications

Costs

The most challenging issue in the implementation of the CBE Policy is

funding. The Government is already committed in the successful implementation of various educational policies for which resources have been allocated. Currently 6.1% of GDP is devoted to education discretionary budget. The new initiative will be an additional cost for the educational budget which takes 27.6% of the national discretionary budget. The limited resources will have to be managed efficiently to cover all educational programmes including the CBE Policy.

The situation calls for a more effective financing plan. The implementation of the new policy places emphasis on cost sharing measures with all stakeholders

The non-state actors operating in the sub-sector will bear some cost while Government provides textbooks for learners and allowances as well as training programmes for CBE facilitators. In addition, external support from Development Partners, Organizations and Philanthropists can complement Government's effort for the successful implementation of the CBE Programme.

Costs that will be born by the government in the policy implementation process will mainly be for the purposes of:

o   Capacity building programmes

o   Provision of textbooks/primers and other teaching and learning materials.

o   Monitoring and Evaluation.

o   Allowances for CBE facilitators.

Cost to be incurred by CSOs/NGOs will be for the purpose of:

o   Management and Administration

o   Community sensitization.

o   Provision of physical infrastructure by beneficiary communities.

o   Curriculum Development with guidance of MOESS/GES.

Financing

Financial arrangements for effective and sustainable implementation of the CBE shall be as follows:

✓ MOESS/GES shall factor into their budgets programmes and activities of CBE. They shall ensure that a proportion of the budget is allocated to delivery of CBE.

✓ MOESS/NGOs shall lobby Development Partners to allocate funds specially meant for complementary education.

✓ District Assemblies shall allocate a specified proportion of the District Assembly Common fund to support the operation of complementary schools.

✓ Pupils undergoing complementary education shall be made to benefit from a stated percentage of capitation grant enjoyed by their peers in mainstream basic school.

The policy on Complimentary Basic Education seeks to provide alternative education to all deprived, poor and remote communities where a considerable number of children are out of the school system due to unfavourable socio-economic and cultural practices. These children constitute a critical mass whose exclusion will make the attainment of the two education-related Millennium Development Goals a mirage. Thus, the policy seeks to create opportunity for the excluded to have a second chance of schooling.

The policy sets out clearly its mission statement and vision. The rationale, goals, objectives, targets and strategies have been clearly defined to operationalize it

172

throughout the country. Successful implementation of the policy hinges on total commitment of existing institutions charged with the responsibility of providing

pre-tertiary education and strong collaboration between state and non-state actors. The institutional framework is all embracing and patterned on the model of the government decentralization policy.

Activity implementation will mainly be community-based, involving CSO/NGO actors, District Assemblies and District Education Offices. The successful implementation of this policy depends on active community participation and commitment. Monitoring and evaluation of the programmes as well as capacity building of the facilitators depend on officers of the District Education Directorate, Central Government, District Assemblies, CBOs, NGOs, FBOs, communities, parents and Development Partners all working together to implement the policy. *(Draft Policy Document on Complementary Basic Education, 2007).*

2.32 GA KASEM TCNC 1A, TAMALE NORTHERN REGION OF GHANA

Popɔra 1   Naao
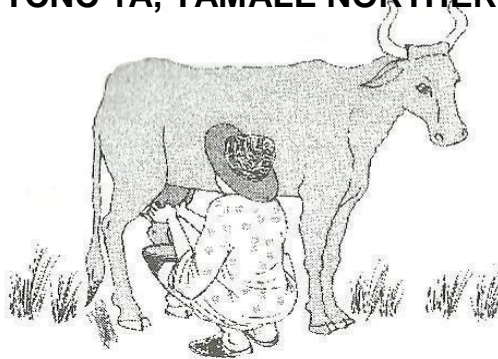
1.
2. **Maŋe nyenyego kom seina**

3. **Ga wonnu tento**:

                         naao
                         na a o
              nɛ ni nu ne

4. **Ga konto kom:**
    Naao mo tento
    Amo naao mo tento
    Nmo naao mo tento,

173

    Wonto naao mo tento.
    Debam naao mo tento

5. **Dage "n" n bere n yuu-dwoŋi.**
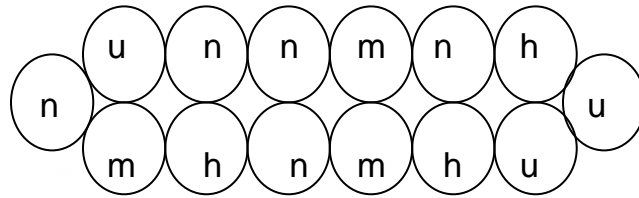
6. **La naao**

Vei ni ni najere na wo á kateiri dem ne n dare n zɔre de pa de taa lamma.
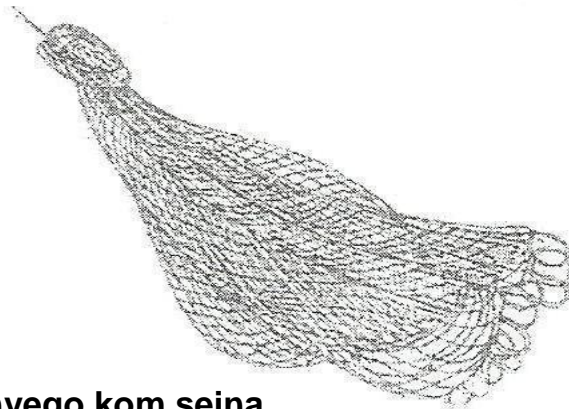
Popɔra 2   chwogo

1. **Maŋe nyenyego kom seina**
2. **Ga wonnu tento**:

chwogo	
chow	go
chew	ga
chwi	go
chwa	gɔ
chei	gɛ

3. **Ga konto kom:**

Chwogo mo tento.

Nmo chwogo mo konto.

Wonto chwogo mo konto.

Amo chwogo mo konto

Debam chwogo mo konto.

Dé mae chwogo kom dé jaane ywonna mo.

4. **Kwei n sale daane.**

chwogo	Kua
Boŋo	Ywonni
Kukura	Gaao

174

1. **Maŋe nyenyego kom seina**

2. **Ga wonnu tento baŋa baŋa**
   yia

   yi   a
   ye,   yɛ,   yɔ,

3. **Ga konto kom**
   Adoa   jege   yia
   Adao   yia   yam   mo   tento.
   Amo   nu   jege   yia.
   Naao   jege   yia.
   Nmo   naao   kom   yia   mo   konto.
   Chwogo   ba   jege   yia.

4. **Chega   an   vwa?**
   a.   Vara   maama   jege   yia.
   b.   Kandwa   jege   yia.
   c.   Naane   jege   yia.
   d.   Ywonni   jege   yia.

Popɔra 4   Teeni

1. **Maŋe nyenyego kom seina**

2. **Ga wonnu tento baŋa baŋa**
   Teeni

   Tei   ni

ti	nu
te	nɛ
tu	na
to	ne
tɔ	ni
tei	tɛ

3. **Ga konto kom:**
Chwogo mo tento.
Nmo chwogo mo konto
Wonto chwogo mo konto.
Amo chwogo mo konto.
Debam chwogo mo konto.

4. **La tio nyenyego n dare n bere ko n yuudwoŋi**

5. **Daga "t" n pa n yuudwonna bam nɛ**
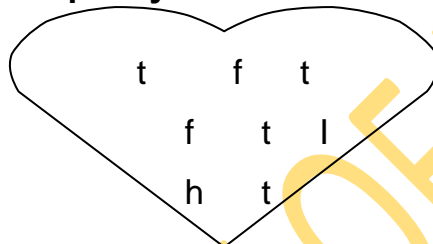
6. **Gwaare de n yuudwonna n jeiri teeni n kaare á zamesem diga kam.**

Popɔra 5   Kwo-nakwe

1. **Ga wonnu tento.**

Kwo-nakwe

kwo	na	kwe
kwe	nɛ	kwi
kwe	nu	kwɛ
kwei	ni	kwei
kwei	nɔ	kwei

2. **Ga konto   kom**
Amoy ere mo Alechema Bayayeiri.
Amo kwo-nakwe mo tento.
Amo kwo-nakwe teene o kwa.
Amo kwo-nakwe jege tɔne.
O jege kara.
O kara kam daga dedɛ .
Pea wo amo kwo-nakwe kara kam ne.

Amo kwo-nakwe pea yam ma e koom varem.

176

O yeini o ko ya dɛ maama.

Amo nu-nakwe Kadoa wo yaga ne.

O jege pee de Naanugera mo o yeiga.

O jege amo kwo-nakwe pea de o Naanugera mo o yeirga.

Pea daga yaga kam ne.

3. **Chega na vwa.**
   a. Alechema Bayayeiri kwo-nakwe won ye n n-do o mo.
   b. Kwoa-nakwa dedɛ yɛ nɔn-kwe mo.
   c. Alechema Bayayeir nu-nakwe jege pea de naanuugera mo o yeigi yaga ne.

4. **La Alechema Bayayeiri kwo-nakwe nacheiga kam.**

Popɔra 6   Gulu

1. **Maŋe nyenyego kom seina**

2. **Ga wonnu tento**

gulu	gu	lu	gul-duŋa	gu	lu	du	ŋa
	gɛ	lɔ			li	dɛ	ŋwɛ
	ga	la		gu	la		ŋwe
				ga	lɛ	da	
	go	lo		ga	lɔ	da	
	gɔ	lɪ		go	lo	di	di
		le		gɔ	la	do	ŋɔ
	lɛ						

177

3. **Ga konto kom**
Gulu mo tento.
Gulu mo tento.
N pa se a ni n gulu kom lamma na?
Gaaosɛ gulu kom lamma.
Gaaosɛ gulu kom jege gul-duŋa.
O mae gul-duŋa kam mo o mage gulu kom.
Gaaosɛ yei gulu kom magem lanyerane.
Gulu kom kwori ywomma dedɛ .

Gaaosɛ wae o sae lanyerane.
O kwo zamese-o bana sae tei.

4. **Maŋe wonnu tento:**
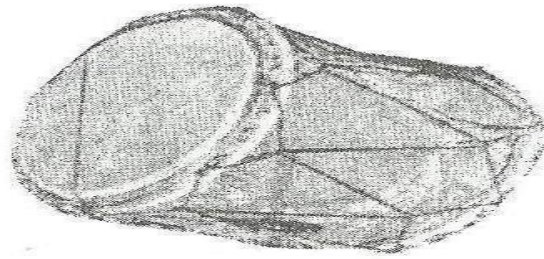
La gulu

Kaane

1. **Maŋe nyenyego kom seina**
2. **Ga wonnu tento baŋa baŋa**

kaane
ka   a   ne
Awa   na   kaane   kunkwolo

3. **Ga konto kom.**
Awa ye kaane mo.
Awa vei se o mɔna.
Awa zeŋe garewaa.

Na wo garewaa kam ne.

Awa zeŋe na bam o jege o vei sɔŋɔ mo.

Na jege lone lanyerane.

Nɔɔno maama mɔɔne na o ma o swɛ yera.

Amo mae na a saŋa wudiu.

A daa ta mae na a zare zola.

Awa nu wora o saŋa ye na tera ba kɔɔro wom ne.

Awa wo Iwo na kɔɔro won ne.

O na Iwogi da o daa wo jwoori o vo o mɔ.

O wora o mɔɔne na-nyoa na lamma to mo.

O bal age na-lɔŋɔ nace na-balɔrɔ mɔɔnem.

Na-balɔrɔ jege jawebia dedɛ.

4. **Chega naa vwa?**

    i.   Awa ye bena yatɔ busankana mo.

    ii.   Nɔɔna jege se ba taa nyɔna-ŋona mo.

    iii.   Awa mɔɔne na-nyoa ŋona mo.

    iv.   Na-ŋone jege jawebia.

5. **Woli n yuudwonna se á ke kikia ná wok e na-ŋona to.**

Popɔra 8   dɛ

1. **Maŋe nyenyego kom seina**

2. **Ga wonnu tento baŋa baŋa**

        dɛ   kagoa   wudiu
        daanem   chala

3. **Ga konto.**

Tento ye dɛdweeru mo.

Te ye Adda dɛdweeru mo.

O jaaane te o nwogi kagoa kam ne mo.

O lage o yeigi te mo.

O moma tedwonna o saŋe wudiu.

O wo ma tedwonna o lone na a swɛ yera.

179

O wó ma dɛdweeru tem tedwonna o fuli chala.

Adda fuli chala wiki maama ne mo.

Nawuuri dento jege dɛdweeru dede.

Kaan mo vei o gwoni dɛdweeru ba tui.

Amo nu de toge o vei o gwoni dɛdweeru emaa o bo yeigi dɛ sem.

O boboŋa chekke ye se o lage dɛ sem se o ma se o ta sa e wudiu mo.

Dɛdweeru lamma lanyerane. Amaa, se ka ŋwoni se sɔŋɔ wone jege daanem dedɛ.

4. **Ti takukui sento:**

1. Amo wora a woli a chero kom
   Se o zeŋe……………………………

2. Amo nu mae dɛ
   O saŋe…………………………

3. ………………..Wom wora o   zeŋe dɛ

Popɔra 9   Kara

1. **Maŋe nyenyego kom seina.**

180

2. **Ga wonnu tento baŋa baŋa**

Kara

ka   ra

kara   pempala   pea   swa

3. **Ga konto kom.**
Valo mo tento.
O yere mo Nabwoo.
O wo o kara kam ne mo.
O lage o jeiri pea/ tiini ya lamma.
Nabwoo kaane jege pea mo o yeigi yaga ne.
Pea jege chane dedɛ.
Pea ye dwi dwi mo.
Dé mae pea de zɔ gole.
Maŋa kadwoŋi ne dé ma dé w dé di.
Nabwoo vare wudiiru tedwonna nenɛɛne sunuga.
kamaana, mena de banche o woli da.
Nabwoo nɛ o kara kam ny le lanyerane.
O wae o dib a kateiri dem vala maama yiga.

4. **Chega na vwa?:**
1. Nabwoo ye kwokoo valo mo.
2. Nabwoo vare pea.
3. Ba mae vare pea.
4. Nabwoo kaane jege pea o yeigi yaga ne.

Popɔra 10   war-zoŋa
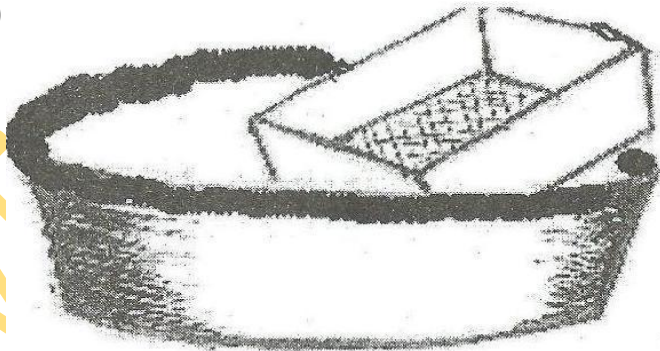
1. **Maŋe nyenyego kom seina.**

2. **Ga wonnu tento**

war-zoŋa

war-zo   ŋa

yaga----------ya   ga

sɛɛ ro---------- sɛ ro

3. **Ga konto kom.**
Kafeila yeigi wɔr-zoŋa Asunia yaga ne.
War-zoŋa kam lamma lanyerane.

181

Kafeila war-zoŋa kam daga dedɛ.

O mae war-zoŋa kam o m ne na.

O daa ta mae war-zoŋa kam o toŋe kara totoŋa.

O ta dare o mae war-zoŋa kam a swɛ bia yera.

O mae war-zoŋa kam konto mo o ma o ke nuga.

O jaane war-zoŋa kam o vei yaga.

Aɔreba de jege war-zoŋa.

Wonto war-zoŋa kam ye balaŋa mo.

War-zoŋa jege lanne/nyɔɔre ka pae kaane.

4. **Tontoŋe**

1. Fɔge n tigisi sɔɔro tento pa te ji botarebia na jege kuri to. Feilaka, mukanu, zowɔr-ŋa

2. la wɔr-zoŋa m tiŋi
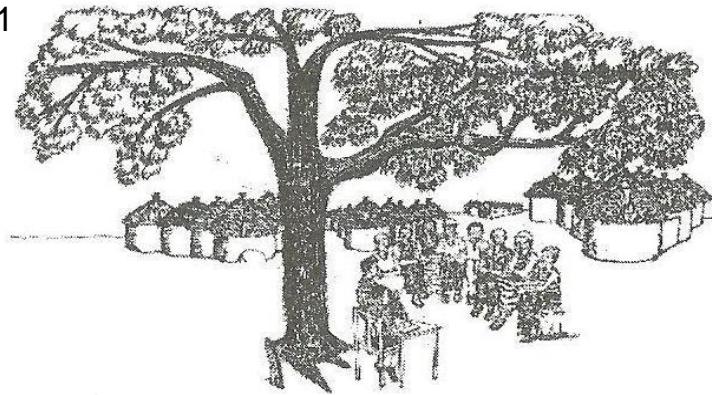
Popɔra 11   Gweinea

1. **Maŋe nyenyego kom seina.**

2. **Ga wonnu tento**

                          Gweinea
                             Gwei ne a
ni   mɔ   rɔ   ---nimɔrɔ
wo   pwo   lo   ---wopwolo

3. **Ga konto kom.**

Gweinea bam jege nimɔrɔ.

Nimɔrɔ pɛ se Gweinea zoorem ywona.

Ko pɛ se Gweinea bam toŋe daane.

Ba maa vare ba pae daane.

Nɔɔno maama jege wopwolo de o dwoŋi

Nɔɔno bá nɔne o dwoŋi naga.

Konto ŋwaane á pa dé taa jege nimr.

Se ko pa dé wame dé vo yiga.

Se ko pa zurim de yeizura taa wora.

Nɔɔno maama jege se o kwaane mo se nimɔrɔ taa wora.

4. **Chega naa vwa?**
   a.   Gweinea bam kwɛɛre mo
   b.   Gweunea bam jege nimɔrɔ
   c.   Gweino maama jege wopwolo de o dwoŋi
   d.   Gweinea ye zurim yerane mo.

Popɔra 12   Agotee

1. **Maŋe nyenyego kom seina.**

2. **A wonnu tento**

                        Agotee
                        A go tee
   Agotee   jaweo   jana   pam   lɔgesem   chaga

3. **Ga konto kom.**
   Agotee ye jaweo kolo ta ná bá jege teibim to mo. Jawebia mo jaane
   agotee jaweo kom bo tui.
   Jawebia banto ná zo n yegoa kam, ka wó bugi mo ko pa se jawero
   dwi dwi wae te jaane-m. Yegoa kam daa na ware jaweo ka che se
   ko ye wane ka to, ko woli de ka na bugi ka daa ba damma jawebia
   bam ŋwane to mo ba bwoŋi we: **Agotee**

   • Sara – peiga yɔɔ yɔɔ yɔɔ
   • Dɔgeta tiina ná pɛ-m jana na jege jawebia bam naa fana na
     dwei jana balo na jege jawebia bam na gwoni-m naa
     garechem delo na dwei jana balo na jege jawebia bam na
     zɔge-m.
   • Kapua na jege jaweo kom o wae o mae o lɔgese bu wom na
     wo o wone to na kasɔŋɔ wae ko ma lɔgese bu wom na ŋɔge
     yele to. Agotee jaweo kom tɔge de jana naa sar-peiga mo ko
     lɔgesa.
   • Sar-peiga maŋa ne nɔɔno wolo na jege jaweo kom wae o ma
     o lɔgese o dwoŋi.
   • Nɔɔno wae o ke sare-peiga bedew ye o nɛ jaweo kom.
   • N wane n che jaweo kom se ko yé ja-m laa kanto seeni.

A. N ná jaane n tete de sar-peiga

B. Ta n jege chega n zoore de n kaane naa n baro yerane, yé nwoŋi pwooni n ke sar-peiga.

C. Zo pein-lɔɔ sar-peiga maŋa ne

D. Yé kwei ban a mɛ garechem delo naa fana kalo ban a mɛ ba toŋe ba dare to n dwei n yera.

4. **Totoŋe**

a. Jeini de n yuudwonŋi n maŋe n bere-o n na cho n tete tetei se agotee jaweo kom yé ja-m to.

Lage nɔɔno n gwaare n wone se á popone wonnu tento na wo tega kuri ne to á ke tɔn-kamunu ne.

A. AGOTEE BA JEGE TEIBIM

B. JA N TETE DE SAR-PEIGA

C. KO NA YE SAR-PEIGA TA WE AA – WO

D. N BA-N WANE N LƆRE WOLO NA JEGE AGOTEE JAWEO KOM DE WOLO NA BA JEGE KO

Popɔra 13   Bia fee-totoa sɔŋ ne
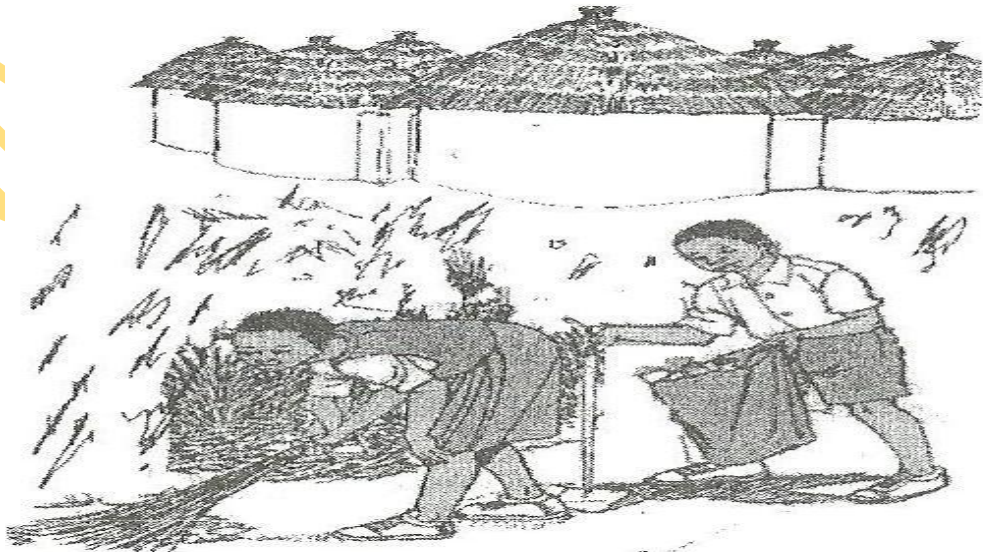
1. **Maŋe nyenyego kom seina.**

2. **Ga wonnu tento baŋa baŋa**

        sɔŋɔ   manchwoŋo   vara zwe kambi

<div align="center">184</div>

3. **Ga konto kom.**

        Ajegebora bia bam mo tento

        Ba ye bakeira de busankana mo.

        Bakeira kam yere mo Adoa.

        Busankana kam yere mo Kaluu

        Bia bam toŋe sɔŋɔ ne lanyerane.

        Adoa na zaŋe zezeŋa ne o woo zɔre manchwoŋo ni

        o dare o pore pa vara bam nwoŋi.

        Ba kwo jege vara dedɛ.

        Maŋa kadwoŋi ne Kaluu yeini o woli

        Adoa pa o zɔre manchwoŋo kom.

        Ban a di ba ti ba wo zaree kambi sem de zwe sem mo.

        Duuni wɛ ne, Kaluu wae o dua lela lela o dwoi Adoa.

        Bia bam nib a nyaane wom baŋa ne.

4. **Chega naa vwa?**

    a.   Adoa ba zɔre manchwoŋo kom.

    b.   Kaluu de Adoa mo ke daane ba zɔre manchwoŋo kom.

    c.   Duuni maŋa ne Adoa du lela lela o dwoi Kalu.

    d.   Bia bam nib a nyaana bam baŋa ne.

Popɔra 14   Nakɔŋɔ

1. **Maŋe nyenyego kom seina.**
2. **Ga wonnu tento baŋa baŋa**

        Nakɔŋɔ

	na	kɔ	ŋɔ
Popɔnɔ		vala	kambi
sare	tetɔo		kabeili

<div align="center">185</div>

3. **Ga konto kom.**

Asambi nwoŋi Nakɔŋɔ mo.

Nakɔŋɔ tega kam jege popɔnɔ lanyerane.

Vala vare ba nɛ wudiu dedɛ.

Dɔgɔ taw o Nakɔŋɔ ne.

Nakɔŋɔ kaana dedɛ mae dɔgɔ kom ba mɔɔne kambi de kabeili.

Nakɔŋɔ baara de maa sɔ sare de tetɔro.

Yaga d maama, Nakɔŋɔ kaana bam vei yaga.

Ba jaane kambi de kabeili mo ba vei ba yeiga.

Yaga dɛ maama Nakɔŋɔ baara bam de vei yaga.

Ba jaane sare de tetɔro mo ba vei ba yeiga.

Nakɔŋɔ jege nyɔɔre lanyerane. Nakɔŋɔ ye jeiga na jege nyɔɔre to mo.

Totoŋa dedɛ wora pa nɔɔna tɔge da ba nɛ sabu teo kom ne.

Nakɔŋɔ nɔɔna bam kwɛ ba tete lanyerane ye ba jege yeizura de.

4. **Chega naa vwa?**

i.   Nakɔŋɔ ye teo kolo sabuseŋa na su da to mo.

ii.   Asambi nwoŋi Nakɔŋɔ mo.

iii. Nakɔŋɔ nɔɔna bam fuli chala mo.

iv.   Nakɔŋɔ tega kam jege popɔnɔ.

v.   Vala swoi Nakɔŋɔ varem.

Popɔra 15   Suŋu de Sɔŋɔ

1. **Maŋe nyenyego kom seina.**

2. **Ga wonnu tento baŋa baŋa**

Suŋu		Sɔŋɔ				
Su	ŋu	Sɔ	ŋɔ			
suŋu	sɔŋɔ	chɔ	awhc	rsɛrɛo	agun	alahc

3. **Ga konto kom.**

Teeni jege nyɔɔre.

Sunnu de sɔnno jege channe te pae debam.

Teeni dento delei wo jeiga maama debam bubɛ baŋa kateiri dem ne.

Nɔɔna nɛ nyɔɔre dedɛ de baŋa ne.

Sonno pae debam chwa.

Dé mae chwa yam dé seini chɔ.

Chɔ dwoa ywomma ye ba ta pae yeizura.

Sɔnno pae debam sɛɛro.

Dé mae sɛɛro dé ke nuga.

Nuga jege chane dedɛ.

Dé mae nuga dé saŋe wudiu.

Konto ŋwaane dé bi jege se dé gwoni sɔnno de dé tega ne naa dé ma de fuli chala.

Tio maama jege nyɔɔre.

Bɛwaane ke wae ko pae debam woro, dɛ naa chala.

Teeni woli te cho dé sane dem vio maŋa ne.

4. **Chega naa vwa?**

i. Debam bobɛ baŋa kateiri dem nɔɔna mo jeiri sunnu.

ii. Sunnu wo jeiga maama mo debam bobɛ baŋa ne.

iii. Dé mae sɛɛro dé ke nuga.

iv. Ko bá lamma se n gwoni naa n zwɛ teeni.

Popɔra 16

1. **Ga botarebia banto baŋa baŋa**

i	e	ɛ	a	ɔ	o	u
bi	de	tɛ	ga	tɔ	ko	nu
ti	te	kɛ	ta	lɔ	wo	mu
si	se	nɛ	na	sɔ	to	tu

ni	ne	gɛ	sa	zɔ	zo	su
di	ke	sɛ	la	wɔ	lo	lu

2. **Garen nyenero te zege ba pae sɔɔro telo na wo te jura yam ne to mo.**

1	2	3	4	5	6	7	8	9	10
a	b	d	e	F	g	h	i	j	k

Wonnu tento zege te bere bɛ mo?

1.   5,1   2.   6,1   3.   7,1   4.   3,1

3. Ti wonnu tento:

    - Amo jege ……………………..

    - De   dem daka kam wone.

    - Amo swoi dim lanyerane

    - Amo ………… mo tento

4. Kwei nyenyero tem n sale de te yera.

    Nao …………………………

    Kulura……………………

Bono

188

2.33 **Appraisal of Reviewed Literature**

The theoretical review of related literature indicated that despite the reviewing of National Policy of Education, the educational systems, objectives and programmes in Nigeria and Ghana are still faced with lot of problems. These problems are not mostly on planning but on the implementation. Thus, the nomadic/shepherds education is not an exception.

The review of literature equally revealed that, the education of the nomads/shepherds should be regarded as a special and peculiar education because it is meant for special and peculiar set of people. Many of the researchers equally reported that despite the policy set up for the peculiar educational programme, numerous problems are still recognized, and some of these problems are:

o   Lack of awareness to nomadic parents thinking that education will move their children from their religion and culture.

o   Lack of adequate facilities and poor funding of this special education.

o   Lack of well trained teachers for the development of their education and urgent need for supervisors to monitor the schools and personnel because most of these schools are mobile schools.

Consequently, a critical review of all the related literature showed that many research works have been carried out on nomadic/shepherds education in many countries or states but at no time have these research works been studies by comparing the development of the nomadic/shepherds child educational

programmes in Nigeria and Ghana, hence, the uniqueness of this study.

190

CHAPTER THREE: METHODOLOGY

3.0   Research Design

The descriptive survey research design was used in this study. The study adopted the comparative stratification and human capital theories. The purposive sampling technique was used to select Niger, Kwara and Kogi states from six states of North Central Nigeria, and Yandi, Gushegu and Benbela provinces from Northern Region of Ghana. The proportionate random sampling technique was also used to select the participants. Data were analysed using descriptive statistics and content analysis.

3.1   Population

The population for this study comprised all board members, ministry officials, teachers and pupils in nomadic primary schools in North Central Nigeria and Northern Region of Ghana.

3.2   Description of the Participants

The respondents for this study were divided into three main groups and these are the policy makers, the implementers and the beneficiaries.

3.2.1   The Policy Makers

This group comprises the officials that specify the goals, the values, the programmes and practices of the nomadic child educational system of Ghana and Nigeria. In addition, some relevant public functionaries were selected on the basis of their specialized responsibilities and roles in the planning and decision

making processes in achieving the objectives of nomadic child education in Nigeria and Ghana. Officials of National Commissioners for Nomadic Education, State Co-ordinators of Directors of Nomadic Education Local Government or Local Government Districts Officials in Ghana and Nigeria would form this group of respondents.

191

3.2.2 Implementers

This comprises the teachers and other stakeholders in the nomadic programmes in the two areas of study. They are saddled with the responsibility of implementing government policies on nomadic child education. Therefore, this group in this study is called the implementers of the government policies on the nomadic programme.

3.2.3 The Beneficiaries

Beneficiaries include the parents of the nomads as well as members of the Parents Teachers Association (PTA) representing the general public because of their special interest and relationship with the appropriate school authority. They are the people who reap the benefits of the proper implementation of the objectives and programmes of nomadic education. Other beneficiaries are the pupils of the nomadic/shepherd schools in general.

3.3 Sample and Sampling Techniques

The multi-stage sampling procedure was used to select sample. Three states (Kogi, Kwara and Niger States) were randomly selected from the North Central geopolitical zone of Nigeria and three provinces (Gushegu, Benbenla and Yaudi) in the Northern Region of Ghana were also randomly selected for this study. The stakeholders in the Nomadic education programme were then

stratified into:

i.   Officials of the State Ministries of Education in Ghana and Nigeria.

ii.   Directors of the State Primary Education Boards in Nigeria and Ghana

iii.   Officials of the Local Government Educational Districts (LGEA) in Ghana and Nigeria.

192

iv.   Head Teachers of the Nomadic Schools.

v.   Teachers in Nomadic Schools.

vi.   The Community Leaders.

vii.   The Parents

viii.   The Pupils.

The stratified sampling technique was then used to select sample from the different categories of stakeholders. All officials of the state ministry, primary education board and local government education authority were purposively included. In each of the three selected states of Nigeria, five Nomadic Schools were randomly selected and this was done in the three selected provinces of Northern Region of Ghana. This makes 15 schools from each of the two countries and 30 schools altogether. In each of the schools, all the Head Teachers, teachers and pupils were purposively selected. In all, 70 board members, 60 ministry officials, 201 teachers and 833 pupils participated in the study.

3.4   Research Instruments

Four instruments were used for the study. They are:

1.   School Managers and Teachers Questionnaire (SMTQ)

2.   Officials of State Primary Education Board on Nomadic Questionnaire (OSPEBNSQ).

3.   Officials of the Ministry of Education Questionnaire (OMEQ).

4. Nomadic/Shepherd Pupils Questionnaire (NSPQ)

The questionnaire on the school managers and teachers (SMTQ) was divided into three sections. The first part is on the demographic data such as their qualifications, the second part on the impact of the programme on nomadic children while the third part sought the views of the respondents on the impact of

193

the government policies on the implementation of nomadic educational programmes and on the development of nomadic child education in their areas.

The questionnaire on the officials of State Primary Education was divided into two sections – section A contains personal data of the respondents such as sex, local government area, official status and school location while section B contains sections of various items made up from the objectives of the nomadic child education as contained in the National Policy. The questionnaire for the officials of the Ministries of Education (OMEQ) was divided into two sections (Section A and B). Section A is on demographic information while section B contains items presented on the Likert scale. The respondents were required to respond to specific statements along Strongly Agree (SA), Agree (A), Disagree (D), and Strongly Disagree (SD). The last questionnaire is for the nomadic/shepherds pupils and has two sections (Sections A and B). Section A contains personal data of the respondents such as name of the school, district, local government area, state, class, sex and age while Section B contains twenty-eight questions to be answered by the pupils. The respondents can pick their choice from two suggested alternatives of Yes or No. This was scored over 28.

3.4.1 Validation of the Instruments

The questionnaires were given to experts to read and critique and corrections were made, following the suggestions offered to ensure face and

content validity. The instruments were also subjected to reliability test using Cronbach method in order to determine internal consistency and alpha values of 0.72, 0.81, 0.85 and 0.79 were obtained for STMQ, OSPONBNSQ, OMEQ and NSPQ respectively.

3.5   Procedure for Data Collection

In administering the research instruments for this study, the following steps were taken:

The researcher collected a letter of introduction from the Head of Department of Teacher Education, University of Ibadan. The researcher personally visited the nomadic schools and officials involved in this study for familiarization. Also six research assistants from each of Ghana and Nigeria were employed. In addition, the researcher visited some of the nomadic schools in the two areas of study to observe their activities and confirm information collected from the various sources. The questionnaires were given to the nomadic school teachers in the two areas of study. The researcher took the questionnaires to them in their locations and collected them back immediately. The Local Government areas with nomadic schools were visited and the officers in charge of the programme were given the questionnaires to answer. In the case of the pupils, teachers assisted the researcher to administer the test to them. Finally, the researcher visited the state's Ministry of Education, the Zonal Offices, the State's Primary Education of Nomadic Child Education Board and the Local Government Education Authority where the instrument administration was done on the sampled officers in the two areas of study (Nigeria and Ghana).

3.6   Methods of Data Analysis

The data collected in this study were analyzed by using descriptive statistics such as frequency count, percentages, mean and standard deviation. Also, weighted average was computed to compare the status of each of the two areas of study.

CHAPTER FOUR

RESULTS

4.0   Results of this study are presented based on the research questions raised for the study.

4.1   **Presentation of Results**

Research Question 1: How relevant is the curriculum of Nomadic educational programmes to the needs of the nomads and the shepherds in the views of:

a.   teachers

b.   officials and

c.   Board members?

Table 4.1: Teachers' Assessment of the Relevance of Nomadic Education Objectives
N=201

Item	Statement	Ratings				$\bar{X}$	Std Dev.
		4	**3**	**2**	**1**		
1	Citizenship education for effective societal contribution and participation	87 (43.3)	81 (40.3)	20 (10.0)	13 (6.5)	3.20	.87
2	Ability to adapt to changing environment	74 (36.8)	96 (47.8)	18 (9.0)	13 (6.5)	3.15	.84
3	Effective communication	63 (31.3)	37 (18.4)	81 (40.3)	20 (10.0)	2.71	1.02
4	Development of manipulative skills	67 (33.3)	88 (43.8	23 (1.4)	23 (1.4)	2.99	.95
	Weighted Average = 3.01						

Table 4.1 shows that the teachers rated the objectives as highly relevant as indicated in their responses to items 1 - 4. These yielded mean values of 3.20, 3.15, 2.71 and 2.99 respectively and revealed that teachers in the Nomadic programmes in Nigeria and Ghana assessed the objectives of the programmes, as highly relevant. This is also evident in the overall weighted average of 3.01 which is also high.

196

Table 4.2 presents the responses of the Board members on the programme objectives.

Table 4.2: Board Members' Assessment of Relevance of Nomadic Education Objectives N=70

Item	Statement	Ratings				$\overline{X}$	Std Dev.
		4	**3**	**2**	**1**		
1	Citizenship education for effective societal contribution and participation	45 (16.6)	21 (7.8)	1 (6.4)	3 (1.1)	3.56	8.72
2	Ability to adapt to changing environment	40 (14.8)	19 (7.0)	9 (3.3)	2 (0.8)	3.35	0.81
3	Effective communication	39 (14.4)	18 (6.6)	5 (2.1)	8 (2.9)	3.25	1.02
4	Development of manipulative	42 (15.5)	18 (6.6)	2 (0.7)	8 (2.9)	3.34	099
Weighted Average = 3.39							

From Table 4.2, the Board members who make policy decisions on the Nomadic education programmes in Nigeria and Ghana rated the objectives as highly relevant across the four items. These are reflected in high mean values of 3.56, 3.39, 3.25 and 3.34 while the weighted average is 3.39.

Table 4.3 presents their ratings of the relevance of Nomadic education objectives.

Table 4.3: Ministry Officials' Assessment of Relevance of Nomadic Education Objectives N=60

Item	Statement	Ratings				$\overline{X}$	Std Dev.
		4	**3**	**2**	**1**		
1	Citizenship education for effective societal contribution and participation	36 (10.7)	14 (4.1)	6 (1.8)	4 (1.2)	3.34	0..94
2	Ability to adapt to changing	25	19	11	5		

	environment	(7.4)	(5.6)	(3.6)	(1.4)	3.02	1.01
3	Effective communication	26 (7.7)	18 (5.3)	12 (3.5)	4 (1.2)	3.01	0.95
4	Development of manipulative skills	25 (7.4)	18 (5.3)	9 (2.7)	8 (2.4)	3.04	1.01
	Weighted Average = 3.10						

From Table 4.3, the officials rated the four items highly as they have high mean scores of 3.34, 3.02, 3.01 and 3.04 respectively. With the high weighted average of 3.10, the Ministry officials rated the objectives of the Nmadic education programme as very

relevant to the needs of the society. A comparison of the ratings by teachers, board members and Ministry officials revealed that the Board members rated the objectives best (weighted average = 3.39), followed by the ministry officials (weighted average = 3.10) and then the teachers (weighted average = 3.01).

Research Question 2: How adequate are the material resources for the implementation of Nomadic child education/ shepherds schools programmes in Nigeria and Ghana?

Table 4.4: **Teachers' Assessment of the Adequacy of Resources in Nigeria and Ghana**

Item	Statement	Nigeria N=111				Ghana N=90			
		NA (1)	ANA (2)	AAA (3)	$\overline{X}$	NA (1)	ANA (2)	AAA (3)	$\overline{X}$
1	Infrastructure such as desks, benches, tables, good class rooms	27 (24.3)	82 (73.9)	2 (1.8)	1.77	50 (55.6)	32 (35.6)	8 (8.9)	1.53
2	Instructional facilities such as, text books, note books and other relevant materials	25 (22.5)	83 (74.8)	3 (2.7)	1.80	40 (44.4)	42 (46.7)	8 (8.9)	1.64
3	Human facilities, such as qualified and competent teachers, head teachers, security men, cleaner and others.	22 (19.8)	84 (75.7)	5 (5.6)	1.85	45 (50.0)	40 (44.4)	5 (5.6)	1.56
	Weighted average	1.81				1.58			

KEY: NA = Not Available

ANA = Available But Not Adequate
AAA = Available And Adequate

Table 4.4 shows that teachers in the Nomadic Education Schools in Nigeria rated adequacy of resources as very poor (item 1: 1.77), (item 2: 1.80) and (item 3: 1.85). For teachers in Ghana, they also rated resource adequacy as very poor with mean scores 1.53, 1.64 and 1.56. however, comparing Nigeria and Ghana Nomadic education programmes based on adequacy of resources, Nigeria is better (weighted average = 1.81) than in Ghana (weighted average = 1.58). Hence, the situation is better off in Nigeria, although the availability in the two countries aer still grossly inadequate.

Research Question 3: To what extent does the government support for Nomadic education in Nigeria and Ghana?

Table 4.5: Teachers' Responses on the Role of Government Funding in Nomadic Education

Item	STATEMENT	Nigeria N=111					Ghana N=90				
		Ratings				$\bar{X}$	Ratings				$\bar{X}$
		4	3	2	1		4	3	2	1	
1.	Payment of teachers salaries	8 (7.2)	9 (8.1)	90 (81.1)	4 (3.6)	2.19	24 (26.7)	10 (11.1)	42 (46.7)	14 (15.6)	2.49
2.	Payment of non-teaching staff	6 (5.4)	11 (9.9)	86 (77.5)	8 (7.2)	2.14	16 (17.8)	10 (11.1)	37 (41.1)	27 (30.0)	2.17
3.	Purchase of chalks	22 (19.8)	14 (12.6)	72 (64.9)	3 (2.7)	2.50	17 (18.9)	20 (22.2)	30 (33.3)	23 (25.6)	2.34
4.	Purchase of text books.	15 (13.5)	27 (24.3)	7 (6.3)	62 (55.9)	1.96	14 (15.6)	18 (20.0)	34 (37.8)	24 (26.7)	2.24
5.	Building classrooms	12 (10.8)	10 (9.0)	65 (58.6)	24 (21.6)	2.09	17 (18.9)	11 (12.2)	32 (35.6)	30 (33.3)	2.17
6.	Building hostels	10 (9.0)	1 (0.9)	9 (8.1)	91 (82.0)	1.37	13 (14.4)	10 (11.1)	28 (31.1)	39 (43.3)	1.97
7.	Health facilities	9 (8.1)	5 (4.5)	14 (12.6)	83 (74.8)	1.46	11 (12.2)	8 (8.9)	30 (30.3)	41 (45.6)	1.88
8.	Good roads		3 (2.7)	76 (68.5)	32 (28.8)	1.74	12 (13.3)	17	25	36	2.06
9.	Conducive learning environment	8 (7.2)	63 (56.8)	21 (18.9)	19 (17.1)	2.54	15 (16.7)	13 (14.4)	24 (26.7)	38 (42.2)	2.06
10.	Employment of teachers and other personnel	8 (7.2)	15 (13.5)	75 (67.6)	13 (11.7)	2.16	13 (14.4)	21 (23.3)	18 (20.0)	38 (42.2)	2.10
Weighted Average		2.01					2.15				

Table 4.5 revealed that in Nigeria, the teachers' responses indicated low level of the roles of government in Nomadic education. The mean scores yielded are average for only items 3 and 9 with 2.50 and 2.54 respectively. The remaining 8 items yielded low mean scores between 1.37 and 2.19. for Ghana, all the mean scores were very low (1.88 – 2.49) also showing that government is not doing well enough. Comparing the weighted average values, the Ghanaian governments role is fairly better (weighted average = 2.15) than that of Nigeria (weighted average = 2.01).

Research Question 4: What is the level of implementation of Nomadic Education in Nigeria and Ghana?

Table 4.6:   Implementation of Nomadic Education

Item	STATEMENT	Nigeria N=111				$\overline{X}$	Ghana N=90				$\overline{X}$
		SA (4)	A (3)	D (2)	SD (1)		SA (4)	A (3)	D (2)	SD (1)	
1.	Objectives of nomadic child educational programmes are not properly implemented by the policy makers.	77 (69.4)	25 (22.5)	5 (4.5)	4 (3.6)	3.58	34 (37.8)	27 (30.0)	4 (4.4)	25 (27.8)	2.78
2.	There are enough human and material resources for the effective teaching of the nomadic child in my school.	13 (11.7)	19 (17.1)	72 (64.9)	7 (6.3)	2.34	17 (18.9)	15 (16.7)	17 (18.9)	41 (45.6)	2.09
3.	All the laudable of the objectives of nomadic/child educational programmes have been properly implemented in my school.	21 (18.9)	73 (65.8)	9 (8.1)	8 (7.2)	2.96	22 (24.4)	26 (28.9)	19 (21.1)	23 (25.6)	2.52
4.	The development of the nomadic child education has not made any meaningful contributions to the society.	14 (12.6)	4 (3.6)	76 (68.5)	17 (15.3)	2.14	17 (18.9)	14 (15.6)	25 (27.8)	34 (37.8)	2.16
5.	The perception of my pupils about schooling is not encouraging.	5 (4.5)	8 (7.2)	82 (73.9)	16 (14.4)	2.02	15 (16.7)	22 (24.4)	14 (15.6)	39 (43.3)	2.14
6.	International organizations and non-governmental organizations are not making any positive contribution to the development of the nomadic child educational programmes in my country.	15 (13.5)	11 (9.9)	71 (64.0)	14 (12.6)	2.24	23 (25.6)	16 (17.8)	29 (32.2)	22 (24.4)	2.44

| 7. | There are numerous problems facing the development of the nomadic child educational programme in my school. | 20 (18.0) | 77 (69.4) | 4 (3.6) | 10 (9.0) | 2.96 | 24 (26.7) | 28 (31.1) | 11 (12.2) | 27 (30.0) | 2.54 |
| Weighted Average | | 2.61 | | | | | 2.38 | | | | |

From Table 4.6, The implementation of the Nomadic education in Nigeria is fairly good as revealed in the high mean values for items 1(X = 3.58), 3 (X = 2.96) and 7 (X = 2.96). However, the remaining 4 items yielded low mean scores which indicated poor level of implementation. For Ghana, 3 items made high mean scores of 2.78, 2.52

200

and 2.54 (items 1, 3 and 7. The remaining 4 items yielded poor mean scores. Comparatively, Nigeria has higher level of implementation effectiveness (weighted Average = 2.61) than Ghana (weighted Average = 2.38). These scores put Nigeria as fairly good in the implementation of Nomadic education while Ghana was rated poor.

Research Question 5: What are the sources of funding for the programmes in Nigeria and Ghana?

Table 4.7: Sources of Funding for Nomadic Education in Nigeria and Ghana

Item	STATEMENT	Nigeria N=208					Ghana N=130				
		SA (4)	A (3)	D (2)	SD (1)	X	SA (4)	A (3)	D (2)	SD (1)	X
1.	Federal government as sole financier.	22 (10.6)	52 (25.0)	98 (47.1)	36 (17.3)	2.29	39 (30.0)	41 (31.5)	35 (26.9)	15 (11.5)	2.80
2.	Both State and local government equally.	41 (19.7)	102 (49.0)	41 (19.7)	24 (11.5)	2.77	21 (16.2)	34 (26.2)	37 (28.5)	38 (29.2)	2.29
3.	Parents Teachers Association levies	34 (16.3)	98 (47.1)	57 (27.4)	19 (9.1)	2.71	24 (18.5)	42 (32.3)	26 (20.0)	38 (29.2)	2.40
4.	International Organisations and Non-Governmental Organisations.	37 (17.8)	99 (47.6)	43 (20.7)	29 (13.9)	2.69	41 (31.5)	33 (25.4)	14 (10.8)	42 (32.3)	2.56
Weighted Average		2.62					2.51				

From Table 4.7, sources of funding for Nomadic education include state and local government (X = 2.77), PTA (X = 2.71) and international and non-governmental organisations (X = 2.69). In Ghana, the Federal government (X = 2.80) and the international organisation and non-governmental organizations (X = 2.56) are responsible for the financing of Nomadic education. This shows that government at all levels participate in funding of Nomadic education in Nigeria, whereas it is left into the hands of the federal government alone in Ghana.

Research Question 6: To what extent have the objectives of Nomadic education/shepherds programme been achieved in Nigeria and Ghana?

Table 4.8 summaries the performance of Pupils in Nomadic schools in Nigeria and Ghana.

Table 4.8:   Descriptive Statistics for Nomadic Pupils' Performance in Nigeria and Ghana

Country	N	Minimum	Maximum	Mean	Std Dev	Std Error
Nigeria	458	09	25	14.52	1.67	.321
Ghana	375	05	27	16.76	1.77	.225

Table 4.8 shows that in Nigeria, among the 458 pupils who participated in the test, the lowest score is 9 over 28, while the highest score is 25. In Ghana, the lowest mark attained was 5 out of 28 while the highest was 27. The mean scores for Nigerian pupils was 20.52 (51.86 %) while it was 16.76 (59.86 %) for the Ghanaian pupils. Hence, the Ghanaian Shepherd programme is a little more effective than the Nigerian Nomadic education programme. On the whole, both countries yielded an average level of performance in terms of pupils' achievement.

Research Question 7: What are the problems facing Nomadic education in the two areas of study?

Table 4.9:   Problems Confronting Nomadic Education in Nigeria and Ghana

Item	Problems	Nigeria N=104					Ghana N=167				
		SA (4)	A (3)	D (2)	SD (1)	$\overline{X}$	SA (4)	A (3)	D (2)	SD (1)	$\overline{X}$
1.	Poor implementation of the objectives	46 (44.2)	43 (41.3)	7 (6.7)	8 (7.7)	3.22	26 (15.6)	57 (34.1)	74 (44.3)	10 (6.0)	2.59
2.	Unfavourable government policies	40 (38.5)	39 (37.5)	19 (18.3)	6 (5.8)	3.09	8 (4.8)	75 (44.9)	70 (41.9)	14 (8.4)	2.46
3.	Increasing in the population of the pupils	28 (26.9)	46 (44.2)	23 (22.1)	7 (6.7)	2.91	16 (9.6)	92 (55.1)	43 (25.7)	16 (9.6)	2.65
4.	Inadequate human and material resources	42 (40.4)	46 (44.2)	7 (6.7)	9 (8.7)	3.16	30 (18.0)	101 (60.5)	19 (11.4)	17 (10.2)	2.86
5.	Wrong perception about schooling by the nomads	37 (35.6)	51 (49.0)	11 (10.6)	53 (4.8)	3.15	39 (23.4)	88 (52.7)	23 (13.8)	17 (10.2)	2.89
6.	Non-involvement of international and non-governmental organizations in the development of the nomadic child education.	32 (30.8)	48 (46.2)	21 (20.2)	3 (2.9)	3.05	42 (25.1)	81 (48.5)	32 (19.2)	12 (7.2)	2.92
7.	Inadequate funding of the	51 (49.0)	43 (41.3)	3 (2.9)	7 (6.7)	3.33	30 (18.0)	112 (67.1)	20 (12.0)	5 (3.0)	3.00

	programme										
8.	Lack of commitment of teachers	25 (24.0)	50 (48.1)	19 (18.3)	10 (9.6)	2.87	30 (18.0)	87 (52.1)	31 (18.6)	19 (11.4)	2.77
9.	Lack of proper planning	40 (38.5)	41 (39.4)	21 (20.2)	2 (1.9)	3.14	33 (19.8)	110 (65.9)	6 (3.6)	18 (10.8)	2.95
10.	Lack of social amenities.	51 (49.0)	29 (27.9)	8 (7.7)	16 (15.4)	3.11	52 (31.1)	67 (40.1)	42 (25.1)	6 (3.6)	2.99
Weighted Average		3.10					2.81				

From Table 4.9, all the ten problem areas listed proved to be constraining effective implementation of Nomadic education in Nigeria. This is due to the fact that they all yielded high mean scores ranging from 2.87 to 3.33. For Ghana, nine out of the ten problems areas hinder effective implementation. The only item which is not a serious problem in Ghana is government policy. The weighted average of 3.10 and 2.81 for Nigeria and Ghana showed that the problems are more enormous in Nigeria than in

203

Ghana. Specifically in Nigeria and in Ghana, there are problems of poor implementation of the objectives, unfavourable government policies, Increasing in the population of the pupils, over-population of the pupils, inadequate human and material resources, wrong perception about schooling by the nomads, non-involvement of international and non-governmental organizations in the development of the shepherds child education, inadequate funding of the programme, lack of commitment of teachers, lack of proper planning and lack of social amenities.

4.2 Summary of Findings

Findings of the study were summarized as:

1. Board members, ministry of education officials and teachers in the Nomadic schools in Nigeria and Ghana rated the objectives of as highly relevant to the needs of the societies.

2. Materials resources for the implementation of Nomadic child educationomadic school programmes were grossly inadequate in both Nigeria and Ghana. However, the situation was a bit better in Nigeria than in Ghana.

3. The role of government in Nomadic education was found to be below

expectation in Nigeria and in Ghana except that it was slightly better in Ghana compared to Nigeria.

4. The implementation of nomadic education in Northern Nigeria was fairly good while in Ghana, this was found to be poor.

5. In Nigeria, the sources of funding ranged from Federal, State and Local Governments to PTA and international and non-governmental organizations while in Ghana, States Local Government and the PTA rarely got involved in finding.

6. The level of achievement of the objectives of nomadic education programmes was only average for both Ghana and Nigeria. However,

204

Ghanaian nomadic pupils fared a little better than their Nigerian counterparts.

7. In Northern Nigeria, problems confronting nomadic education were: poor implementation, unfavourable government policy, large classes, inadequate resources, wrong perception of schooling, non-involvement of international societies and NGOS in curricula development, funding, poor teacher commitment, poor planning and lack of social amenities. All these also confront the programme in Northern Ghana with the exception of the government policy.

CHAPTER FIVE

DISCUSSION CONCLUSION AND RECOMMENDATIONS

5.1 Discussion

It was found in this study that both the Nigerian and Ghanaian nomadic education programmes' objectives were highly relevant to the needs of the respective societies. It is therefore, expected that Board members, ministry officials and the teachers who rated these objectives highly would put in everything they could offer to ensure the effective delivery of the programme and make it work. For Board members, policy formulation and monitoring is not supposed to become difficult. For ministry officials, provision of resources, release of budgeting allocation (funds) and other statutory responsibilities are expected to be perfect; and teachers who are the direct implementers of the curriculum would not shirk in their roles and responsibilities of effective instructional delivery, efficient use of time and resources as well as impactful assessment strategies. Above all, based on this finding, the expectation is that the programme would have little or no problem achieving its goals in the two

areas of study. However, the strategies provided in the Draft Policy document on Complimentary Basic Education (2007) and white paper on the Report of Education Review Committee, Ghana (2004) have it that in the two areas of study, a large proportion of children of school age were out of school. This casts doubts on the extent of fulfillment of expectations concerning the achievement of the desired objectives of the programmes.

It was also found that material resources for the implementation of nomadic child education were not adequate in North Central Nigeria and in northern Ghana. Again, the job of the teacher would be rendered ineffective without resources and children learning cannot be meaningful to any appreciable

206

extent. That Nigeria fared a bit better than Ghana could be due to the fact that Nigeria has a quantum of financial resources at its disposal compared to Ghana. However, that both countries, irrespective of their different financial stature, did not provide adequate resources for nomadic education shows that what is lacking is the political will and commitment to the educational needs of the nomadic children.

Further, the results showed that the role of government in nomadic education was not good enough both in North Central Nigeria as well as in Northern Ghana. To this end, government seems not to be doing all within its powers to provide primary education for the nomadic children. For instance, government was not paying teachers and other staff salaries regularly, materials were not available and in good condition, and the learning environment was not conducive. All these did not make for instructional effectiveness, teacher commitment and pupils' interest in schooling. The role of government in Ghana surpassed that obtainable in Nigeria. This shows that the Ghanaian government showed more commitment to nomadic education than the Nigerian government.

This finding corroborates the earlier finding that material resources for the implementation of nomadic child education were grossly inadequate as that is part of the roles government should play in the implementation of nomadic education.

The study found that the overall implementation of nomadic education programme in Nigeria was fairly good. This is at the instructional level in the schools and reveals that the teachers made frantic efforts towards effective instructional delivery, curriculum implementation and put in their best in spite of the earlier findings such as inadequate materials, poor performance of roles by the government etc. In Ghana, the implementation of the programme was poor.

207

This leaves much to be desired about the teachers' commitment to the success of the programme no matter what problems they faced.

It was also found that apart from the federal government, states, local government, PTA's and non-governmental organizations fund nomadic education in Nigeria. This could be responsible for the fairly good level of implementation of the programme in North Central Nigeria. This funding could be due to the nature of Nigeria education which is on the concurrent list. However, in Ghana, only the federal government fund nomadic education with support from NGO's and external bodies such as international organizations whose contributions can only be occasional and subject to their convictions about the possible success of the programme.

The study also found that so many problems militate against effective implementation of nomadic education in the two areas of study. Given this situation, very little success is expected from the two areas of study. Little wonder, the level of achievement of the objectives of the programme based on pupils performance is only fair. Indeed, more problems effectively constrain

nomadic education in North Central Nigeria than those in the case of Northern Ghana. Hence, the pupils in Ghana performed slightly better than their Nigerian counterparts.

5.2   Recommendations

Based on the findings, the following recommends were made.

1.   The governments of Nigeria and Ghana should capitalize on the good and highly relevant objectives of nomadic education and pursue its implementation with more vigour, greater commitment and improved policy guidelines for stakeholders of the programme.

208

2.   Governments of the two countries need to provide adequate material resources and employ qualified teachers and non-teaching staff such as care givers for instructional effectiveness in the nomadic schools.

3.   In both Nigeria and Ghana, governments should perform their roles as much as possible especially in the areas of monitoring, policy formulation and implementation, funding, incentives, remuneration, awareness campaigns and periodic evaluation.

4.   Teachers and other critical stakeholders in the implementation process of the programme in North Central Nigeria should put in more efforts by adopting more effective instructional strategies. For the Ghanaian teachers, greater efforts are required and these should be intrinsic and extrinsic. Hence, government, society, board members and ministry officials should help to monitor instructional delivery in the Ghanaian Nomadic schools.

5.   More stakeholders such as PTAs, states and local government need to be

involved in funding nomadic education in Ghana. Above all, in both Nigeria and Ghana, more funds should be provided for successful implementation of Nomadic education.

6. Government and other stakeholders need to collaborate towards providing lasting solutions to the enormous problems confronting nomadic education in North Central Nigeria and Northern Ghana.

Recommendations from the Communities:

The community focus group discussions across the three study districts ended with the community members sharing their perspectives on the future focus of the SfL programme. A majority of the communities recommended that

209

the SfL goes back to 'mop up' that out of school children still in the communities, as they believer the programme pulled out too early. They recommended extension of the SfL cycle from 9 to 12 months to enable the children to consolidate their learning. They indicated the need for financial and material support to learners at the Primary, JSS, SSS and Tertiary level to enable needy, but brilliant learners who have difficulty in paying fees and addressing the school needs to continue their education. A number of the SfLers could not continue their education because of their inability to cope with the financial requirements. In addition, they recommended that the allowances of Facilitators be increased to motivate them to aspire for excellence.

The Main Recommendations include the following:

Growth and Scale of the Programme

The SfL programme should continue to grow and maintain quality in order to build on the programme achievements over the last 12 years. The programme should remain focused on ensuring that out of school populations in old and new communities are reached. It is recommended that a target of 100,000 children be considered for

phase 4 financing. Focus on the Northern Region should be maintained with a proportion targeted in the Upper East and Upper Western Regions where the EQUALL project will eventually phase out without completing a full cycle of intervention.

The findings of the IA suggest that SfL should take systematic steps to present the IA findings to the highest levels of Government to demonstrate the educational efficiency and cost effectiveness in providing a more accelerated and adaptable approach to literacy attainment among out of school population in Northern Ghana.

Advocacy and Public Awareness Work

- **Advocacy and research should continue within** SfL in order to ensure that the Government and other interested organizations are able to understand the key impacts of SfL and ensure that their commitments to Universal Primary

  210

  Education by 2015 are fulfilled (i.e. GPRS and ESP).

- SfL needs to explore the possibility of collaborating with other NGOs in introducing micro credit to support women who are facing financial difficulties in supporting their children's education after they have been integrated into the formal system.

Operational Recommendations

Due to large family sizes, endemic poverty and food insecurity in Northern Ghana, SfL should consider remaining in communities when they have exhausted the out of school population. The programme should consider more sustainable community-based approaches to assisting communities continue the programme with minimum support from SfL once the 3 years cycle of intervention is completed. SfL should use the strength of local SfL committees and other CBOs to assist with ensuring sustainability of the programme. Accordingly, the possibility of accessing the capitation grant for funding SfL activities should also be explored. SfL should consider developing

a level 2 programme for its learners to complete the full cycle of primary schooling within a two year cycle of SfL

- SfL should consider more innovative approaches to supporting facilitatos who have served the programme for a minimum of two years in order that they might transition to the world of work. Counselling and job placement programmes should be part of the process of helping facilitators; SfL should also consider increasing their stipends, due to the lack of community support in this regard.

- SfL should develop a second level of educational programming in close collaboration with the Ministry of Education in order to improve the transition skills of children to the broader world of work and ensure that they attain basic literacy and numeracy standards required of P6 learners. This will ensure that SfL graduates are prepared to engage in junior high school or income earning

211

  activities if they do not opt to integrate into the formal system of education. The expanded two year model would also benefit the large numbers of children who dropout or do not complete formal education and remain illiterate, particularly in very hard to reach areas of Ghana.

- SfL should develop a more strategic approach to reaching out to potential replicators through existing educational networks such as NNED and GNECC, particularly in the Upper East and Upper West Regions, and across the 58 most deprived districts in Ghana who are interested and capable of using complementary education.

Target Population and Curriculum

- The target population for SfL should remain children out of school between the ages of 8 and 14; the SfL programme should also consider children within this age range and have dropped out of school and who did not acquire the basic

skills of reading and writing while in formal system.

- SfL should explore the possibility of linking non-integrants to vocational training options in cases where children are not academically inclined. It should also reintroduce more skills-based approaches in its programmes.

The International targets and National goals of ensuring that a growing number of out of school children and dropouts form the formal education system are given the opportunity to attain basic literacy skills will require that SfL continued to be supported to implement its main programme of work with a smaller proportion of support for the NGO replication model. SfL should also continue to focus on government mainstreaming opportunities by continuing to train teachers in the lower primary levels with their methodology and linking its ex-Facilitators to the District Education Directorates as potential pupil teachers. The future of assisting large number of out of

212

school children attain basic literacy levels in Northern Ghana will depend on programmes like SfL continuing to be involved in direct service delivery. SfL should continue to have at least 80% of its resourcing focused on the main service delivery activities and implementation, and 20% of financing supporting potential NGO repilcators through a model which also involves secured financing. This ratio is based on the capacity and visibility of NGOs working in the education sector in Northern Regions of Ghana and the limited numbers of interested in taking up such a programme.

The success of SfL was based on the efforts of a large population of dedicated rural youth who were taking up the role of SfL Facilitators to assist the children in their communities have a life chance. The approach, dedication and commitment of the facilitators….and the concern they had for their communities' children was the pivot around which learning took place. Quality education and the high performance of children of was linked to the dedication of the Facilitators. District Directors of

Education, teachers and community leaders spoke of selfless and sacrificial efforts to teaching of these volunteer SfL Facilitators, Other success factors included all of the elements working in harmony: the pedagogy, the language of instruction, methodology and curriculum as well as the flexible school timing.

The Impact Assessment reveals that good quality education which transforms children into literate and conscientious learners can be brought to rural families in endemic poverty zones in Ghana and across Africa when educational systems adjust to the context of learning and harness dedicated teachers. Given the high levels of poverty, entrenched farming patterns, large family sizes and traditional ways of life of the people of Northern Ghana due to the high risks involved in supporting themselves in their environments… modern public education may be accessible to some children but not all. The findings suggest that more cost effective and accelerated learning systems

214

better adapted to the realities of farming patterns and large family sizes in Northern Ghana can help children not only "break through to literacy" but provide them with a foundation which can help them transition into the formal system, excel in that system and move to higher levels of education. The programme can also provide the chance for children who will continue to remain out of the formal system with a chance at life by providing them with the literacy skills which make them confident and critical youth in carrying on and improving traditional ways of life in rural subsistence farming areas of Ghana.

5.3 Conclusion

Nomadic/shepherds schools' educational programme in North central Nigeria and Northern Ghana are comparable in adequacy and relevance of programme objectives, inadequate material resources for implementation, poor government roles, fair levels of pupils performance and a myriad of problems

confronting the programme. On the other hand, the two areas of study differ in implementation of the Nomadic and shepherd schools educational programme objectives and pupils' performance.

5.4   **Suggestions for Further Studies**

It is suggested that researchers could venture into the following areas of study in future.

1.   Qualitative studies into specific problems of Nomadic educational programmes in distinct states or countries.

2.   Research into alternative sources of funding of Nomadic education in African countries.

215

REFERENCES

Abidoye, S., Femi, B. and Lawal, B.O. (eds) 2004. *Historical and philosophical research methods, as tools for explaining adult and non-formal education research problem.* Ibadan: Holad Publishers.

Action Aid Pilot Education Survey: *Draft Ghana Report, Accra.*

Adedipe, V.O. 1985. "*Education and society" in sociology of education,* Oyeneye, V.O. and Shoremi, M.O. (eds). Ibadan. Ogunsanya Press.

Adepeju, A.A. 1991. *School and community relationship in mobile setting,* A paper presented at the training workshop for nomadic education teachers, Kongo conference hotel, Zaria, January 21 – 26.

Adejumobi, S.A. 1972. *"The problems of teaching comparative education in Nigeria."* Comparative education, Vol. 8, No. 5, pp. 150 – 151.

_____ and Ivowi U.M.O. (eds) 1990. *Comparative education for Nigeria,* Lagos (NERDC).

Adewoyin, J.F. 2006, *An evaluation of N.C.E. social studies curriculum in three colleges of education in South-West Nigeria, u*npublished M.Ed. Dissertation, University of Ibadan.

Adeyinka, A.A. 1991, S*elected topics on comparative education,* Ibadan: University of Ilorin Mammography.

_____1994, P*opular topics in comparative education for Nigeria tertiary education student,* Ilorin success education service.

Ahmed, C.A. 1995. *Development of nomadic education in Nigeria (1989 – 1994).* Unpublished M.Ed. Thesis. University of Ibadan.

_____ 1991. "*The development of nomadic education in the North-Eastern Nigeria,"* unpublished Ph.D. Thesis, University of Ibadan.

Ajayi, J.F.A. 1965*. Christian mission in Nigeria 1841 – 1891,* London: Longman.

_____ R.A. 2003*.* "The concept of women empowerment" *in issues special education*, Adetoro, J.A. (ed) Lagos: Raytel Communications Ltd.

_____ E.K.A. 2000, "The crisis child of our time and the challenges management," An inaugural lecture of Olabisi Onabanjo University: Ago Iwoye, Seal Nigeria Enterprises, Nigeria.

Ajibade, E. 2004, Education management: the ailing bridge in Nigerian education system." A paper presented at the *1ˢᵗ National conference of institute of education, Olabisi Onabanjo University, Ago-Iwoye.*

Ajiboye, A.A. 2003. *"Nomadic education in Nigeria" in issue in special education,* Adetoro, J.A. (ed) Lagos: Raytel Communications Ltd.

216

Akinmoladun, O.T. 2004. *An evaluation of the reading programmes in secondary schools in Ondo West Local Government Area.* Unpublished M.Ed. Dissertation, University of Ibadan

Alagoa, E.I. 1986. Sources of Nigerian history, a paper presented at the workshop on: The teaching of Nigerian history from a national perspective. *University of Lagos, 2 – 8 February 1986.*

Alkalil, H. 1991. "The challenges of educating pastoral nomadic in Nigeria, *Limitation and Options:* in Tahir G. (ed) *Education and Pastoralism in Nigeria. Zaria: Ahmadu Bello University Press Limited.*

Allah, A.R. 1991. "Thought on the nomadic education programme with special reference to Kwara State, *Nigeria Journal of Education Foundations 2.(1).*

Aronson, D. 1980. *"Must nomads settle? Some notes towards policy on the future of pastoralism.* Pp. 173 – 180 in Salzmann (ed). When nomads settle: Processes of sedentariantion as adaptation and response. New York. Prager Publishers.

Awolola, A. 1986, r*eadings in comparative education,* Ibadan: Stevelola Educational Publishers.

Bajah, S.T. 1987. "Status of nomadic education in Nigeria report of 1995/1996 monitoring exercise*." A report submitted to the executive secretary, National Commission for Nomadic Education, Kaduna.*

Bennet, S.T. 1987. "*Migratory pastoralists in East Africa in D. Attawood, T. Brumeau, and J. Galaty (ed).* Power and poverty: Development and projects in the Third World. Boulder, Com, West View Press.

Blench, R. 1984. "Conflict and cooperation: Fulbe relations with the Mambilla and Samba peoples of Southern Adamawa. *Cambridge Anthropology, 93:42,50 and stock alienation in the sub-hunmid and Arid ones of West African. Pastoral Network paper 19c. London ODI.*

Bereday, G.F. 1958. *Some methods of teaching comparative education review.*

Blakemore, K.P. 1975. *Resistance to formal education in Ghana. It's implication for the status of school leavers:* Comparative Education Review 19:237 – 240

Bugeke, S. 1997. "Nomadic education in Tanzania." *A country paper presented at the UNESCO/BREDA regional seminar/workshop on education of nomadic populations, Kaduna, December, 11- 15*

Csapo, M. 1982. *Concerns related to the education of Romany students in Hungary, Austrial and Finland:* Comparative Education 18(2) 205 – 215.

Casely, H.L. 1999. *Education, culture and development in Northern Ghana: Micro realities and macro context: implications for policy and practice.* D. Phil dissertation, graduate research centre in education, University of Sussex.

217

Casely, H.L. 2002. *Ghana education sector review consultancy area report:* General Education, Accra.

Care International Ghana 2003. *Research underserved populations with basic education in deprived areas in Ghana:* Emergency Good Practices, Accra.

Chima, E. 1998 Redemptive Egalitarianism as a Strategy for Equalising Education Opportunity: The Case of Nomads in Nigeria. Journal of Nomadic Studies, Vol. 1. No. 1, Kaduna.

Complementary Basic Education Policy Document 2007, Ministry of Education, Social and Sports, Republic of Nigeria.

Daramola, C.O. 1990. Nomadic education: a reflection of rural development: *Nigeria journal of educational foundations.*

Edem, D.A. 1982 Introduction to Educational Administration in Nigeria. Ibadan: Spectrum Book Ltd.

Ezeomah, C. 1978. Educting the Nomads: the attitude of the Cow Fulani towards Education. Jos.

_____1982. *"The nomadic Fulani child in regular schools, attendance, adjustment and achievement"* in Ezeomah, C. (ed). The problems of educating nomads in Nigeria. Jos: Ishaku Press Ltd.

_____1988. Statistical Survey of Nomads in Ten Northern States, Jos; Nomadic Education Unit.

Ezewu E.E. 1991. "Strategies for Educating the Migrant Fishermen in Nigeria." Paper Presented at the WAICET, Lagos. 21st – 27the of July, 19pp.

Federal Republic of Nigeria 1981. *National Policy of Education , Lagos. Ministry of Information.*

Fafunwa, B.A. 1975. *History of education in Nigeria.* London: George Allen and Unwin Limited.

_____ A.B. 1990. "Education in the developing countries with particular reference to Africa in comparative education for Nigeria. S.A. Adejunmobi and U.M.O. Ivowi (eds) Lagos. NEPD.

Federal Republic of Nigeria 1981*, National Policy on Education, Lagos. Ministry of Information*

Federal Ministry of Education 1986. Blue print on education for the gifted and talented person. Lagos: *Federal Ministry of Education (Special Education Section).*

_____1997 Blue print on Nomadic Education, Lagos: *Government Printers.*

Federal Ministry of Information 1989. National Commission for Nomadic Education Decree No. 41 of December 12, 1989. Lagos: *Government Press.*

218

Fobih, D.K.A. & Akyeamopong, K. 1999. Ghana Primary School development: Final evaluation of project performance. *Report commissioned by Ministry of Education, Accra, Fakayode, M.F. 2005.*

Fullan, M. 2000. "The return of large-scale reform." *Journal of Education change 2 (1) 520*

Gopa and Bhat 2005. Curriculum analysis of teacher education programme (ESD) NCF.

Golsstem, M.C. and Beall, C.M. 1991 *"Change and continuity on nomadic patoralism on the Western Tibetan Plateau."* Nomadic Peoples 28: 105 – 111.

Gorhan, M.C. and Beall, C.M. 1991. "The design and management of pastoral development. The provision of education in pastoral areas. *Odi Pastoral Network Paper 6B. London: Overseas Development Institutes.*

Gana, F.Z. 1991. "Effective implementation of nomadic education programme in Nigeria" in Tahir G. (ed), Education and Pastoralism in Nigeria, Zaria: *Ahmadu Bello University Press Limited.*

Gidado, T. 1998 Nmoadic Education in Nigeria: Issues, Problems and Prospets. Journal of Nomadic Studies. Vol. 1, No. 1, Kaduna.

_____ 1999, "National Open School: A Road to Mass Education". Nomadic

Education News, June, 1999, Kaduna.

Hedges, J. 2002. The importance of posting and interaction with the education bureaucracy in becoming a teacher in Ghana. In researching teach education. The Multisite Teacher Education report. *Special issue of the international Journal of Education Development, 22 (3/4).*

Hayford and Gharty, 2007. The Leadp to Literacy and Life Change in Northern Ghana. School for Life. UNICEF.

_____2007. An Impact Assessment of School for Life (SfL), Ghana.

ILO 1967. *Report of the Inter-Regional Study Tour and Seminar on the Sedentarization of Nomadic Population in the Soviet Socialist Republic of Kazakhistan and Kirghizia.* Geneva: ILO.

Ismail, I. 2013 "Nomadic Education in Nigeria" www.gamji.com/Fulani7h+m

Jana, M.A. 1993. *Strategies of Nomadic Education Delivery. State of the Art Review. Mogadisu, Somalia, UNICEF – Somalia Education Unit. Document 1103*

Křatli, S. 1998. "Changing education" and formal education and development among nomadic pastoralists: *Case studies of Kenya and Nigeria.* M.A. Dissertation. University of Sussex, Brighton.

_____2001. *Education provision of nomadic pastoralists, a literature review.* Mangolia Institute of Development Studies.

Kandel, L. 1957. *Studies in comparative education,* London: Hartrop Ltd.

Kyari, M. 1998, "Nomads and the State: The Fulani and Shuwa Arabs in Nineteenth Century, Borno. Journal of Nomadic Studies Vol 1. No. 1, Kaduna.

_____, Salami, O. and Farayola, J.A. (eds) 2001. *Comparative Education.* Ibadan. Olu-Akin Publishers.

_____2004. *Comparative Education.* Osun Swift Publishers Nigeria Ltd.

Lar, M. 1982. "Nigeria indigenous curriculum and its relevance for curriculum. *A paper presented at the staff seminar, University of Jos.*

_____1982. *"Some problems of nomadic education in Plateau State."* A paper presentation at an international conference on curriculum development in the Faculty of education, University of Jos.

_____1989. Aspect of nomadic education in Nigeria, Jos: Fab Education Books.

_____1991. "*Effective approach to curriculum development for nomadic education" in G. Tahir (ed) Education and pastoralism in Nigeria. Zarika.* Ahmadu Bello University Press Ltd.

_____1991. *Developing a relevant curriculum for nomadic children in Nigeria in S.U. Udoh, G.O. Akpan and K.P. Gand (eds) Towards a functional primary education for Nigeria,* Jos, Nigeria: Ehindero Publishers.

Lugard, F.D. 1922. *The dual mandate in Britain tropical African.* Edinburgh and London: Williams Blackwood and Sons.

Moses, J.B. 2005. Evaluation of practical aspect of the Senior Secondary Schools' Chemistry curriculum in Bayelsa State. *Unpublished M.Ed. Dissertation. University of Ibadan.*

Ministry of Education, Science and Sports, Republic of Ghana. "Complementary Basic Education Policy Document (November 2007).

National Commission for Nomadic Education 1994. Funding of nomadic education project: "A proposal presented to the Honourable Minster of Education and Youth Development by the Executive Secretary.

_____1996. Structure Operation and Plan: Kaduna: SCION.

Obed, M.M. 2003. *Fostering educational participation in pastoral communities through non-formal education:* The Ghananian Perspective. Htt:/ / www.escoted org infocus/home.htm.

Omokhodion, J.O. 1996. *Sociology of Education: An African experience,* Lagos: Pummark Nigeria Limited.

Okebukola, P. 1998, "A Case for Qualitative Methodology in Nomadic Studies. Journal of Nomadic Studies, Vol. 1 No. 1, Kaduna

Oke, S.A. and Adelowo, T.O. (eds) 1999. *Sociology of Education for Universities and Practitioners,* Oyo. (Oke and Adelowo (Nig. Pub.)

220

Osokoya, I.O. 1987. 6-3-3-4 *Education in Nigeria, history, strategies, issues and problems.* Lagos: Bismake Educational Publishers and Printers.

_____1989, *History and policy of Nigerian Education in World perspective,* Ibadan, S.M.D. Publisher.

_____1992, *Comparative Education.* Ibadan: University Press, Ibadan

_____and Lawal B.O. 2003. *"An evaluation of nomadic education in Oyo State of Nigeria Education, this Millennium innovation in theory and practice) (eds).* Bamisaiye A.O., Nwazuoke I.A. and Okediran. Ibadan.

Peters, R.S. 1966 Ethtics and Education. London: Rouxthledge.

Rugh, A. 2001. *Brookings forum on Universal Education, retrieved from http/ / www/ Brook-edu.dydocroot/comm.-/transcripts/20011/217-htm.*

Tahir G. 1992. Education and Pastoralism in Nigeria (ed) Zaria: A.B.U. Press.

_____1996, "Vision and Mission of Nomadic Education in Nigeria" Paper presented at the NCCE, Kaduna, 22nd – 26th July.

_____1996. "Functions, problems and prospects of nomadic education in Nigeria." *A submission presented to the sub-committee on education of vision 2010*

committee by the Executive Secretary, National Commission for Nomadic Education.

_____1997. *"Nomadic Education in Nigeria"* in UNESCO (BREDA) (The Education of Nomadic Populations in Africa). Vol. 1, Edited by C. Ezeroma, UNESCO (BREDA).

The Leap of Literacy and Life Change in Northern Ghana. "An Impact Assessment of School for Life" (SfL). Final Report (September, 2007).

Udoh, S.U. 1982. "The problem of administering Mobile Schools" in C. Ezeomah (ed). The problems of educating nomads in Nigeria, *proceeding of the First Annual Conference on the Education of Nomads in Nigeria. University of Jos, 5 – 6 February, 1992, Jos, Nigeria.*

UNESCO (BREDA) 1997. The education of nomadic populations in Africa. Vol 1, Edited by C. Ezeomah, UNESCO (BREDA).

VerEecke, C. 1991. *"Pulaoku – an empowering symbol among the pastoral Fulbe people in Nigeria" in Tahir, G. (ed) education and pastoralism in Nigeria,* Zaria: Ahmadu Bellow University Press Ltd.

_____1989. Nigeria's experiment with a National programme for Nomadic Education" ODI Pastoral Development Network. Paper 28d, London: Overseas Development Institute.

White Paper on the Report of the Education Reform Review Committee, Ministry of Education, Youths and Sports, Republic of Ghana, October 2004.

World Band and National Statistical Office of Mongolia 2000. *Participatory living standards assessment.* Draft, Ulaanbaatar.

221

APPENDIX 1

UNIVERSITY OF IBADAN

FACULTY OF EDUCATION

DEPARTMENT OF TEACHER EDUCATION

OFFICIALS OF STATE PRIMARY BOARD ON NOMADIC/SHEPHERD

QUESTIONNAIRE (OSPPBNSQ)

Dear Sir/Ma,

This questionnaire is meant to solicit your assessment of the objectives of the nomadic child education programme in your board. Any information supplied will be treated confidentially. Thanking you for your maximum cooperation.

Kindly tick the correct response in space provide

SECTION A

Sex: Male: ☐   Female: ☐

Present Official Status or Rank ………………………………………………………….

Division, Section or Unit to which presently Deployed:……………………………………..

District:………………………..   LGA:………………………..   State:……………….

SECTION B

Please, indicate your assessment of the relevance of the objectives of the nomadic child educational programme to the society in general. Use the key below as your guide:

Very Relevant (VR, Just Relevant (JR), Slightly Relevant (SR), Not Relevant (NR)

222

	STATEMENT	VR	JR	SR	NR
1.	Citizenship education for effective societal contribution and participation				
2.	Ability to adapt to changing environment				
3.	Effective communication				
4.	Development of manipulative skills.				

SECTION C

Please indicate your assessment of the extent of achievement of the objectives of the nomadic child educational programme in your state or region. Use the key below as your guide:

Adequately Achieved (AA), Slightly Achieved (SA), Not Well Achieved (NWA), Not

Achieved (NA)

	STATEMENT	AA	SA	NWA	NA
1.	Development good citizenship in the nomadic child through civic responsibility.				
2.	Allow the nomadic child accept other people and his social environment.				
3.	Eradication of illiteracy through the ability to read and write by the nomadic child.				
4.	Development of the nomadic child to be self-reliant				

SECTION D

Please, in your assessment of problems militating the effective implementation of the laudable objectives of the nomadic child educational programme in my state or region. Use the key below as your guide:

Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD)

223

	STATEMENT	SA	S	D	SD
1.	Poor implementation of the objectives				
2.	Unfavourable government policies				
3.	Increasing in the population of the pupils				
4.	Inadequate human and material resources				
5.	Wrong perception about schooling by the nomads				
6.	Non-involvement of international and non-governmental organizations in the development of the nomadic child education.				
7.	Inadequate funding of the programme				
8.	Lack of commitment of teachers				
9.	Lack of proper planning				

10.	Lack of social amenities.				

APPENDIX 2

UNIVERSITY OF IBADAN

FACULTY OF EDUCATION

DEPARTMENT OF TEACHER EDUCATION

HEAD TEACHERS/TEACHERS QUESTIONNAIRE (HTTQ)

Dear Sir/Ma,

This questionnaire is mean to solicit your assessment of the objectives of the nomadic child educational programme in your state or region. Kindly respond to this questionnaire faithfully. Any information supplied will be treated confidentially and it is meant for the research purpose alone. Your maximum cooperation is highly solicited.

Tick the correct response in the space provided.

1.   Name of school:…………………………………………………………………………

      Sex: Male ☐   Female ☐

      Marital Status: Single ☐   Married ☐

      Age: 20 – 29 Years ☐,   30 – 39 Years ☐,   40 – 49 Years ☐,

               50 – 59 Years ☐,   60 Years and Above ☐

2.   Qualifications: Please tick all your qualifications

      GRADE 11 ☐   NCE ☐   B..ED ☐   B.SC/ED ☐

      PDGE ☐   M/ED ☐   BA (Hons) ☐   B.SC ☐

      MA ☐   M.SC ☐   HND ☐

3.   How long have you taught in nomadic primary school?
      1 – 5 Year ☐   6 – 10 Years ☐   11 – 15 Years ☐   16 – 20 Years ☐

4.   How many times have you attended seminars or workshops on nomadic child education?
      Once ☐   Twice ☐   Thrice ☐   More than Thrice ☐   Not at All ☐

5.   Number of nomadic Teachers in your school:…………………………………………

6.   Number of nomadic teachers required in the school:…………………….................

<center>225</center>

Please, indicate your assessment of the relevance of the objectives of the nomadic child educational programme to the society. Use the key below as your guide: Very Relevant (VR), Just Relevant (JR), Slightly Relevant (SR), Not Relevant (NR).

	STATEMENT	VR	JR	SR	NR
1.	Citizenship education for effective societal contribution and participation				
2.	Ability to adapt to changing environment				
3.	Effective communication				
4.	Development of manipulative skills.				

SECTION C

Please, indicate our assessment of the extent of achievement of the objectives of the nomadic child educational programme in your school. Use the key below as your guide:

Adequately Achieved (AA), Slightly Achieved (SA), Note Well Achieved (NWA), Not Achieved (NA)

	STATEMENT	AA	SA	NWA	NA
1.	Development good citizenship in the nomadic child through civic responsibility				
2.	Allow the nomadic child accept other people and his social environment				
3.	Eradication of illiteracy through the ability to read and write by the nomadic child.				
4.	Development of the nomadic child to be self-reliant				

SECTION D

Please, in your assessment of problems impending the implementation of the objectives of the nomadic child educational programme in school. Use the key below as your guide: Strongly Agree (SA), Agree (A) Disagree (D), Strongly Disagree (SD)

226

	STATEMENT	SA	S	D	SD
1.	Objectives of nomadic child educational programmes are not properly implemented by the policy makers.				
2.	There are enough human and material resources for the effective teaching of the nomadic child in my school.				
3.	All the laudable of the objectives of nomadic child educational programmes have been properly implemented in my school.				
4.	The development of the nomadic child education has not made any meaningful contributions to the society.				
5.	The perception of my pupils about schooling is not encouraging.				
6.	International organizations and non-governmental organizations are not making any positive contribution to the development of				

		NA	ANA	AAA
	the nomadic child educational programmes in my country.			
7.	There are numerous problems facing the development of the nomadic child educational programme in my school.			

SECTION E

Please, indicate your assessment of the extent of adequacy of resources in your school. Use the key below as your guide: Not Available (NA), Available Not Adequate (ANA), Available and Adequate (AAA).

	STATEMENT	NA	ANA	AAA
1.	Infrastructure such as desks, benches, tables, good class rooms			
2.	Instructional facilities such as, text books, note books and other relevant materials.			
3.	Human facilities, such as qualified and competent teachers, head teachers, security men, cleaners and others.			

227

SECTION F

To what extent does the government play the following roles? Please, use the key below as your guide: Very Large Extent (VLE), Large Extent (LE), Some Extent (SE), No Extent (NE)

	STATEMENT	VLE	LE	SE	NE
1.	Payment of teachers salaries				
2.	Payment of non-teaching staff				
3.	Purchase of chalks				
4.	Purchase of text books.				

228

APPENDIX 3

UNIVERSITY OF IBADAN
FACULTY OF EDUCATION
DEPARTMENT OF TEACHER EDUCATION
NOMADIC PUPILS QUESTIONNAIRE (NSPQ)

Please, respond to this questionnaire. Any information supplied will be treated confidentially. Thanking you in anticipation for your maximum cooperation.

Tick the correct response in the space provided.

<div align="center">

SECTION A

</div>

1. Name of School:……………………………………………………………………………

2. District:……………………. LBA:……………… STATE:…………….

3. Class:……………………………………………………………………………………….

4. Sex: Male ☐ Female ☐

5. Age: 7 - 8 Years ☐ 8 – 10 Years ☐ 10 – 12 Years ☐

   12 – 14 Years ☐ 14 – 16 Years ☐ 16 – 18 Years ☐

   18 – 20 Years ☐

<div align="center">

SECTION B

</div>

Please, indicate whether you agree or not with each of the following statements. Use the key below as your guide:

Yes (Y) No (N)

<div align="center">

229

</div>

<div align="center">

COGNITIVE ACHIEVEMENT TEST

</div>

	STATEMENT	Y	N
1.	Social studies is the study of man and his environment		
2.	Inter-ethnic marriage is a marriage between a man a woman from different ethnic group		
3.	Polygamy is a marriage between one man and two or more women		
4.	The national anthem is composed to make people feel united and work for the unity of the country.		

5.	Unemployment is a condition in which one has no job to do on a regular basis		
6.	It is necessary to take one's bath daily.		
7.	If one eats good food, one will experience a physical and spiritual growth with mental skill.		
8.	Vim is an example of scouring powder.		
9.	Rice is an example of biennial crops.		
10.	Domestic animals are kept in the home.		
11.	The value of 5 in 6,577,323 is five thousand		
12.	The L.C.M. of 35 and 40 is 8 and 5		
13.	The digit that has the same value in both cases in the following, 7,235,461 and 938,126 is 3		
14.	In a numeral form, one million, two hundred and thirty-nine thousand, four hundred is 1,239,401.		
15.	The H.C.F. of 9, 12 and 15 is 3		
16.	A verb can be defined as a word which tells us what is happening in a sentence or an action word.		
17.	We use "an" for any single article that starts with vowels: a, e, i, o, u		
18.	We use "a" for any article that starts with consonants: a goat, a dog, a cat, a book, a rat, a key, a mango.		
19.	In English Language, we have eight parts of speech.		

230

20.	A noun is a word or group of words that represent a person (such as "Michael", "teacher", or "police officer"), a place (such as "Nigeria" or "school"), a thing or activity (such as "coffee" or "football") or a quality or idea (such as "danger" or "happiness").		
21.	I like my school because of its neat environment		
22.	My teachers teach us very well		
23.	My teachers help the pupils when the need arises		

24.	I will like to further my studies		
25.	I hate speaking English Language while in the school.		
26.	I hate going to school because our teachers beat us everyday		
27.	I feel glad whenever I am in school		
28.	I like doing my home work.		

231

APPENDIX 4

GHANA EDUCATION SERVICE

*In case of reply
the date and reference
number of this
should be quoted*

Metropolitan Education Office
P. O. Box 6, E/R
Tamale, Northern Region
Tel: 03720-22090
FAX: 03720-23762

REPUBLIC OF GHANA

Our Ref: GES/NR/MEO/

Your Ref; ....

Email:tamalemetroeducation@yahoo.com

Date: 27th September, 2011

232

APPENDIX 5

GHANA EDUCATION SERVICE

Kanzoni Awaala Donald
(Regional Education Office P.R.O)

233

APPENDIX 6

NON-FORMAL EDUCATION DIVISION

In case of reply the
Number and date of this
Letter should be quoted.
Our Ref. No.: ~~MOE/NFED/NE/vol/1210~~ REPUBLIC OF GHANA

Non-Formal Education Division
P.O.BOX 4 E/R
Tamale.
.28. / .09. /2011.

Your Ref. No.:..................

nfednorthernregion@yahoo.com

REPORT ON FAKAYODE MICHAEL'S RESEARCH VISIT TO THE NORTHER REGIONAL

OFFICE OF THE NON FORMAL EDUCATION DIVISION, TAMALE-GHANA

234

APPENDIX 7

Tamale Nuriyya Islamic School

P. O. Box 784

Tamale

26 – 09 – 11.

University of Ibadan

Dept. of TR. Edu.

Ibadan Nigeria

235

APPENDIX 8

REGIONAL EDUCATION OFFICE
P. O BOX 4R2
TAMALE HILL
27th SEPTEMBER, 2011

TO WHOM IT MAY CONCERN
FUKATODE MICHAEL EQUIEHO

236

APPENDIX 9

NOMADIC School

ISA BEHO
1/11/2011

University of Ibadah

Dept of In Edu

237

APPENDIX 10

Wayamba R/c School
P. O. Box 42
Tamale
26 - 09 - 2011

University of Ibadan
Dept. of TR. Edu.
Ibadan, Nigeria

TO WHOM IT MAY CONCERN

238

APPENDIX 11

In case of reply, the
number and date of this
letter should be quoted.
Tel. Nos. 233-21-683629/683634/682646
Email: info@moe.gov.gh

My Ref No. MOE/PRU/2011

Your Ref No..................
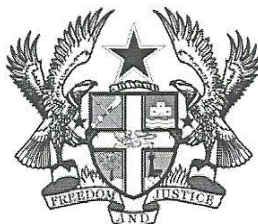
Republic of Ghana

Ministry of Education
Ministry Branch Post Office
P.O. Box MB.45
Accra

29th September, 2011

239

APPENDIX 12

UNIVERSITY OF IBADAN, IBADAN, NIGERIA

DEPARTMENT OF TEACHER EDUCATION

Ag. Head of Department
Dr. Francis A. ADESOJI
B.Sc (Hons.) Chemistry/ Education (Lagos)
M. A. Ph.D (Curriculum Studies in Science Education (Ife)
TRN, FMSTAN.

Gsm: +234(0) 8033727326
234(0) 7054025538
E-mail: francisadesoji@yahoo.com

9th September, 2011

240

APPENDIX 13

MINISTRY OF EDUCATION
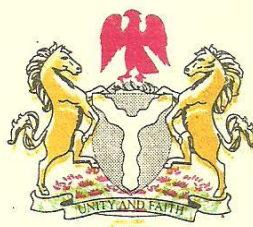## KOGI STATE , NIGERIA.

MOE/GEN/CE/210/VOL.1/80

Ref No. ....

Telephone:

PRIVATE MAIL BAG 1069,
LOKOJA,
KOGI STATE.

Telegraph:

28th October, 2011

UNITY AND FAITH

241

APPENDIX 14

MINISTRY OF EDUCATION

Telephone No: 066-222875
Telegram: SEC EDUCATION

Ministry Of Education,
Private Mail Bag No. 52,
Minna, Niger State.

*Our Ref:*_____ *Your Ref:*_____ *Date:* **31ST October, 2011**

242

APPENDIX 15

every
child
counts

MINISTRY OF EDUCATION, SCIENCE AND TECHNOLOGY (MOEST)

HEADQUARTERS

P.M.B. 1391, ILORIN, KWARA STATE

Telegrams: SECEDUC Telephone: 031 221161, 220401, 220351, 223101, 220373, 221549

Website: www.kwaraeducation.com

243

APPENDIX 16

NIGER STATE UNIVERSAL BASIC EDUCATION BOARD
(NSUBEB)

Telephone: 066- 220729, 224168
Fax: 066 - 220731
Telegraphic Address: Gov. Minna

Old Secretariat
P. M. B. 170, Minna
Niger State, Nigeria

*Our Ref:*_____

*Your Ref:*_____

Date:___31/10/2011___

244

APPENDIX 17

National Commission for Nomadic Education

North Central Zonal Office:

Federal Secretariat Complex, Dutsen Kura, P.M.B. 176, Minna. ☎ **Tel: 066-222675**
08032886077, 08051538453
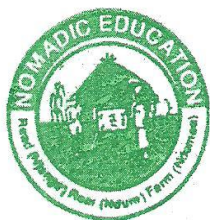
31/10/20011

*Our Ref:*_____ *Your Ref:*_____ *Date:*_____

245

APPENDIX 18

National Commission for Nomadic Education

SOUTH WEST ZONAL OFFICE, IBADAN.

Oyo State Secretariat
Ministry of Education Premises,
P.M.B 13, Secretariat
Ibadan - Nigeria
Tel: 02- 8102779

1 — 8 — 2011

The Project Supervisor,
Department of Teacher Education.

246

APPENDIX 19

MOMADIC SCHOOL GAA OKO-NUMDIA
SAMMGO ERUWA.

REPORT FROM THE HEADMASTER.

This is to Inform your authority

247

APPENDIX 20

YAGBA WEST LOCAL GOVERNMENT EDUCATION AUTHORITY
ODO-ERE KOGI STATE

P.M.B. 1004
ODO-ERE
YAGBA WEST L.G.A

Our Ref:............

Your Ref:............ Date............

APPENDIX 29

Department of Education & Social Service
Ibarapa East Local Government
Eruwa.
26th July, 2011

The Project Supervisor,
Department of Teacher Education
University of Ibadan.