

**ANALYSIS OF PROGRAMME IMPLEMENTATION OF NOMADIC
SCHOOLS IN NORTH WESTERN NIGERIA**

BY

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PG/Ph.D /12/61600**

**DEPARTMENT OF EDUCATIONAL FOUNDATIONS,
FACULTY OF EDUCATION,
UNIVERSITY OF NIGERIA,
NSUKKA**

AUGUST, 2018

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NSUKKA**

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AUGUST, 2018

APPROVAL PAGE

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DEDICATION

This research work is dedicated to my late mother, Mrs Kadija Umar who brought me to this world and gave me all the necessary support.

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The researcher expresses his thanks to Almighty God, who made this work a reality. His profound gratitude and appreciation also goes to his supervisor, Prof. Chris, J. A. Onwuka who, apart from his critical and logical contributions on the work, displayed a warm attitude that went beyond mere supervisor-supervisee relationship. His unquantifiable moral support, encouragement and ambient professionalism with efficiency sustain this work to its logical conclusion. Your academic treasure will continue to guide those who cherish academic excellence. May God reward you abundantly.

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TABLE OF CONTENTS

Title Page	i
Approval Page	ii
Certification Page	iii
Dedication	iv
Acknowledgements	v
Table of Contents	vi
List of Tables	ix
Abstract	x
CHAPTER ONE: INTRODUCTION	
Background of the Study	1
Statement of the Problem	18
Purpose of the Study	19
Significance of the Study	20
Scope of the Study	22
Research Questions	22
Hypotheses	23
CHAPTER TWO: REVIEW OF LITERATURE	
Conceptual Framework	
Analysis	24
The Nomads	25
Nomadic Education	32
Concept of Implementation	43
Theoretical Framework	
The Human Capital Theory	75
The Policy Implementation Theory	78
Empirical Studies	82
Summary of Literature Review	94
CHAPTER THREE: RESEARCH METHOD	
Design of the Study	96
Area of the Study	97
Population of the Study	97
Sample and Sampling Technique	98

Instrument for Data Collection	99
Validation of the Instrument	100
Reliability of the Instrument	100
Method of Data Collection	100
Method of Data Analysis	101
CHAPTER FOUR: RESULTS	
Results	102
Summary of the Findings	119
CHAPTER FIVE: DISCUSSION OF RESULTS, RECOMMENDATIONS AND CONCLUSION	
Discussion of Results	121
Educational Implications of the Study	131
Recommendations	133
Limitations of the Study	134
Suggestions for Further Studies	134
Summary of the Study	135
Conclusion	136
REFERENCES	137
APPENDICES	
Appendix A: Nomadic Education Programme Implementation Questionnaire (NEPI-Q)	144
Appendix B: Population	147
Appendix C: Sample	148
Appendix D: Reliability Co-Efficient	149
Appendix E: Analysis	155

LIST OF TABLES

TABLES

	PAGES
Table 1: Mean scores and standard deviations of teachers and policy makers on the extent the objectives of nomadic education programme were achieved in North-Western Nigeria	102
Table 2: Mean scores and standard deviations of teachers and policy makers on the relevance of Nomadic education programme in accelerating economic activities of pastorals nomad in North-Western Nigeria.	104
Table 3: Mean scores and standard deviations of teachers and policy makers on the relevance of Nomadic education curriculum in teaching and learning in nomadic schools in North-Western Nigeria.	106
Table 4: Mean scores and standard deviations of students on ways nomadic education programme improved the abilities and competence of nomads in North-Western Nigeria	108
Table 5: Mean scores and standard deviations of teachers and policy makers on the extent by which the introduction of nomadic education programme boost the socio-cultural life of the nomads in North-Western Nigeria	110
Table 6: Mean scores and standard deviations of teachers and policy makers on the problems facing nomadic education programme in North-Western Nigeria	112
Table 7: Mean scores and standard deviations of teachers and policy makers on strategies for the implementation of nomadic education programme in North-Western Nigeria	114
Table 8: t-test analysis of the differences between the mean ratings of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria	116
Table 9: t-test analysis of the differences between the mean ratings of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria	118
Table 10: t-test analysis of the differences between the mean ratings of teachers and policy makers with regards to the extent nomadic education programme boost the socio cultural life of nomads in north-western Nigeria	120

ABSTRACT

The study focused on the analysis of the implementation of nomadic education programme in North Western Nigeria. The study adopted a descriptive survey design in which seven research questions and three null hypotheses were formulated. The population of the study consisted of 201,659 subjects. A multi-stage sampling technique was used in sampling 1228 respondents (1,000 students, 169 teachers and 59 policy makers). A researcher developed questionnaire titled “Nomadic Education Programme Implementation Questionnaire (NEPIQ)” was used for the study. The instrument was validated by three experts, two from Philosophy of Education and one from Measurement and Evaluation, all from the Faculty of Education, University of Nigeria, Nsukka. Crombach Alpha was used to ascertain the internal consistency of the instrument. The seven research questions were answered using mean ($\bar{x}$) and Standard Deviation (SD) while t-test statistics was used to test the three null hypotheses at 0.05 level of significance. An overview of the overall results showed that the objectives of nomadic education programme were to a low extent achieved in North-Western Nigeria. Nomadic education programme is relevant in accelerating economic activities of pastoral nomads in North-Western Nigeria. Nomadic education curriculum is relevant in teaching and learning in nomadic schools in North-Western Nigeria. Nomadic education programme has improved the ability and competence of the nomads. The introduction of nomadic education programme has to a great extent boosted the socio-cultural life of the nomads in North-Western Nigeria. There are many problems facing nomadic education programme in North-Western Nigeria. The problems among others include frequent clash which devoid teachers from attending nomadic schools, irregular payment of nomadic teachers and inappropriate location of the nomadic schools. There are strategies for the implementation of nomadic education programme in North-Western Nigeria. The strategies among others include adoption of mobile schools, radio programme, television and distance education. Considering the results of the study, the researcher among others recommends that: Government through the federal ministry of education should provide avenues such as seminars and workshops for the parents of the nomads and the pupils to deliberate on issues regarding the relevance of Nomadic education. This is necessary in order to ensure that the nomads change their attitudes towards western education and as well, enable their parents to encourage them to participate in Nomadic education programme. Based on the findings of the study, limitations of the study were identified and suggestions for further studies were also made.

CHAPTER ONE

INTRODUCTION

Background of the Study

Education is a fundamental human right and a catalyst for social justice and development. Cognizant of the above mentioned facts, the world community has far long been promoting the idea of Education for All (Abiola & Momouh, 2000). This commitment is further strengthened by enacting international agreements to which many countries are signatory. Such made the Universal Declaration of Human Rights (1948) and the United Nations Convention on the Rights of the Child (1989) both of which recognize a child's right to education. Education is the greatest force that can be used to bring about positive change. It is also the greatest investment that a nation can make for the rapid development of its economic, political, social and human resources (Ajayi & Ayodele, 2004).

Education, in the wider sense of the term, has always been an important factor in people's life. Parents consider education as an alienable right of their children which implies that educating their children is such an obligation that requires full dedication. Throughout the child's daily educational activities and, later, in adolescence, he is made aware of material and spiritual fundamentals of life. These include customs and traditions where ideas, norms, attitudes, values, beliefs and cultures are "taught" to the growing child (Odia & Omofonmwan, 2007).

Today, the debate about minorities in education focuses on the underprivileged groups of people who have little or no access to the provision of formal education. This means that their chances for or level of participation in education is low. Education is considered to be an

important instrument of integration as it helps the underprivileged to be genuinely accommodated by the society. In many African countries like Nigeria, Cameroon, Libya and Somalia, certain groups in the population are disadvantaged in terms of educational provisions and opportunities because of their race, ethnicity, creed, religion, sex, family socio-economic background and status as well as geographical location. This informed the reasons for the establishment of special education like distance and Nomadic Education programmes for children and provision of educational opportunities to integrate them into their societies.

Nomads were specifically identified in the 1990 World Declaration on Education For All (WDEFA) as one of several groups requiring ‘active commitment’ to the removal of educational disparities (WDEFA 1990). The 2010 GMR (UNESCO, 2010) called for ‘urgent action’ to address the continuing and extreme educational deprivation of this category of people which reflects a marginalization rooted in underlying social inequalities. The global total of uncounted out-of- school children from nomadic pastoralist groups has been estimated at 21.8 million (Carr-Hill 2012), but methodological and definitional difficulties means that actual numbers are likely to exceed this global projection. The National Policy on Education (FRN, 2004) and the 1989 Constitution of the Federal Republic of Nigeria have made provision for equal functional educational opportunities to all citizens of the nation irrespective of creed, location and circumstance.

Nomads comprise millions of people living on land and water who pursue a wide variety of livelihoods that require spatial mobility: there are ‘peripatetic’ (Rao, 1987) who offer specialized services to others (de Jongh & Steyn, 2006) and hunter-gatherers, sea nomads, and fisher folk and mobile pastoralists. These livelihoods are all intrinsically sustainable but, apart

from peripatetic, they require access to resources of the commons, the ownership of which is globally increasingly contested. Education planners have paid too little attention to how education intersects with livelihood security. Effective, responsive education provision needs to know, and respond to, the dynamics of livelihood changes that shape learner demand. Planners have focused far more closely on supply than on understanding and responding to the complexities and contexts of demand and diverse learning needs (Bashir, 2016).

The policy visibility of nomadic groups' education deprivation has grown since 2000, but since they are a population minority, it remains patchy. Policy discourses increasingly recognize 'mobile' or 'disadvantaged' groups, but rarely pay sufficient attention to disaggregating such homogenous categorizations of learners, whose mobility and learning needs are both highly diverse. It was in response to this that a National Policy on Education was prepared for the country. The policy seeks the inculcation of national unity, the inculcation of the right type of values and attitude for the survival of an individual and the Nigerian society. The training of the mind in understanding of the world around, and the acquisition of appropriate skills, abilities and competence both mental and physical as equipment's necessary for the individual to live in and for him to contribute to the development of his society are part of the educational goals of this policy (FRN, 2004).

From the foregoing, it is clear that any nation looking for a lasting economic success must raise the literacy level of its citizens. The National Policy on Education emphasizes the provision of functional and purposeful education for all Nigerians irrespective of their tribe of origin, religion and place of birth. Also education is the birth right to every Nigerian child (FRN, 2004). The Policy further states that arrangement different from and which can adequately

supplant our conventional schools system should, therefore, be made for the mobile group of people because it is clear that their occupation circumstance debarred them from participating in modern education in conventional form the National Policy on Education(FRN),apparently aware of this problem comments as follows;

Whenever possible arrangement will be made for such children to assist their parents on the farm in the morning and go to school later in the day; furthermore, effort will be made to get the parents interested in the school activities special and adequate inducement will be provided to leaders in rural areas to make them stay in their job (FRN, 2013:4).

The five main national goals of Nigeria, which have been endorsed as the necessary foundation for the National Policy on Education, are the building of: a free and democratic society, a just and egalitarian society, a united strong and self-reliant nation, a great and dynamic economy and a land full of bright opportunities for all citizens. The Nigerian government recognizes that its philosophy of education is based on the transformation of the individual into sound and effective citizen by providing all citizens with equal educational opportunities at all levels of education. It is clearly stated in the Policy document that for the philosophy of Nigerian education to be in harmony with the nation's educational objectives, it has to be geared towards self-realization, better human relation, individual and national efficiency, effective citizenship, individual and national consciousness, and national unity as well as towards social, cultural, economic, political, scientific and technological progress.

The national aims and objectives, as listed in this section on the philosophy of Nigerian education, include: the inculcation of national consciousness and national unity; the inculcation of the right type of values and attitudes for the survival of the individual and Nigeria society; the training of the mind in the understanding of the world around; and the acquisition of appropriate

skills, abilities and competencies, both mental, and physical, as equipment for the individual to live in and contribute to the development of the society (FRN, 2014).

With the emphasis of the National Policy on Education in mind, the Federal Government, through the Federal Ministry of Education and National Commission for Nomadic Education, in 1989, has created wider opportunities for the estimated population of 9.3 million Nigerian nomads. The Nigerian nomadic population currently makes up approximately 6.8 percent of the nation's estimated population of (140) million people (NPC, 2006).

Nomads are referred to as ethnic or socio-professional groups who travel and migrate in large or small clan groups in search of livelihood within a community (Aminu, 1990). This movement is also to avoid seasonal diseases which affect and extinct the animals. Such wanderings from one place to another usually cut across local, state and political borders. Nomadism therefore is defined as any type of existence characterized by the absence of a fixed domicile. In Nigeria, nomads can be classified into cattle nomads, the migrant fishermen, and the farming nomads. These groups of Nigerians especially the cattle rearers have different settlement pattern as total nomadic pattern, semi nomadic pattern, and ranching (Gbamanya, 1997). In the total nomadic pattern, the livestock owners have no permanent residence. They do not cultivate eatable crops but move together with their families, from one grazing area to the other, leading their herd to where pasture and water are available. The second type of pattern is semi-nomadism pastoralists; this category settles in a place of residence for several years. They cultivate crops in the vicinity of their homes. The third pattern is ranching; those involved in this category are sedentary pastoralist. The flocks are raised in ranches organized in accordance with commercial principle that is scientific, flock-tending and management practices are employed.

Permanent schools can be built for this group in line with their permanent settlement. Akinpelu, (1983).What then is Nomadic Education?

Nomadic education as maintained by Gbamanja (1997), can be described as an educational programme that takes care of the nomads, that is to change the way the nomads think, the way they feel and their overt actions". Nomads, in Nigeria can be classed into cattle nomads, the migrant fisherman and the farming nomads. Nomadic education, as designed is totake care of the nomads and the migrant fishermen who have been denied their right to education because of their geographical locations. The programme is also aimed at enabling the nomads to acquire functional literacy for general information. Nomadic education must have a flexible multi-faceted schooling arrangement designed to meet the diverse habits and needs of the people. It should expose the child to the elementary form of modern education and enable the nomadic child take part in the development of his immediate environment and the country in general. Operationally, nomadic education is referred to basic education to the children of the disadvantaged and marginalized nomadic populations in the country such as nomadic pastoralists, migrant fisher folks and migrant farmers.

The type of education provided should make the nomadic child able to improve his living conditions to modernize his/her techniques to herdsman ship or animal management. Planning must, therefore, relate to their cattle, land and wealth development. It should assist the nomadic child to develop rapidly, physically and intellectually to cope with contemporary world and develop the initiative of the nomadic child and stimulate in him scientific and analytical modes of thinking. It should take cognizance of the children's interest as well as other emotional, psychological, moral and social factors (Dyer, 2001).

The Nomadic Education Programme started officially in November, 1986, after the Yola national workshop resolved that “...the nomads need a fair deal through the provision of education and other social amenities to reciprocate their contribution to nation building...” The National Commission for Nomadic Education (NCNE) is charged with the responsibility of implementing the Nomadic Education Program. The broad goals of the program are: to provide the nomads with a relevant and functional basic education; and to improve the survival skills of the nomads by providing them with knowledge and skills that will enable them raise their productivity and levels of income and also participate effectively in the nation’s socio-economic and political affairs.

In order to attain the goals of the program, the NCNE (1987), on the blue print on Nomadic Education has focused on three key activities viz: the provision of primary education to children of nomadic pastoralists and migrant fishing communities; the provision of extension education to adults in nomadic pastoralists’ communities; and the establishment of linkages with state and local governments, national and international NGOs and donor agencies, for collaboration and partnership in the implementation of the Nomadic Education program.

It is these and other considerations related to the above that gave impetus to the official recognition and acceptance to mount the implementation of the programme in 1987 when a blueprint for the Nomadic Education Programme was produced by a think tank of the Federal Ministry of Education, and this paved the way for the establishment of the National Commission for Nomadic Education (NCNE) in 1990 (Aminu, 1991). According to the blueprint (1997), the short term objectives of the Nomadic Education are to mean to predispose the nomads to:

- i. Read with understanding, information and materials that relate to their occupation;
- ii. Develop appropriate reading skills, which will enable them to comprehend the various information containing in the national dailies, posters, voting cards, economic levels;
- iii. Write clearly and meaningfully to all concerned including relations, friends, government agencies;
- iv. Do simple arithmetic and keep clear and clean records concerning their business;
- v. Develop scientific outlooks, positive attitudes and self-concept, self-reliance and autonomy, to further improve upon their relationship with their immediate neighbours like farmers, government officials.

The long term objectives of the Nomadic Education, as contained in the blueprint, are to enable the nomad to: develop knowledge and skills of income generation and management; apply modern technology to improve livestock products/ industry; market their products better including engaging in export; make them understand and patronize modern serving facilities for instance, banks and many others.

The National Commission for Nomadic Education (NCNE) began functioning in January 1990, with 206 schools, 1,500 students and 499 teachers. Ninety-seven of the schools had permanent buildings while the rest operated in temporary structures or under the trees. Some schools had furniture and others used mats. Delivery of education services to the children of all nomadic groups has tended to follow the lines of the formal school system. Nomadic schools came about as a result of Federal Government's dissatisfaction with the rate of development of education among the itinerant groups.

The aims and objectives of the Nomadic Education Programme, as derived from the National Policy on Education, Federal Republic of Nigeria (FGN), (2008) are: The inculcation of national unity, the development of the right type of attitude and values for the survival of the

individual and the Nigerian society, the training of the mind in the understanding of the word around him and the acquisition of appropriate skills, abilities and competences, both mental, social and physical. Likewise, in order to assist the nomadic child to improve on his social and occupational role, the following specific objectives are derived: To expose the nomadic child to formal education; to inculcate the spirit of humanity and make him realize himself as a member of the Nigerian society; to enable the nomadic child take part in the development of his immediate society and the country in general; to make the nomadic child be able to improve his living conditions; to help modernize techniques of herds man ship and animal management; to help them appreciate moral and religious practices and to assist them develop initiative (NCNE 2003). As summarized by Lar (1997) "Nomadic Education aims at sensitizing the minds of the nomads to be in line with that of the sedentary people." The education aims at improving the occupational role of the nomads thus stimulating scientific knowledge, acquisition of skill, self-development and social integration. Moreover, the Nomadic Education Programme in Nigeria aims to provide access to quality basic education for nomads and to boost their literacy and equip them with skills and competencies to enhance their wellbeing and participation in nation building. With this in mind, the blueprint on Nomadic Education (1987) identifies the objectives of nomadic education as follows:

- i. To expose the nomadic child to the elementary forms of modern education.
- ii. To inculcate the spirit of humanity and make the nomadic child realizes himself as a member of the Nigerian society.
- iii. To enable the nomadic child take part in the development of his immediate environment and the country in general.
- iv. To make the nomadic child able to improve his living conditions, thus eliminating the hardships and constraints in his life. To help him modernize his techniques of herdsman ship or animal management.

- v. To help the nomadic child to appreciate moral and religious practices.
- vi. To assist the nomadic child to develop himself rapidly and fully, both physically and intellectually, to cope with the demand of the contemporary world.

As reflected in the blue-print on Nomadic Education in 1997, the multi-approach of school system and resource development was the one adopted. The multi-approaches are identified in different cases. These are regular schools which are meant for settled group, on site schools, which are meant for semi sedentary nomadic groups and mobile schools (portable classroom), which are meant for mobile families depending on their number within a clean cluster.

It has been observed that in Nigeria today, curriculum is centrally planned for citizens, regardless of differences in their mode of life and occupation. Yet the nomadic group, which is part of the planned curriculum, is a good example of a category of people deprived access to education because of such centralized system. Ezeoma (2004) stated that; they are disadvantaged educationally because of their mode of life which is tied to animal rearing which forces them to move from place to place in search of pasture and water for their cattle.

The Federal Ministry of Education prepares and designs the curriculum relevant to its immediate environment. Since the nomadic scheme is under different instruction approaches are useful on designing instructions that would suit both adults and children alike. The adaptation of existing core-primary curriculum consisting of English, Mathematics, Science and Social Studies was made by Federal Ministry of Education. In carrying out this exercise, experts in the respective subject areas, who have considerable understanding of the cultures of the nomads or whose original background is nomadic and with demonstrable experience in curriculum

development, were drawn from universities and Colleges of Education and given the task of adapting the core curriculum to suit the educational needs of the nomads (NCNE,2005).

Similarly, it is pertinent for the nomads to study other areas like basic health ethics, civic and current affairs (social studies). This is to make the nomads come closer to the immediate political structure of the environment in which they are settled. For each subject, it involved synchronizing the various sections of the curriculum namely: objectives, content, teaching method and evaluation methods. This was to ensure a match across board between objective, related content, instructional and evaluation methods (Dyer, 2006). Attempts were also made to make each objective child-centered. In order to examine the objectives, the curriculum content was scrutinized for relevance with respect to the objective in question and to the needs and conditions of the nomads. The curriculum also involved the development of educational materials from scratch in subject areas in which there were no existing curricula and instructional materials namely: Fulfulde, Health Education, Islamic Religious Knowledge and Handcraft (NCNE, 2005).

The basic reasons for the establishment of schools for children worldwide are to provide educational opportunities to the children and to integrate them into their societies. It is also to prepare them to be functional citizens who will be able to contribute their quota to the development of their societies and families and help them live a normal life. These objectives are in line with the Universal Declaration of Human Rights in 1949, the United Nation's General Assembly Charter of 1959, and the United Nations' Conventions on the Right of the Child of 1989 which saw education as a human right issue (UNICEF, 2004). Based on this convention, all children, regardless of socio-cultural and economic background, should be given access to

education. In support of the view above, the National Policy On Education, apart from declaring that education as a birth right of every Nigerian child, went further to reaffirm that it should be brought close to the environment of the children of those special groups different from the sedentary people in the country.

Nomadic primary schools were established across the northern states with the financial support of multilateral organizations (World Bank, 2001), while local school boards were directed to enroll nomadic children who temporarily migrated closer to settlements (here these schools are referred to as “multiethnic primary schools”). The blueprint implementation strategies specified environmentally friendly delivery mechanisms that avoided interference with the nomads engagement in herding activities. One of such methods was the use of mobile primary schools, collapsible classrooms that can be assembled or disassembled within a short time. While a whole classroom may be hauled by only four pack animals, motor caravans are replacing the animals in moving the classroom equipment (Ismail, 2004).

The flexibility of these classrooms created learning environments synonymous to those used in Freire’s (1972) schooling of street children. Semi-nomadic communities also provided conventional primary schools built from mud or cement bricks (Usman, 2001). With such development, the Federal Government, through the National Commission for Nomadic Education, established 65 regular schools, 46 on site schools, 10 mobile schools and the enrolment of 16,575 nomadic children in fourteen states of the federation that is Kano, Niger, Kebbi, Katsina, Plateau, Jigawa, Zamfara, Sokoto, Borno, Kwara, Adamawa, Kaduna, Yobe, Benue States and 2,744 adults in 89 classes. This brought the figure of both nomadic children

and adult who were benefiting from the nomadic education provision to the total number of 22,692 which is 0.35% (FGN Blueprint, 1989).

The current mobile school system, in the strictest sense, remains sparingly used primarily due to the enormity of problems associated with these models. At the beginning of the 1995/1996 school session, there were 890 nomads' schools in the 296 local government areas of 25 states of the federation that is Kano, Niger, Kebbi, Katsina, Plateau, Jigawa, Zamfara, Sokoto, Borno, Kwara, Adamawa, Kaduna, Yobe, Benue, Taraba, Enugu, Federal Capital Territory (FCT), Kogi, Gombe, Nassarawa, Bauchi, Ogun, Anambra, Rivers and Cross Rivers States catering for the educational needs of the children of the pastoral nomads alone. Out of the total number of these schools, 608 schools were owned and controlled by state governments, 130 by local governments and 152 by local communities. Together they serve 88,871 pupils out of the estimated population of 3.1 million nomads' school age children. Out of this number, 55,177 (62%) were boys and 33,694 (38%) were girls (NCNE, 2004).

Nomadic education is very crucial to promoting/boosting socio-economic, political and technological development of the country. Aminu (1988) maintains that nomadic education is not a waste of public funds. Nigerian nomads are economically productive. All they need is to be shown the light after which they can fend for themselves in every way. Also, Aminu (1991) observes that nomads are economically productive they have been silently contributing to the socio-economic development of the country by constantly supplying the country with the required quantity of animal hide and skin for leather works, hair for musicians use, bones for school chalk, roof for glue, dung for manure and urine for a variety of medicine.

The major economics pre-occupation of the Fulani herdsmen is animal ranching like cattle, camels, goats, and sheep. In Nigeria, Fulanis own about 80% to 95% of the animal resource available Umar (2000). Their method of animals exploitation and management is predominantly outmoded and often of subsistence kind. They are mainly engaged in labour-intensive farms of animals hatching, and dairy production. Part of the aims of the Nomadic Education Programme is therefore to enable the nomads acquire skills for animal management and basic hygiene.

Mallum (1983:5) stated that, nomadic education has short and long term advantages because it equips them (Fulani nomads) with the ability to read, write, and comprehend newspaper, and instructions on health care, agriculture, home management resources, identification and location as well as directions and instruction on how to cure animal diseases. Anyawu (1997) maintains that nomadic education would not only help in improving the living condition of the nomads but, also, would integrate them into national life. Anyawu further stated that this is because:

Improved educational efforts will enable our nomads' communities to induce desirable change in their socio-economic patterns of production. It will enable them to appreciate the values of extension service and importance of skills acquisition for building a self-reliant economy (p. 24).

Meanwhile, radio currently provide instructions and relay messages to Nigerian nomads who are typically on the move while grazing their cattle. The provision of radio broadcast provides Nigerian rural and nomadic peoples with the knowledge of practical skills acquisition. This method is currently being used to teach topics such as health, animal caring and production, basic literacy, animal management and socio economic issues that affect their daily lives. Kinshik (2003) believes that mobile learning will serve highly mobile segments of society; a

reality that could well enhance the flexibility of educational process. Chenkaa, (2003) observes that radio and mobile learning serve as major techniques for acquiring skills through the following: Urgency of learning need, initiative of knowledge acquisition, mobility of learning setting, integration of instructional context and inter activity of the learning process. Therefore, through radio, mobiles, and basic teaching instructions, the nomadic Fulanis will acquire basic skills of reading, writing, basic hygiene, animals caring and production. Fulani nomads have cultures distinct from their sedentary neighbours. They tend to have among others, similar social, economic and political characteristics and problems that differentiate them from their neighbors. While some nomadic tribes have assimilated into other cultures, especially those of their sedentary neighbors, some have been able to cling to their cultural identity through strict adherence to their philosophical ideologies (Iro, 2006).

As illustrated before, culturally, the nomads are a distinct group they are very keen and sensitive to their culture and religion. The nomads have a very closely knitted social and family structure. This enables them to sustain their communities socially, economically and politically. To achieve this, they encourage inter-family marriages. Before the inception of Arabic Education, Fulani indulged in a lot of music and bucolic poems, epic, tales, and satirical pieces expressed in uniquely western style. The Fulani are predominantly Muslims, so a lot of them have been exposed to the study of Arabic and the Qur'an. But for Western education, the Fulani view it with a lot of suspicion, thus developing apathy towards getting it. Moreover, with the establishment of the National Commission for Nomadic Education in Nigeria, nomadic Fulani's have culturally changed through the education they receive.

Nomadic education, as a special strategy for educating pastoral nomads in the Northern part of Nigeria, faces a lot of problems such as the problem of lack of acceptability, poor and inadequate funding, Fulani farmers frequent clashes and man power shortage. Ana (2000) notes that one of the major problems facing Nomadic Education in the North is:-

norms and in particular Public apathy focused on appropriates of providing special education condition and environment for the nomadism on the grounds that there are no law prohibiting them from participating in the main stream education program... some nomads on the other hand saw their lifestyle culture traditional social structure of their religion”(p6)

In the same vein the absence of adequate physical trained manpower, appropriate instructional materials, and ill-defined class-room and resources constitute another problem to the effective implementation of the Nomadic Education Programme in the North Western part of Nigeria (Pious, 1999). Tahir (1996) opines that settlement has been a great barrier to the progress of Nomadic Education in Nigeria. The source of conflict between farmers and rearer, as identified by them are often over grazing areas, water points, cattle paths and routes and in the event of any crises, schools are destroyed and teachers and children are killed or traumatized while people flee to regarded as safe havens thereby seriously disrupting academic activities. Triumph (1996:12).

It is appropriate to state that Nomadic Education in Nigeria is in line with the provision of constitution of the Federal Republic of Nigeria as well as the United Nation's articles that education is everybody's right. Anyawu (1977) asserts that the Nomadic Fulani Education will not only help in improving their living conditions nomads but will also; integrate them into the national life. The Nomadic Education Programme in the North Western Nigeria is aimed to

develop the Fulanis' children's initiative and scientific thinking in order to enhance self-reliance, ability to adapt to any social and physical environment in the process of perceptual environmental changes, throughout their constant movements as well as to acquire simple livestock management skills that will enable them to improve production. Based on the preceding accounts, the researcher sets out to discover whether there has been any change in the Fulani's attitude towards the formal education particularly with the incorporation of the conventional media in educating them.

Statement of the Problem

The aim of the Nigerian government of eradicating illiteracy among the mobile population of the nomadic Fulani seems to have been defeated. Part of the setback is the curriculum whose content is inadequate and the method or approach is inappropriate for the nomads. The curriculum is centrally planned for citizens regardless of differences in their mode of life and occupation. The Nigeria government through the Federal Ministry of Education, prepares and designs the curriculum relevant to its immediate environment. Hence, the nomadic group, who are always on the move, seems to be left behind because of such centralized systems of the curriculum. The nomads seem to be disadvantaged educationally because of their mode of life makes or forces them to move from place to place in search of pasture.

As reflected by the existing situations, it appears that the nomadic child is not exposed to the elementary forms of modern education. As a result, the spirit of humanity needed in nomadic children to assist them realize themselves as contributing and charitable members of the Nigeria society appears to be missing. Equally, nomadic children seem not to appreciate the moral and religious practices nor take part in the development of their immediate environment in general.

This is evident in that arrangement different from our conventional schools system seems not to be in place to incorporate the nomads since their occupation and circumstances prevent them from participating in formal modern education.

Against this backdrop, it becomes questionable on the capability of the current mobile school system, in its strictest sense, to provide an unfiltered access to quality basic education for the nomads and to boost literacy and equip them with skills and competencies that will enhance their well-being and participation in nation building. These abnormalities, therefore, aroused the interest of the researcher to investigate the extent to which the Nomadic Education Programme is being implemented in North Western Nigeria.

Purpose of the Study

The purpose of this study is to analyze how the Nomadic Education Programme is being implemented in Northern Nigeria. Specifically, the study:

1. Investigate the extent of the relevance of Nomadic Education Programme in accelerating the economic activities of pastoral nomads in North Western Nigeria
2. Ascertain the extent of the objectives of the Nomadic Education Program and its implementation in North Western Nigeria.
3. Investigate the relevance of Nomadic Education curriculum for teaching and learning in nomadic schools in North Western Nigeria.

4. Examines the student abilities and competence as received through the Nomadic Education Programme.
5. Identifies the roles of the Nomadic Education Programme in boosting the socio-cultural life of the nomadic rural community of North Western Nigeria.
6. Identifies the problems facing the Nomadic Education Programme in North Western Nigeria.
7. Identifies the strategies for the implementation of Nomadic Education Programme in North Western Nigeria.

Significance of the Study

This study is of both theoretical and practical significance. Theoretically, the work will add credence to the Human Capital Theory of Schultz (1963) and Policy Implementation Theory by McDonnell and Elmore (1987). Human Capital Theory emphasizes the fact that skills development is an important factor in production activities while Policy Implementation Theory stresses policy instruments that are needed as essential components of ensuring policy implementation once it is made. Thus, these two theories have helped in establishing the obstacles that hinder the programme's implementation. They have served as a guide to this work in that they have contributed immensely in highlighting the positive or negative implementation of applying theories that seem to have worked elsewhere.

On the practical significance, the study is of great benefit to the entire stakeholders in the Nomadic Education Programme such as the Ministries of Education, Nomadic Education teachers, the nomads, curriculum planners and future researchers. For the Ministries of

Education, the findings of this work will inform them on how to minimize factors that militate against implementations of Nomadic Education Programs. Thus, being better informed, they will become properly guided not only in their deliberation, but also in their resolution on matters concerning the effective implementation of the Nomadic Education Programme in the country through the recommendations that will be made at the end of this study.

The findings of the study will also assist nomadic education teachers on the appropriate methods and approaches that will improve their effectiveness toward the effective implementation of the Nomadic Education Programme. This will be achieved when they see this work on the internet.

Policy makers in education will find this work useful. It will assist them in the review of educational policies to suit the needs and aspirations of the Nigerian nomads. The result of this study will provide them with the necessary information required for the actualization of worthwhile policy in Nomadic Education that is value oriented. This will be made possible when they access the study on the net.

For the nomads, the findings of study will create a forum for them to express their views on how the proper implementation of Nomadic Education Programme will assist in boosting their socio economic, political and cultural life. Equally, the findings of the study will be used to minimize problems militating against the implementation of the Nomadic Education Programme in Nigeria. This will be made possible when they access the study on the net.

Curriculum planners will also benefit immensely from the findings of this study. They will equip them with the necessary information needed in developing a worthwhile curriculum for nomadic schools in the country. This will be achieved through the net by revealing the

prevailing situation of the implementation process of the Nomadic Education Programme and this will suggest ways that will serve as a veritable tool by curriculum planners in developing nomadic school's curriculum.

Finally, future researchers will consider this study as veritable materials which serve as a source of literature as its content will serve as a basis for further investigation on the area of Nomadic Education Programme in the country. This can be achieved when they read this work in the university library or when they access it on the net.

Scope of the Study

The study has both geographical and content scopes. The geographical scope of this study covers nomadic schools in the North-Western Nigeria. This study is limited to nomadic Fulanis who are moving along with their herds. The content scope of study focuses on analyzing the programme implementation in nomadic school in north western Nigeria. Likewise, the study addresses the relevance of the Nomadic Education Programme in accelerating the economic activities of Pastoral nomads in N North Western Nigeria. It also examines the students' skills, abilities and competence as received through the Nomadic Education Programme. It also studies the role of the Nomadic Education in boosting the socio-cultural life of the nomadic in their rural communities, the problem facing the implementation of the Nomadic Education Programme, as well as the relevance of the existing curriculum to the teaching and learning processes in nomadic schools in North Western Nigeria.

Research Questions

This study is premised on the following research questions:

1. To what extent is the relevance of the Nomadic Education Programme in accelerating the economic activities of pastoral nomads in North Western Nigeria?
2. To what extents are the objectives of the Nomadic Education Programme achieved in North Western Nigeria?
3. How relevant is the curriculum for teaching and learning in the nomadic schools of North Western Nigeria?
4. In what ways does the Nomadic Education Programmes improve the abilities and competence of the nomads in North Western Nigeria?
5. To what extent does the introduction of the Nomadic Education Programme boost the socio-cultural life of the nomads in the Northern Nigerian's rural communities?
6. What are the problems facing the Nomadic Education in Nigeria?
7. What are the strategies for the implementation of Nomadic Education Programme in North Western Nigeria?

Research Hypotheses

The following hypotheses were postulated and tested at 0.05 test of significance:

1. There is no significant difference between the mean rating of teachers and policy makers with regard to the implementation of the Nomadic Education Programme.
2. There is no significant difference between the mean rating of teachers and students with regard to how the Nomadic Education Programmes has improved the economic activity of the nomads, in North Western Nigeria.

3. There is no significant difference between the mean rating of teachers and students on the way Nomadic Education core curriculum activities reflect the lives of its beneficiaries in terms of abilities and competence in North-Western Nigeria.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The literature review was carried out under the following sub heading; the conceptual framework of the study, the theoretical framework, empirical studies and summary of literature review:

Conceptual framework

Analysis

The Nomads

Nomadic Education

Concept of Implementation

Theoretical framework

The Human Capital Theory

The Policy Implementation Theory

Review of Empirical Studies

Conceptual Framework

Analysis

Analysis is the process of clarifying the meaning of questions and answers. Even then, this process is not an end in itself. As expressed by Maigida (2012), analysis is the examination of something in detail in order to understand it better or draw conclusions

from it. Based on the above definition, analysis can be viewed as an assessment, description, or explanation of something, usually based on careful consideration or investigation. Nwankwo (2010) defined analysis as a process which systematically and objectively attempts to determine the relevance, efficiency, effectiveness and impact of project activities in the light of set objectives.

The main purpose of analysis is to judge the worth, usefulness, effectiveness or value of something, be it educational programme, curriculum, textbooks, students' performance or equipment. Mbaji (2013) expatiated on the purpose of analysis to include, programme improvement, programme planning, decision making, accountability and personnel improvement.

There are many types of analysis. According to Akinpelu (1981), philosophers in education adopt three types of analysis in their logical discussion and conclusion. They include: generic type analysis which attempts to classify a concept by identifying its main characteristics, conceptual type analysis which is adopted for concepts which appear to have more than one standard meaning and philosophical or condition type analysis which is concerned with identifying conditions that should be met for the proper application of the concept. For Popkin and Stroll (1975) and Okafor (2006), Philosophical Analysis is frequently considered to be a searched for the necessary and sufficient conditions which determine the meaning of a term, although this is not its only job. In other words, Philosophical Analysis is used to refer to any process which attempts to clarify the meaning of a term, as it is explained or reconstructed. The explanation or reconstruction is

often exhibited in a corresponding process of synthesis. This allows for a great variation in specific method, however. The aim may be to get back to basics, but there may be all sorts of ways of doing this each of which might be called perspectives or bearings and which when translate into the concrete for it to serve as a guide to the articulation of programme actions, activities and successes. Analysis has always been at the heart of the Philosophical Method, but it has been understood and practiced in many different ways. Perhaps, in its broadest sense, it might be defined as a process of isolating or working back to what is more fundamental by means of which something, initially taken as given, can undergo ‘analysis.’ By parity of argumentation, studying the programme implementation of Nomadic Education in North Western Nigeria seeks to x-ray the programme as articulated by missionaries vis-a-vis the attainment of its goals and the impact the programme has in changing the life of nomadic communities in accordance to the curriculum content of the policy.

Nomad

The word *Nomad* is a Greek word ‘*vouoenamas*’ plural ‘*vouabeic*’ meaning one roaming about Pastoral tribe is community or people who move from one place to another in company of their livestock (pastoral nomad) or subsisting on hunting and gathering. Moreover, the online definition states that a nomad is a ‘member of group of people who have no fixed home, and move according to season from one place to another in search of food, water and grazing land’. However, Collin (2000) defined nomads as people that have no permanent abode but move from place to place along a traditional circuit in search of pasturage of food”.

Therefore, as far as this study is concerned, the nomads are Fulani people whose main occupation is cattle rearing. These kinds of people live a considerable part of their life in the

bush using temporary huts or tents as their houses. They are mainly concurrent with their animals. The scarcity of green pasture with which to feed their cattle throughout the year makes them to be on the move always.

The olden days nomads were prominent among the peoples of the earth. There were lots of generalizations made about nomads. Such as, being fleet footed warriors or capturing wild stallions and taming them. There were nomads who had these skills but not all nomads can be classed as warriors. Dyson- Hudson and Dyson-Hudson (1980) warn about such generalizations. Lindner (1982) declared that the nomadic history was left to the fleeing literates to archive for the coming generations. The nomads kept oral accounts and their stories were seldom told. These were usually confined to the family. A literate community can, therefore, share the information with a broader group of people, especially those from outside the community. So who are these nomads? Salzman (2004) indicated that “nomad” was a term given to pastoralists. The original Greek word meant people who care for animals. Nomads are, therefore, keepers of animals. These vary from camels to cattle to goats to llama to reindeer to sheep to yaks or any combination of these.

There are areas in the world, “where the production, harvest, and storage of fodder is not an available option because of shortages of capital or of labour. Migration to exploit seasonal pasture represents the best strategy for maintaining a regular supply of food for livestock” (Dyson-Hudson & Dyson-Hudson, 1980). Hence they become “peoples on the move” (to quote Phillip (2001)). However, they do not move about randomly. Smith (1992) stated; “the yearly movement of pastoralists is a cyclical transhumance, rather than a random nomadic response.” Salzman (2004) says nomads use the natural pasture. That is, they do not attempt to enhance the

land. They use it in its natural condition. To achieve the best results the herds are moved from place to place and overgrazing is not experienced and the animals have sufficient to keep on providing for the needs of the family. Keeping this balance is the nomadic challenge. Through innovation and ingenuity, they have mastered the art of living in these conditions and have learnt to use them to their advancement as a community. Their animal husbandry skill is the backbone of their economy. Despite their isolation and their subsistence farming, they are assets to surrounding nations. They produce meat and animal products such as milk and cheese. They also produce leather, wool and other valuable products (Aminu, 1991).

Although subsistence farmers they traded with their neighbors at their own convenience, Khazanov (1983) warns that sharing such blanket information is futile as nomads vary from place to place and region to region. This variety hints at the fact that nomads are not a people group. Here people group is the contemporary term for a tribe or nation. That is they do not come from one ancestry. The fact that they live on every continent suggests they are not family. They do not form a cultural unit except that their lifestyles are similar. Thus, nomadism is not a culture per se rather it is a lifestyle.

This is why Barfield (1993) posits that nomadism is as much “a way of life as a way of making a living” When referring to nomads, people often think of wanderers or people who roam. Perhaps, it is because of this stigma that nomads are often found on the fringes of society (Chang & Koster, 1994). The above explanations regarding nomads indicate that they are people who roam about, they travel specific routes with purpose. Often the geographical location of nomads isolates them from the general populace. This could be due to the harsh topography. National laws also keep them isolated.

The nature of their occupation makes it necessary to adopt a special or even an unconventional school arrangement for the nomadic children, if we would stop paying lip service to that section of the National Policy on Education which says: "Education is the birth right of every Nigerian child and should be brought close to the environment of the child". (FGN, 2004). Arrangement different from our convention school system should, therefore, be made for this mobile group of people because it is clear that their occupational circumstance prevents them from participating in modern education.

Nomadism by its nature is a life style involving a regular pattern of physical movements. This movement is necessary since it is a response to the poverty of resource in physio-biotic environment relative to economic requirement of the herds in Nigeria. According to Tahir (1987), it is established that the movement of the cow Fulani's has been South-East wards from North-Eastern region of the country. They move South-East wards in the dry season along river valley in search of open inched and water, and move North eastward in the wet season to avoid the reveries Tsetse flies and obtain fresh grass.

The speed and length of these seasonal movement vary from one area to another, and from year to year and may be correlated to the size of the herds duration of the wet and dry season, population density the extent of farm lands, availability of market for the dairy products etc (Augustine (1991) and Frantz (2008)).

Nomads prefer to live under conditions which are favorable to their needs than long movement Frantz (2008). Since their existence centers around their herd, the Fulani always fed obliged and eager to take their animals where they will graze best. They stay longer where the

conditions are favorable during the wet season. Although it is the most difficult period as far as practical herding is concerned, the time moral is high (Hopen, 1998). It is also during this period when a lot of activities fertility rites initiation of youth and maidens, ceremonies officiating wedding and council etc. take place (Aminu, 1991).

Fulani pastoral strategy is always trying to maximize “herds’ size”. This is because cattle are properly per-excellence and not consumer goods. The cattle are predominantly cared for by males while females are often engaged in milking and selling dairy products in the nearby markets. As the male child begins to grow, he starts to develop particular interest in cattle and the desire to own them. At the age of five, the child begins the task of controlling calves, when he is six, he learns to tie up the calves in the evening at seven. He spent the entire day with the cattle along with adults or, at times, he alone taking care of the herds. He learns all sorts of things about herding such as types of grass for cattle and the behaviour of each cow (Hopen, 2001).

By the time a boy is nine, he can herd alone regardless of the conditions out there. On the other hand, the young female is likewise initiated into the female sex roles as early as six years of age she learns to develop interest in the home layout of the camp. From there on, she learns the skills of milking preparation of dairy product for marketing and cooking meals for the family. Above all, she learns the skills of child rearing and other home responsibilities expected of a woman within the nomadic system.

There are six nomadic groups in Nigeria: The Fulani (with population of 5.3 million), the Shuwa (with population of 10 million), the Buduman (with population of 35,000), the Kwayam (with population of 20,000), the Badawi (with population yet to be established) and the Fishermen migrant (with population of 2.8 million). The last group, the fishermen concentrated

in Rivers, Ondo, Edo, Delta, Cross Rivers and Akwa-Ibom states (Federal Ministry of Education, Education Sector Analysis, 2000). The first five listed nomadic groups are considered pastoralist nomads. Nomadic group, according to Junaïd and Umar (2005), are found in different parts of the world in three categories: Hunters (gathering group) Itinerant workers and pastoralists.

The hunters and food gathering groups are Habza found in the United Republic of Tanzania. The itinerant workers are the Cypis and Tankers who are found in Europe, Asia, the United Kingdom, and Northern America. Pastoralist nomads include Fulbe, Shuwa Arabs, Koyems, Badawi, the Dark Buzu, migrant Fishermen in Nigeria, the Massai, the Turkana, and Bandella, in Kenya. The Tuaraque, in the Libyan Arabs Jamahuriyya and Algeria, the Somali in Somalia, the Beduana and Harasi in Saudi Arabia, and Iran. The Qharast, Guye, and Relka in India. The Sani in Scandinavia, the Inuits in Canada and the Aborigines in Australia.

The nomads in Nigeria are estimated at 9.3 million which comprised the Fulbe or Fulani 5.3 the Shuwa. 1.01 million, Koyan (32,000). The Badawi (20,000) and the Dark Buzu (15,000) the Fulbe are found in twenty five states of the federation, while the rest of the nomadic population are mostly found in Borno state and the lake Tchad region of Nigeria (Tahir; 1996).

Nomadism is often perceived as an offshoot of hunting. Smith (1992:) Argues that “if hunting/foraging is a different mode of production to pastoralism we can suggest that the transition from one to the other will be fraught with great difficulty.” Smith further argues in detail about the differences in relation between hunters and herdsmen. In herding, he argues, the onus is on ownership.

Here we arrive at the issue of control. While hunters cannot own much and have no desire to own much, they have a relationship with nature which Smith (1992:), considers to be a spiritual form. This fundamental difference affirms Salzman's (2004) assessment that normalizations and sedentarization have been ongoing and are complementary processes for millennia. They are, however, alternate economies although they are both based on moving with animals. In hunting the animal is wild. In pastoralism the animal is domesticated. There are compelling reasons to retain the pastoralist economy. First, it is not dependent on outside individuals, it is a family business. Second, the economy is connected to the ancestors and the Creator. These are trustworthy and dependable. They are the ultimate providers of all good things for the family. Third, the animals can be restocked. If there is a natural disaster or a raid, the social system is such that herds can be restocked. The livestock is really the livelihood of the nomads. To put it differently, it is the currency of the people. Thus, the symbiotic relationship between land, people and animals is vital for a sustainable lifestyle. In sub-Saharan Africa, cattle are of great value. (Salzman, 2004).

Nomadic Education

The idea of Nomadic Education Program for the country was first discussed at the meeting of the National Council on Education held in Lagos in 1976, about the same time the Universal Primary Education became a federal government policy. However, nothing tangible was done until 12th December 1987 when the Babangida Administration came out with a bold policy on nomadic education. Various reasons could be adduced for this sudden action of the government which includes:

- 1) The economic situation then in the country which affects animal production;
- 2) The emergence of cattle diseases, especially around 1987 when many animals died;
- 3) The importation of cattle from neighboring Niger and Chad republics became more difficult and more expensive;
- 4) The ever migrating nature of the cattle Fulani and the need to get them settled and educated.

Greater commitment to the universalization of access to basic education has heightened interest in the provision of quality basic education to the nomadic and other educationally disadvantaged groups in Nigeria. These segments of the population have serious limitations to equitable access to basic education through the conventional education system due to certain occupational and socio-cultural peculiarities. Out of the estimated 9.3 million nomadic peoples in Nigeria, comprising pastoralists and migrant fishing groups, about 3.1 million are children of school age. The participation of the nomads in the existing formal and non-formal basic education programs is abysmally low, with literacy rates ranging between 0.2% and 2.0% (Tahir 1998).

The Nigerian nomadic pastoralists are made up of the Fulani (5.3m), Shuwa (1.01m), Koyam (32,000), Badawi (20,000), Dark Buzzu (15,000) and the Buduma (10,000). The Fulani are found in 31 out of the 36 states of Nigeria, while the others reside mainly on the Borno plains and shores of Lake Chad. The migrant fishing groups numbering about 2.8 million, comprising numerous tribes, and are found in the Atlantic coastline, the riverine areas and river basins of the country. These nomadic groups in Nigeria have similar traits

with other nomadic and migrant peoples in West Africa: the Masaai, Turkana and Karamajong in East Africa; the Travelers/Gypsies in Europe and Show people in Australia.

Fulani or Fulbeis an ethnic group which spreads across many countries predominantly in West Africa yet they are also found in the Central Africa and the East Africa. Fulani are traditionally nomadic pastoralists herding cattle, goats and sheep across a vast area. In Northern Nigeria during the dry season nomadic Fulani move towards the South- South and the South East for pasture, while during the rainy season, Fulani move down to the Northern part of the country.

The Shuwa nomads are found in Borno state and in other countries sharing boarder with Chad and Cameroon republic close to the Lake Chad basin. The shuwa, like any other nomads, follow seasonning migrating patterns which varies from year to year. They are scattered across the 27 local governments of Borno state with over 1 million herds of cattle. They usually concentrate toward the northern part of the State during the rainy season, while during the dry season, the Shuwa move to the central and southern parts of the State.

Kwayam nomads or Keliti: is a cattle raising tribe of the Kanuri people in Borno state, Nigeria. They once owned the camel caravans connecting Kanem in Chad, Tripoli and the Sudan. The Kwayam have their own dialect and style of dress and have maintained their distinguished identity for many years. They are now situated between Chad and Maiduguri around, Bama, Dikwa, MongwaronKuka and Baga. They usually move towards the southern part of the State during the dry season, while during the rainy season Kwayam return to the northern part of the of the State.

Fishermen: are also parts of the nomads. They are located in the South-South and in the South Eastern part of Nigeria. Their main occupation is fishing and they migrate seasonally depending on where water and fish are available.

Badawi: are found in Burkinafaso, and their main occupation is cattle rearing. Majority of them are travellers like other nomads.

Farmers: They produce various types of crops as their major pre occupation. Farming in commercial quantity is their only economic mainstay and their method of farming techniques is traditional. Subsistence migrant farmers are a group of Nigerians who practice mobile traditional farming system as means of livelihood they are distinct from secondary groups as the farmers are mobile in nature.

In Nigeria, the nomads' major constraints to participating in existing basic education programs were found to result from a number of factors. First are their constant migration/movements in search of water and pasture for their livestock. In the case of the pastoralists, other migrant fishing groups, the critical role of children in their production systems, parents and guardians are often reluctant to let their children practice in formal schooling.

The United Nations has set the year 2015 as the year when every child must be in school. That is, education for all (EFA) has become the slogan of educators around the world. This suggests that governments are trying to find ways to convey Western education to the most remote areas of their countries. Part of the goal is to build one nation out of many nations.

Educating the nomads has assumed an international dimension as it has tried out in countries like Britain Somalia, Algeria, Iran, Mangolia, India, Finland, China, Western Sahel of south Asia, Cuba, Nicaragua, Kenya, Abiola, et al(2000) and Augustine (1991).

Abiola (1991) opines that:

The provision of basic literacy to the nomads should not be seen as a charitable gesture but rather an obligation on the part of the Federal Government, state and local government education is such as a fundamental Human right.

Moreover, educating the nomads has been conceived to be in line with the principles of social justice equity and fair play. Since education is the birth right of every Nigerian child and should be brought close to the environment of the child, it is only fair and in the interest of social justice and equity that the nomads and migrants are educated through special or even in unconventional school arrangements that would take cognizance of their problems (Izulu, 1988).

Akpochafor (1989) has listed the advantages of Educating the nomads and migrant fishermen to include:

Increase the number of literate among the migrant fisher man and nomads raise the standard of living and the quality of life for nomads and migrant fishermen, facilitate the task of national integration, and enhance their preparedness to receive improved methods of animals and fishing technology, make it easier for them to understand government policies and assist in their implementation, rise the economic and social status of the migrant fishermen and nomadic Fulani's and facilitate better reasoning,

discourage superstition and encourage fuller exploitation their natural environment while coping with the hazard of their locality.

Olokede (2004) observes that Nomadic Education is a planned programme introduced by the Federal Government to ensure education for all. It is designed to acclimatize the beneficiaries into effective participation in the national development. The constant move of the nomads in search of green land for their cattle has made it difficult to integrate their children into conventional schools. Nigeria's National Policy on Education (NPE) defines Nomadic Education as the provision of basic education to the children of the disadvantaged and marginalized nomadic populations in the country. It estimates the population of the nomads as 9.3 million comprising three target groups namely: nomadic pastoralists, migrant fisher folks and migrant farmers. The goals of the Nomadic Education Programme (NEP) are to: provide nomads with relevant and fundamental basic education and improve their survival skills by providing them with knowledge and skills that will enable them raise their productivity and income as well as empower them to participate effectively in the socio-economic and political affairs of the country. In order to attain these goals, the National Commission for Nomadic Education (NCNE) has the mandate to:

- a) formulate policies and guidelines in all matters that are related to Nomadic Education in Nigeria;
- b) provide funds for research and personnel development for the improvement of nomadic education; to develop programmes on nomadic education and provide equipment, instructional materials, construction of classrooms and other facilities for Nomadic Education.

The Objectives of Nomadic Education, According to the 1995/96 Nomadic Education Report, include attitudinal changes, acquisition of functional literacy and numeracy and skills relevant to the life-styles and occupational roles of the nomads. These objectives are to be achieved through: (a) exposing the nomadic child to formal education; (b) inculcating the spirit of humanity and making the nomadic child realize himself as a member of the Nigerian society; (c) enabling the nomadic child take part in the development of his immediate environment and the country in general; (d) making the nomadic child able to improve his living conditions; eliminating the hardships and constraints in his life. Helping him to modernize his techniques of herdmanship and animal management; (e) helping the nomadic child to appreciate moral and religious practices; (f) assisting the nomadic child to develop himself rapidly and fully, both physically and intellectually to cope with the demands of the contemporary world; (g) developing the initiative of the nomadic child and stimulate in him scientific and analytical modes of thinking (NCNE, 1996). The policy on Nomadic Education is in consonance with the national educational goals, as contained in the National Policy on Education (NPE), which states inter alia ... The acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live and contribute to the development of the society (NPE 2004:8). The policy is also in conformity with the provisions in the Implementation Guidelines for the Universal Basic Education (UBE) Programme (2000) which states that the broad aim of the programme is to lay the foundation for life-long learning through the inculcation of appropriate learning-to-learn, self-awareness, citizenship and life skills.

Looking at the objectives, as spelt out by the policy, one would see that they are broad and long term objectives. Take, for example, the eradication of ignorance amongst the nomads or enhancing the rate of literacy. These are objectives that can go beyond the primary school level.

The link between the objectives and the contents seem parallel. The contents under each subject are carefully selected to fulfill a purpose so that under any normal circumstance, when a child is taught these topics, he would eventually become literate. Other objectives which state that the nomadic child should be able to handle the economic aspect of livestock venture could be achieved through the experience provided in subjects like Mathematics, Primary Science and Social Studies over the years.

The creation of national awareness will by and large, exhibit itself in children with the type of learning experience in language arts and social studies, religion could also form a part of these objectives. Discussing the objectives in their broad terms they serve as a link between each objective and the contents, having said that it is pertinent the curriculum gives detailed specification of its objectives as such detailed objectives will give guidance to the teacher.

The Policy recommends the following subjects for the development of curriculum: Art, Mathematics, Social Studies, Elementary Sciences, Creative Activities, Health & Physical Education, Agricultural and Animal Management, Religious and Moral Instructions and Home Economics.

Since subjects are the main vehicle for learning and teaching, the treatment of curriculum has to be viewed from this perspective. Looking at the above subject areas, it is almost certain to agree that they are capable of achieving the desired goals for nomadic schools. Nevertheless,

there is the need to examine the content of each subject so as to enable us see how the whole framework of curriculum is being knitted together towards achieving the goals of Nomadic Education.

The Nigerian Educational Research and Development Council (NERDC), which was established by Decree 53 (Now Act 53) of 1988 with the mandate to develop curriculum at all levels of education, designed a national curriculum format in which the prescriptions represent the minimum content to be taught in order to achieve the objectives of education. The curricula, as developed by NERDC, represent the total experiences to which individuals must be exposed – the contents, performance objectives, activities for both teachers and learners, teaching and learning materials and evaluation guide. Therefore, the curriculum for nomadic people's education should be developed according to the following components:

- The uniqueness of each child in maturation, learning abilities, attitudes, values and interest.
- The nomadic child's cultural, physical and social environment. The indigenous language as well as English as a medium of instruction.
- Methods of learning to be based on observation, imitation, learning by doing as well as the play-way method.

Kerri (2015) defines curriculum as all the learning activities planned and guided by the school whether they are carried out in groups or individually both inside and outside of the school. Curriculum also refers to the means and materials with which students interact for the purpose of achieving and identifying educational outcomes. Therefore, the curriculum for Nomadic

Education, in this context, is seen as activities, experience, skills, knowledge and beliefs, which the nomadic child will be exposed to and are related to the life and culture of nomadic child. The curriculum comprises Language Arts: under this Fulfulde, Hausa, and English language should be taught. Much as the Basic Education Curriculum relates to the nomads, more specific areas of learning have been identified for the nomads because of their distinct circumstances.

Specifically, education should:

1. Provide the nomads with reading and writing skills
2. Equip them with the knowledge and skills for:
 - Meat processing
 - Shoe making
 - Canning/bottling of dairy products
 - Tanning of hides and skins
 - Bone and horn carving
 - Shoe and bag making
3. Enable them to acquire land and develop grazing sources – water, fodder, instead of depending mainly on natural supply.
4. Enable them to know their rights and privileges as well as their relationship with their neighbours.
5. Improve their spiritual well-being.
6. Enable them to participate effectively in national development

In line with this, it is recommended that the Nomadic Education Curriculum be made of:

- Languages: Fulfulde, Hausa, English
- Reading, Writing, Literature
- Simple Mathematics
- Civic Education
- Social Studies (including the culture of other Nigerians and other countries)
- Geography
- Religion and Moral Instructions
- Basic Science and Technology
- Agriculture (including Animal Husbandry, Cultivation, Poultry, Fishing)
- Physical and Health Education (Basic Health Issues)
- Home Management (including Home Economics, Food & Nutrition)
- Vocational Skills – Carpentry, Weaving, Sewing, Shoe-Making, Etc.

Emerging issues like Peace and Conflict Resolution, Population, HIV/AIDS Education and Value Orientation, should be infused into the curriculum content such that the broad and specific aims of education can be achieved.

The curriculum document spelt out the following methodology in teaching nomadic schools: It embraces the teacher-oriented, pupils oriented, group approach, community approach and the audio-visual approach. In fact, the group and communal approach mentioned above are the indigenous methods used by the nomads in teaching their children. There are more approaches that can be included for better achievements such as the Assignment Method. This

method is very effective in view of the long herding hours at the children's disposal which can be fully utilized by them. This will address idleness and boredom which they experience during herding. The Play Way Method also needs to be included in teaching the nomadic children. It is a well-known fact that all children enjoy playing. This is instinctive; therefore, it is their natural way of learning without tears. The Project Method also provides them with the opportunity for socialization and decision making in relation to the acquisition of knowledge or problem solving. It is therefore, a very useful method for the nomadic child while he/she would enjoy work on a project alone or with herding groups, such projects that are of educational value will no doubt make learning faster.

The Inductive and Deductive Methods are all enriching. They make pupils learn naturally, first and permanently. Hence, one would not hesitate to recommend these different methods to be incorporated with the one already mentioned in the curriculum so that the scope of the methodology will get widened. In this way, learning will become more enjoyable, realistic and effective.

Concept of Implementation

Implementation is the realization of an application, or execution of a plan, idea, model, design, specification, standard, algorithm, or policy. Implementation is also defined as a specified set of activities designed to put into practice an activity or program of known dimensions. According to this definition, implementation processes are purposeful and are described in sufficient details such that independent observers can detect the presence and strength of the "specific set of activities" related to implementation. In addition, the activity or

program being implemented is described in sufficient details so that independent observers can detect its presence and strength.

The desire on the part of the government to provide equal educational opportunities to all school age children in Nigeria is what led to the introduction of the Nomadic Education Programme. Such a bold step was made in order to provide the nomads with the necessary knowledge and skills, so as to empower them to develop themselves and their communities (Ezeomah 2006). Such skills will also enable them to contribute meaningfully to the development of the nation. It is against this background that the Federal Government, in 1989, promulgated Decree 41 which established the National Commission for Nomadic Education (NCNE).

This decree became operational in January 1990, while the Commission and its Board were inaugurated in June 5, 1991 (NCNE 1999). The establishment of the National Commission for Nomadic Education is in line with the provisions of the 1999 Constitution which states that government shall direct its policy towards ensuring that there are equal and adequate educational opportunities at all levels. According to the Decree, the Nomadic Education Commission, in addition to other functions, has the following as its major objectives:

1. To formulate policy and issue guidelines in all matters relating to nomadic education in Nigeria.
2. To provide funds for:
 - (a) The research and personnel development for the improvement of nomadic education in Nigeria,

(b) The development of programmes on nomadic education,

(c) To provide equipment, other instructional materials (including teaching aids and amenities), construction of classrooms and other facilities relating to nomadic education.

3. To arrange the effective monitoring and evaluation of the activities of agencies concerned with nomadic education,

4. To establish, manage and maintain primary schools for nomadic children. (Decree 41, 1989)The National Commission for Nomadic Education has evolved a number of distinct programmes which are aimed at meeting the basic educational needs of the migrant communities in Nigeria. These provisions are as follows:

i) Providing education to the children of nomadic pastoralists and fishermen children. This is pursued in collaboration with states and local governments and communities;

ii) academic support services through the university-based Nomadic Education Centers in Jos, Maiduguri, Sokoto and Port-Harcourt; and

iii) adult extension education which comprises three main activities viz:

a) public enlightenment and mobilization through the use of FRCN Kaduna and meeting with community leaders;

b) adult education for nomadic men and women; and

c) animal health and veterinary services and formation of cooperative societies in pastoral nomadic homesteads.

- iv) the establishment of linkage relationship and partnership with sister parastatals, non-governmental organizations (NGOs), community-based organizations (CBOs) and national and international agencies,
- v) the development of a distance learning scheme using the radio in order to make basic education more accessible to nomadic children and adults.

The Commission has concentrated its activities on the 6.5 million nomadic pastoralists and 2.8 million migrant fishermen. Out of the 9.3 million nomads in Nigeria, 3.1 millions are children of school age (NCNE, 1999). A review of the activities of the Commission in 1989 shows that as at 1998 there were 1,321 nomadic schools, out of which 1,022 were for nomadic pastoralists, while 299 were for migrant fishermen in the 35 states of the federation. The total number of pupils enrolled in to these schools was 157, 837. Out of this 92, 290 were boys while 65, 547 were girls. There were 4,926 classes and 4208 teachers and 347 supervisors (NCNE 1998). There has been a steady progress in the implementation of the Nomadic Education Policy in Nigeria. This progress cuts across pupil enrolment, teacher population and establishment of more schools. (NCNE, 1998).

The Commission's monitoring reports showed that in 2006, the overall enrolment in nomadic schools was 355,909 pupils. A breakdown of the figure shows that 264,079 pupils were in 1,670 pastoralist schools while 88,288 pupils were in 451 migrant fishermen children's schools. These schools have a total number of 7,169 teachers with a teacher/pupil ratio 1:49. The qualifications of these teachers, according to the report, were mainly from NCE and Teachers' Grade Two.

On Teachers' Grade Two referred, the report stated that those who were yet to attain the national minimum qualification of NCE shall be encouraged to improve on their knowledge and certificates to guarantee the quality of learning in the nomadic schools. Out of 355,909 pupils in the nomadic schools nationwide, 206,225 representing 58 percent were male while 149,684 representing 42 percent were female showing a 16 percent imbalance in the schools. The report also noted that a remarkable increase in the number of graduating students has been recorded. In 2004/2005 academic session, a total number of 24,437 graduates were recorded out of which 14,362 transited to various schools. This is against the initial record of 1,462 pioneer grandaunts in 1996/97 academic session out of which only 580 graduates went for secondary education (Muhammad 2007). From the foregoing, one can infer that the implementation of the Nomadic Education Policy in Nigeria has recorded a measurable degree of success. This success is due to a number of factors. First, the government has shown a lot of financial commitment to the programme. Under the 2006 capital Appropriation Act, for instance, the Commission secured a forty million Naira (N40m) project approval. After the debt cancellation by Paris Club, the Commission got additional allocation of five hundred million Naira (N500,000,000.00) from the Millennium Development Goals' (MDGs) Office in the Presidency (Muhammad 2007). This financial commitment on the part of the government enabled the commission to establish more schools, train more teachers and extension agents, procure educational facilities including collapsible classroom structures and creating awareness/sensitize the nomads on the importance of education. Second, the commitment of the Commission and field workers helped tremendously in the successful implementation of the Policy. Third, the nomads have been sensitized on the value of education. Consequently, they have come to embrace education

realizing that it is a veritable tool for development and survival in a competitive technological world. Fourth, there is a manifestation of judicious utilization of fund by the Commission. This success, notwithstanding, there are some constraints in the implementation of Nomadic Education.

Turning to the constraints to the implementation of Nomadic Education Programme in Nigeria although available data have shown that there has been a steady increase in the enrolment of the nomadic children, but when viewed against the estimated 3,1 million school age children of nomadic population, the figure is certainly low. It becomes more worrisome when one considers the lower level of participation of the nomadic girls when compared to that of the boys. This is, however, a global phenomenon because generally girls education lags behind that of boys in most developing countries. (Safiyya, 2012). UNICEF, in Obiesie (2007), noted that 80 million girls aged 6-11 years compared to 54 million boys do not go to primary school. In the same vein, in Nigeria over 3.5 nomadic school aged children do not attend school.

The basic reasons for the establishment of schools for children in all countries of the world are to provide educational opportunities to the children and integrate them into their societies. Schools do also prepare them to be functional citizens who will be able to contribute their quota to the development of their societies and families and help them live a normal life. The genesis of the introduction of open and distant programmes for the nomads in Nigeria is traceable to the adoption of multifaceted approaches in the implementation of the Nomadic Education Programme. The multifaceted approaches identified to be likely appropriate in different cases are:

1. Regular schools: These may be used for settled groups; “helping teachers” may be used to help nomadic children whose performance falls below expectations as a result of unfamiliar curricular content and teaching methods. It is noted that regular school syllabus or curricular content and pedagogy are used for the mobile children. Consequently, cattle rearer and migrant fisher-folks’ children appear weak due to the introduction of curricular foreign to them.
2. On site schools: this may be used for semi-sedentary nomadic groups. Such schools should be sited along movement routes at fixed points.
3. Mobile schools (portable classrooms): These may be used for mobile families depending on their number within a clan cluster. Then the Qur’anic/Mallam model could be incorporated. Here, the Mallams keep on moving along with the nomads they teach. The government also uses this approach to bring education to the door step of the nomads in Nigeria. Mobile schools use collapsible classrooms that can be assembled or disassembled within 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 gradually replacing pack animals to move the classrooms. A typical mobile unit consists of three classrooms, each with spaces equipped with audio-visual teaching aids to serve 15 to 20 children.

The United Nation’s Educational, Scientific and Cultural Organization (UNESCO) and the United Nation Development Programme (UNDP) partnership has led to a series of studies on nomadic communities and life styles which were carried out at the University of Jos Nigeria between 1976 and 1988. The decade long research findings indicted clearly that there were grounds for treating the nomads differently in educational provisions. The policy guidelines

already expressed what the local level, state, national, continental, and international level have set out to achieve at the local level, the (NCNE) has established links and fostered partnership with nomadic communities which by 2015 numbered 21889. It has also collaborated with all the 774 Local Government Education Authorities. In addition, the (NCNE) is in partnership with a number of community-based organizations (CBO's) to help with the mobilization and sensitization of pastoralists in making them aware of the importance of Education (CBO). Partners include the Fulbe Development Association of Nigeria (FULDAN) the MobgalFulbe Development Association (MOFDA) the AL-Hayah Development Association, and the ReubeFulbe Development Association. The (NCNE) has fostered partnerships with the entire 36 states as well as the Federal Capital Territory (FCT) Abuja, through its ministries of Education and various agencies such as State Universal Basic Education Boards (SUBEBS).

Moreover, at the National level, the (NCNE) has established institutional partnership with Federal Agencies in the implementation of the Nomadic Education programme (NEP). The commissions partners at the national level include the Universal Basic Education Commission (UBEC), the Nigerian Educational Research and Development Council (NERDC) and in the areas of curriculum adaptation and those of teacher training and development it partners with the Nigerian teachers' Institute (N.T.I) and the National Commission for Mass literacy, Adult and Non-formal Education (NMEC) in the area of Adult literacy for the nomadic. Other partners include the millennium Development Goal (MDG) on special interventions aimed at the attainment of MDGS for the nomads and partnership with the Educational Trust Fund (ETF) and the National Livestock Development Projects (NLDP) which focuses on the development of stock routes and grazing reserves.

In addition, the Miyetti Allah cattle Breeders' Association of Nigeria (MACBAN) has become involved and has focused on the mobilization and sensitization of the pastoralists. Meanwhile, at the continental level since (2009), the (NCNE) has partnership with the following: The Economic Community of West African States (ECOWAS) on the sharing of experiences and best practice in the region, the African Development Bank (AFDB) which has set up a skills Training and Vocational Education project (STVEP) as well as two nomadic Education model centres. The Association for the promotion of livestock Development in the Sahel and Savannah (APESS) which has focused on capacity-building and fodder bank innovation since 2002 is also a partner to NCNE.

The Japan's international Cooperation Agency (JICA) was involved in capacity building and training, radio Education, and the development of a model center Kaduna from (2004) to (2005). The world Bank partnered with (NCNE) on programmes related to Radio Education and capacity materials and child health in (1997) and 2000 and in 2003 on nomadic girl child education. It also funded researches on out of school nomadic children in 2010. The common wealth of learning (Col) partnered with (NCNE) on capacity building in information and communication technology, (ICT) and in open distance learning (ODL) the postural sector international project (PASEL) established by the Swiss Agency for Development and Cooperation of Humanitarian Affairs OCHA for the carrying out of exchange visits and study tours.

Since 2006, the (NCNE) partnership with common wealth secretariat has focused on the sharing of experience best practice, capacity development provision of quality and standard

guidelines on Nomadic Education in Africa. Therefore, the NCNE partnership has yielded modest output as well as positive outcomes and development. These include.

- Leveraging of additional human and material resources
- Development of technical support
- Improving the effectiveness and efficiency of services delivery
- Sharing experience and best practice
- Reducing the bureaucracy surrounding the NEP and increasing its profile and project.

Moreover, between 1990 and 2011 the quality of teachers, school infrastructures and learning outcomes have improved. Mohd and Yanta (2011), in addition, stated that there was an increase in: -

- The number of nomadic schools from 329- 3060
- Teachers' number from 873 to 13489 of which 5,954 were female.

Based on the above achievements there are evidently good practices in such partnerships, good design as well as plans and effective and efficient implementation on a sustainable basis. All of these have continuous expanding access and equitable provision of basic education particularly for the implementation of the Nomadic Education Programme in Nigeria.

In line with the government's resolution, the Federal Ministry of Education published a blueprint on the nomadic education in December 1987 after the federal government had formerly

launched the programme in Yola, then Gongola State. The Ministry distributed the blueprint to all state Ministries of Education in the country. Section 1 of the blueprint highlights the aims and objectives on Nomadic Education:

- 1) the inculcation of national consciousness and national unity;
- 2) the inculcation of the right type of values 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 (i.e. training in scientific and critical thinking); and
- 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.

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

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

- iii. about information in national dailies
- iv. on simple instruction about voting and choices
- v. about communication with relatives, agricultural officers and other government agents
- vi. about record keeping on statistics of herds, lands, birds and deaths.
- b. development of scientific outlook:
 - i. to their problems
 - ii. to issues affecting their relationship with government agencies.

In a paper presented at the 6th Pan Commonwealth Forum on Open Learning (PCF) on the Theme: “Access and Success in Learning: Global Development Perspective”, held from 24th to 28th November 2000 at Le Meridian, Cochin Resort and Convention Centre (Kochi Kerala), India. The Executive Secretary National Nomadic Education observed that the estimated population of the nomads was 9.3 million comprising 3 target groups namely: nomadic pastoralists, migrant fisher-folks and migrant farmers. According to her, the goals of the Nomadic Education Program, are to provide the nomads with relevant and fundamental basic education and improve their survival skills by providing them with knowledge and skills that will enable them raise their productivity and income and as well as empower them to participate effectively in the socio-economic and political affairs of the country. In order to attain these goals, the National Commission for Nomadic Education (NCNE) has the mandate to:

- a. formulate policies and guidelines in all matters relating to the Nomadic Education in Nigeria,

b. provide fund for research and personal development for improvement of nomadic education; to develop programmes on nomadic education and provide equipment, instructional materials, construction of classrooms and other facilities for nomadic education.

To meet the challenges effectively, the Commission devised a sense of innovative approaches and strategies which include distance learning scheme for adult pastoralists and interactive radio instruction for nomadic children and youth. The use of radio as a strategy overcomes the barrier of space, time schedule and constant migration. It permits flexibility in time-tabling and scheduling of tuition for the nomads.

The delivery of educational services to the nomadic children tend to follow the lines of the formal school system but 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 Ministry Of Education 1989).

As at 2007, of the estimated 9.3 million people that constitute the nomadic group, approximately one-third, that is 3.1 million, are of pre-school and school age. The pastoral nomads are more highly disadvantaged than the migrant fishermen, in terms of access to school, primarily because they are more itinerant. As a result, the literacy rate of pastoral nomads is only 0.28%, while that of the migrant fishermen is about 20% (Federal Ministry of Education 2010). The responsibility of the Commission for Nomadic Education, among others, is to provide primary education to the children of the pastoralist nomads- a responsibility shared with the states and local governments. To provide education to the nomads, a multifaceted strategy has been adopted by the Commission this strategy is characterized with on the 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 still operating in the River Benue area of Taraba, Benue, Adamawa, Nassarawa, Borno and Yobe states.

At 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 educational needs of the pastoral nomads alone. Of these, 608 schools were owned and controlled by the states, 130 by local governments and 152 by local communities. Together they serve 88,871 pupils of the estimated population of the 3.1 million nomadic school aged children. Of this number, 55,171 (62%) were boys and 33,694 (38%) were girls. There were 2,561 teachers, a majority of whom, 1,326 or 51%, were teacher-aides, who were unqualified and were 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% (165) had permanent classrooms and 46% (293) had temporary classrooms built of grass, mat, canvas tarpaulins and so on. Subsequently, mobile collapsible classrooms were procured. All together, the schools had an enrollment of 46,982 children taught by 1,896 teachers. This number, however, only scratches the surface of the problem as it only serves an estimated 3.1 million primary age nomadic children.

The decision of the Federal Military Government to introduce the Nomadic Education Programme has generated controversies both in the private and public sectors. Critics of the

Programme have variously criticized and expressed their skepticism about its success considering the peculiarities of the life style of the pastoral nomads.

Those opposed to the programme argued that the nomads do not have interest in Western education, they are opposed to cultural adaptation. According to the critics, the migratory nature of the nomads could also pose a difficulty in providing them with Western education.

Mamsirme (1987:), in his own skeptic way, raised these basic questions:

- i) How can government build schools in bushes where the nomads settled during the rainy seasons only to be closed down in the dry seasons while they have changed destination in search of pasture?
- ii) How can the nomadic teachers be recruited, trained and be posted to the sparse settlements of the nomads?

This view is also shared by Mamsirme and Yawe (1988) who similarly asked:

How many Nigerians would be adventurous enough to follow the Fulanis from one forest to the other as teachers? How would the mobile school system function?"

Apparently, both Mamsirme and Yawe were of the opinion that Nomadic Education was bound to fail due to the intrinsic nature of nomadism and pastoralism. To recruit and retain mobile teachers for nomadic schools seemed rather impossible and in their view such an exercise was a waste of funds and resources. Considering the frequent fracas between the nomads and

farmers, Khaliel (1988:34) opines that it is difficult for the Nomadic Education Programme to succeed unless there exists a peace committee to handle frequent fracas between the nomads and farmers. Also, in Governor Jang's view (New Nigerian 23rd November, 1987),

- i) There is no need for a special education programme for the nomadic people and that the nomads should fit into the conventional educational system as presently constituted;
- ii) Government should have studied the psychology of the nomads before embarking on the programme;
- iii) That the implementation of the programme should be tested in the affected states;
- iv) State governments should better formulate and provide for the needs of the nomads;
- v) It amounts to waste of funds to single out the nomads as a group for special attention.

In reaction to Governor Jang's criticism of the Nomadic Education Programme, NgariNjabari of Kano made the following remarks:

- i) That the nomads move from one place to the other looking for pasture areas and as such cannot be treated in the same manner as sedentary people. The nomadic child cannot fit into the regular school because of the unique problem nomadism imposes on him;

- ii) Nomads have different culture, aspirations, movement etc. from the sedentary groups, so they need a separate curriculum in order to meet their peculiar needs and aspirations and hence contribute to national development.

Equally doubtful about the success and significance of the Nomadic Education Programme was Zwingina who was reported saying:

The nomads should concern themselves with providing the rest of us and especially the new arrivals with meat and milk and not with acquiring Western Education; that if the nomads acquire Western Education no one would tender for their cattle. Pinning down the nomads in one place is an impossible task since it has failed in Kenya and Tanzania and that the nomads should not be singled out for any special treatment. To single out an ethnic group for special treatment, no matter its peculiarities, is not only discriminatory but unconstitutional in the extreme (NgariNjabari, 1987).

From the above, it shows clearly that Zwingina assumed that the nomads in Nigeria are from one ethnic group and that is the pastoral Fulanis. In fact, Zwingina stated that "the programme has emanated from the sentimental ethnic feelings of the then Minister of Education, Professor Jibril Aminu who happened to be a Fulani man himself." So, for Zwingina, Nomadic Education Programme was another jamboree in financial squandamania.

As a departure from these critics' views, Ehimika (1988:) disclosed that Nomadic Education is in line with the objectives of article 26 of the 1948 Universal Declaration on Human Rights as it relates to education. This declaration reads in part: "everyone has the right to education. This should be free at least at the elementary and primary stages". This internationally

accepted belief of right to education has also been emphasized in the Nigeria's (1979) Constitution part of which also reads "Government shall direct its policy towards ensuring that there are equal and adequate educational opportunities for all." In the same vein, Aminu (1988:), asserts that "it is wrong to deny the nomads Western education since the Federal Government has subsidized primary education by 65%."

There have been a lot of arguments for and against the Nomadic Education Programme in Nigeria. Some people have maintained that Nomadic Education is impracticable and not in the context of nomadism, the mobile school system would not succeed, Umar and Momoh (2000):. These critics erroneously assumed that the concept of nomadic Education in all dimensions implied mobile education and no more therefore; it is a waste of public funds.

Mansirne (1987;) was so skeptical about Nomadic Education as he remarked thus: there was no need for a special education programme for nomadic people, because they could fit into the conventional educational system as presently constituted. All that government could do was to settle the nomads.

Relevance of the nomadic Education Programme in accelerating the economic activities of the pastoral nomads in Nigeria, as observed by Aminu (2011), is genuine as they have been silently contributing to the socio-economic development of the country by constantly supplying it with its animal protein requirement in the form of beef, fish and milk. They also supply the bulk of animals' hides and skin for leather work, hair for use by musician bone for school chalk, hoof and bone for glue, dung for manure and urine for varieties of medicine. The economic mainstay of pastoralists is animals' herding cattle, camels, goats and sheep. In Nigeria, the Fulani

own about 80-95 percent of the large animal available. They also own a good number of goats and sheep. Nomads are silently contributing to the socio economic development of the country by constantly supplying it with its animal's protein requirements in the forms of beef, fish, and milk.

According to Aminu (1984), despite their contribution to the economic and political advancement of Nigeria the nomads have been socially marginalized and educationally deprived the disadvantaged nomadic population world over has distinct culture characteristics, depicted by their varying economic pursuit. Political leadership is based on seniority, patrilineality, knowledge and personality. Judicial activities are generally undertaken by elders who also advise the ruler on seasonal movement and other matters related to them.

The implementation of Nomadic Education can help the nomads to increase their production through the training and skills they acquired in term of increase in animals production, animals caring, environmental sanitation, proper hygiene, and ability to read, write, and communicate effectively. It also harnesses the potentials of the average Fulani and bridges the educational gap between the Fulani and the rest of the society. It also enables Fulani people to participate in the planning, implementation and evaluation of projects affecting their unreliving condition as well as their future. Nomadic Education is very crucial to boosting the socio-economic, political and technological development of this country. Aminu (1988) asserts that Nomadic Education is "not a waste of public funds" unlike unproductive nomads in other lands they need to be shown the light. They can fend for themselves in every way.

Mallum (1983) reports that nomadic education has short and long term advantages because it will enable them (Fulani nomads) to be able to read and write, comprehend newspapers, magazines and instructions on Health Care, Agriculture, Home Management Resource, identification and location, directions and location, directions and instructions on how to cure animal's diseases, handle complex computations concerning cost and benefits of their herds, interest charges on credit, measurement of lands, building and so forth.

Ampere (1983) critically argues that “lack of education has definite correlation with mass poverty, malnutrition, high infant mortality rates, low economic productivity, prevalence of preventable diseases, population expulsion and man's inhumanity to man (exploitation”) Therefore, educating the nomads will create a critical awareness of nomadic Fulani's and also provide useful practical knowledge, skills and opportunities, for collective to self-help actions for their transformation, Tahir (1989).

By the same token, Umar and Momoh (2002:) observed that:

*Nomadic in Nigeria bear a heavy burden of tax and Jangali...
Educating them will not only mean compensating them. But
improving them on their investment in the Agricultural Sector,
thereby increasing their productivity in the livestock Industry
which will go a long way in improving the country's economy*

Anyawu (1997) maintains that nomadic education will not only help in improving the living condition of the nomads, but will also integrate them into national life this is because improved educational efforts will enable our nomadic communities to induce desirable changes in their socio-economic pattern of production it will enable them to appreciate the value of extension

services and that of skill acquisition for building up a self-reliant economy. It is appropriate to state here that educating the nomads in Nigeria is in line with our constitutional provisions and these of the national Policy on Education as well as the United Nations' articles.

The aims of the Nomadic Education program (NEP) are to provide an unfettered access to quality basic education for the nomads and to boost literacy in addition to equipping them with skills and competencies to enhance their well-being and participation in nation building. To effectively meet this challenge, the NEP utilizes innovative approaches and strategies such as; development and use of relevant curricula, teaching methods, materials and infrastructure appropriate to the needs and peculiar circumstances of the target groups; flexible and responsive school calendar and time scheduling to suit learners intensive community sensitization and empowerment to stimulate and sustain program support; and robust collaboration and partnership with relevant governments, institutions and organizations in program development, implementation and evaluation.

In order to pursue these objectives, the NCNE aimed at assisting the nomads to increase their productivity through education and consequently, impact on their welfare. The aims of the nomadic schools in Nigeria are to provide skills, ability, and competence in the area of functional literacy, and numeracy, basic hygiene, livestock production; animals care management, and environmental health to the nomadic pupils. The improvement of nomadic pupils' performance in schools was affected by certain diverse factors like socio-economic factors, cultural based factors, and schools performance factor.

Omiti's (2000) study has showed that the historical exclusion of nomadic pastoral areas from participation in the mainstream of the socio-economic and political development by both the pre and post- colonial governments has diluted the credibility of the government in making the nomadic pastoral communities feel that they are equal to other citizens. In some instances, it has been observed that nomadic pastoralists do not feel as being part of Nigeria. According to Todaro (1977), most studies on school performance have found family environment which includes housing conditions, number of children and income levels to determine a child's capacity to learn and do well in school work. Poor housing conditions deprive children of good and spacious study rooms. A large number of children cause overcrowding in the home environment rendering it un-conducive for learning. In addition, such homes are, in most cases, poorly furnished and have very little to offer the children for imaginative play. The food available is often insufficient and nutritionally unbalanced. The insufficient food within the home may cause malnourishment which is likely to reduce pupils' reading span.

The economic status of the area is reflected in the dominant housing structure as the majority of the teachers were found living in mud/grass houses, the same thing applied to pupils who lived in mud/grass thatched houses. The houses in which the nomadic people lived were not permanent houses since they were mud/grass thatched houses. Under socio-economic issues the main problem mentioned was lack of school fees and other basic needs as factors inhibiting the nomadic pastoralists from accessing formal education. Additionally, lack of livestock markets, high unemployment, cattle rustling, diseases and frequent droughts have contributed to serious poverty that denied their participation in education.

The social factors affecting school performance according to the teachers was disturbances at home, and lack of facilities in schools the two of which used to hamper learning. Insecurity too negatively affected learning. Mothers are concerned more about pupils' progress. When asked is the activities they carry out at home, such as collecting firewood/water, cooking for family, herding animals, and visiting friends to affect their school performance, 59.3% of the pupils respond negatively.

Being that, the nomadic pastoralists are usually very mobile, girls are denied education especially through early marriages as source of cattle. This lack of permanent home and their high mobility has made school attendance irregular or even impossible for most of the nomadic children. With respect to marriage, 55% of the parents give out their daughters in marriage at the tender age of between 10-12 years while 40% give out the daughters in marriage at the age of 13-14 years. This implies that the early marriage is another factor which denies girls access to education as they get married while they are still at the primary school. This depicts a scenario in which parents prefer marriage to learning. This meant that parents preferred their children could seek getting animals and starting a family than continuing with their learning after the rite of passage. Most of the parents think that modern education and its cultural influence is of negative effect on girls. In the case of girls, school education is thought to have an adverse effect to the point that some do erroneously believe that schooling turn girls to prostitutes. Prostitution here is not meant literally, but broadly referred to any immoral or amoral behavior deviating from those formalized and institutionalized within the pastoral society. For example, to become pregnant just before your boyfriend asks your father about marrying you is accepted, but to have a sexual life without marriage is not (even without becoming pregnant). Although the contexts change,

this broad use of the concept of prostitution is not different from the way many people still use it in “modern” societies, despite the sexual revolution.

Ismail (2002) argues that the perceived challenges stem from the way people and policy makers view the nomad and their way of life. It is sentimentally argued by some that nomadic pastoralist are ignorant, uncultured and unwilling people resulting in their exclusion from education and decision-making that affected them as Ismail (2002:) explains; “The pastoralists system was thought to be destructive of natural resources. They used human resources inefficiently and were unable to use the social services available. Another perceived challenge is based on the common misconception that unless nomadic communities change to a settled way of life they cannot be educated. This is illustrated by Ismail (2002) below;

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

Tahir (2006) also contends that nomads were considered as the ‘other’... , depicted as inferior persons whose ways of life had to become sedentary if development and education services were to be brought to them’. These abstract concepts have consciously or unconsciously shaped the current education causing challenges to nomadic learning.

In principle, schools can provide a variety of learning experiences similar to those available at home, and perhaps, better ones. However, school-based performance all too often comes to the nomadic child at the cost of renouncing other very important learning opportunities, particularly as the only option available to many nomads seeking to educate their children is to send them away from home, either to boarding schools or to stay with relatives or acquaintances in settlements. It, thus, necessitates making a choice – a trade-off – between the educational experience available in school and that available, as part of a child's social life, at home. Sifuna, (2005); Arero, (2005); Dyer, (2006) opinions that ,in order to maximize the expected advantages of education in a school-based system, nomadic children have to curtail informal learning and endure enforced separation from their family. Whether this is cost- effective for the child depends on both the quality and proportion of informal learning opportunities to be given up, and the quality of the educational experience at school. Typically, for children from the nomadic households these parameters are exceptionally unfavorable and, despite sincere efforts on the part of the staff, the resultant schooling can all too often represent the poorest quality within a system that is seriously underperforming, overall.

According to Chan (1996), the learning environment had a direct and an indirect impact on student achievement. Direct impact include: color, lighting, controlled acoustics, and air ventilation (Chan). A good learning environment frees students from physical distress, makes it easy for students to concentrate on schoolwork and induce students in logical thinking. According to Chan, students respond to good and poor learning environments by expressing positive and negative attitudes. With a positive attitude towards their learning environment, students learn with high motivation and, undoubtedly, are able to perform better. Whenever

educators disregard the improvement of learning environment, they ignore the physical difficulties of learning.

It is clear that any development geared towards the educational improvement of nomadic pastoral communities need to go beyond paper work and putting up physical structures. Rather, it should involve implementing responsive programmes addressing the needs of these mobile 'consumers'.

The word "Culture" related to the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. The necessity of regular migration shapes almost all the aspects of nomadic society and culture. While often seen by outsiders as "wandering," the seasonal migrations of nomadic herdsmen are generally conducted via fixed routes with them traveling between established pastures and water resources. Socially and politically, most nomadic people have been organized according to kinship structures, which generally include legends of origin tracing all members of a particular group to a common ancestor. However, as more recent scholarship has demonstrated, historically these kinship ties have incorporated an element of flexibility, with individuals and even larger groups changing clans due to conflicts and other crises. Still, the dominant pattern has been to maintain tight bonds of family loyalty, tested and reaffirmed during economic crisis or during feuds with outsiders. Pastoral societies were frequently resistant to large-scale political organization, at least under a single leader, due to the availability of flight as an option when faced with authoritarian claims to power. In fact, many scholars argue that leadership among the nomads was often the creation of sedentary powers who sought someone to deal with in their contacts with nomadic peoples.

The Fulani social structure is organized into (in descending size) the ethnic group, clan, lineage, family, and Ruga. The ethnic group is the entire Fulani population who all share the same common ancestor. The clan consists of between 1000 and 5000 graves, and they share historical ancestry and traditions. The lineage is comprised of 500 to 1000 graves and has closer historical ancestry than the clan. The family is made up of 5 to 15 members and is “the smallest political unit organized around a patrilineal homestead.” Finally, the Ruga is the household, which consists of a man, his wife/wives, their unmarried children, and dependent parents. The Ruga is headed by the oldest, strongest male of the family. Art and music are part of Fulanis’ daily life as music is played often from singing to drums to flutes to horns. Decorative art is usually in the form of architecture, and Fulani women make many handcrafts such as weaving and knitting. Dancing is very popular among Fulani children, and the dances are performed for close friends and kin or in the marketplace. Additionally, the Fulani also enjoy sports and games, such as the traditional forms of wrestling and boxing.

The vast majority of Fulani people are Muslim (99 percent), and a very small percentage is Christian (0.04 percent, less than 2,000) Umar 2006. As devoted Muslims, and in accordance to Islamic practice, the Fulani people pray five times per day, learn the glorious Qur’an by heart, and fast during the daytime for one month every year. They also perform pilgrimage to Mekkah at least once in life. On special Islamic holidays, people pray in thanks to Allah, spend time with relatives, eat special meals and exchange gifts that include gowns and other clothing materials. The Fulani people were one of the first African tribes to convert to through their early interaction with Arabs. The most wealthy and powerful Fulani people are often the most religious.

A man usually marries between the ages of 18 to 22, depending on his financial situation. He must have enough money to give to his future wife's family so they can purchase items for the home and the wedding. It can take five to ten years for a man to save this money. As a result, some men remain bachelors until they reach their late twenties. A man must only take an additional wife if he can afford so doing. A female commonly marries between the ages of 13 to 15 or even 16. Some girls get even married at the age of 10. Fulani marriages ending in divorce are very rare, amounting to only 2 percent. The vast majority of marriages are polygynous, and the average male has between two to four wives in his lifetime. A Fulani man is allowed up to four wives, and every wife brings cattle along with her husband's house. At the marriage ceremony, the father of the bride transfers one of his cattle herds to the groom, which legalizes the marriage. For a man to take a wife, he must be able to financially support her. When a man proposes, he presents money to the bride's family. With this money, they purchase the items needed to establish a new home and pay for the wedding. The nomads do not resist change, innovation and development. Rather, they tend to resist measures aimed at destroying their cherished culture and resources which they have obtained through familiarity with their environment and their knowledge in the use of available resources. Kritli (2000) cited in Carr-Hill and Peart (1994), emphasized the point that, the nomads see modernization through education as a threat to their culture. The nomadic culture, especially of the pastoralists, has effectively excluded the female folk from participating in any form of education. The culture of the pastoralists sees schooling as not the best investment for a nomadic child, but, rather, adulterates their inherited culture.

In order to provide effective and sound education, the Federal Government of Nigeria emphasises educational programmes through the radio. Indeed radio currently provides instructions and relays messages to Nigerian nomads who are typically on the move while grazing their cattle. The provision of tele-centers that provide the Nigerian rural and nomadic people with practical skills are currently being used to teach topics such as health and socio-economic issues that affect their daily lives. From the pedagogical perspective, Kinshik (2003) believes that mobile learning will serve a whole new highly mobile segments of society; a reality that could very well enhance the flexibility of the educational process, Chen, Kao, shell and Chaingas cited in Marled Hoppe and Kinsheku (2003), say that the characteristics of mobile learning must include “Urgency of learning needs Initiative of knowledge acquisition mobility of learning setting, interactivity of the learning process structure of instruction activities and integration of instructional context”.

Nomadic education, as a special strategy for educating the pastoral nomads in the Northern Nigeria, faces a lot of problems such as the problem of acceptability, poor and inadequate funding FulaniFarmers’ frequent clashes, man power shortage etc. Gana (2000) notes that one of the major problems facing Nomadic Education in the North is: -

Public apathy focused on appropriates of providing special education condition and environment for the nomadism on the grounds that there are no law prohibiting them from participating in the main stream education program.... Some nomads on the other hand saw their lifestyle, culture, traditional social norms, and in particular of their religion”.pg79

In the same vein, the absence of adequate physical trained manpower appropriate instructional materials and in defined class-room and resources constitute another problem militating against the proper implementation of the Nomadic Education Programme in Northern Nigeria (Pious 1999:6).

The settlement has been a greater barrier to the progress of Nomadic Education in Nigeria. The sources of conflict between farmers and rearer as identified by him are over grazing areas, water points, cattle, paths, and routes. In the event of any crises, schools are destroyed teachers and children are killed or traumatized while people flee to safe areas thereby seriously disrupting academic activities the Triumph (1996).

Moreover, the refusal of some states and local governments to contribute their quota towards the successful implementation of the Programme and the delayed federal funding to Nomadic Education constitute other problem. Tahir(1997). Other problems facing the Nomadic Education Programme in the country are deteriorating schools facilities due to lack of instructional materials as well as irregular and nonpayment of teachers' salaries and allowances promptly by some state governments and the movement of trained nomadic education teachers to conventional schools Tahir (2000).

Moreover, the role of the national commission for Nomadic Education (which does not have a school of its own) is to provide instruction and infrastructural support to schools catering for nomads and conduct training courses for teachers, working in nomadic schools surprisingly, however, Northern state and local governments tend not to coordinate their activities to support the implementation of this programme.

The shortage of funds limits government's effort to provide formal educations in Nigerian states that have started nomadic schools. The state governments are finding it hard to pay the teachers, supply furniture or repair the furniture. Some states do resort to closing down the schools or ordering them to go to on extended vacations because the classrooms are inhabitable. Insufficiency in funds has led to inadequacy in education among the nomad rural dwellers. (Wennergreen, Antholt, &Whitaker 1984).Compels the nomad pupils to bear the partial cost of training.The drawback 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 usage in paying teachers' salaries, provision of appropriate classrooms and teaching materials.

The progress of the mobile school has been curtailed by the shortage of roads and Lories in the rural areas. Having committed to several capital intensive post-independence projects, the Federal Government is experiencing difficulties in financing 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 a condition is impossible on wet days. Flood, muddy terrain, leaking roofs, and uncooperative weather have resulted in the loss of school days.

Lack of money also forces the government to rely on volunteers or unqualified teachers. The poor salaries cannot attractteachers of high caliber, with commitment to the educational enrichment of the Fulani. The scarcity of chalk, books, pencils and blackboards, for example, undermines teaching, and 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 sacrifice by letting their children go to school rather than to grazing.

The uncertainty of the movement of the Fulani makes educational planning and students' monitoring difficult. Unscheduled out-migration, due to environmental failures or conflicts between the farmers and the pastoral Fulani disrupts schools 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 affirmed 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 as most teachers in nomadic schools are unmarried fades soon after such teachers get married. Teaching then becomes a second or a third career choice for these teachers., (NCNE) annual report(1990)

It could have been easy to recommend resettling the nomads as a workable solution to the apparent intractable problem of educating them. In that case, we would first get them settled, and then introduce the conventional school system. Sedentarization in such situation becomes a prerequisite for education. But, it has been argued that it is better that education for the nomads go paripasu with the process of settling down. It is unacceptable to suggest that the Bororo should be given no education until he is permanently settled. The settlement process and programmes are expensive and complicated, and will take a long time. It may not be completed in the next twenty years. Educating nomadic children does not have 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 has 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 who send 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.

Theoretical Framework

This study was guided by two theories: Human Capital Theory by Becker (1964) and Policy Implementation Theory by McDonnell and Elmore (1987). The first urges that by educating citizens of a country, they become able to participate in development activities through equipping them with skills necessary for building the Human Capital. Therefore, the Nomadic Education Programme is aimed at enhancing the nomadic population's accessibility to education.

On the other hand, the Policy Implementation Policy asserts that, for the successful implementation of a policy, there is the need to have the necessary instruments in place and in the right proportions thus leading to enhanced educational access and consequently boosting the social economic status that is essentially required for the nomads. The two theories on which this study has been anchored have been discussed in the following section

Human Capital Theory

This theory was propounded by Becker in 1964. Becker viewed human capital as a means of production just like land, fixed capital and labour. He argues that an investment in human capital leads to increased output. It is generally believed that education produces value-added citizens in terms of skills relevant to the production process and helps promote the overall standard of living in the society. The concept of human capital emphasizes the fact that the development of skills is an important factor in production activities. In addition, it can be argued that education is an investment where individuals and households invest in it, either directly or indirectly. The costing of education is, however, estimated both in terms of money spent directly and in terms of opportunity cost.

For the pastoralists' children, education is acquired so that they can contribute to economic development. However, the opportunity cost foregone by the children who would be expected to contribute to socio-economic development of their community through labour, is the cost on the part of the community. Since this group is not able to finance their education, the government and other market players deem it appropriate to pay for their education. By so doing,

they are investing in education. It is expected that the participation level in education will improve. Conversely, by investing in them, the expected output will be improved human capital.

In Nigeria, investment in human capital is seen as an exit from poverty and, therefore, is one of the areas of economic recovery and strategy as identified by the government. Coupled with the constraint of skilled labour, at the time of independence in 1960, the need to invest in education in order to achieve nation's development goals was paramount. Nigeria, for instance, invested a great deal in education as it is seen as the key to economic development. As early as 1974, Nigeria had already realized the importance of investing in basic education by providing free primary education. This has led to increased participation in education at the primary school level in most parts of the country, except for the marginalized nomadic groups in their areas. It is the human resource of a nation that determines.

This notion seems to compel any government to invest in its human capital. However, with regional disparities in terms of access to education, the pace of national economic development will not only be slow, but, also unattainable especially among the nomadic pastoralists. Valuing the pastoral economy by this community makes it impossible to provide formal schooling and poses a threat to the government's priority of promoting access to education. Yet, it is not until the pastoralists participate fully in the kind of education that addresses their immediate needs, that economic development in these areas will be realized.

Mobile schooling has, therefore, been put in place as a way of enhancing access to education and encouraging the children from these nomadic pastoralists community to stay on till completion. When they access education then they, not only benefit with economic

development, but are also become able to gain social benefits such as good health. Having been established that human capital is the principle input to economic development, education is seen to be instrumental to this end.

Human capital theory lends credence to this study because it explains the need to have a skilled population who will contribute to the economic growth, based on this, educating the nomads is seen as one of the ways to improve the human capital through increasing their skills and improving their abilities to compete for better life while contributing to the economy of the country. Once they are educated, the nomads are expected to manage their livestock and the environment as well as to participate in democracy and benefit from other services. The Human Capital Theory asserts that the educational system works best for the development of individuals and nation. Since education, as an investment, is believed to equip people with skills that would make them participate in economic development, then mobile schooling approach is appropriate to providing education to this hitherto unreached group. In addition, mobile schools are part of primary education which is also recognized as the level of education with the greatest returns. In addition, the externalities that are associated with education confirm the need to promote access to education among this marginalised group despite their previous low levels of participation in education. It is for these reasons that the study was anchored on the Human Capital Theory since it emphasizes the provision of appropriate skills that will make the nomads able to contribute for the development of the nation.

Policy Implementation Theory

Policy implementation theory was propounded by McDonnell and Elmore in 1987. The theory focused on ways of shaping policy outcomes so that when enacted, they have long-term policy effects. They came up with the notion of policy instruments or mechanisms that translate substantive policy goals into concrete actions. This theory identifies several policy instruments that are needed as essential components of ensuring policy implementation once it is made. These components are from both the implementers and the targeted group. They may embrace the actions of public or private individuals or groups directed towards achievement of objectives set forth in policy decisions. These have been classified as policy instruments. Provision of education through mobile schools not only involves the government, but also non-governmental organizations (NGO).

McDonnell and Elmore (1987) classify policy instruments into four distinct categories: mandate, inducements, capacity building, and transfer of official authority. Later, they improved on the four by adding dialogue. These tools were used in a study that carried out an evaluation on Education Reforms in Sub-Saharan Africa (Moulton, Mundy, Welmond, & Williams, 2002). Noteworthy, these different types of mechanisms for policy implementation are used selectively and in varying combinations to produce intended outcomes. The use of each policy instrument, or their combinations, reflect various sets of assumptions and, ultimately, leads to different consequences. To begin with, dialogue as a policy instrument tool, is a necessary input for a policy to be relevant to the intended population. It involves bargaining which is recognised as a key element of policy implementation. However, the local actors do not have incentive for participation in a bargaining arrangement unless the possible pay-off is tangible and valuable.

This can only be realized through awareness and sensitization. This has been done through creating awareness so that the nomadic can enroll their children to the mobile schools. On the other hand, the theory urges that sufficient flexibility must exist in the policy outlines to allow for the local bargaining process to work. This means that the terms of the deal cannot be fixed in advance by law and regulations, thereby necessitating dialogue. Hence, success in this arena is determined by each participant's objectives being met and not in set overall objectives. This indicates that educational provisions should not interfere with the social and cultural lifestyles of the nomadic pastoralists, instead, there is the need to strike a balance.

The Policy Implementation relates to the present study because it stipulates that, for the successful implementation of a policy, there are four policy instrument tools that must be put in place. Those are dialogue, capacity building, inducement, mandate and transfer of authority. These are necessary conditions for the successful implementation of the policy. However, they need to be combined in the appropriate strengths. For instance, in the case of global crisis, the policy intervention needs to cushion the vulnerable groups, among whom nomadic pastoralist are included. In the case of nomadic school, there is the need to explore the level of participation in this intervention so that ways of improving its implementation can be established. This is through establishing the extent components of dialogue, capacity building, inducement and mandate in the policy implementation. For the sake of this study, dialogue is a critical component in the implementation a policy whose level of success is influenced by the culture of the target community. It is for these reasons that the study is anchored on the Policy Implementation Theory to establish if these components are in place in as far as the implementation of the programme in nomadic schools is concerned.

Review of Empirical Studies

This section reviewed studies carried out in areas related to the present study. It also examined how related and how relevant they are to the present study as presented below:

- a) Studies on the Programme Implementation of Nomadic Schools
- b) Studies on the Relevance of Curriculum in Teaching and Learning in Nomadic Schools
- c) Studies on How the Nomadic Education Programme boost the Socio-Cultural life of the Nomads
- d) Studies on the Problems Facing Nomadic Education

Studies on the Programme Implementation of Nomadic Schools

Ogunsola, (1999) carried out a study on the role of libraries for the effective implementation of Nomadic Education in Benue State of Nigeria. Part of the objectives of the study is to examine the role of library in the implementation of the Nomadic Education Programme in Benue State. Five research questions and four hypotheses were used for the descriptive survey research of the study. The target population is 178,500 with 973 respondents 693 from Makurdi, and 334 from Otkpo local governments. A sample of 384 was used and (AQNEPI) Administration questioner on the Nomadic Education Programme Implementation was used as an instrument for data collection. Simple percentage was used in answering the research questions while the t-test statistics was used to test the null hypotheses at 0.05 level of significance. The results revealed that, since the nomads are constantly on move, teacher based instructional programme may not be available as and when required there is the need of providing mobile libraries for the proper implementation of the Nomadic Education Programme.

Both studies are related in the sense that, both center on the implementation of Nomadic Education. While the above study focused on the role of libraries for the effective implementation of Nomadic Education in Benue State of Nigeria, the present study equally focused on analysis of the programme implemented of Nomadic Education Programme in Northern Nigeria. The present study is significantly different from Ogunsola's work in terms of scope. The present study, unlike the former, is wider in scope and focuses on the analysis of the programme implementation of nomadic schools in Northern Nigeria, with a view to assessing and promoting pupils' progress and raising the quality of the nomads. However, in spite of difference in scope, Ogunsola's study has some relevance to the present study. This study agreed with Ogunsola's stand that it is timely to give attention to library development in nomadic primary schools. This study also agrees with Ogunsola's study in the area of providing nomadic schools with mobile libraries for continuity in teaching and learning as well as for the effective implementation of the nomadic education programme.

Baba (1998) conducted a research on the evaluation of community participation in the implementation of the Nomadic Education Programme in Kaduna State. The objective of the study was to identify the level of community participation in the implementation of the programme in Kaduna State, Six questionnaires and four null hypotheses were used for the study. Descriptive survey design was applied in the study, with target population of (245) and a sample of (80) respondents comprising (25) nomadic officials, (45) nomadic students and (10) nomadic parents. Questionnaires were used to collect the data from the respondents'. Simple percentage was used to answer the research questions while t-test statistics was used to null hypotheses at 0.05 level of significance. The findings revealed that there was a low-level of

community participation in the establishment of nomadic primary schools and the provision of welfare facilities for the staff.

The present study relates to Baba's observation in areas of community participation in establishing schools. For instance, one of the items of the present study found the nomadic pastoralist plays an important role in the implementation of the Nomadic Education Programme. However, in spite of the similarities, Baba's research focuses on the community participation in establishing schools, while the present study is wider in scope as in addition to community participation in establishing schools; it addresses other issues such as the provision of instructional/special materials and the qualification of teachers that are available in the nomadic schools.

Ali (2007) conducted a research on the evaluation of self-initiated projects by the nomads towards the effective implementation of the Nomadic Education Programme in Borno State. The objective of the study was to mobilize the nomads to contribute their quota towards the education of their children. Five research questions were used for the study. Descriptive survey design was used for the study. The target population were (756, 2000) with a sample of (88) people comprising (20) nomadic official and (48) nomads students and (20) nomadic parents. Evaluation of Self-initiated Questionnaire (ESIQ) was used as an instrument for data collection. The study revealed that lack of effective mobilization was responsible for the failure of nomadic. The study equally disclosed that nomadic parents were not fully involved on projects related to the education of their children.

Both studies are related in the sense that, both center on implementation of the Nomadic Education Programme. Though, Ali's study was restricted to the role of the nomadic pastoralist

parents in self-initiated projects for the effective implementation of Nomadic Education Programme in Borno State. It stresses the point that the contribution of nomadic pastoralists in self-initiated projects will assist towards the successful implementation of the Nomadic Education Programme while the present study focused on analysis of the programme implemented of Nomadic Education Programme in Northern Nigeria.

Studies on the Relevance of Curriculum in Teaching and Learning in Nomadic Schools.

Aliyu (2014) carried out a study on the assessment of availability and utilization of curriculum in the implementation of the Nomadic Education Programme in Yobe State of Nigeria. The objective of the study was to determine the extent of the provision of instructional materials in various nomadic schools in the three senatorial zones. Five research Questions and five null hypotheses were raised based on the five objectives of the study. The target population was 1112 respondents from 19 nomadic primary schools. Simple random sampling technique was used to select one hundred and twelve respondents in nineteen nomadic primary schools found within the senatorial zones of the State. Survey Research Method was used for this study. Questionnaires and observations were used to collect data from 120 respondents. The researcher used frequencies and percentages to present the bio-data variables, while mean standard deviations, standard error of mean were used for other descriptive analyses of opinions. Non-parametric inferential statistics of chi-square (χ^2) was used to accept or reject research hypotheses at 0.05 level of significance. The findings revealed that there was a proper utilization of curriculum and other instructional materials in nomadic schools in the State.

Both studies are related in the sense that, both center on relevance of the nomadic education curriculum for teaching and learning in the nomadic schools. One of the objectives of

the present study is similar to that of Abba in that both are interested in finding out the appropriate and relevant curriculum to be used in the implementation of the programme in nomadic schools.

Similarly, Abba (2013) carried out a research on the availability and utilization of curriculum in the implementation of the Nomadic Education Programme in Taraba State of Nigeria. The objective of the study was to determine the relevance of the instructional materials provided in educating male and female children of nomadic pastoralists, in nomadic primary schools in Taraba State. Five research questions and five null hypotheses were raised based on the five objectives of which guided the study. Survey Research Method was used for this study. The target population of the study was six hundred and thirteen nomadic primary school teachers in ninety five nomadic primary schools of Taraba State. Random sampling was used to select one hundred and twelve respondents in nineteen nomadic primary schools in the three senatorial zones of the State. Structured questionnaire and observation were used to collect data from the respondents. A four point scale was used for the respondents to indicate their degree of satisfaction. One hundred and twenty respondents filled in and returned the questionnaires. The data collected from the study were analyzed using statistical computation involving frequencies, percentages and chi square while t-test statistics was used to test the null hypotheses at 0.05 level of significance.

The findings revealed that, there was no adequate provision of instructional materials in the nomadic schools. Those instructional materials provided by the teachers, were relevant to the teaching methods but not peculiar to nomadic schools. The teachers lacked the required knowledge of utilizing modern instructional materials, nomadic schools were grossly under-

staffed and special materials/instructional facilities were not adequately supplied by the government. Based on the findings, it was concluded that, because of the poor provision of instructional materials in the nomadic schools within Taraba State, there was poor utilization of such materials. The present study shares similar objectives to that of Abba in that both are interest in finding out the appropriate and relevant curriculum to use in the implementation of the Programme in nomadic schools. Hence, both studies relates to each other.

Mohammad (2015) carried out a study on the assessment and utilization of instructional materials in the implementation of the Nomadic Education Programme in Katsina State. The researcher set out to access the level of utilization of instructional materials by trained and untrained nomadic teachers in teaching nomadic children in Katsina State. Five research questions and three null hypotheses were used for the study. The target population was 213 respondents in 23 nomadic schools of Katsina State. Questionnaire and Focus Group Discussion (FGD) were used to collect data from the respondents. The researcher used frequencies and percentages to present the bio-data variables, while mean standard deviations and standard error of mean were used for other descriptive analyses of opinions. Non- parametric inferential statistics of chi-square (X^2) was used to accept or reject the null hypotheses at 0.05 level of significance.

Findings from the study showed that there was no adequate provision of instructional materials in nomadic schools. The instructional materials provided by the teachers were relevant to the teaching method but not peculiar to nomadic school.

Both studies are related in the sense that, both center on instructional materials in the implementation of the Nomadic Education Programme. The present study significantly differs

from that of Mohammad in terms of scope. While Mohammad's work focused on the assessment and utilization of instructional materials in the implementation of the Nomadic Education Programme in Katsina State, the present study is on proper analysis of the programme implementation of the Nomadic Education Programme in northern Nigeria with one of its specific purposes on the relevance of the curriculum of Nomadic Education Programme for teaching and learning in the nomadic schools.

Equally, Aminu (2014) carried out a research on factors influencing parental perception of Nomadic Education in Shagari Local Government Area of Sokoto State. The objective of the study was to examine the socio-cultural factors that influence parental perception of nomadic education. Descriptive Survey Design was employed. Four research questions guided the study. The target population of the study was 1,234. Subjects of the research work were derived using stratified random sampling technique. Three hundred and eighty four (384) subjects were drawn from the total population. The instruments used in the course of data collection were Focus Group Discussion (FGDs) guide, interview and observation. The instruments used were validated by experts in the Faculty of Education and Extension Services of Usmanu Danfodiyo University, Sokoto. Frequency counts and percentages were used to analyze the data collected from FGD guide, interview and observation.

The result of the study shows that most of the nomad's parents were illiterates and could not understand the importance of education instead. They attach greater importance to animal rearing than education. It also revealed that economic hardship renders the nomads vulnerable. Among other things, it was recommended that field education officers and teachers handling Nomadic Education would need to be trained for the new curriculum as well as on the nomadic

culture to enhance their interaction. The present study is similar to that of Aminu which argues that nomadic parents need proper counseling for the successful implementation of the Nomadic Education Programme in Nigeria. However, the other study was narrowed in scope as it focused on a single local government area, while this study covers the entire North Western Nigeria.

Studies on How the Nomadic Education Programme boost the Socio-Cultural life of the Nomads

Abubakar (2015) carried out a study on the analysis of the impact of the Nomadic Education Programme on cattle production output and employment opportunities in North Western part of Nigeria. Determining the factors influencing the nomads, participation in Nomadic Education Programmes in the North West part of Nigeria is the major objective of the study. Four research questions and four null hypotheses guided the study. The population of the study comprised 488 nomadic pastoralists. Primary data were collected in April, 2015 by the use of interview schedule questionnaire administered to 488 nomadic pastoralists consisting of 264 within and 224 outside the grazing reserves of the Nomadic Education Centers within the area under study. 5 respondents each were also used as a sample for focus group discussion from each of the villages and nomadic education centers in order to have in- depth knowledge on some of the responses given by the respondents in the filled in questionnaires. Regression Model Analysis, z-test and descriptive statistics involving the use of frequency tables and percentages were used to analyze the data collected from the field and testing of the null hypotheses at 0.05 level of significance.

The results obtained revealed that nomads socio-economic characteristics like age (.008), educational level (.001) and livestock rearing and experience (.004) were significant to nomads' participation and adoption of the Nomadic Education package at 1% percent level of probability.

The technological characteristics of the Nomadic Education Programme package such as relative advantage (.033), affordability (.020), compatibility (.011) and complexity (.012) were significant to nomads' participation and adoption of Nomadic Education package at the 5% level of probability in the study area. The results of the z-test statistical analysis on the impact of the adoption of Nomadic Education Programme package on the nomads' employment opportunity revealed that ($z\text{-cal}-2.67$) was higher than ($Z=1.96$) at 0.05% level of probability, indicating that there is a significant difference in rural employment opportunity between the nomads within and outside of the Nomadic Education Centers in the North West. The major constraints faced by the nomads within the grazing reserves are poor water retention by the earth dams beyond March (81.81%) and inadequate vocational skills teaching aids (72.72) among others. In order to improve on the nomad's participation in and adoption of the Nomadic Education Programme package, it is recommended that extension services be intensified by concerned organizations and the periodic dredging of the earth dams and roads rehabilitation by the relevant bodies/organizations in collaboration with National Commission for Nomadic Education should be properly carried out.

Abubaka's study has some relevance to the present study in its agitation for providing the nomadic pastoralists with functional and productive education in which ever part of the world they may be. It equally relates to the preset study in the aspect of the factors influencing the nomads' participation in Nomadic Education Programmes which is one of the specific purposes of the present study.

Similarly, Ali and Usman (2002) conducted a research on the effects of group counseling on the attitude of nomadic Fulani male parents towards girl-child education in Madagali Local

Government Area of Adamawa State. The objective of the research was to examine the attitude of nomadic Fulani male parents towards girl-child education. Five research questions were used for the study. Descriptive Survey Design was employed. The target population of the study is 1,284. Four hundred and eighty two (482) subjects were randomly drawn from the total population. Structural questionnaire were used for data collection. Frequency counts and percentages were used to analyze the data collected for the study.

The result of the study shows that most of the nomad parents were illiterates and could not understand the importance of education. The research also discovered that counseling was effective in changing parents' negative attitude towards girl child education in Madagali Local Government Area of Adamawa State for the successful implementation of the Nomadic Education Programme in Nigeria. The present study is similar to that of Ali and Usman in terms of the strategies for the implementation of Nomadic Education Programme. For that of Ali and Usman, guidance and counseling plays a vital role in the successful implementation of the Nomadic Education Programme in Nigeria which is one of the items of the present study. Though, Ali and Usman's study was narrower in scope as it was limited to only one local government area whereas the present study is on northern Nigeria.

Studies on the Problems Facing Nomadic Education in Northern Nigeria

Abdi (2010) conducted a research on the challenges and opportunities of reaching nomadic communities in Wajir Kenya. The objective of the study was to investigate the educational condition of nomadic pastoralists in terms of access to education, participation and enrolments. Six research questions were used for the study and cross-sectional design was used.

The target population was 533,587 and the respondents sample consists of 78 people comprising 20 educational officials, 50 nomad students and 8 nomadic parents were used for the study. The research used a Mixed Methods Approach to collect data using semi-structured interviews designed for nomadic parents. The researcher observes that the nomads usually adopt a group settlement for the purpose of Qur'anic schools. The norm of settling together is opportunities that can be exploited for the formation of educational camps. The findings from the field illustrate the continuing under-participation of the nomads in education. Informants cite the location of schools, poor facilities, poor transport, parents' lackadaisical attitude of parents and poverty, among other issues, as the inhibiting factors affecting the nomads participation in formal education. If fuller participation is required, the main issues arising are the need to revamp existing facilities, entrench mobile schools in the Qur'anic schools and strengthen legislation for compulsory education while concurrently improving the infrastructure for nomadic people. In this way, education that respects the Nomadic lifestyle can be provided without unnecessarily making the target beneficiaries of antagonistic.

Both studies are related in the sense that, both center on problems facing the nomadic education programme. Abdi's research work has some relevance to the present study in terms of providing the nomadic pastoralists with functional and productive education in whichever part of the world they may be. The present study significantly differs from that of Abdi in terms of the mode of accessibility to Western system of education to the nomads in Kenya because the Nigerian nomads have access to the western system of education through the provisions of mobile schools and collapsible classrooms for the nomads.

Equally, Halliru (1995) conducted a research on the problems and prospects of implementing the Nomadic Education Programme in Zuru Local Government Area of Kebbi State. The objectives were to identify the problems of the implementation of the Nomadic Education Programme in Zuru Local Government Area of Kebbi State. Six research questions were used for the study. Descriptive survey design was employed. The target population of the study was 345 nomadic students from 8 nomadic schools. 120 nomadic students were randomly selected as the sample size for the study. Questionnaires were used to collect data from the respondents. The data were analyzed using statistical computation involving frequencies, percentages and chi square.

The findings revealed that nomadic pastoralists have indicated fear on the adverse influence of Western education on their culture, which could result to the loss of their identity. The present study is similar to that of Halliru in terms of objectives. Both are interested in finding out the problems militating against the implementation of the Nomadic Education Programme. However, compared to this study, Halliru's study is limited in scope as it was restricted to the cultural and socio-economic problems of implementing the Nomadic Education Programme. The present study is wider in scope by including the problems of poor school location and in adequacy of facilities in nomadic schools.

Alabi (2014) carried out a study on the assessment of factors affecting participation in nomadic education Programme among the Fulani nomads in Kwara State. The objective of the study was to identify the factors affecting the Fulanis' participation in Nomadic Education in Kwara State. Five research questions and three hypothesis were used for the study. The target population of the study was 1,453. Random sampling method was used to capture 100

respondents from two local government areas with aid of well-structured questionnaire. The study was analyzed using statistical computation involving frequencies, percentages and chi square.

The study revealed that the target audience sees the programme as anti-culture. There were also other problems such as lack of interest from both parents and children, lack of qualified teachers, lack of adequate and relevant teaching materials, and lack of access to transport. The present study is relevant to Alabi's. However, in spite of the similarities, the present study is wider in scope as includes lack of awareness and poor school location, among others. The present study is wider in scope as it analyzes the programme implementation of nomadic schools in Northern Nigeria. It reveals and also requires the provision of library, evaluation of self-initiated projects, accessing the level of participation of the target population in the Nomadic Education Programme, the challenges and opportunities of reaching nomadic communities, assessment of availability and utilization of curriculum, and the utilization of appropriate curriculum in the Nomadic Education Programme, problems and prospects of the implementation of the Nomadic Education Programme. This and other related issues will be very important in the analysis of the implementation of the Nomadic Education Programme in Nigeria.

Summary of Literature Review

This chapter reviewed the literature on the conceptual framework of programme implementation of nomadic schools in Northern Nigeria. It reviewed the history and overview of the Nomadic Education Programme, the nomads, characteristics of nomadic life, objectives, curriculum and methods of Nomadic Education in Nigeria, the implementation of the Nomadic

Education Programmes, aims and objective of the implementation of Nomadic Education Programme, curriculum and method of nomadic education, relevance of nomadic education in accelerating the economic activities of pastoral nomads and nomadic education programme critique. It also highlighted obstacles to the effective implementation of the programmes. Based on the review of the literature, nomadic education holds the key to providing equal educational opportunities for the nomads who are educationally marginalized and disadvantaged. Studies reviewed mainly concentrated on investigating the programme implementation of nomadic schools and its challenges. This study reviews some theories related to the topic under discussion. The current study has stepped-up further to investigate the dimensions of this impact on the lives of nomadic children. Though various literature materials have been read by the researcher none of them seems to have directly or indirectly dwelt on the aspect addressed by this study. Hence whatever discovery is made here to fill the gap.

CHAPTER THREE

RESEARCH METHOD

This chapter discusses the research design and methodology used by the researcher in the course of collecting data for the research. The chapter is presented in the following order: design of the study, area of the study, population of the study, sample and sampling technique, instrument for data collection, validation of instrument, reliability of the Instrument, method of data collection and method of data analysis.

Design of the Study

This study employed the descriptive survey research design. The design was used to source the information on the analysis of the programme implementation of Nomadic schools in North Western Nigeria. According to Akuezilo and Agu (2003), a survey design is preferable when developing information on opinions, attitudes and perceptions of individuals in sparsely populated and distantly located population. This design enabled the researcher to collect factual information from a specific population using a questionnaire on the analysis of Programme implementation of nomadic schools in Northern Nigeria. The survey approach seems to be the appropriate design to this research,

Moreover, Descriptive Survey, according to Bichi (2004), describes and interprets what the researcher is interested in finding out the condition that exists, opinions that are held, processes that are going on, and effects that are evident or trends that are developing.

Area of the Study

This study was carried out in the nomadic schools of the North Western Nigeria. This area comprises seven (7) states, namely: Kano, Katsina, Jigawa, Sokoto, Zamfara, Kebbi and Kaduna states. The nomadic schools in this area are controlled by State Universal Basic Education Board of the respective states. This geopolitical zone has contributed immensely to the development of Nomadic Education. Kano state is made up of eight educational zones. Katsina state is made up of five educational zones. Jigawa state also made up of five educational zones. Sokoto state has five educational zones. Zamfara state has five educational zones. Kebbi state has five educational zones. Kaduna is made up of five educational zones. The choice of this area is made because each of these states has significant number of Fulani herdsmen. The researcher has observed that, although the federal government of Nigeria emphasizes free and compulsory basic education for all citizens Nomadic Education in the area seems to be undermined by improper organization, poor school environment, poor funding and unqualified personnel. Moreover, the region experiences the concentration of Fulani pastoralists to whom the Nomadic Education is targeted.

Population of the Study

The population of the study comprises all the nomadic school children, teachers and state policy makers in Nomadic Education in North-Western Nigeria. This is based on the fact that this study investigates the programme implementation of nomadic school in North-West. The total population of nomadic students under study, according to NCNE (2014) was recorded as 197, 477 children with 1,067 policy makers, and 3,115 nomadic teachers. The overall population was 201,659. The population was divided based on states. Kano had 55,714 students 321 policy

makers and 821 teachers, while Kaduna had 23,045 students, 675 teachers and 172 policy makers Katsina had 34, 251 students 675 teachers and 172 policy makers. Kebbi had 21,103 students 401 teachers and 132 policy makers. Jigawa had 13,887 students, 203 teachers, and 105 policy makers. Zamfara had 12,956 students, 200 teachers and 102 policy makers and Sokoto had 36,661 students' 610 teachers and 133 policy makers.

Sample and Sampling Technique

The sample for this study constitutes 1228 respondents (1,000 students, 169 teachers and 59 policy makers). Multi-stage sampling technique was used to get the sample size for the study. Thus, four stages of selection was used in order to draw the sample for the study. For the first stage, purposive random sampling technique was adopted in selecting the number of states for the study. Out of seven states in the North-western Nigeria, namely: Kano, Kaduna, Katsina, Kebbi, Jigawa, Zamfara and Sokoto, only three states; Kano, Katsina and Zamfara states were sampled. In the second stage, 24 schools were purposively selected, eight in each state out of the three selected ones. In the third stage, Simple Random Sampling was adopted in selecting 1000 students. This include 500 students from Kano, 300 students from Katsina and 200 students from Zamfara.

Finally, 10% of the policy makers and teachers were sampled in the three selected states. This was as follows: 82 teachers and 32 policy makers from Kano, 68 teachers and 17 policy makers from Katsina and 20 teachers and 10 policy makers from Zamfara totaling 228 plus 1,000 students amounting to 1228 as the sample size. The rationale for selecting 10% of the population is in line with Nwanna (1990:72) who states that: "if the population of a study is in a few hundreds, a 40% or more samples will do; if many hundreds, a 20% sample will do; if a few

thousands, a 10% will do; and if many thousands, a 5% or less will do”. Since the population of the study (20,1659) run into many thousands, 10% sample is considered appropriate for the study.

Instrument for Data Collection

A structured questionnaire titled: “Nomadic Education Programme Implementation Questionnaire (NEPIQ)” developed by the researcher, was used for data collection. The questionnaire consisted of two sections. Section A and B. Section A comprises information regarding the demographic data of the respondents. Section B contains 70 items built on seven clusters, namely: Cluster A comprises 10 items on objectives of implementation of nomadic education programme; Cluster B comprises 10 items on the relevance of nomadic education programme in accelerating economic activity of the nomads; Cluster C comprises 10 items on ways through which the Nomadic Education Programme improved abilities and competence of nomad, cluster D comprises 10 items on the extent to which Nomadic Education Programme boosts the socio cultural life of the nomads, Cluster E comprises 10 items on the relevance of curriculum for teaching and learning in nomadic schools consists of 10 items on the strategies of nomadic education programme and Cluster G consists of 10 items on problems facing Nomadic Education. The instrument was based on a four point rating scale with the following response mode as follows: for Cluster A, B, C, E and F Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) with weight scores of SA = 4 points, A = 3 points, D = 2 points and SD = 1 point while cluster response option and weights for the clusters D will be as follows: Very Large Extent (VLE) 4 points, Large Extent (GE) 3 points, Little Extent (LE) 2 points and Very Little Extent (VLE) 1 point.

Validation of the Instrument

The instrument was given to three experts for face and content validation. Two experts were drawn from Philosophy of Education Unit and one from the Measurement and Evaluation unit all from the Faculty of Education, University of Nigeria, Nsukka. The validators were required to scrutinize the items of the instrument in terms of relevance to the study and the adequacy of the items in collection data to address the purpose of the study. The validators equally examined the level and appropriateness of language of the items of the instrument. Also, the experts examined the clusters and matched them with research questions and hypotheses. The comments, suggestions and Criticisms made independently by each expert were of great help to the researcher in modifying and producing the final instrument.

Reliability of the Instrument

Twenty (20) copies of the questionnaire were trial tested on a sample of 10 nomadic students, 10 teachers and 10 policy makers in Jigawa State of North-Western Nigeria. To ascertain the internal consistency of the instrument, Cronbach Alpha Statistical Method was used. Reliability coefficient for the clusters of the instrument was; Cluster A, 0.84, Cluster B, 0.78, Cluster C, 0.88, Cluster D, 0.86, Cluster E, 0.82, and Cluster F, 0.92. These gave an overall reliability index of 0.85. The result indicates that the instrument is reliable and therefore considered appropriate for use. (See Appendix D, page 149).

Method of Data Collection

The copies of questionnaire were administered directly to the respondents using six research assistants trained by the researcher. The six research assistants were instructed by the researcher on how to distribute the instrument so as to ensure safe handling and maximum retrieval of the filled in instrument. The contents of the instrument were discussed to let the research assistants be familiar with the modalities of administering the instrument in appropriate and effective ways. The reason for the instruction and using research assistants is to ensure that the respondents, nomadic students, teachers and policy makers, filled in the questionnaire as required of them.

Methods of Data Analysis

Data collected was analyzed through using mean scores and standard deviation to answer the six research questions. For research question 1,2,3,5 and 6, the benchmark was 2.50. Any mean score from 2.50 and above was regarded as positive while below will be considered as negative response. Research question 4 was based on real limits of numbers to arrive at the decision level as follows: 0.00-1.49 = Very Little Extent, 1.50- 2.49 = Little Extent, 2.50-3.49 = Large Extent and 3.50- 4.00 = Very Large Extent. The t-test statistics was used to test the null hypotheses at 0.05 level of probability.

CHAPTER FOUR

RESULTS

This chapter presents the analysis of data collected. The results are presented in line with the research questions and the hypotheses that guided the study.

Research Question 1: To what extent were the objectives of nomadic education programme achieved in North-Western Nigeria?

Table 1: Mean scores and standard deviations of teachers and policy makers on the extent the objectives of nomadic education programme were achieved in North-Western Nigeria

S/N	Items	Teachers			Policy Makers		
		MEAN	SD	DL	MEAN	SD	DL
1.	Nomadic education helped nomads to market their products better	2.74	0.61	GE	2.72	0.62	GE
2.	Nomadic education make nomads to patronize modern service facilities	2.75	0.62	GE	2.77	0.63	GE
3.	Nomad children were exposed to elementary form of modern education	1.80	0.39	LE	1.79	0.40	LE
4.	Nomadic education develops knowledge and skills of income generation	2.04	0.63	LE	2.00	0.64	LE
5.	Nomadic education enable the nomad child to realize himself as a member of the Nigerian society	2.55	0.49	GE	2.52	0.50	GE
6.	Nomadic education programme improved the living conditions of nomad children	2.70	0.84	GE	2.68	0.82	GE
7.	Moral and religion practices are appreciated by nomadic children	1.82	0.39	LE	1.80	0.40	LE
8.	Through nomadic education nomads learn to keep clear and clean record	2.35	0.47	LE	2.33	0.48	LE
9.	Nomadic education helped the nomad child to take part in the development of his immediate environment	2.54	0.61	GE	2.52	0.62	GE
10.	Nomadic education enable the nomads to develop rapidly both physically and intellectually	1.80	0.39	LE	1.79	0.40	LE
Cluster Mean		2.30	0.54	LE	2.28	0.52	LE

Key: SD= Standard Deviation, DL= Decision Level, GE= Great Extent, LE= Low Extent

Table 1 presents the opinions of teachers and policy makers on the extent the objectives of nomadic education programme is achieved in North-Western Nigeria. Items 1, 2, 5, 6 and 9 were positive response with the mean scores of 2.74, 2.72; 2.75, 2.77; 2.55, 2.52; 2.70, 2.68; 2.54 and 2.52 respectively. This displays the views of teachers and policy makers that nomadic education helped nomads to market their products better, patronize modern service facilities, realize themselves as members of the Nigerian society, improved the living conditions of nomad children as well as helped the nomad child to take part in the development of his immediate environment. In response to items 3, 4, 7, 8 and 10, views of the respondents vary. Both teachers and policy makers maintained that nomad children were exposed to elementary form of modern education as well as develop knowledge and skills of income generation. Equally, they responded that moral and religion practices are appreciated by nomadic children, that through nomadic education nomads learn to keep clear and clean record and develop rapidly both physically and intellectually. These responses were backed up with the mean scores of 1.80, 1.79; 2.04, 2.00; 1.82, 1.80; 2.35, 2.33; 1.80 and 1.79 respectively. The table showed a cluster mean scores of 2.30 with a standard deviation of 0.54 (for teachers) and 2.28 with standard deviation of 0.52 (policy makers). This implies that the objectives of nomadic education programme were not achieved in North-Western Nigeria. This is because the ratings of the items for both teachers and policy makers did not reach up to criterion mean of 2.5 and above at four point rating scale.

Research Question 2: How relevant is the nomadic education programme in accelerating economic activities of pastorals nomad in North-Western Nigeria?

Table 2: Mean scores and standard deviations of teachers and policy makers on the relevance of Nomadic education programme in accelerating economic activities of pastorals nomad in North-Western Nigeria.

S/N	Items	Teachers			Policy Makers		
		MEAN	SD	DL	MEAN	SD	DL
11.	Nomadic education curriculum is accelerating economic activities of pastoralists	3.34	0.47	A	3.35	0.48	A
12.	Nomadic education programme enhance the economic activities of Nomads	3.65	0.47	SA	3.64	0.48	SA
13.	The programme promote production and management of animals	2.58	0.44	A	2.55	0.45	A
14.	The programme train the nomads in science and art of dairy production	3.29	0.64	A	3.31	0.63	A
15.	Local skills and decoration of fulbe culture are maintained in the curriculum	2.65	0.47	A	2.64	0.48	A
16.	Acquisition of land for settlement are learned in the curriculum	2.74	0.43	A	2.75	0.42	A
17.	Art of ranching is specified in nomadic curriculum	3.34	0.47	A	3.35	0.48	A
18.	Most of the earnings are spent on the livestock	1.74	0.62	D	1.72	0.61	D
19.	We sell a lot of the animal products to earn a living	3.74	0.43	SA	3.75	0.41	SA
20.	Concentrates for the production of hay are always bought	2.60	0.49	A	2.59	0.47	A
Cluster Mean		2.96	0.49	A	2.94	0.46	A

Data on table 2 presented in-depth explanations of the mean scores and standard deviations of teachers and policy makers on the relevance of Nomadic education programme in accelerating economic activities of pastorals nomad in North-Western Nigeria. In response to items 11, 13, 14, 15, 16, 17 and 20, both teachers and policy makers agreed that nomadic education curriculum accelerates economic activities of pastoralists, promotes production and management of animals; train the nomads in science and art of dairy production, includes local skills and decoration of fulbe culture, acquisition of land for settlement and art of ranching with mean scores of 3.34, 3.35; 2.58, 2.55; 3.29, 3.31; 2.65, 2.64; 2.74, 2.75; 3.34, 3.35; 2.60 and 2.59 respectively. It is so because those items met the 2.5 and above judgment base at four point rating scale. On the other hand, in item 18 both respondents disagreed that they most of their earnings are spent on the livestock with mean scores 1.74 and 1.72. Generally, the table showed a cluster mean scores of 2.96 with a corresponding standard deviation of 0.49 (for teachers) and 2.94 with standard deviation of 0.46 (policy makers). Thus, both respondents agreed that nomadic education programme is relevant in accelerating economic activities of pastorals nomad in North-Western Nigeria.

Research Question 3: How relevant is the curriculum of Nomadic education in teaching and learning in nomadic schools in North-Western Nigeria?

Table 3: Mean scores and standard deviations of teachers and policy makers on the relevance of Nomadic education curriculum in teaching and learning in nomadic schools in North-Western Nigeria.

S/N	Items	Teachers			Policy Makers		
		MEAN	SD	DL	MEAN	SD	DL
21.	Instructional materials are relevant and suitable for nomadic curriculum	3.33	0.47	A	3.35	0.48	A
22.	The curriculum content provided is suitable for the sex and age of nomadic pupils	3.20	0.40	A	3.24	0.42	A
23.	Nomadic curriculum is based on the needs and aspirations of nomadic pupils	2.50	0.50	A	2.54	0.52	A
24.	The curriculum is made based on the nomadic cultural way of life	3.44	0.49	A	3.46	0.50	A
25.	Nomadic children are been exposed to modern instructional materials	2.44	0.36	D	2.48	0.35	D
26.	Curriculum of nomadic children is gradually adopting nomads to modern life	2.52	0.49	A	2.48	0.50	D
27.	Nomadic curriculum promotes functional education	2.15	0.65	D	2.16	0.66	D
28.	Nomadic education provides adequate instructional materials in nomadic schools	2.22	0.50	D	2.26	0.51	D
29.	Nomadic children are exposed to field trip to learn the science of modern rearing practice	2.28	0.74	D	2.32	0.76	D
30.	Conventional curriculum planners were engaged in planning nomadic curriculum	2.25	0.50	D	2.24	0.54	D
	Cluster Mean	2.63	0.51	A	2.65	0.53	A

Table 3 displayed the assessments of teachers and policy makers on the relevance of Nomadic education curriculum in teaching and learning in nomadic schools in North-Western Nigeria. In response to items 21, 22, 23 and 24, both teachers and policy makers agreed that instructional materials are relevant and suitable for nomadic curriculum, that the curriculum content provided is suitable for the sex and age of nomadic pupils; nomadic curriculum is based on the needs and aspirations of nomadic pupils and that the curriculum is made based on the nomadic cultural way of life with mean scores of 3.33, 3.35; 3.20, 3.24; 2.50, 2.54; 3.44 and 3.46 respectively. In items 25, 27, 28, 29 and 30 both respondents disagreed that nomadic children are been exposed to modern instructional materials, nomadic curriculum promotes functional education, nomadic education provides adequate instructional materials in nomadic schools, nomadic children are exposed to field trip to learn the science of modern rearing practice and conventional curriculum planners were engaged in planning nomadic curriculum with mean scores of 2.44, 2.48; 2.15, 2.16; 2.22, 2.26; 2.28, 2.32; 2.25 and 2.24 in that order. However, views of the respondents vary in item 26. While teachers agreed with mean score of 2.52 that curriculum of nomadic children is gradually adopting nomads to modern life, policy makers disagreed on the same issue with mean score of 2.48. In general, the table showed a cluster mean scores of 2.63 with a corresponding standard deviation of 0.51 (for teachers) and 2.65 with standard deviation of 0.53 (policy makers).

Research Question 4: In what ways does nomadic education programme improved the abilities and competence of nomads in North-Western Nigeria?

Table 4: Mean scores and standard deviations of students on ways nomadic education programme improved the abilities and competence of nomads in North-Western Nigeria

S/N	Items	Students		
		MEAN	SD	DL
31.	I shared livestock responsibility with somebody	3.34	0.47	A
32.	I started rearing before the age of 7 years	3.24	0.43	A
33.	I developed the habit of keeping my environment clean	3.45	0.49	A
34.	Black cattle are always in our stock due to resistance	3.50	0.50	A
35.	I normally keep manageable stock to avoid lost	3.80	0.40	A
36.	I normally lose cows to rustlers and poachers	1.69	0.45	D
37.	I can read and communicate effectively	2.25	0.62	D
38.	I can write and recognize a word	2.54	0.47	A
39.	We don't have problem accessing veterinary services	3.30	0.45	A
40.	I improve my daily productions through the new techniques	3.45	0.49	A
Cluster Mean		3.05	0.47	A

Results in table 4 represented the opinions of students on ways by which nomadic education programme improved the abilities and competence of nomads in North-Western Nigeria. Based on the assessments, all the items with the exemption of items 36 and 37 had their mean scores above the cut-off point of 2.5 at four point rating scale. This implies that the students agreed that as a result of the nomadic education programme, the nomads shared livestock responsibility with people, started rearing before the age of 7 years, developed the habit of keeping their environment clean, keep manageable stock to avoid lost, hardly lose cows to rustlers and poachers, don't have problem accessing veterinary services and improved their daily productions through the new techniques with mean scores of 3.34, 3.25, 3.45, 3.50, 3.80, 2.54, 3.30 and 3.45 respectively. The remaining items had their mean scores ranging between 1.69 – 2.25. This implies that despite the effort of nomadic education programme to improve the abilities and competence of nomads, the nomads cannot read and communicate effectively. The table showed a cluster mean score of 3.05 with a subsequent standard deviation of 0.47. This result is an indication that students agreed that nomadic education programme improved the abilities and competence of nomads in North-Western Nigeria.

Research Question 5: What extent does the introduction of nomadic education programme boost the socio-cultural life of the nomads in North-Western Nigeria?

Table 5: Mean scores and standard deviations of teachers and policy makers on the extent by which the introduction of nomadic education programme boost the socio-cultural life of the nomads in North-Western Nigeria

S/N	Items	Teachers			Policy Makers		
		MEAN	SD	DL	MEAN	SD	DL
41.	Nomadic education changes the attitude of nomads towards western education	3.50	0.50	VGE	3.51	0.51	VGE
42.	Early marriage was reduced due to enrolment in nomadic schools	2.42	0.43	LE	2.40	0.44	LE
43.	Intake of children in nomadic schools led to reduction in cattle rearing	3.40	0.49	GE	3.38	0.51	GE
44.	Nomadic education enables parents of the nomads to participate in democratic process of the nation	3.29	0.64	GE	3.31	0.63	GE
45.	Nomadic education enables nomads to effectively communicate with sedentary communities	3.40	0.49	GE	3.38	0.50	GE
46.	Conflicts were reduced due to nomadic education enrolment	2.29	0.64	LE	2.31	0.63	LE
47.	Social interaction was improved among the nomad children	3.24	0.43	GE	3.25	0.44	GE
48.	Majority of complicated cultures were reduced due to the awareness of nomadic education	3.39	0.49	GE	3.38	0.50	GE
49.	Knowledge of nomadic education reduced extensive ranching	3.44	0.49	GE	3.46	0.50	GE
50.	Nomadic education reduces nomads superstitious believes	3.42	0.50	GE	3.46	0.51	GE
Cluster Mean		3.17	0.51	GE	3.20	0.52	GE

Key: SD= Standard Deviation, DL= Decision Level, VGE= Very Great Extent, GE= Great Extent, LE= Little Extent

Table 5 demonstrated the assessments of teachers and policy makers on the extent by which the introduction of nomadic education programme boost the socio-cultural life of the nomads in North-Western Nigeria. Item 41 has mean score of 3.50 and 3.51 both for teachers and policy makers. This implied that nomadic education changes the attitude of nomads towards western education. In response to items 42 and 46, both teachers and policy makers maintained that early marriage and conflicts did not reduced due to nomadic education enrolment with mean scores of 2.42, 2.40; 2.29 and 2.31 respectively. Based on the analysis as reported on the table, the remaining items 43, 44, 45, 47, 48, 49 and 50 had their mean score ranging between 3.24 – 3.44. This disclosed that all the seven items were rated high because they met the criterion mean of 2.5 and above at four point rating scale. Generally, the table showed a cluster mean scores of 3.17 with a corresponding standard deviation of 0.51 (for teachers) and 3.20 with standard deviation of 0.52 for (policy makers). Thus, both teachers and policy makers to a great extent maintained that the introduction of nomadic education programme boost the socio-cultural life of the nomads in North-Western Nigeria since they met the criterion mean of 2.5 and above at four point rating scale.

Research Question 6: What are the problems facing nomadic education programme in North-Western Nigeria?

Table 6: Mean scores and standard deviations of teachers and policy makers on the problems facing nomadic education programme in North-Western Nigeria

S/N	Items	Teachers			Policy Makers		
		MEAN	SD	DL	MEAN	SD	DL
51.	Rearing of cattles reduces children intake	3.32	0.47	A	3.34	0.48	A
52.	Retention is difficult in nomad schools	3.20	0.40	A	3.22	0.42	A
53.	Schooling is a seasonal affair in nomadic schools	3.52	0.50	SA	3.50	0.52	SA
54.	The nomad children are shy to adapt to classroom condition	3.42	0.49	A	3.44	0.50	A
55.	Lack of funding grossly affects the maintenance of nomadic	3.45	0.49	A	3.44	0.50	A
56.	Accessibility to nomads place of residence affect provision to their education	3.49	0.50	A	3.51	0.52	SA
57.	Frequent clash devoid teachers from attending nomad schools	3.84	0.36	SA	3.85	0.35	SA
58.	Unqualified trained manpower affects the programme	3.44	0.49	A	3.42	0.50	A
59.	Irregular payment of nomadic teachers affects the programme	3.24	0.60	A	3.22	0.62	A
60.	Inappropriate school location affect the nomads	3.46	0.49	A	3.43	0.50	A
Cluster Mean		3.43	0.47	A	3.40	0.49	A

Table 6 displayed the assessments of teachers and policy makers on the problems facing nomadic education programme in North-Western Nigeria. The results as presented on the table confirmed that all the items had their mean scores above the cut-off point of 2.5 at four point rating scale. This implied that all the ten items were conceived as problems facing nomadic education programme in North-Western Nigeria. Based on the analysis as shown on the table, items 57 and 53, which sought to ascertain whether frequent clash devoid teachers from attending nomad schools and whether schooling is a seasonal affair in nomadic schools had the mean scores of 3.84, 3.85; 3.52 and 3.50; followed by item 56 which sought to ascertain whether the accessibility to nomads place of residence affect, provision to their education with mean score of 0.49 and 0.51. The remaining items had mean scores ranging between 3.20 - 3.46. This is above the criterion mean of 2.5 at four point rating scale. The table showed a cluster mean scores of 3.43 with a corresponding standard deviation of 0.47 (for teachers) and 3.40 with standard deviation of 0.49 for (policy makers). This disclosed a decision level agreed. Thus, both teachers and policy makers maintained that all the items on the table were problems facing nomadic education programme in North-Western Nigeria.

Research Question 7: What are the strategies for the implementation of nomadic education programme in North-Western Nigeria?

Table 7: Mean scores and standard deviations of teachers and policy makers on strategies for the implementation of nomadic education programme in North-Western Nigeria

S/N	Items	Teachers			Policy Makers		
		MEAN	SD	DL	MEAN	SD	DL
61.	Adoption of mobile schools as a strategy for nomadic education programme	3.48	0.52	A	3.52	0.50	A
62.	Adopting radio programme to facilitate nomadic education programme	3.47	0.77	A	3.40	0.87	A
63.	Usage of onsite schools for the implementation of nomadic education programme	3.70	0.43	SA	3.74	0.42	SA
64.	Introducing regular schools is suitable for nomadic children	3.34	0.47	A	3.35	0.48	A
65.	Introducing distance education to improve proper implementation of nomadic education programme	3.65	0.44	SA	3.64	0.46	SA
66.	Usage of television is appropriate for educating nomadic children	3.74	0.43	A	3.75	0.41	SA
67.	Usage of mobile phones is a good strategy for nomadic education programme	3.60	0.49	SA	3.59	0.51	SA
68.	Using school board to fully facilitate the implementation of nomadic education programme	3.50	0.50	SA	3.52	0.52	SA
69.	Usage of views centre to promote the implementation of nomadic education programme	3.64	0.47	SA	3.62	0.48	SA
70.	Including extension education strategies to improve learning in nomadic schools	3.55	0.49	SA	3.57	0.47	SA
Cluster Mean		3.57	0.50	SA	3.59	0.53	SA

Table 7 displayed the assessments of teachers and policy makers on the strategies for the implementation of nomadic education programme in North-Western Nigeria. As shown on the table, the result established that all the items had their mean scores above the cut-off point of 2.5 at four point rating scale. This implied that all the ten items were conceived as the strategies for the implementation of nomadic education programme in North-Western Nigeria. The table showed a cluster mean scores of 3.57 with a corresponding standard deviation of 0.50 (for teachers) and 3.59 with standard deviation of 0.53 for (policy makers). This disclosed a decision level strongly agreed. Thus, both teachers and policy makers maintained that all the ten items on the table were strategies for the implementation of nomadic education programme in North-Western Nigeria.

Hypothesis 1

There is no significant difference between the means rating of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria.

Table 8: t-test analysis of the differences between the mean ratings of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria

GROUP	N	Mean	SD	t-cal	Df	t-crit	Decision
Teachers	158	2.30	0.54	0.25	210	1.96	NS
Policy Makers	54	2.28	0.52				

Key: N = Number of Respondents; SD = Standard Deviation; df = Degree of Freedom; NS = Not significant at 0.05 probability level.

Table 8 shows the summary of the t-test analysis of the difference between the mean ratings of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria. The t-test analysis indicates that the calculated t-value 0.25 is lower than the t-critical value of 1.96 at 210 degree of freedom and at 0.5 significant levels. Hence, the calculated t-value is less than the t-critical value. The null hypothesis stands accepted. Thus, there is no significant difference between the mean ratings of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria.

Hypothesis 2

There is no significant difference between the mean rating of teachers and policy makers on the way nomadic education core curriculum activities reflect the lives of nomad in terms of abilities and competence in north-western state in Nigeria.

Table 9: t-test analysis of the differences between the mean ratings of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria

GROUP	N	Mean	SD	t-cal	Df	t-crit	Decision
Teachers	158	2.63	0.51	0.34	210	1.96	NS
Policy Makers	54	2.65	0.53				

Key: N = Number of Respondents; SD = Standard Deviation; df = Degree of Freedom; NS = Not significant at 0.05 probability level.

Table 9 shows the summary of the t-test analysis of the difference between the mean ratings of teachers and policy makers with regards to way nomadic education core curriculum activities reflect the lives of nomad in terms of abilities and competence in north-western state in Nigeria. The t-test analysis indicates that the calculated t-value 0.34 is lower than the t-critical value of 1.96 at 210 degree of freedom and at 0.5 significant levels. Hence, the calculated t-value is less than the t-critical value. The null hypothesis stands accepted. Thus, there is no significant difference between the mean ratings of teachers and policy makers with regards to the ways nomadic education core curriculum activities reflect the lives of nomad in terms of abilities and competence in north-western state in Nigeria.

Hypothesis 3

There is no significant difference between the mean rating of teachers and policy makers on the ways nomadic education programme boost the socio cultural life of nomads in north-western Nigeria.

Table 10: t-test analysis of the differences between the mean ratings of teachers and policy makers with regards to the extent nomadic education programme boost the socio cultural life of nomads in north-western Nigeria

GROUP	N	Mean	SD	t-cal	Df	t-crit	Decision
Teachers	158	3.17	0.51	0.23	210	1.96	NS
Policy Makers	54	3.20	0.52				

Key: N = Number of Respondents; SD = Standard Deviation; df = Degree of Freedom; NS = Not significant at 0.05 probability level.

Table 10 shows the summary of the t-test analysis of the difference between the mean ratings of teachers and policy makers with regards to the extent nomadic education programme boost the socio cultural life of nomads in North-western Nigeria. Based on the t-test analysis, the calculated t-value of 0.23 is lower than the t-critical value of 1.96 at 210 degree of freedom and at 0.5 significant levels. Considering the fact that the calculated t-value is less than the t-critical value, the null hypothesis stands accepted. Consequently, there is no significant difference between the mean ratings of teachers and policy makers with regards to the extent nomadic education programme boost the socio cultural life of nomads in North-western Nigeria.

Summary of the findings

Based on the research questions and the null hypotheses that guided the study, a number of findings were made. The results revealed that:

1. The objectives of nomadic education programme were to a low extent achieved in North-Western Nigeria.
2. Nomadic education programme is relevant in accelerating economic activities of pastorals nomad in North-Western Nigeria
3. Nomadic education curriculum is relevant in teaching and learning in nomadic schools in North-Western Nigeria
4. Nomadic education programme improved the ability , and competence of nomads pupilss
5. The introduction of nomadic education programme to a great extent boosts the socio-cultural life of the nomads in North-Western Nigeria.
6. There are many problems facing nomadic education programme in North-Western Nigeria. The problems among others include frequent clash which devoid teachers from attending nomad schools, irregular payment of nomadic teachers and inappropriate location of the nomad schools.
7. There are strategies for the implementation of nomadic education programme in North-Western Nigeria. The strategies among others include adoption of mobile schools, radio programme, television and distance education.

8. There is no significant difference between the means rating of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria.
9. There is no significant difference between the mean rating of teachers and policy makers on the way nomadic education core curriculum activities reflect the lives of nomad in terms of abilities and competence in north-western state in Nigeria.
10. There is no significant difference between the mean rating of teachers and policy makers on the ways nomadic education programme boost the socio cultural life of nomads in north-western Nigeria.

CHAPTER FIVE

DISCUSSION OF RESULTS, RECOMMENDATIONS AND CONCLUSION

This chapter presents discussions of the findings, Educational implications, recommendations, limitations of the study, suggestions for further studies, summary and conclusion.

Discussion of Results

Extent to which the Objectives of Nomadic Education Programme is Achieved in North-Western Nigeria

Research question one was concerned about the extent the objectives of nomadic education programme is achieved in North-Western Nigeria. It was discovered that the objectives of nomadic education programme were to a low extent achieved in North-Western Nigeria. This called for urgent action so as to ensure that the objectives of nomadic education programme is to a large extent achieved. This result is in line with the earlier assertion of Chenkaa (2003) who stated that despite the effort of the Nigerian Government towards assisting the nomadic education programme still, the objectives of nomadic education programme is yet to be achieved.

From the findings of the study, it is evident that both teachers and policy makers to a low extent maintained that nomad children were exposed to elementary form of modern education as well as develop knowledge and skills of income generation. Equally, they responded that moral and religious practices are appreciated by nomadic children, that through nomadic education nomads learn to keep clear and clean record and develop rapidly

both physically and intellectually to a low extent. These findings are surprising considering the effort of the Nigerian government towards developing the promising objectives of nomadic education. This being the case, the questions then are; how adequate or at what quantity are educational facilities provided in order to achieve the objectives of nomadic education programme? Were staff both teaching and non-teaching staff provided both in quantity and in quality for the purpose of achieving the objectives of nomadic education programme? The objectives of nomadic education programme cannot be achieved by chance. As expressed by Carr-Hill (2012), in a situation where there are shortages of educational facilities and inadequate number of teacher educators, achieving the objectives of nomadic education programme is doubtful. This implies that both educational facilities and teacher educators should be provided both in quantity and in quality if the objectives of nomadic education programme are to be achieved.

Relevance of nomadic education programme in accelerating economic activity of nomads

The results of this section of the research showed that nomadic education programme is relevant in accelerating economic activities of pastorals nomad in North-Western Nigeria. This finding is in line with the observation of Mallum (1983) that nomadic education has short and long term advantages because it equips them (Fulani nomads) with the ability to read, write, and comprehend newspaper, and instructions on health care, agriculture, home management resources, identification and location as well as directions and instruction on how to cure animal diseases.

Going by the findings of the study, it is evident that nomadic education curriculum accelerates economic activities of pastoralists. This is disclosed from the fact that the finding disclosed that art of ranching is specified in nomadic curriculum. The findings also showed that nomadic education promotes production and management of animals; train the nomads in science and art of dairy production, includes local skills and decoration of fulbe culture, acquisition of land for settlement and art of ranching. The study equally disclosed that nomadic education programme enhance the economic activities of Nomads and that they sell a lot of the animal products to earn a living. This directs to the fact that is relevant in accelerating economic activities of pastorals nomad. Thus, the question is: if nomadic education curriculum accelerates economic activities of pastoralists, is the curriculum not capable of equipping the nomads with the ability to explore and manipulate their world for both state and personal development? Or fit into the modern society? As expressed by Anyawu (1997), nomadic education programme is relevant to the extent that the programme would not only help in improving the living condition of the nomads but, also, would integrate them into national life.

Relevant of curriculum for teaching and learning in nomadic schools

This study as regards to research question three found that nomadic education curriculum is relevant in teaching and learning in nomadic schools in North-Western Nigeria. This finding is in line with the observation of Usman (2001) who stated that the basic reasons for the establishment of education as later enshrined in the curriculum for teaching and learning in nomadic schools are to provide educational opportunities to the nomads and to integrate them into their societies as well to prepare them to be functional citizens who will

be able to contribute their quota to the development of their societies and families and help them live a normal life.

Deducting from the findings of the study, it is obvious that the nomadic education curriculum is based on the needs and aspirations of nomadic pupils, suitable for the sex and age of nomadic pupils, promotes functional education as well provides adequate instructional materials in nomadic schools. As expressed by Ismail (2004), the nomadic education curriculum is relevant in teaching and learning in nomadic schools because, it aimed at improving the skills of the nomads by providing them with knowledge and skills that will enable them raise their productivity and levels of income and also participate effectively in the nation's socio-economic and political affairs. This being the case, the issues then are: if the nomadic education curriculum is relevant in teaching and learning in nomadic schools, can the nomads on their own meet with the challenges posed to them by global and local expectations considering the present state of the nomadic curriculum? Again, if the nomadic education curriculum is relevant as stated, why is it that the nomads are not taking part in the democratic process of the nation? In the actual sense, nomadic education curriculum should aim at assisting the nomadic child to develop rapidly, physically and intellectually to cope with contemporary world.

Ways through which nomadic education programme improved the abilities and competence of nomads

This result revealed that the nomadic education programme improved the abilities and competence of nomads. Based on the findings, it is obvious that the nomads shared livestock responsibility with others. The result equally disclosed that as a result the nomadic education

programme has helped the nomads to develop the habit of keeping their environments clean, can read and communicate effectively as well as improved their dairy productions through the new techniques such as keeping manageable stock to avoid lost.

Deduction from the findings of the study generally disclosed that the nomads agreed that nomadic education programme have improved their abilities and competencies. This finding is in line with the earlier assertion of Ezeomah (2006) which stated that the Nomadic Education Programme in the North Western Nigeria has provided the nomads with the necessary knowledge and skills, so as to empower them to develop their initiatives and attitudes towards the development of their occupation. This result is equally in line with the affirmation of Aminu (1991) who stated that Nomadic Education Programme has helped to improve the abilities and competencies of the nomads by helping them to recognize words, read, communicate effectively and keep their environment clean.

This finding is surprising considering the present outlook and activities of the nomads. This is because, if the nomadic education programme has improved the nomads' abilities and competencies as the findings revealed, then how can one with positive attitude be involved in the unnecessary massacre? Or are they not part of the Fulani herdsmen who are currently involved in the unnessacery keeling of the innocent sedentary? Based on the findings, the nomadic education programme has tried to improve the abilities and competencies of the nomads but evidence or activities of the nomads presently disclosed that the progremme is not a magicism to improve the abilities and competence over night. Hence, the programme still has many roles to play if the objectives of the nomadic education

programmes such as improving the abilities and competencies of the nomads are to be actualized.

The extent introduction of nomadic education programme boosts the socio-cultural life of the nomads in North-Western Nigeria.

The findings with respect to research question five revealed that the introduction of nomadic education programme has to a great extent boosts the socio-cultural life of the nomads in North-Western Nigeria. Going by this finding, it is apparent that early marriage was reduced due to enrolment in nomadic schools. The finding equally disclosed that social interaction was improved among the nomadic children; nomadic education enables nomads to effectively communicate with sedentary communities and that it enables parents of the nomads to participate in democratic process of the nation.

Drawing inference from the findings of the study, the introduction of nomadic education programme has to a great extent boosts the socio-cultural life of the nomads. This finding is in line with the earlier assertion of Aminu (1991) who stated that the Nomadic Education Programme in the North Western Nigeria has developed the Fulanis' children's initiative and scientific thinking in order to enhance self-reliance, ability to adopt to any social and physical environment in the process of perceptual environmental changes, throughout their constant movements as well as to acquire simple livestock management skills that will enable them to improve production. This result is equally in line with the affirmation of Chenkaa (2003) who stated that Nomadic Education Programme has helped in developping scientific outlooks, positive attitudes and self-concept, self-reliance and

autonomy, to further improve upon their relationship with their immediate neighbours like farmers and government officials.

This finding is surprising considering the scientific outlooks and attitudes of the nomads at the moment. Thus, even with the nomadic education programme, can one say that the nomads have scientific outlooks? Or in other words positive attitudes? The implication of the above questions is that the nomadic education programme and its curriculum should take cognizance of the nomads' interest as well as other emotional, psychological, moral and social factors as to in actual sense boost the socio-cultural life of the nomads.

Problems facing nomadic education programme in North-Western Nigeria.

The study equally found that there are many problems facing nomadic education programme in North-Western Nigeria. This finding is in line with the earlier assertion of Saverio (2003) who stated that Nomadic education, as a special strategy for educating pastoral nomads in the Northern part of Nigeria, faces a lot of problems such as the problem of lack of acceptability, poor and inadequate funding, Fulani farmers frequent clashes and man power shortage.

Considering the findings of the study, the problems facing nomadic education programme in North-Western Nigeria among others include frequent clash which devoid teachers from attending nomad schools, irregular payment of nomadic teachers and inappropriate location of the nomad schools. As Pious (1999), captured it, the absence of adequate physical trained manpower, appropriate instructional materials, and ill-defined class-room and resources constitute another problem to the effective implementation of the Nomadic Education Programme in the North Western part of Nigeria. In the same vein, Tahir

(1996) opines that settlement has been a great barrier to the progress of Nomadic Education in Nigeria.

This finding is not surprising considering the fact that problems of educational programmes are the same. Notwithstanding, questions worth posing at this juncture are: if all the above problems according to the findings facing nomadic education programme are put in place, can the nomads have scientific outlooks? Have positive attitudes?, as well as take part in the democratic process of the nation? Reflecting on the above questions, if all the above problems can be tackled, it is hoped that people and nations are what they are because of the nature and types of the education system they have been exposed to. What is learned, both formally and informally determines the individual's ability to contribute to national development. And it is a truism that the continued existence of any nation or culture on earth to a large extent depends on the type, quality, quantity and adequacy of the education provided for her citizens.

Strategies for the implementation of nomadic education programme in North-Western Nigeria.

The study also disclosed that there are strategies for the implementation of nomadic education programme in North-Western Nigeria. The strategies among others include adoption of mobile schools, radio programme, television and distance education. This result is in line with the idea of Ana (2000) who noted that radio programme is a good instructional material to Nigerian nomads who are typically on the move while grazing their cattle. Ana further stated that the provision of radio broadcast provides Nigerian rural and nomadic peoples with the knowledge of practice of skills acquisition. This method is currently being

used to teach topics such as health, animal caring and production, basic literacy, animal management and socio economic issues that affect their daily lives.

In line with the result of the study, Chenkaa, (2003) stated that radio and mobile learning serve as major techniques for teaching and learning in nomadic schools. This directs to the fact that through radio, mobiles, and basic teaching instructions, the nomadic Fulanis will acquire basic skills of reading, writing, basic hygiene, animals caring and production. Fulani nomads have cultures distinct from their sedentary neighbours. They tend to have among others, similar social, economic and political characteristics and problems that differentiate them from their neighbors. While some nomadic tribes have assimilated into other cultures, especially those of their sedentary neighbors, some have been able to cling to their cultural identity through strict adherence to their philosophical ideologies. Thus, they need different strategies such as adoption of mobile schools, radio programme, television and distance education for the implementation of nomadic education programme. Considering the activities of the nomads in Nigerian civil society and their characters currently prevalent among Nigerians, one will boldly infer that the nomadic education programme needs these strategies to be implemented as soon as possible. This is necessary for the nomads' national and personal development.

Hypothesis One

The researcher tested the null hypothesis of the difference between the mean ratings of teachers and policy makers with regards to the implementation of nomadic education programme in North-Western Nigeria. The test result revealed that this hypothesis was accepted as postulated. The acceptance of this hypothesis is not surprising considering the

conditions for teaching and learning in nomadic schools. This agrees with the observation of Chenkaa (2003) who stated that despite the effort of the Nigerian Government towards assisting the nomadic education programme still, the objectives of nomadic education programme is yet to be achieved. This fact was buttressed by the responses of the teachers and policy makers.

Hypothesis Two

The researcher tested the null hypothesis of the difference between the mean ratings of teachers and policy makers on the ways nomadic education core curriculum activities reflect the lives of nomad in terms of abilities and competence in north-western state in Nigeria. The study revealed that this hypothesis was accepted as stated. The acceptance is not out of place because both teachers and policy makers were aware of the relevant in accelerating economic activities of pastorals nomad. This informed the earlier assertion of Saverio (2009) that nomadic education curriculum accelerates economic activities of pastoralists as well promotes production and management of animals.

Hypothesis Three

The researcher tested the null hypothesis of the difference between the mean ratings of teachers and policy makers on the ways nomadic education programme boost the socio cultural life of nomads in north-western Nigeria. This hypothesis was accepted as postulated. The reason for this acceptance is based on the fact that the introduction of nomadic education programme has boosted the socio-cultural life of the nomads in many areas such as scientific outlooks, positive attitudes and self-concept. This conviction on the issue was informed by Aminu (1991) who stated that the Nomadic Education Programme in the North Western

Nigeria has developed the Fulanis' children's initiative and scientific thinking as they can associate with others and operates some electronics gadgets such as mobile phones

Educational Implications of the Study

An insight into the programme implementation of Nomadic Education in North-Western Nigeria has some important educational implications. The implications of the findings as related to education and administration practices are hereby highlighted.

From the findings of this study, it can be gathered that the objectives of nomadic education programme were to a low extent achieved in North-Western Nigeria. This implies that despite the effort of the Nigerian Government towards assisting the nomadic education programme, so far, the objectives of nomadic education programme are not yet achieved to large extent. This called for urgent action so as to ensure that the objectives of nomadic education programme is achieved.

The findings of the study also disclosed that nomadic education programme is relevant in accelerating economic activities of pastorals nomad in North-Western Nigeria. This implies that nomadic education has short and long term advantages because it equips them (Fulani nomads) with the ability to read, write, and comprehend newspaper, and instructions on health care, agriculture, home management resources, identification and location as well as directions and instruction on how to cure animal diseases.

The study also found that nomadic education curriculum is relevant in teaching and learning in nomadic schools in North-Western Nigeria. This implies that nomadic education curriculum is based on the needs and aspirations of nomadic pupils, suitable for the sex and age of nomadic pupils, promotes functional education as well provides adequate instructional

materials in nomadic schools. This directs to the fact that nomadic education curriculum is to assist the nomadic child to develop rapidly, physically and intellectually to cope with contemporary world.

Based on the finding of the study, it is obvious that the introduction of nomadic education programme has to a great extent boosts the socio-cultural life of the nomads in North-Western Nigeria. Going by this result, early marriage was reduced due to enrolment in nomadic schools and social interaction was equally improved among the nomadic children. By implication, effort should be made so as to help in developing scientific outlooks, positive attitudes and self-concept, self-reliance and autonomy, to further improve upon their relationship with their immediate neighbours like farmers and government officials.

The study equally found that there are many problems facing nomadic education programme in North-Western Nigeria. Based on the result, Nomadic education, as a special strategy for educating pastoral nomads in the Northern part of Nigeria, faces a lot of problems such as the problem of lack of acceptability, poor and inadequate funding, Fulani farmers frequent clashes and man power shortage. This implies that the objectives of nomadic education programme cannot be achieved by chance. By implication, both educational facilities and teacher educators should be provided both in quantity and in quality if the objectives of nomadic education programme are to be achieved.

The result of the research work also showed that there are strategies for the implementation of nomadic education programme in North-Western Nigeria. This implies that through different strategies such as the adoption of mobile schools, radio programme, television and distance education through radio, mobiles, and basic teaching instructions, the

nomads will acquire basic skills of reading, writing, basic hygiene, animal caring and production.

Recommendations

Based on the findings of the study, the researcher recommends that;

1. Government in conjunction with the federal ministry of education should provide avenues such as seminars and workshops for the parents of the nomads and the pupils to deliberate on issues regarding the relevance of Nomadic education. This is necessary in order to ensure that the nomads change their attitudes towards western education and as well, enable their parents to encourage them to participate in Nomadic education programme.
2. The federal ministry of education and curriculum planners should ensure that instructional materials are relevant and suitable for nomadic education curriculum
3. Government should ensure that educational facilities and teacher educators are provided both in quantity and in quality if the objectives of nomadic education programme are to be achieved.
4. Curriculum planners should be engaged in planning nomadic curriculum so as to ensure that Nomadic curriculum is based on the needs and aspirations of nomadic pupils.
5. Teachers should adopt the available different strategies such as the adoption of mobile schools, radio programme, television and distance education through radio mobiles and basic teaching instructions in order to ensure that the nomads acquire

basic skills of reading, writing, basic hygiene, animal caring and production which they required to fit into the modern society.

Limitations of the Study

This study like many others has limitations. One of the limitations of the study centers on the fear of the nomadic teachers which affected the filling of the questionnaires. The nomadic teachers felt that information they provided in the questionnaires about the progress of the nomadic education programme could be used against them. Thus, there could be faking in the responses of some nomadic education teachers. Equally, some policy makers refused to answer the questionnaire on the grounds that they were busy and had no time to give their responses. Some actually collected the instrument but travelled thereafter and could not respond to them prior to the time data were compiled and analyzed. Though, these limitations did not make the study worthless since much was collected which help in making some input to knowledge.

Suggestions for Further Studies

Based on the findings and the limitations of the study, the researcher suggests that further research can be carried out in the following areas:

1. Application and involvement of nomadic education and educators in conflict management strategies of the Fulani nomads in North Western Nigeria.
2. Fulani Nomads' conflicts: causes, effects and management strategies of the government and community leaders in North Western Nigeria
3. Innovative strategies for implementation of the Nomadic Education Programme in Northern Nigeria.

Summary of the Study

This research study focused on the analysis of the programme implementation of nomadic education in North Western Nigeria. The conceptual framework focused on analysis, Nomads, Nomadic Education and implementation. Two theories were reviewed under theoretical framework which include; human capital and policy implementation theories. Under the review of empirical studies, thirteen studies were reviewed. The studies reviewed highlighted obstacles to the effective implementation of the nomadic education programme.

Seven research questions and three null hypotheses guided the study. Instrument titled Nomadic Education Programme Implementation Questionnaire (NEPIQ) developed by the researcher guided the study. The instrument was validated by three experts from Faculty of Education, University of Nigeria, Nsukka. The reliability of the instrument was determined using Crombach Alpha. The population of the study comprised all 197, 477 children, 1,067 policy makers, and 3,115 nomadic teachers amounting to 201,659. The sample size of the study comprised of 1228 respondents (1,000 students, 169 teachers and 59 policy makers). The direct delivery method was used to administer instrument and data collection. The researcher employed the services of four trained research assistants. A multi-stage sampling technique was used to draw the sample size from the population. The seven research questions were analyzed using mean and standard deviation, while the t-test statistics was used to test the three null hypotheses at 0.05 level of significance.

An overview of the overall results showed that the objectives of nomadic education programme were to a low extent achieved in North-Western Nigeria, Nomadic education

programme is relevant in accelerating economic activities of pastoral nomads in North-Western Nigeria, Nomadic education curriculum is relevant in teaching and learning in nomadic schools in North-Western Nigeria, the introduction of nomadic education programme to a great extent boosts the socio-cultural life of the nomads in North-Western Nigeria, there are many problems facing nomadic education programme in North-Western Nigeria. and that there are strategies for the implementation of nomadic education programme in North-Western Nigeria.

The major findings of the study were thoroughly discussed, their educational implications stressed and recommendations made. Limitations of the study were acknowledged and suggestions for further studies were also emphasized.

Conclusion

It is evident from the findings of the study that there are various problems and constraints such as accessibility to nomad's place of residence, inappropriate school location and others. These have practically made it impossible to fully achieve the goals and objectives of nomadic education programme. This informed the need for innovative strategies for proper implementation of the Nomadic Education Programme in Northern Nigeria. Based on the findings of the study, it was concluded that government should ensure that educational facilities and teacher educators are provided both in quantity and in quality if the objectives of nomadic education programme are to be achieved. This is necessary because, education is a fundamental human right and a catalyst for social justice and development. Thus, nomadic education holds the key to providing equal educational opportunities for the nomads who are educationally marginalized and disadvantaged.

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APPENDIX A

THE INSTRUMENT

Nomadic Education Programme Implementation Questionnaire (NEPI-Q)

Dear Sir,

The main purpose of this study is to analyze the programme implementation of nomadic school in north western Nigeria specifically the study seeks to;

- i. Identify the objective of nomadic education program implementation in northwestern Nigeria
- ii. Identify the relevance of nomadic education programme in accelerating economic activities of pastoral nomads in northern Nigeria.
- iii. identify the relevance of curriculum in teaching and learning in nomadic school in northern Nigeria
- iv. Examine the student's skills, abilities, and competence received through nomadic education programme.
- v. Identify the role of nomadic education programme in boosting socio-cultural life in of nomadic in rural community of northern Nigeria.
- vi. Identify the strategies of nomadic education program implementation in northwest Nigeria.
- vii. identify the problem facing nomadic education Programme in northern Nigeria

Attestation and Demography: Dear respondent attached here is a questionnaire designed for eliciting information for this study. You are provided with option of (SA) strongly Agree, (A) Agreed (SD) strongly disagree and (D) disagree please tick against the response option that best represents the situation the way you know it. Rest assured that all information given by you will be treated with utmost confidentiality and used strictly and solely for the purpose of this study

Age.....Sex..... Marital status.....Occupation.....

Working Experience..... years

Qualification.....

Cluster A

Unit 1: extent to which objectives of Nomadic Education program achieved in North-western Nigeria

S/n	Variable	VLE	LE	LE	VLE
1	Nomadic education help nomad to market their product better				
2	Nomadic education make nomad to patronize modern service facility				
3	Nomad children were expose to elementary for of modern education				
4	Nomadic education develop knowledge and skill of income generation				
5	Nomadic education enable the nomad child to realize him self as member of Nigerian society				
6	Nomadic education programme improve living condition of nomad of nomad child				
7	Moral and religion practice are appreciated by nomadic children				
8	Through nomadic education nomad learn to keep clear and clean record				
9	Nomadic education enable the nomad child to take part in the development of his immediate environment				
10	Nomadic education enable the nomad to develop rapidly both physically and intellectually				

Unit 2 the relevance of nomadic education programme in accelerating economic activity of nomads

S/n	Variable	A/S	A	D	S/D	
1	Nomadic education curriculum is <i>accelerating</i> economic activities of pastoralists					
2	Nomadic education programme enhance the economic activities of Nomads					
3	The programme promote production and management of animals					
4	The programme train the nomads science and art of dairy production					
5	Local skills and decoration of fulbe culture are maintain in the curriculum					
6	Acquisition of land for settlement are learned in the curriculum					
7	Art of ranching is specified in nomadic curriculum					
8	Most of earning are spent on the livestock					
9	We sell a lot of animals product to earn a living					
10	Concentrates for the production of hay are always bought					

Unit 3 relevance of curriculum for teaching and learning in nomadic school

S/n	Variable	SA	A	D	SD
1	Instructional materials are relevant and suitable for nomadic curriculum				
2	The curriculum content provided is suitable for nomads sex and age of nomadic pupils				
3	Nomadic curriculum is based on the needs and aspirations of nomadic pupils				
4	The curriculum is made base on nomadic cultural way of life				
5	Nomadic children are been exposed to modern instructional materials				
6	Curriculum of nomadic children is gradually adopting nomads to modern life				
7	Nomadic curriculum promotes functional education				
8	Nomadic education provides adequate instructional materials in nomadic schools				
9	Nomadic children are exposed to field trip to learn the science of modern rearing practice				
10	Conventional curriculum planners were not engaged in planning nomadic curriculum				

This question is mainly for students/pupils of Nomadic schools.

Unit 4: ways through which nomadic education programme improved abilities and competence of nomads

S/n	Variable	VLE	LE	LE	VLE
1	I shared livestock responsibility with somebody				
2	I started rearing before the age of 7 years				
3	I develop the habit of keeping my environment clean				
4	Black cattle are always in our stock due to resistance				
5	I normally keep manageable stock to avoid lost				
6	I normally lose cows to rustlers and poachers				
7	I can read and communicate effectively				
8	I can write and recognise a word				
9	We don't have problem accessing veterinary services				

10	I improve my diary productions through the new techniques				
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Unit 5 strategies used for the implementation of nomadic education program in northwestern Nigeria

S/n	Variable	S/A	A	D	S/D
1	Mobile school is the best strategies' for nomadic education programme				
2	Radio programme facilitated nomadic education programme				
3	Onsite schools is the best way of implementation of nomadic education programme				
4	Regular school is more appropriate for nomadic children				
5	Distance education improve proper implementation of nomadic education mprograme				
6	Television is appropriate for educating nomadic children				
7	Mobile phone is the best strategies for nomadic education programme				
8	Using school of board facilitated fully implementation of nomadic education programme				
9	Views center promote implementation of nomadic education programme				
10	Extension education strategies' improve learning in nomadic school				

Unit 6 extents to which nomadic education programme boost the socio cultural life of nomad

S/n	Variable	VLE	LE	LE	VLE
1	Nomadic education Change attitude of nomads towards western education				
2	Early marriage was reduced due to enrolment in nomadic schools				
3	Children were attending schools and reduce cattle rearing				
4	Nomadic education enable parents of the nomads to participate in democratic process of the nation				
5	Nomadic education enables nomads to effectively communicate with sedentary communities				
6	Complict was reduced due to nomadic education enrolment				
7	Social interaction was improved among the nomads children				
8	Majority of complicated cultures sharo were reduced due to				

	awareness of nomadic education				
9	Knowledge of nomadic education reduced extensive ranching				
10	Nomadic education reduces nomads superstitious believes				

Unit 7 problems facing nomadic education

S/n	Variable	A	D
1	Rearing of cattles reduce children intake		
2	Retention is difficult in nomads schools		
3	Schooling is seasonal affairs in nomadic schools		
4	The nomad children are shy to adapt to class room condition		
5	Lack of funding grossly affect maintenance of nomadic schools		
6	Accessibility to nomads place of residence affect provision to their education		
7	Frequent clash devoid teachers from attending nomads schools		
8	Unqualified teacher for the Nomadic education programme		
9	Irregular payment of nomadic teachers affect the teaching		
10	In appropriate school location affect the nomads		

Appendix B

Distribution of Population

State	Population Enrolment	Teachers	Policy makers	Schools
Kano	55,614	821	321	213
Kaduna	23,035	205	103	60
Katsina	34,251	675	172	80
Kebbi	21,103	401	132	97
Jigawa	13,877	203	105	201
Zamfara	12,956	200	102	50
Sokoto	36,641	610	133	71
Total	197,477	3,115	1,068	772

Appendix C**Sample Distribution**

Variables	Sample
Pupils	1000
Teachers	169
Policy makers	59
Total	1,228

Appendix D: Reliability

Reliability Output

Reliability Coefficient for Cluster A: Programme Implementation of Nomadic Schools in Northern Nigeria

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
0.84	10

Reliability Coefficient for Cluster B: Relevance of Nomadic Education Programme

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
0.78	10

Reliability Coefficient for Cluster C: Student's Skills, Abilities, And Competence Received Through Nomadic Education Programme.

Case Processing Summary			
		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

Reliability Statistics	
Cronbach's Alpha	N of Items
0.88	10

Reliability Coefficient for Cluster D: Extent Nomadic Education Programme Boost the Socio-Cultural Life of the Nomads.

Case Processing Summary			
		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

Reliability Statistics	
Cronbach's Alpha	N of Items
0.86	10

Reliability Coefficient for Cluster E: Relevance of Nomadic Education Curriculum in Teaching and Learning

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
0.82	10

Reliability Coefficient for Cluster F: Problems Facing Nomadic Education Programme in Northern Nigeria

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
0.92	10

Overall Reliability Test

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded ^a	0	.0
	Total	20	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
0.85	60

Appendix E: Analysis

Research Question 1

		N	Mean	Std. Deviation
Nomadic education helped nomads to market their products better	Teachers	158	1.7468	.61754
	Policy M	54	1.7222	.62696
	Total	212	1.7406	.61856
Nomadic education make nomads to patronize modern service facilities	Teachers	158	1.7532	.62523
	Policy M	54	1.7778	.63444
	Total	212	1.7594	.62617
Nomad children were exposed to elementary form of modern education	Teachers	158	1.8038	.39839
	Policy M	54	1.7963	.40653
	Total	212	1.8019	.39952
Nomadic education develops knowledge and skills of income generation	Teachers	158	2.0063	.63343
	Policy M	54	2.0000	.64428
	Total	212	2.0047	.63468
Nomadic education enable the nomad child to realize himself as a member of the Nigerian society	Teachers	158	1.5506	.49901
	Policy M	54	1.5556	.50157
	Total	212	1.5519	.49848
Nomadic education programme improved the living conditions of nomad children	Teachers	158	1.7025	.84845
	Policy M	54	1.6852	.84282
	Total	212	1.6981	.84506
Moral and religion practices are appreciated by nomadic children	Teachers	158	1.8038	.39839
	Policy M	54	1.7963	.40653
	Total	212	1.8019	.39952
Through nomadic education nomads learn to keep clear and clean record	Teachers	158	1.3544	.47986
	Policy M	54	1.3519	.48203
	Total	212	1.3538	.47927
Nomadic education helped the nomad child to take part in the development of his immediate environment	Teachers	158	2.0000	.00000
	Policy M	54	2.0000	.00000
	Total	212	2.0000	.00000
Nomadic education enable the nomads to develop rapidly both physically and intellectually	Teachers	158	1.8038	.39839
	Policy M	54	1.7963	.40653
	Total	212	1.8019	.39952

Research Question 2

		N	Mean	Std. Deviation
Nomadic education curriculum is accelerating economic activities of pastoralists	Teachers	158	3.3481	.47788
	Policy M	54	3.3519	.48203
	Total	212	3.3491	.47780
Nomadic education programme enhance the economic activities of Nomads	Teachers	158	3.6519	.47788
	Policy M	54	3.6481	.48203
	Total	212	3.6509	.47780
The programme promote production and management of animals	Teachers	158	3.6519	.47788
	Policy M	54	3.6481	.48203
	Total	212	3.6509	.47780
The programme train the nomads in science and art of dairy production	Teachers	158	3.2975	.64353
	Policy M	54	3.3148	.63911
	Total	212	3.3019	.64094
Local skills and decoration of fulbe culture are maintained in the curriculum	Teachers	158	3.6519	.47788
	Policy M	54	3.6481	.48203
	Total	212	3.6509	.47780
Acquisition of land for settlement are learned in the curriculum	Teachers	158	3.7468	.43621
	Policy M	54	3.7593	.43155
	Total	212	3.7500	.43404
Art of ranching is specified in nomadic curriculum	Teachers	158	3.3481	.47788
	Policy M	54	3.3519	.48203
	Total	212	3.3491	.47780
Most of the earnings are spent on the livestock	Teachers	158	1.7468	.62777
	Policy M	54	1.7407	.61996
	Total	212	1.7453	.62433
We sell a lot of the animal products to earn a living	Teachers	158	3.7468	.43621
	Policy M	54	3.7593	.43155
	Total	212	3.7500	.43404
Concentrates for the production of hay are always bought	Teachers	158	3.6013	.49119
	Policy M	54	3.5926	.49597
	Total	212	3.5991	.49125

Research Question 3

		N	Mean	Std. Deviation
Instructional materials are relevant and suitable for nomadic curriculum	Teachers	158	3.3544	.47986
	Policy M	54	3.3519	.48203
	Total	212	3.3538	.47927
The curriculum content provided is suitable for the sex and age of nomadic pupils	Teachers	158	3.2025	.40316
	Policy M	54	3.2037	.40653
	Total	212	3.2028	.40306
Nomadic curriculum is based on the needs and aspirations of nomadic pupils	Teachers	158	3.5000	.50159
	Policy M	54	3.5000	.50469
	Total	212	3.5000	.50118
The curriculum is made based on the nomadic cultural way of life	Teachers	158	3.4494	.49901
	Policy M	54	3.4630	.50331
	Total	212	3.4528	.49895
Nomadic children are been exposed to modern instructional materials	Teachers	158	3.8481	.36006
	Policy M	54	3.8519	.35858
	Total	212	3.8491	.35884
Curriculum of nomadic children is gradually adopting nomads to modern life	Teachers	158	3.4494	.49901
	Policy M	54	3.4444	.50157
	Total	212	3.4481	.49848
Nomadic curriculum promotes functional education	Teachers	158	3.1582	.65348
	Policy M	54	3.1667	.66588
	Total	212	3.1604	.65508
Nomadic education provides adequate instructional materials in nomadic schools	Teachers	158	3.5000	.50159
	Policy M	54	3.5000	.50469
	Total	212	3.5000	.50118
Nomadic children are exposed to field trip to learn the science of modern rearing practice	Teachers	158	3.2025	.74662
	Policy M	54	3.2037	.76182
	Total	212	3.2028	.74871
Conventional curriculum planners were not engaged in planning nomadic curriculum	Teachers	158	3.2532	.54054
	Policy M	54	3.2407	.54721
	Total	212	3.2500	.54098

Research Question 4

	N	Mean	Std. Deviation
I shared livestock responsibility with somebody	926	3.3499	.47719
I started rearing before the age of 7 years	926	3.2505	.43356
I developed the habit of keeping my environment clean	926	3.4503	.49780
Black cattle are always in our stock due to resistance	926	3.5000	.50027
I normally keep manageable stock to avoid lost	926	3.8002	.40005
I normally lose cows to rustlers and poachers	926	1.6998	.45860
I can read and communicate effectively	926	3.2505	.62374
I can write and recognize a word	926	3.3499	.47719
We don't have problem accessing veterinary services	926	3.3002	.45860
I improve my diary productions through the new techniques	926	3.4503	.49780
Valid N (listwise)	926		

Research Question 5

		N	Mean	Std. Deviation
Nomadic education changes the attitude of nomads towards western education	Teachers	158	3.5000	.50159
	Policy M	54	3.5185	.50435
	Total	212	3.5047	.50116
Early marriage was reduced due to enrolment in nomadic schools	Teachers	158	3.7532	.43254
	Policy M	54	3.7407	.44234
	Total	212	3.7500	.43404
Intake of children in nomadic schools led to reduction in cattle rearing	Teachers	158	3.4051	.49247
	Policy M	54	3.3889	.49208
	Total	212	3.4009	.49125
Nomadic education enables parents of the nomads to participate in democratic process of the nation	Teachers	158	3.2975	.64353
	Policy M	54	3.3148	.63911
	Total	212	3.3019	.64094
Nomadic education enables nomads to effectively communicate with sedentary communities	Teachers	158	3.4051	.49247
	Policy M	54	3.3889	.49208
	Total	212	3.4009	.49125
Conflicts were reduced due to nomadic education enrolment	Teachers	158	3.2975	.64353
	Policy M	54	3.3148	.63911
	Total	212	3.3019	.64094
Social interaction was improved among the nomad children	Teachers	158	3.2468	.43254
	Policy M	54	3.2593	.44234
	Total	212	3.2500	.43404
Majority of complicated cultures were reduced due to the awareness of nomadic education	Teachers	158	3.3987	.49119
	Policy M	54	3.3889	.49208
	Total	212	3.3962	.49027
Knowledge of nomadic education reduced extensive ranching	Teachers	158	3.4494	.49901
	Policy M	54	3.4630	.50331
	Total	212	3.4528	.49895
Nomadic education reduces nomads superstitious believes	Teachers	158	3.5000	.50159
	Policy M	54	3.5000	.50469
	Total	212	3.5000	.50118

Research Question 6

		N	Mean	Std. Deviation
Rearing of cattles reduces children intake	Teachers	158	3.3544	.47986
	Policy M	54	3.3519	.48203
	Total	212	3.3538	.47927
Retention is difficult in nomad schools	Teachers	158	3.2025	.40316
	Policy M	54	3.2037	.40653
	Total	212	3.2028	.40306
Schooling is a seasonal affair in nomadic schools	Teachers	158	3.5000	.50159
	Policy M	54	3.5000	.50469
	Total	212	3.5000	.50118
The nomad children are shy to adapt to classroom condition	Teachers	158	3.4494	.49901
	Policy M	54	3.4630	.50331
	Total	212	3.4528	.49895
Lack of funding grossly affects the maintenance of nomadic schools	Teachers	158	3.4557	.49962
	Policy M	54	3.4444	.50157
	Total	212	3.4528	.49895
Accessibility to nomads place of residence affect provision to their education	Teachers	158	3.4937	.50155
	Policy M	54	3.5185	.50435
	Total	212	3.5000	.50118
Frequent clash devoid teachers from attending nomad schools	Teachers	158	3.8481	.36006
	Policy M	54	3.8519	.35858
	Total	212	3.8491	.35884
Unqualified trained manpower affects the programme	Teachers	158	3.4494	.49901
	Policy M	54	3.4444	.50157
	Total	212	3.4481	.49848
Irregular payment of nomadic teachers affects the programme	Teachers	158	3.2025	.60528
	Policy M	54	3.2222	.60397
	Total	212	3.2075	.60358
Inappropriate school location affect the nomads	Teachers	158	3.4557	.49962
	Policy M	54	3.4444	.50157
	Total	212	3.4528	.49895

Research Question 7

		N	Mean	Std. Deviation
Adoption of mobile schools as a strategy for nomadic education programme	Teachers	158	3.4837	.52155
	Policy M	54	3.5285	.50435
	Total	212	3.5000	.51118
Adopting radio programme to facilitate nomadic education programme	Teachers	158	3.4747	.77951
	Policy M	54	3.4074	.83595
	Total	212	3.4575	.79279
Usage of onsite schools for the implementation of nomadic education programme	Teachers	158	3.7468	.43621
	Policy M	54	3.7593	.43155
	Total	212	3.7500	.43404
Introducing regular schools is suitable for nomadic children	Teachers	158	3.3481	.47788
	Policy M	54	3.3519	.48203
	Total	212	3.3491	.47780
Introducing distance education to improve proper implementation of nomadic education programme	Teachers	158	3.6519	.47788
	Policy M	54	3.6481	.48203
	Total	212	3.6509	.47780
Usage of television is appropriate for educating nomadic children	Teachers	158	3.7468	.43621
	Policy M	54	3.7593	.43155
	Total	212	3.7500	.43404
Usage of mobile phones is a good strategy for nomadic education programme	Teachers	158	3.6013	.49119
	Policy M	54	3.5926	.49597
	Total	212	3.5991	.49125
Using school board to fully facilitate the implementation of nomadic education programme	Teachers	158	3.5000	.50159
	Policy M	54	3.5000	.50469
	Total	212	3.5000	.50118
Usage of views centre to promote the implementation of nomadic education programme	Teachers	158	3.6456	.47986
	Policy M	54	3.6481	.48203
	Total	212	3.6462	.47927
Including extension education strategies to improve learning in nomadic schools	Teachers	158	3.5570	.49832
	Policy M	54	3.5741	.49913
	Total	212	3.5613	.49740

Hypothesis 1

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Nomadic education helped nomads to market their products better	Equal variances assumed	.085	.771	.252	210	.801	.02461	.09772	-.16803	.21725
	Equal variances not assumed			.250	90.611	.803	.02461	.09845	-.17096	.22019
Nomadic education make nomads to patronize modern service facilities	Equal variances assumed	.012	.914	-.249	210	.804	-.02461	.09892	-.21963	.17040
	Equal variances not assumed			-.247	90.651	.805	-.02461	.09964	-.22255	.17332
Nomad children were exposed to elementary form of modern education	Equal variances assumed	.056	.813	.119	210	.906	.00750	.06312	-.11694	.13194
	Equal variances not assumed			.118	90.219	.907	.00750	.06376	-.11916	.13416
Nomadic education develops knowledge and skills of income generation	Equal variances assumed	.004	.949	.063	210	.950	.00633	.10028	-.19136	.20402
	Equal variances not assumed			.063	90.469	.950	.00633	.10113	-.19456	.20722
Nomadic education enable	Equal variances assumed	.016	.898	-.063	210	.950	-.00492	.07876	-.16019	.15034

the nomad child to realize himself as a member of the Nigerian society	Equal variances not assumed			-.062	91.394	.950	-.00492	.07896	-.16176	.15191
Nomadic education programme improved the living conditions of nomad children	Equal variances assumed	.052	.820	.130	210	.897	.01735	.13352	-.24586	.28056
	Equal variances not assumed			.130	92.332	.897	.01735	.13308	-.24695	.28164
Moral and religion practices are appreciated by nomadic children	Equal variances assumed	.056	.813	.119	210	.906	.00750	.06312	-.11694	.13194
	Equal variances not assumed			.118	90.219	.907	.00750	.06376	-.11916	.13416
Through nomadic education nomads learn to keep clear and clean record	Equal variances assumed	.005	.946	.034	210	.973	.00258	.07573	-.14671	.15186
	Equal variances not assumed			.034	91.441	.973	.00258	.07590	-.14817	.15333
Nomadic education enable the nomads to develop rapidly both physically and intellectually	Equal variances assumed	.056	.813	.119	210	.906	.00750	.06312	-.11694	.13194
	Equal variances not assumed			.118	90.219	.907	.00750	.06376	-.11916	.13416

Hypothesis 2

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Instructional materials are relevant and suitable for nomadic curriculum	Equal variances assumed	.005	.946	.034	210	.973	.00258	.07573	-.14671	.15186
	Equal variances not assumed			.034	91.441	.973	.00258	.07590	-.14817	.15333
The curriculum content provided is suitable for the sex and age of nomadic pupils	Equal variances assumed	.001	.971	-.018	210	.985	-.00117	.06369	-.12672	.12437
	Equal variances not assumed			-.018	91.142	.985	-.00117	.06395	-.12819	.12585
Nomadic curriculum is based on the needs and aspirations of nomadic pupils	Equal variances assumed	.	.	.000	210	1.000	.00000	.07919	-.15611	.15611
	Equal variances not assumed			.000	91.311	1.000	.00000	.07943	-.15777	.15777
The curriculum is made based on the nomadic cultural way of life	Equal variances assumed	.101	.751	-.172	210	.863	-.01360	.07883	-.16900	.14181
	Equal variances not assumed			-.172	91.122	.864	-.01360	.07917	-.17084	.14365
Nomadic children are	Equal variances assumed	.018	.895	-.066	210	.947	-.00375	.05670	-.11552	.10802

been exposed to modern instructional materials	Equal variances not assumed			-.066	92.128	.947	-.00375	.05658	-.11613	.10863
Curriculum of nomadic children is gradually adopting nomads to modern life	Equal variances assumed	.016	.898	.063	210	.950	.00492	.07876	-.15034	.16019
	Equal variances not assumed			.062	91.394	.950	.00492	.07896	-.15191	.16176
Nomadic curriculum promotes functional education	Equal variances assumed	.043	.836	-.082	210	.935	-.00844	.10351	-.21248	.19560
	Equal variances not assumed			-.081	90.329	.936	-.00844	.10447	-.21597	.19910
Nomadic education provides adequate instructional materials in nomadic schools	Equal variances assumed			.000	210	1.000	.00000	.07919	-.15611	.15611
	Equal variances not assumed			.000	91.311	1.000	.00000	.07943	-.15777	.15777
Nomadic children are exposed to field trip to learn the science of modern rearing practice	Equal variances assumed	.044	.834	-.010	210	.992	-.00117	.11830	-.23438	.23204
	Equal variances not assumed			-.010	90.226	.992	-.00117	.11948	-.23853	.23619
Conventional curriculum planners were not engaged in planning nomadic curriculum	Equal variances assumed	.007	.934	.145	210	.885	.01242	.08547	-.15607	.18092
	Equal variances not assumed			.144	90.834	.885	.01242	.08599	-.15839	.18324

Hypothesis 3

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Nomadic education changes the attitude of nomads towards western education	Equal variances assumed	.215	.643	-.234	210	.815	-.01852	.07918	-.17460	.13756
	Equal variances not assumed			-.233	91.365	.816	-.01852	.07939	-.17621	.13917
Early marriage was reduced due to enrolment in nomadic schools	Equal variances assumed	.128	.721	.181	210	.856	.01242	.06858	-.12276	.14761
	Equal variances not assumed			.179	90.054	.858	.01242	.06934	-.12532	.15017
Intake of children in nomadic schools led to reduction in cattle rearing	Equal variances assumed	.187	.666	.208	210	.835	.01617	.07761	-.13682	.16917
	Equal variances not assumed			.208	91.862	.835	.01617	.07758	-.13791	.17026
Nomadic education enables parents of the nomads to participate in democratic process of the nation	Equal variances assumed	.002	.968	-.171	210	.864	-.01735	.10127	-.21697	.18228
	Equal variances not assumed			-.172	92.352	.864	-.01735	.10092	-.21777	.18308
Nomadic education enables nomads to effectively communicate with sedentary communities	Equal variances assumed	.187	.666	.208	210	.835	.01617	.07761	-.13682	.16917
	Equal variances not assumed			.208	91.862	.835	.01617	.07758	-.13791	.17026

Conflicts were reduced due to nomadic education enrolment	Equal variances assumed	.002	.968	-.171	210	.864	-.01735	.10127	-.21697	.18228
	Equal variances not assumed			-.172	92.352	.864	-.01735	.10092	-.21777	.18308
Social interaction was improved among the nomad children	Equal variances assumed	.128	.721	-.181	210	.856	-.01242	.06858	-.14761	.12276
	Equal variances not assumed			-.179	90.054	.858	-.01242	.06934	-.15017	.12532
Majority of complicated cultures were reduced due to the awareness of nomadic education	Equal variances assumed	.068	.795	.127	210	.899	.00985	.07746	-.14286	.16255
	Equal variances not assumed			.127	91.656	.899	.00985	.07753	-.14415	.16384
Knowledge of nomadic education reduced extensive ranching	Equal variances assumed	.101	.751	-.172	210	.863	-.01360	.07883	-.16900	.14181
	Equal variances not assumed			-.172	91.122	.864	-.01360	.07917	-.17084	.14365
Nomadic education reduces nomads superstitious believes	Equal variances assumed	.	.	.000	210	1.000	.00000	.07919	-.15611	.15611
	Equal variances not assumed			.000	91.311	1.000	.00000	.07943	-.15777	.15777