



THE EDUCATION OF NOMADIC POPULATIONS IN AFRICA

Edited by

Professor Chimah Ezeomah



THE EDUCATION OF NOMADIC POPULATIONS IN AFRICA

Edited by

Professor Chimah Ezeomah

Faculty of Education

University of Jos

Jos, Nigeria

Papers presented at the UNESCO(Breda) regional seminar on the Education of Nomadic Populations in Africa, 11-15 December 1995, Kaduna, Nigeria.



The Education of Nomadic Populations in Africa: Volume I

First published in 1997 by UNESCO (Breda)

Copyright UNESCO (Breda)

ISBN 92-9091-059-3

TABLE OF CONTENTS

Acknowledgement	iii
Foreword	v
Preface	viii
Chapter One	1
Basic Issues on Nomadic Education in Africa by Professor Chimah Ezeomah.	
Chapter Two	31
Nomadic Education in Ethiopia Shebeshi Degefe & G. Kidane	
Chapter Three	36
Nomadic Education in Kenya by J.S. Mujidi Akaranga	
Chapter Four	45
Nomadic Education in Namibia by Theo Kamupingene & N. Nambira	
Chapter Five	45
Nomadic Education in Nigeria by Professor Gidado Tahir	
Chapter Six	59
Nomadic Education in the Sudan by S. A. Suleman & M. M. Khier	
Chapter Seven	68
Nomadic Education in Tanzania by Conrad J. Bugeke	
Chapter Eight	75
Nomadic Education in Zanzibar by R. B. Juma	
Chapter Nine	82
Discussions, Observations, Recommendations and Conclusion	
Appendix	94
Messages	

ACKNOWLEDGEMENT

The editor and publishers of this book thank the following people and agencies for their support for the organisation of the Seminar at which the papers in this volume were presented. UNESCO for sponsoring the Seminar, the British Council, Kaduna office which provided the conference halls that housed the Seminar, the UNICEF office, Kaduna and the National Commission for Nomadic Education which hosted the Seminar. Our thanks also go to African countries that sent delegates to the Seminar: Ethiopia, Nigeria, Namibia, Kenya, Sudan, Tanzania and Zanzibar.

Our gratitude goes to many individuals whose ideas and professional contributions make the production of this book possible and they are: Col. L. J. Isa, the Military Administrator, Kaduna State, Alhaji Yahaya Hamza, Secretary of Kaduna State Government, Dr. Shely Lawal, Director General Government House, Kaduna State, Mr. Tai Afrik, UNESCO, Dakar, Dr. M. M. Joof, UNESCO, Dar-es-Salam, Tanzania, Dr. Philip Adegbile, British Council, Kaduna, Professor Jibril Aminu, Mr. J. Kyazze, UNESCO, Paris.

Special mention must also be made of all those who wrote and presented the papers. They are: Professor Ardo Chimah Ezeomah, University of Jos, Professor Gidado Tahir, NCNE, Kaduna, Conrad J. Bugeke and Rajab B. Juma, Tanzania, J. Akaranga and Stephen Mutaku, Kenya, T. K. Kampingene and N. Nambira, Namibia, G. Kidane and Shebeshi Degefe, Ethiopia, Sulman, Aliu Sulman and Malik Mahgoub Mohammad, Sudan.

The following people are commended for the production of the papers: Mrs. N. D. Mohammad, Miss Mac-Alabaraba, Mr. Jacob. I. Nkume.

FOREWORD

The education of mobile populations has been considered by many governments of some of the countries in which nomads live and by concerned agencies and organisations as a major ethical, cultural, political, social, and economic problem deserving special attention. Many national and regional attempts have been made in solving the complex problem.

In an effort to tackle the problem, series of meetings, conferences, seminars, and workshops were organised. Undoubtedly the UNESCO has been a leader in this respect. Of major significance were those conferences organised and supported by UNESCO in 1989 and 1990. In 1989, for instance, the UNESCO organised a conference on the Conditions Governing the Schooling of the Children of Nomadic Populations at Conflans-Sainte-Honorine, France. Experts from the Commission of the European Communities, Somalia, Mauritania, Niger, Chad, Sudan and Nigeria were invited. During the conference, the representatives of African countries indicated that their governments had made varying educational arrangements for the nomads in their respective countries. In 1990, the UNESCO organised two conference in Tanzania and Germany to consider the problems of educating children outside the regular school system. The seminar held in Arusha, Tanzania in September, 1990, considered the possibility of broadening the access to education for numerous groups who are outside the educational system through distance education. The nomads and the remote dispersed rural dwellers were the focal groups of the seminar. In October, 1990, the UNESCO sponsored and organised yet another meeting - a Regional Conference on the Complementarity of Formal and Non-Formal Approaches to Primary Education Level in Hamburg, Germany. Because the conference considered the situation of mobile people, experts were invited from Nigeria, Chad, Sudan,

Kenya, Uganda and Tanzania in addition to the experts from the Commission of the European Community.

As a follow-up to these conferences; a series of consultations were held between Mr. J. Kyazze, the former UNESCO Representative in Nigeria and Professor Ardo Chimah Ezeomah, the former Executive Secretary of National Commission for Nomadic Education, Kaduna, Nigeria, on the need to organise a conference on the education of nomadic populations in Africa. The consultations yielded a positive result when the UNESCO Regional Office in Dakar finally consented and approved the planning and organisation of a regional seminar to be hosted by the National Commission for Nomadic Education, Kaduna, Nigeria.

The Seminar, which brought together 24 participants two each from Ethiopia, Kenya, Namibia, Sudan, Tanzania and 14 from the host country Nigeria, had the following objectives:

1. To examine major case studies on nomadic education in Africa with a view to determining new trends and lessons to be learned from the experiences of participating countries for the enhancement of nomadic education in the region.
2. To lay solid foundation for networking and collaboration among the participating countries for further cooperation.
3. To consider ways and means of addressing major problems and challenges confronting nomads and the provision of education for them.
4. To provide a forum for researchers and practitioners to share ideas and experiences on major issues related to nomadic education in their respective countries.

This booklet contains a collection of a working paper and country reports by participants at this seminar. Chapter One is the working paper entitled 'Basic Issues on Nomadic Education in Africa', prepared by the Nigerian UNESCO Consultant, Professor C. A. Ezeomah. This chapter traces the background and historical perspective of nomadic education in Africa. Particular emphasis is placed on such issues as nomadic education for the promotion of

basic education and the education of women and girls within the context of structural adjustment and poverty alleviation. Chapter One also highlights major lessons to be learnt and future trends in nomadic education in Africa.

The second part of the book (Chapters II - VII), contains six country specific reports presented by the delegates and a regional report on Nomadic Education in Zanzibar presented by R. B. Juma, one of the Tanzanian delegates. Each of these cases begins by presenting a background and historical perspective on nomadic education, in which specific focus is placed on the state of the art in the provision of education for the nomads in the countries which relate to policies and priorities, structures, mechanisms and strategies for responding to those needs in the context of Education For All in the respective countries. Above all each study presents results achieved so far, problems, prospects including the lessons learnt and experiences to be shared, especially in innovative strategies and new trends in nomadic education in the respective countries.

Having identified the major problems and constraints militating against the development of sustainable suitable education for the nomads in these African countries, there is the need for cooperation among the participating countries, donor agencies and the nomads themselves in finding solutions to the problems.

PROFESSOR GIDADO TAHIR

Executive Secretary

National Commission for Nomadic Education

Kaduna, Nigeria

April, 1996

PREFACE

This collection of papers presented at the Regional Seminar on Education of Nomadic Population in Africa, into a book form, is the first attempt to bring together the results of some research work, experiments and experiences of a group of African countries — Nigeria, Ethiopia, Namibia, Kenya, Tanzania, and Sudan — on the education of nomadic peoples.

Some lessons have been learnt from the seminar and they are:

1. The nomads of Africa have distinct cultures and are the most disadvantaged groups in the provision of education and other welfare facilities because of their peculiar work roles which force them to migrate and disperse in remote inaccessible areas in search of means of livelihood. Their constant movements make their access to education difficult.
2. The participating countries have recognised the educational disadvantage of the nomads and have made deliberate efforts to address the problem through providing them with education. Some of the educational experiments have achieved a measure of success in increasing the level of literacy among them.
3. The participating countries have acquired some valuable experiences in the development and implementation of education for mobile peoples. These lessons and experiences — especially the workable ones — should be shared and exchanged in a systematic and deliberate manner to aid the provision of meaningful relevant, and functional education for them.
4. Governments and donor agencies, particularly, UNESCO, have so far borne the greatest responsibility of their

education, provision through funding of researches, policy formulation, planning, financing, management, and evaluation of programmes.

5. There are indications to show that the programmes declined when governments and donor agencies support stopped. Therefore, for the sustainability of the programmes, governments and donor agencies should create an environment conducive for active involvement and participation of the mobile peoples in problem identification, policy formulation, planning, financing, management, and evaluation of the programmes.

A review of their economic conditions indicates that nomads — pastoralists and fishermen — are viable people because they possess tradeable goods — animals and fish — which provide the largest protein food for the increasing African population. They also contribute to the social and political development of the nations in which they live. If the development of these sectors are accelerated through education and training, it would reduce poverty and increase employment for themselves and for others and thereby improve their quality of life.

The problem confronting nomads today is their continuous use of traditional subsistence methods of production to exploit their economic sectors. These methods have failed to meet the challenges of the present economic needs. And cannot, therefore, hope to meet future needs which will be characterised by rapid technological changes.

Therefore, as Africa moves away from its present dependence on the exploitation and exportation of basic commodities whose prices have declined on the world market, towards the acquisition of technological capacities — ability to access, select, adopt, use, and develop new technologies, African countries where nomadic pastoralists and fishermen live can ill afford not to take them along on their train of development.

Because education is central for the development of social, economic and political life of any human group, it is crucial in the development of a qualified and well informed labour force needed for the exploitation of resources. Education and training must of necessity, be provided for the nomads to enable them to develop and diversify the animal and fishery sectors and to empower them to compete in the world of 21st century and to continue to improve and develop themselves, their communities, and their nations.

Professor Pai Obanya
Regional Director
UNESCO, Dakar
July, 1996.

Chapter One

BASIC ISSUES ON NOMADIC EDUCATION IN AFRICA

Professor Chimah Ezeomah

Background

In this chapter, efforts have been made to determine who the nomads are, and the nature of their living conditions. This will enable us to consider what nomadic education is, the structure and scope of nomadic education in some African countries and how such educational provisions promote their cultural development in their communities and nations. Other issues considered are the development of nomadic education in the context of structural adjustment and poverty alleviation, the major lessons to be learnt from their educational development. This will enable us to peer into the future and to predict future trends in their educational development.

Who are Nomads?

Nomadism is a world-wide phenomenon. Nomads are referred to as ethnic or socio-professional groups who travel and migrate in large or small clan groups in search of means of livelihood within a community. A Greek word 'nomos' refers to a pastoral activity carried on by a group of people over a traditional route or area for over a period of time, who share the territory occasionally with sedentary populations. This suggests an occasional symbiotic relationship with sedentary people. Because some nomadic groups are not attached to pastoralism, a contemporary definition of the word 'nomadism' refers to any type of existence characterized by the absence of a fixed domicile. In this context, nomadic groups found

in different parts of the world fall into three categories the hunter/food-gatherers, itinerant workers and the pastoralists (Eze-omah 1990).

Since our concern here is with the nomads of Africa, it is important to note that some of the pastoral nomadic societies comprise nations with a shared culture, language, and what they perceive as equal citizenship right and access to a common territory. Such nomadic pastoralists like the Beni, some of whose members are Beni Amir and the Amar'ar, extend their territory into Northern Ethiopia and Egypt, respectively. The Somali-speaking nomads are found in Somalia, Ethiopia, and Kenya while the Fulani [Fulbe] are found in the West African Sahel from Senegal through Sudan to Nigeria and Cameroun. There are the Massai of Kenya and Tanzania as well as the Turkana and Rendel also in Kenya. The Baggara who originated from Chad have extended their presence as far as the western banks of the Blue Nile in Sudan. Apart from these pastoral groups mentioned above, there are many other pastoral societies who are living in frontier regions or in more than one country.

In addition to some of the pastoral nomadic groups who are shared by more than one state, some others constitute whole nations within their states. The Dinka represent 10 per cent of the total population of Sudan and think of themselves as a nation, and so do the Beja who, represent a strong regional political force in the Sudan. The Shiluk, the Ankole, the Bunyoro and the Buganda states thrived before the advent of colonialism [Salih 1990].

These nomadic groups are found in large numbers in seventeen countries of Africa — Mauritania, Algeria, Egypt, Sudan, Niger, Mali, Senegal, Ghana, Nigeria, Cameroun, Chad, Uganda, Ethiopia, Somalia, Djibouti, Kenya and Tanzania. As minority groups they represent 3 to 5 per cent of Africa's population, although the majority of the population of Sahelian states — Niger, Djibouti., Somalia, Mali and Mauritania are pastoralists, [Salih 1990]. In numerical terms, the United Nations' study of 1979 put the 1977 population of nomadic pastoralists in Africa at 17 million.

The Living Conditions of Nomadic Group

Nomadic pastoralists have distinct cultures from their sedentary neighbours. They also tend to have among themselves similar social, economic and political characteristics and problems.

Social, Family Structures and Relationships

Socially, while some of them like the Datoga of Tanzania have been assimilated into other cultures, many others cling to their cultural identity strict adherence to their philosophical ideologies. A good example is the nomadic pastoral Fulani who have over the centuries maintained their cultural identity through their observance of 'pulaaku' [Fulbeness]. As a result of their adherence to their cultural identity, they are often regarded as backward and conservative.

The pastoral nomadic peoples tend to have very close knit social and family structures and relationships. This enables them to sustain their communities socially, economically and politically. One of the most important means of establishing the close structures and relationships among the pastoral Fulani is cousin marriage 'Koogal' which is organised between the son and daughter of two brothers or half-brothers. This is regarded as an ideal preferential marriage and as the basis by which families and herd are established. Such a marriage is also believed to conserve the moral purity and values of the clan. It also helps to maintain the economic stability of the clan because the cattle exchanged during the marriage remain within the clan.

Structurally, in some pastoral societies, it is only the men who attain the status of heading homesteads and clans. These positions are firmly established through patrilineal system of inheritance. Under this system, the men own the major means of subsistence — the cattle or camel. Therefore, the traditional aim of any pastoralist is to pass on more cattle or camel to his sons than his father was able to do. While women who own small stock — goats and sheep or a few number of cattle — are subordinate to the men or play a supplementary and/or a complementary role to men. Thus, women

may not achieve political or economic independence and authority over men. For an example, the nomadic Fulani social structure recognises the leadership role of men. In the performance of the leadership role, a man's household is named after him and he is its head and, therefore, he is responsible for the welfare and support of all its members. A man's status in the society is determined by the number of wives, children and wealth in cattle. Essentially, therefore, the most important leadership position among the pastoral Fulani is the headship of a homestead. The leadership of a clan as an 'Ardo' is dependent on it.

Economic Structures

The main economic mainstay of the pastoral peoples in Africa are animals — cattle, camels, goats and sheep. Thus, in most countries the nomadic pastoralists own about 80 to 95 per cent of the large animals available in the countries. They also own a good number of the goats and sheep.

Their method of animal exploitation and management is predominantly pastoral nomadism or subsistence pastoralism. Under this system pastoralists engage in labour-intensive forms of animal herding and dairy production and only occasionally sell of slaughter animals. Nomads are 'conservative' and inclined to avoid animal sale and accumulate limitless herd wealth at any cost. In this regard, what counts for them is animal numbers and not their quality because the ownership of a large herd is a status symbol. Among the pastoral Fulani, for instance, what are commercialised are unfit animals and surplus animals product — milk and butter. The marketing of surplus animal product is the role of women and it is meant to obtain the means to purchase other foodstuff, utensils and ornaments. The slaughter of animals for sale has never been considered a major aspect of pastoral enterprise. Animals are sold to farmers or to butchers for slaughter when the animals are ill, barren or too old to be of any use in milk production. Such sales are usually made to meet pressing financial needs such as for tax payment or to purchase grains for the family. The sale of animals on hoof is the responsibility of the men.

Unlike other nomadic ethnic groups like the Kirghiz, the Kazakhs, and the Kalmuk in Russia who diversified into other occupational areas resulting from animal husbandry, the nomadic Fulani have very limited sidelines resulting from their animal husbandry. For instance, the Russian nomads diversified into weaving wool into felt for tents and garment. The leather was used for making boots, sandals and belts. The bones and horns were not wasted but made into tools, utensils and weapons. The nomadic Fulani sidelines consist of grain production through very limited land cultivation and a few crafts — rope making and calabash carving — which fetched small amounts of money.

Relationship with the Nations

There are reasons, however, why this economic stereotype has persisted. Most macro-economies like Nigeria, do not provide pastoralists with opportunities to become wealthy rapidly through measures aimed at improving the quality and quantity of their herd, and this being the case, many pastoralists cannot afford to commercialise or diversify into other occupational areas. Secondly, pastoralists are not provided with marketing facilities that ensure adequate profit from animal husbandry sector through the use of modern technology.

The critical threat to pastoralism in most places in Africa is land shortage caused by internal and external factors. Ndagala (1990) notes that the internal factor is human and livestock growth, while the external factors are governments' policies and action. An illustration of this fact is that some pastoral nomads — the Fulani and some others that occupy frontier regions — do not have land holding right and are usually considered as strangers by the sedentary land cultivators. In the case of pastoralists who own lands — the Massai, the Iparakuyo, the Wakwyavi, and Datoga — their lands have been taken away from the through government policies and actions which tend to favour agriculture.

As a result of population increase, land cultivators are encouraged by governments to expand their field to make the countries self-re-

liant in food. To achieve this objective, improved farming facilities — tractors and fertilisers — are provided for the land cultivators, while the pastoralists are not encouraged to produce more animals. Rather in some cases, they are asked to reduce their stock holding to prevent over-grazing and soil erosion. Worse still, the tendency in some states is to lump the pastoralists and peasant land cultivators together in official policies and development plans which subsume the pastoralists under the agricultural sector, only to neglect the pastoralists in the development process.

The relationship of nomadic pastoralists with their nations is not only economic, but also political. It has been observed by researchers: Ndagala (1990), Salih (1990) and Ezeomah (1988) that in most independent countries in Africa where efforts have been made to establish representative governments, nomadic groups are not represented in areas of policy formulation and decision making. The consequence of lack of their representation is that councilors and members of state and federal houses of assemblies talk about pastoralists as backward and conservative. Therefore, in providing social services — schools, adult education programmes, dispensaries, water supply, etc., — pastoral communities are hardly considered.

Thus, the relationship between pastoral nomads and government operators is that of unequals in which to nomads ad disadvantaged people are compelled to listen to government operators which is a 'top-to-bottom' relationship. In this regard, development programmes targeting pastoralists are usually planned by 'experts' and endorsed by government authorities with little or no involvement of nomads. For instance, the improvement of the livestock sector by some governments had come 'from above' through administrative reorganisation, training (usually of sedentary people as development personnel), and the installation of the infrastructure. The pastoral people are regarded as mere recipients of the 'development package' from above with little or no opportunity to be listened to (Ezeomah 1987, Baxter 1986, Ndagala 1986 and 1989 and Salih 1990). In order to penetrate nomadic people and to implement

useful development programmes there is a need to listen to them and to respond to their needs and aspirations.

Relationship With Neighbours

In most cases, land use has been a source of conflict between land owners, the land cultivators, and the nomads. Whenever animals wander into cultivated land, high fines were imposed on the nomads for destroying crops. In addition to bush burning by farmers as religious rituals after harvest and restricting nomads from grazing on isolated fields, farmers cultivate the best land and leave poor lands for grazing. In spite of the problems of land use by nomads described above, in the past some mutual symbiotic relationship had existed between the nomads and the sedentary land cultivators. Under such symbiotic arrangements nomads were allowed to graze on fallow land and cultivated land after harvest. In return, the nomads manured the land, gave loans and gifts to land owners to meet financial needs. This relationship over the years resulted in the gradual settlement by nomads in areas they considered favourable to them.

In recent years, however, the symbiotic relationships are breaking down as a result of increase in population and the need to produce more food by land cultivators. Consequently, nomads are ejected from the land they had occupied for long. Their ejection, is thus, accelerating their migration and dispersion. The implications of these problems are that nomads, especially children, spend most of their time walking long distance to feed their animals and have little for time other activities especially during the dry season. As a result of scarcity of fodder for six months in Nigeria (November to May), animals are deficient in food nutrients which results in poor growth and lean animals.

The problem imposed by nomadism notwithstanding, some adaptation to changing needs is noticeable among nomads in recent times. As a result of political, socio-economic changes impinging on them as well as constant conflicts with land cultivators over land use, natural hazards resulting from diseases and drought, some

nomads have seen the benefit of education and training as a means of improving animal rearing practices, their health and that of their animals.

Their Contributions to National Development

Nomads are viable and valuable national resources. They contribute in various ways to the development of the communities and nations in which they live by providing social and economic services. For instance, most of the countries inhabited by nomadic pastoralists depend on them for the provision of meat, milk, butter, hides and skin. Socially, nomadic groups provide entertainment for non-nomads. In fact, to a varying degree, the cultures and languages of nomadic peoples have formed part of the cultures and linguistic patrimony of the communities in which they live. The nomadic groups the world over, on the one hand, have distinct cultural characteristics depicted by their varying economic pursuits, residential, social and political settings. On the other hand, they are similar in that they are the most severely disadvantaged groups in the acquisition of educational and welfare facilities because of their constant migration and dispersion and are considered as backward and conservative. In fact, the rate of illiteracy among nomads ranges from 80 to 100 per cent in many African countries.

Nomadic Education

Nomadic education as defined in this Chapter, is the informal education provided by the nomadic people within their cultural contexts as well as the formal and nonformal education provided by the nomads, national governments and international agencies aimed at promoting the culture of the nomadic peoples and equipping them with relevant knowledge and skills to empower them to develop themselves and their communities. This will also enable them to contribute to national development. Therefore, in considering the education of nomads for national development in Africa, the discussion will be centred on their traditional education, the attempts made by international agencies and national governments to educate them, and the structure and scope of the education

provided for them in some African countries and how such educational provisions promote their culture and development in their communities and nations.

Traditional Education

In every society, each new generation needs to learn at least enough to have a reasonable opportunity to survive and to help their society to improve. The informal process of education is used to transmit such knowledge, skills and attitudes considered necessary for the survival of individuals and society. In the traditional educational processes, nomads devote time for social life within the group, gossiping and telling stories. In all these activities, the children share. In most nomadic societies, for instance, it is customary for older children to care for younger ones and perform adult domestic work while parents are out working or visiting. Amongst most hunting and animal herding groups — the Fulani, Maasai, Tauregs, Iniuts, Turkana, Hadzaabe — children are taught hunting and herding skills early in life.

Thus, from a tender age children are taught by their parents, older relations and peer groups how to survive and earn a living. By the time they are in their teen age they assume greater adult roles and leadership positions, thus becoming more resourceful and aware of their environment and their values than sedentary children in schools. In this regard, young nomadic children have an education more relevant for the life they will live than most of their counterparts in the sedentary dominant groups who spend an unproductive adolescent life in schools.

In other ways, however, they are severely deprived, especially in the acquisition of reading and writing skills in an era of the increasing importance of literacy. Indeed, concerning education and other welfare provisions, they are probably the most deprived groups in the countries in which they live. Unless action is taken to arrest the cycle of educational deprivation, the gap will become increasingly great in their society as the general standard of education rises in

this age of science and technology. Therefore, as minority groups, the need special attention and carefully planned action.

Government Policies Regarding Nomadic Education

Some countries faced with the problems of providing education for mobile people have taken steps to ensure the rights of the nomads to education. In the African continent, the Algerian Government recognised the educational disadvantage of nomads and enacted an ordinance in September 1967 aimed at reducing '... the regional imbalance and to encourage equality of access to schools for all children. Primary boarding schools were first implanted in the most disadvantaged regions of southern Algeria.'

The Kenyan Government in 1978 also developed a policy guideline for the establishment of Arid Zone Boarding Primary Schools for the Maasai, Turkana and Somali nomads. The development of the policy was based on the fact that:

... the government of Kenya is aware that nomads in the country are the most disadvantaged in the provision of education and other social amenities because of their isolation from the rest of the country. It is equally aware that the nomads are exposed to hardships and uncertainties resulting from drought and starvation and the lack of knowledge and skills to deal with environmental hazards apart from resorting to constant migratory drifts (Republic of Kenya 1978). In Nigeria, broad policy statements were made in 1976 and 1979 aimed at providing: ...equal opportunities for all citizens of the nation at primary, secondary and tertiary levels, both inside and outside the formal school system (Nigeria, Federal Ministry of Education 1981).

In 1975 the Somali government felt the need to reform the nomadic school system in order for it to become both a relevant educational institution and an agent of change. The government enacted an educational policy which aimed at helping students to understand their specific social and natural ecology, and to acquire a national outlook towards life in the Somali world (Somali Government 1975).

Educational Programmes carried out for Nomads

Specific educational programmes have arisen from the policies stated by various governments. A few examples are used here to illustrate the educational experiments.

1. Educational Provision for Pastoralists in Kenya

In Kenya, there are 1.2 million pastoral nomads in 11 out of 41 districts that make up the country. Out of the 11 districts, the seven districts with predominantly pastoral population are Marsabit, Turkunan, Mandera, Garissa, Majir, Isiolo and Samburu [Narman 1990]. From 1969 to 1984, deliberate efforts were made to provide education at primary, secondary and tertiary levels for the adults and children of nomadic pastoralists. This is in consonance with the government's policy of providing equal education and training opportunities to all areas to correct imbalance in educational development in the country. In a careful analysis of the type, structure and scope of the education provided for the pastoral nomads, Narman [1990], noted that in 1969, 30 per cent of the population above 20 years of age had enrolled for some kind of formal education. Out of this proportion, an average of 6 per cent of adult pastoral nomads from the seven districts had enrolled in schools. Ten year later, while half of Kenyan twenty-year-olds and above had at least entered some kind of schooling, the predominantly pastoralists districts were far behind the national average.

At primary school level, Narman (1990), noted that an absolute majority of all children in most parts of Kenya were enrolled in primary schools. For instance, in 1979 in 26 out of 41 districts at least 80 per cent of all children in the age group of 10-12 had been to school. But for the predominantly pastoral districts only a small fraction of children were entered for formal schooling. He concluded that '... it is clear that the pastoralists are still far from any goal stated about Universal Primary Education (UPE).

In secondary school development, Narman (1990) further noted that in 1969, there was a total of 692 secondary schools in Kenya, of these number of schools, five were located in the seven pastoralists districts. By 1979 when the total number of schools had increased

to 1,739, there were 15 in the seven districts. And by 1984 when the schools had increased to 2,396 only 25 were located in the seven districts predominantly occupied by nomads. Then out of all secondary school students in 1979, only 0.6 per cent were enrolled in the seven districts referred to above. By 1984 there was a slight increase up to 0.8 per cent.

In analysing the cause of the low number of school structures and low enrolment Narman (1990) gave four reasons:

1. difficulty in providing education to a population that is constantly on the move;
2. the value of education might not be fully realised among the pastoralists because schooling is not a priority in their traditional way of life;
3. failure or reluctance on the part of government to establish a more truly 'national' development policy with pastoral peoples as development focus;
2. the education provided for pastoral people lacked relevance in terms of meeting their needs and aspirations and dealing with their daily problems.

As a result of poor educational facilities provided for pastoral nomads at primary and secondary school levels, their progression to tertiary levels was low. For example, during 1968 to 1983, out of a total of 1,950 secondary teachers trained at Kenya Science Teachers college, only 44 came from the disadvantaged pastoral groups.

2. Education Provision for Pastoral Nomads in Tanzania : The Maasai

In 1937, the first school in Tanzania Maasai land was established at Monduli. The main purpose for establishing the school by the colonialists was to counter pastoral 'backwardness' and 'conservatism', [Ndagala 1990].

Initially 20 boys were admitted and the Maasai were interested and enthusiastic about the new educational development. Thus by 1951, the school had become a middle school offering 8 years of

education. It also had a capacity for admitting 80 pupils. This was followed by the establishment of 11 more schools in Maasailand. However, as the schools increased in number, the parents refused to enrol more children for two reasons: first, the schools competed with the parents for the same children needed to herd animals; and secondly, the schools did not prepare the young people for their future membership of the society and their active participation in maintenance of the society or its development [Nyereren Toogood and Hillstorn, 1970].

The Iparakuyo

In recent times, according to Ndagala (1990), schools were opened for the pastoral Iparakuyo in Bagamoyo. The education programme was designed to develop the pastoralists.

In order to encourage parents to send their children to school, campaigns were carried out to enlighten them. With time, nomadic parents showed some reluctance in sending their children to school. Gradually, most of the places were filled by children from agricultural communities, not only because they were majority but also because the pastoral nomads showed less interest in sending their children to school. Ndagala (1990) concluded that the slow response of pastoralists to the 'institutions of progress' went a long way to confirm the perception of the state and sedentary people that the pastoralists were conservative.

3. Education Provision for Nomads in Nigeria

The education provision for nomads may be divided into two periods: 1976-1986 and 1986-1995. During these periods the development of nomadic education was guided by government policies and implemented mainly by state and federal governments.

Policy Development

The recognition of the need to provide education for nomads dates back to 1976 when it was stated in the National Policy on Education that education will be provided 'to cater for all sons and daughters of Nigeria'. To cater for those who may not have easy access to

regular schools, the National Policy on Education [1981] further stated:

Whenever possible, arrangements will be made for such children to assist their parents in the morning and go to school in the evening. Special and adequate inducement will be provided to teachers in rural areas to make them stay on the job.

The idea of providing equal educational opportunities for all Nigerian children was embodied in the Nigerian Constitution of 1979 which stated that 'Government shall direct its policy towards ensuring that there are equal and adequate educational opportunities'. Specific educational programmes have arisen from the policies states by various state governments from 1976 to 1986. A few examples are used here to illustrate the educational experiments.

3. Educational Provision for Pastoral Nomads in Bauchi State

As of June, 1976, Bauchi State Government organised campaigns aimed at consulting with the nomadic groups in the State on the importance of education and the need to enrol their children in schools. The consultation was to help the government 'to gain a closer relationship with the nomads in order to win their confidence and become acceptable to them' [Dukku, 1976]. The idea was about 'establishing dialogue with the nomads by seeking the parents consent and cooperation' instead of the use of 'force' and 'imposition'. While the Ministry of Education was working out a plan to start a nomadic education scheme in the entire state, the Ningi Local Government Area had on its own initiative started an educational programme for the nomads whose transhumance orbit is limited to the local government area. Thus, from 1976/77-1980/81 school year, a total of 506 children were enrolled in three schools located at Gardo, Tashar Mangoro, and Hardo Chindu. Out of the total number of children enrolled, 195 were girls.

Although parents were enthusiastic in enrolling their children in the schools, the schools were characterised by irregular attendance for the following reasons:

1. the schools were traditionally structured on the pattern of schools organised for sedentary children in administration and curricula content;
2. the schools were between 7 to 8 kilometres away from the nomadic camps [settlements] that formed their catchment area. Parents were unwilling to allow their children to attend distant schools for long hours and leave herding tasks to them;
3. parents did not see the impact of what children learnt at school on the solution of their daily problems. After a brief evaluation of the causes of declining enrolment and irregular attendance the Education Secretary concluded that 'the Fulani do not hate Western education, but the system which does not favour them' [Baraya 1979].

The problem created by irregular attendance and declining enrolment meant that the type of schools established for nomadic children in Ningi did not meet their needs. It had therefore, implications for the development of alternative strategies for their children's education to ensure increased enrolment, regular attendance and satisfy their needs and aspirations.

Educational Provisions for Nomads in Plateau State

In Plateau State, the three approaches adopted initially to provide education for nomads were adult education scheme, radio education scheme, and the establishment of primary schools.

Adult Education Scheme

The adult education scheme developed for the nomads in Miango was a self-help venture by the nomads themselves. During the wet season of 1972, some of the members of the Kungiyar Miyetti Allah who had learnt about the value of Western education during their stay in dry season locations, got together and started an adult education programme for themselves. They raised their own funds with which they hired an instructor, purchased reading books, and writing materials for their members. Adult education classes were then organised during the wet season when most of the nomadic clans had returned to their base camps. Lessons were held twice a

week, usually for two hours, during the late afternoon when the main job of herding their animals was over.

From 1972 to 1979, the classes attracted 20 adult learners each wet season period. Those who acquire the skill of reading and writing taught other adults and children. For the progress the self-help scheme made, Bassa Local Government Adult Education Unit provided such teaching/learning materials as books, pens, pencils and chalk for the scheme, and paid instructors salaries. Ten years later, in 1982, a similar programme was started for nomadic women at Huke, a village near Miango, through a combined effort of the nomadic men and Bassa Local Government.

An evaluation of the scheme revealed some strengths and weakness. The strengths of the adult education programme were the favourable attitude it created on the part of the parents to send their children to school and to encourage more adults — men and women — to enrol in adult education classes, some of the shortcomings of the education received through the adult education scheme were its limitation to the acquisition to the ability to read, write and compute. The content of the books used reflected the cultural background of the sedentary people. For such a scheme to be useful to the nomads the curricula content should go beyond the acquisition of basic reading and writing skills. There is a need to incorporate in the scheme content that deal with their animal husbandry sector and how to solve other daily problems [Ezeomah 1982].

State Government Education Scheme

In the effort to develop suitable educational programme for the nomads the following objectives were formulated by the Plateau State government:

1. to develop education for the nomads as a means of ensuring equal opportunities for all citizens of the state;
2. to minimise some of the constraints inherent in their mode of life through education;
3. to mobilize the energies of the nomads towards a better production of livestock;

4. to provide literacy, moral and civic education to enable them to integrate with other members of the society, etc.

One of the initial means of achieving the above objectives was the introduction of Nomadic Fulani Education Radio Broadcasts. The purpose of the broadcasts was to popularise the nomadic education project among the nomads in order '... to affect their minds... towards social change' [Lar 1981].

The programme started in February 1981, and was on the air twice a week on Mondays at 3.30 p.m. and Wednesdays at 4.30 p.m. The first broadcasts were on how different groups of people react to change and indicated how conservative attitude to life could be a hindrance to progress. The subsequent broadcast treated certain aspects of nomadic work roles such as animal diseases and how to prevent them. When the programme was evaluated six months after it had started, it was discovered that radio broadcasts could be an effective way of reaching the nomads with education. This is so because one of the evidence of attitudinal change among the nomads towards modern ways of life is the ownership of radios which helps them to break their isolation with the outside world [Ezeomah 1982].

But the limitation of the radio education programme was its field organisation. The nomads were not informed through field workers about the radio broadcast and when they were relayed. Thus, only a few of them received the programmes. As part of the means of educating the nomads, broadcasts are not merely designed to be listened to, but also to arouse the reflections and reactions of the nomads. To be effective, the nomads must be organised to receive the broadcasts and to reflect and react to the messages.

The second method of state government's intervention in the education of nomads to achieve set objectives was the establishment of primary schools for nomads. Like the Ningi example, the schools were characterised by irregular attendance and declining enrolment because the schools were patterned in the form of regular sedentary schools and did not recognise the cultural difference of nomads.

Educational Provisions for Nomads in Kano State

With the introduction of Universal Primary Education (UPE) in 1976, the need to encourage nomadic children to attend school was felt in Hadejia Local Government Area of Kano State. Guri District was selected to start the programme because it is inhabited by many nomadic pastoralists whose pattern of movement throughout the year was limited to upland — Rivers Hadejia Valley.

The existing primary schools were encouraged to admit the children of nomads whose parents were willing to enrol them into schools. Thus, during 1976/77 school year, Kadira Primary School admitted 18 boys and 3 girls. The following year, four other regular schools — Mayangwa, Tusga, Garmakuwa and Gaduwa — admitted many children of nomads. In 1977/78 the five schools admitted 112 boys and 66 girls.

Records available at the local government headquarters showed regular attendance of nomadic children to the schools for the first three years: 1976 to 1979. After these three years, enrolment and attendance declined because parents were unwilling to allow any more of their children to go to school. According to some of the parents, the decline in enrolment and attendance was due to the fact that it was becoming too burdensome for the few members of their families left at home to cope with herding tasks and the marketing of milk and butter. Obviously, the attendance of their children to school was new to nomadic parents and they needed time to understand what attending schools meant. In this regard they wanted a few of their children to go through school. Because the school system was not part of their lifestyle, most of the parents felt that the time spent in school was too long in terms of daily attendance, the hours stayed in school, and the number of years taken to complete any appreciable level of schooling. Furthermore, some of the parents complained that their children who attended school were not of much help to them after they had come back from school.

Educational Provision for Nomads in Borno State

In the attempt to educate the nomads in the state, the Government of Borno State carried out a brief survey on the movement pattern of the nomads. The survey revealed that the nomads made three types of movements during any given year:

1. movement within local government areas;
2. movement across local government boundaries, but within the State, and
3. movement across state boundaries into neighbouring states of Bauchi and Kano, as well as into other countries — Chad and Cameroun.

After the brief survey, a one-teacher mobile school scheme was started to educate the nomads, whose seasonal movements were restricted within the state boundaries. Regular teachers trained to teach sedentary children were employed. The experiment failed for the following reasons:

1. lack of government policy to guide the development of nomadic education;
2. lack of proper administration and coordination of the mobile schools;
3. the use of teachers who did not understand the nomadic way of life;
4. the use of curricula content developed for sedentary children and which had little relevance to nomadic people's lifestyle.

Education Provision for Nomadic Fishermen

The nomadic fishermen used to illustrate the point here are those residing in the riverine areas of Rivers, Cross River, Akwa-Ibom, Delta, Ondo and Ogun States. The basic economic activities of the nomadic fishermen is fishing. Their fishing activities are carried on in marine or inland water ways or both. By the very nature of their work roles, adults and children migrate from one fishing village to another during various fishing periods, and in response to changing tides. Although fishing camps/villages dot the shores of the islands and creeks, what seems to be permanent in the villages/camps are

the chiefs of the camps/villages and the village/camp huts. Members of the fishing families — old and young, male and female — migrate from one fishing village to another. The chiefs and their families receive the migrant families and act as intermediaries between them and the fish merchants. Thus in carrying out fishing activities, men and women and children participate. While adult men and boys engage actively in fishing, women and girls participate actively in fishing, processing, preservation and marketing of fish.

Because fishing villages/camps are located in remote and inaccessible areas, such social services as transportation, health, markets, water, good shelter, recreational and educational facilities are not easily available. When they are available, they are grossly inadequate, dilapidated and not functional. As nomadic fishing groups, they have a distinct culture which is rooted in their environmental and occupational backgrounds. Although some of them are Christians or Moslems, they are bound by their peculiar culture. For instance, before they engage in fishing activities they perform those ritual and taboos which are believed to lead to successful fishing [Onakomaiya et al, 1990].

The incorporation of the children of nomadic fishermen into education programmes was preceded by a long debate at the National Council on Education (NCE) meetings. Finally, at the 37th meeting of the NCE held in Kano from 22-23 March, 1990, the Council approved a national programme for the education of the children of nomadic fishermen in the affected riverine states. The Council also felt that it was not necessary to set up a separate national agency to oversee the education of nomadic fishermen, and therefore, decided that the National Commission for Nomadic Education should be charged with the responsibility of handling the affairs of nomadic fishermen subject to the amendment of Decree No. 49, which established the National Commission. The failure to amend the Decree since 1990 has prevented Federal Government of Nigeria intervention in the education of nomadic fishermen.

The only state that has made some educational provisions for nomadic fishermen is the Rivers State Government. In 1991, the State government established eight schools for nomadic fishermen's children at various stopping places along the creeks. The schools were modelled in the form of regular schools without any consideration of the distinct culture of the fishing groups.

Assessment of the Efforts so Far

From the account given above, it can be seen that a variety of approaches — the use of regular schools, mobile teachers, radio programmes, adult education for men and women — were used by the states. Some of the approaches failed because the states did not have a clear idea of how to approach the problem of providing education for the nomads, and for lack of accurate extent data provided through research.

Thus, in interpreting government policies during this period [1979-1986], the objectives pursued in the education of nomadic groups tended to assimilate them into dominant cultures of sedentary peoples. In this regard, attempts were made to change their traditional beliefs and ways of life. The programmes emphasised acquisition of reading and writing skills to enable the nomadic children to enrol into regular schools. Thus, there was widespread feeling among government planners that existing schools should be used by the nomads. The educational provisions made available for nomads were generally modelled on the pattern of regular school system. Since the curricula and teaching methods used did not reflect the cultural background of nomadic groups, the children had difficulty transferring what was learned at school to solving their daily problems at home. Furthermore, because nomadic children could not easily adjust to school conditions, their attendance was irregular and their achievement in school subjects was below expectation. And because there was very poor feedback of school knowledge to parents and uneducated relatives and friends, and almost no discernible impact of 'education' on the nomadic peoples industry, nomadic parents were suspicious of the things they think were taught to their children in school. Formal education is often seen as

largely irrelevant to nomadic life, its occupational areas, health problems, etc.

Educational Provision 1986-1995

The period 1986-1995 witnessed the Federal Government's intervention in the education of nomadic peoples in Nigeria. The intervention which was backed by series of researches supported by the Federal Government and UNESCO/UNDP funding spanned over a decade [1976-1988]. The comprehensive researches which were conducted at the University of Jos provided information on the social/cultural, language and communication, demographic, economic, human health, animal health and psychological/mental health, and educational aspects. Thus, under the concept of a 'Fair Deal for the Nomads' proclaimed by the Honourable Minister of Education, Professor Jibril Aminu, on 12 December, 1986, the research findings were used to develop the policy guidelines for the education of nomads. The policy guidelines clearly spelt out the objectives and approaches of nomadic education programme in Nigeria.

Aims and Objectives of Nomadic Education

A. Integrative Objectives

The aims and objectives of the education of the nomads derive from the New National Policy on Education whose broad objectives are:

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

B. Distinctive Objectives

However, the nomads are seen as a special group with significantly different ways of life which require special approach in terms of the type and method of providing them with the right type of education. It was therefore, accepted that the specific aims of nomadic education should be classified into the following short-and-long term objectives. The short term objectives would lead to the acquisition of basic functional literacy and numeracy. This in practical terms, would enable them to read with comprehension those things that affect their civic privileges and responsibilities, occupational roles like useful directions, tax receipts, instruction on human health and animal treatment and prevention, communication with government functionaries and friends, etc. The long term objectives would lead to the acquisition of knowledge and skills to enable them improve their income earning capabilities through mixed farming, land acquisition and development of grazing management, modern scientific livestock breeding and treatment of disease, how to raise healthy families, etc.

Thus, in recent years, the cultural differences between nomadic groups and sedentary people have been recognized. Educational planners and implementers are gradually making use of nomad culture and experience as a starting point for educating nomads, because it has also been realised that education provides them with the means to adapt to a changing environment and achieve personal and professional autonomy. It is thus a key factor in the cultural, social and economic future of nomadic and itinerant populations. Nomadic parents are becoming aware of this fact, and their desire for schooling for themselves and their children is increasing.

Women and Girls Education

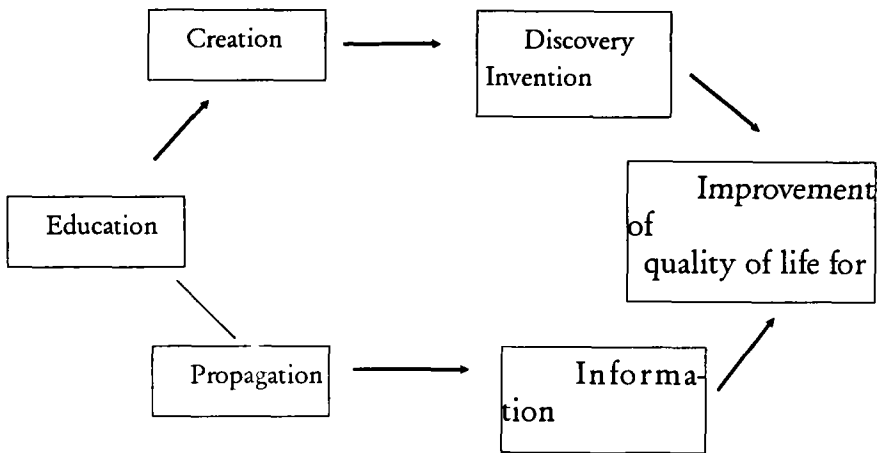
Women are members of the nomadic groups described above. It has become necessary to discuss briefly their educational needs because they are the most disadvantaged in the provision of education. This is so because in most rural subsistence societies, women and girls are over-burdened. In fact, the distribution of labour is heavily biased against them. In most of the intensive labour areas, girls are involved as they are trained to play the same role as their mothers.

Women and girls are most resourceful members of their family. Because men are overwhelmingly in charge of the public sphere and women are left to handle the private sphere of the home, it is not surprising that women are forgotten in the development planning and implementation and subsequently find themselves short-changed in the process. The spheres of women's responsibilities/assignments span social, economic and political aspects. These roles have implications for the development of their education and training to enable them to participate in development.

The labour intensive demands for women and girls in a livestock economy compete with the demand of formal education. It, therefore, makes the participation of women and children in education difficult. In the examples used above to illustrate government's intervention in the education of nomads, the Nigerian example shows the enrolment of women and girls in adult and formal education. Girls are allowed to enrol and attend schools at Ningi and Guri. Some investigations show that the girls are withdrawn from schools about the age of ten years to receive training at home in domestic roles to prepare them for marriage. That is, they leave school before the level of permanent literacy is attained [Ezeomah, 1987]. It is necessary to educate and train the nomadic pastoral women in order to enable them to educate their children and to create greater awareness of her environmental sanitation and prevention of diseases, and to move along with men in the development of their society and nation.

Nomadic Education for Society and National Development

The educational programmes developed for the nomadic pastoralists in the various countries mentioned above, from the early times to 1986, are limited in their structure and scope, especially as they were meant to assimilate them into other cultures and therefore, could not promote their culture and the development of their societies and nations. The development envisaged here are two dimensional - *pastoral development* and *livestock development*. Simply defined, pastoral development aims at the improvement of the standards of living of pastoralists through the provision of education

Figure I: Education Creation Propagation Model

and training, veterinary, water, and other services together with institutional-building for better system of range management.

Livestock development, on the other hand, is an economic activity based on cost recovery with the aim of achieving some of the following objectives:

1. technical change and the introduction of new inputs such as medicine, vaccines, fodder farming and the use of engine power for watering and milking;
2. specialization and diversification through the adoption of modern production and management techniques and the specialization in livestock products such as dairy, milk, wool, hide, etc.;
3. increasing ability to evade seasonality by transforming milk and meat into storeable form usually through technical advancement and specialization;
4. development of integrated market outlets responsive to national and international demands, [Salih 1990].

The recent action taken by some of these African countries in providing suitable education for the mobile ethnic groups is a step in the right direction to improve their living conditions and integrate them into national life. Furthermore, it shows that governments know the importance of education in transforming societies which is in consonance with the observation of Malassis [1976] that:

Education plays a decisive role in the emergence of progressive society: it helps to train research workers by handing on to them the sums of knowledge accumulated so far and instructing them in the use of scientific methods while, by encouraging a creative approach, it makes the population at large more receptive to change, raises the general standard of information, reduces the time lag between creation and innovation, etc. Education is the foundation on which a progressive society can be built. However, effectiveness of an educational system depends on its objectives, its content, its methods and its structure.

In addition to education, there is need for changes in socio-economic patterns of production in the form of land reforms, the establishment of credit, the organisation of marketing networks involving guaranteed sales and stable prices, which agrees with the definition of development above. Such education becomes meaningful and effective when it helps the mobile people to be creative and to propagate new ideas as illustrated in Figure I.

The nomads have accepted their method of animal husbandry as a complete way of life. The animals on hoof and their milk products are regarded by them as adequate means of meeting their daily needs. The education to be given to them should help them to diversify their expectation from their animals. That is, it should help them to discover other occupational areas within the animal husbandry sector, such as the use of the leather to produce leather works and bone carvings to produce ornaments and tools and the preservation of meat and milk. This will lead to the invention of tanning, carving, shoemaking, meat processing, and canning equipment. Such discovery and invention will lead to the development which will aid structural adjustment and poverty alleviation through creating job

opportunities for themselves and other citizens of the nation, as well as improve their living conditions.

The outcome of creation and propagation attained through education is the improvement of the quality of life of the nomads which will enable them to attain equality with the dominant sedentary people in order to be fully integrated into national life — socially, politically, and economically. Obviously, as livestock farmers, the nomads need education to improve animal husbandry and their entire lifestyle. The questions to ask at this point are: what shall be the structure of their education? What shall be its content? And what shall be its methodology?

The Structure, Scope and Methodologies of Nomadic Education

The Blueprint on Nomadic Education (1989) spells out the structure, scope and methodologies of nomadic education in Nigeria as follows.

Structure

The major thrust of their educational scheme at the initial stages is to take education to the nomads since their traditional work roles would not allow them to attend regular schools established for sedentary people. Multi-faceted approaches — mobile school structures, teachers, distance education [lessons on tapes, paper-based instructional materials and radio broadcasts], permanent school structures where the pastoralists are fairly settled are the structures of their educational delivery. In the administration of the scheme, children and adults are taught according to the rhythm of their work within their settlements.

Scope

The scope of their education is non-formal for adults and formal for children. The blueprint specifies that their education is to progress from primary through secondary to tertiary levels because according to Bature Abdullahi and Isa Idris (1991), two nomadic pastoral children studying at the University of Jos:

any education arrangements for nomadic people that stops at primary school level is worthless... education must help our people to acquire appropriate knowledge, skills and competencies that will enable us to deal with life problems. The skills can only be acquired by going through primary, secondary and university levels.

Content

The content of education must derive from and reflect their cultural contexts for it to be meaningful, and for the appropriate skills, knowledge and competencies needed to develop the individuals and their societies to be developed. This has guided the curricula developed in eight subject areas for primary schools — Fulfulde, Social Study, Science, Mathematics, English, Health, Crafts and Religion. It also guided the development of adult education curriculum by EEC/Middle Belt Project.

Methodologies

The teaching/learning style of the nomadic people must be understood by teachers and used to teach the nomads. Curricula/content concepts must be illustrated using the objects and examples drawn from their culture and environment to make their learning easy and meaningful. This has guided the orientation and training of teachers and supervisors of nomadic schools organised by the National Commission for Nomadic Education.

Major Lesson Learnt

From the educational experiments described above, some major lessons have been learnt:

1. the nomadic pastoralists have distinct culture and where their distinct culture has not been recognised and considered in their educational provision, failure had been recorded. But where their culture has been recognised and used to develop their education nomads have responded favourably to education;
2. in order to gain full understanding of the culture of pastoral nomads for use in their educational development a comprehensive research is necessary;

3. Nomadic pastoralist do not dislike Western type education. Rather, they dislike the delivery systems which do not favour them;
4. as people constantly on the move, education must be taken to them using a multi-faceted approach;
5. most countries in Africa where pastoral nomads are found, have not developed policies aimed at providing them with education suited to their lifestyle. Where such a policy has been developed (e.g. Nigeria) marked progress has been made in their education;
6. in order to develop sustainable educational programmes for them, they must not only be consulted and taken along in the planning of the programmes, they must also be involved in the implementation and evaluation of scheme;
7. the development of appropriate knowledge, skill and competencies through education and training will result in the improvement of the individual pastoralists, their societies and their nations;
8. because of the migration of nomads across national and international boundaries the problem of their education and provision of welfare facilities is an international responsibility.

Future Trends

With the concerns shown by many African countries for the development of the education of nomads, and integrating them into national life, the following future trends may be envisaged:

1. Deliberate efforts will be made by African countries where nomads are found, to develop policies aimed at developing suitable educational and training programmes for nomads to enable them to participate in national development.
2. With the increase in the level of education of nomads, they would be represented in government at local and central levels. This would lead to their participation in decision-making in areas that affect them and other citizens of their nation.

3. With the increase in their level of education and training they would apply modern scientific and technological methods to develop animal husbandry sector in their respective countries. This would provide new job opportunities for themselves and other citizens of their nations.
4. African countries with shared pastoral ethnic groups would cooperate in providing education and welfare facilities for those pastoralists.
5. Policies with gender focus would be developed by African nations to ensure that nomadic women and girls are accommodated in education and development projects to provide them with necessary skills and knowledge to enable them to participate in development.
6. In countries where the educational and training disadvantages of the nomads are not tackled, their living condition will worsen as the educational standards of the sedentary population improves.

Finally, it must be realised that unless the education and training problems confronting the nomadic men and women are considered as part of an integrated development approach of the nations concerned, the quality of their life and that of their whole families and society would hardly improve. They would not be able to contribute to national development.

References

1. Ezeomah C. [1990] 'Editing Nomads for self-actualization and Development' *Literacy Lessons*. UNESCO International Bureau of Education Geneva.
2. Salih, M.A.M. [1990]. 'Pastoralism and the States in Africa Arid Lands: and Overview' *Nomadic Peoples*, No. 25-27. International Union of Anthropological and Ethnological Sciences Commission on Nomadic Peoples, Sweden.

3. Ezeomah, C. [1983]. *The Education of Nomadic People: The Fulani of Northern Nigeria* Studies in Education Limited, Nafferton Books and Deanhome centre, Stoke-On-Trent, England.
4. Ndagala, D.K. [1990]. 'Pastoralists and the State in Tanzania', *Nomadic Peoples*. No. 25-27 op.cit.
5. Ezeomah, C. [1988]. *Statistical Survey of Nomads in Ten Northern States*. Federal Ministry of Education, Lagos.
6. Ezeomah, C. [1987]. *The Settlement Patterns of Nomadic Fulbe in Nigeria: Implications for Educational Development*. Deanhouse Ltd., Mewa House, Court Walk, Betlay Nr. Crew, Cheshire.
7. Baxter, P.T.W. [1986]. 'From Telling people to listening to them; Changes in approaches to the development and welfare of Pastoral People'. *Manchester Discussion Papers in Development*. International development centre, Faculty of Economics and Social Studies, University of Manchester, Manchester, UK.
8. Ndagala, D.K. [1986]. *The Iparakuyo Livestock Keepers of Bagamoyo: Persistent Fighters but Ultimate Losers*. Upsala: Department of Cultural Anthropology, University of Upsala.
9. National Policy on Education [1981]. Ministry of Education Document. Lagos.
10. Republic of Kenya [1978]. Ministry of Education Document.
11. *National Policy on Education* [1981]. Federal Ministry of Education, Lagos.
12. Somalian Government Education Document [1975]. *The Her School*.
13. Narman, A. [1990]. 'Pastoral Peoples and the Provision of Education Facilities: A Case Study from Kenya'. *Nomadic Peoples* No. 25-27 op.cit.
14. Toogood, G.R.C. & Hillstorm, J.A. [1970]. *Agricultural diversification Project, Northern and Tanga Regions*. Appendix II, e. 1&2.
15. National Policy on Education, op.cit.

16. Dukku, Jibril [1976]. *Ministry of Education Document*. Bauchi State. Nigeria.
17. Baraya, A. [1979]. *Report on Nomadic Education in Ningi Local Government Area*. Bauchi State.
18. Ezeomah, C. [1979]. 'The Nomadic child in regular schools: Attendance, Adjustment and Achievements'. *The Problem of Educating Nomads in Nigeria*. Ishaku Press, Jos, Nigeria.
19. Lar, M. [1981]. *Nomadic Education Programme, Plateau State*. Teachers Resource Centre, Ministry of Education, Jos.
20. Onakomaiye, et al [1981]. *Studies of the Educational Needs of migrant Fishermen and Children in the Riverine Areas of Ogun --- Final Report*. Department of Geography and Regional Planning, Ogun State University.
21. 'Blueprint On Nomadic Education A Fair Deal for the Nomads' [1987], Federal Ministry of Education, Lagos.
22. Ezeomah, C. [1987]. *The Settlement Patterns of Nomadic Fulbe in Nigeria: Implication for Development*. Deanhouse op.cit.
23. Malassis, L. [1976]. *The Rural World Education and Development*. Croom Helen, London.

Chapter Two

NOMADIC EDUCATION IN ETHIOPIA

Shebeshi Degefe and G Lidane

Introduction

This chapter addresses briefly the geographical and economic aspects of Ethiopia, the problems confronting its educational developments and the efforts made to provide nomads with suitable education.

Ethiopia is located in the Horn of Africa between latitudes 3 N to 15 N and longitudes 33 E to 48 E. It has an area of 1,08781 km. The country's topography is very contrasting. The interior part is characterized by highlands and range of mountains with some inaccessible peaks and as one goes farther away from the highlands towards the borders, the altitude becomes very low and flat. The great Rift Valley, where some of the country's beautiful lakes are found, form part of the Ethiopian lowlands.

The climate and vegetation vary markedly. There are green farm lands and pastures in the highlands where the climate is mild and as one goes towards the borders the climate becomes more and more dry and the vegetation grows thin and scanty. There are two rainy seasons; the main rains fall from June to September and less rain falls from February to March.

The country is divided into nine federal states for administrative reasons. Nearly 55 million people inhabit Ethiopia of which 85 per cent live in the rural areas. The population is made up of many different nationalities who possess different cultures and languages. In fact 80 distinct languages are spoken in the country.

The economy is basically agrarian. The main export commodities include coffee, hides and skins, and oil seeds. Ethiopia ranks tenth in the world in livestock production. Mineral resources such as gold, platinum, copper, tin, cobalt, nickel, chromium, iron ore, potash and manganese are not yet fully exploited. In the industrial sector, there are food, beverages, tobacco, textile, shoe, metal, paper, printing, and chemical industries in the country.

Education

The history of education in Ethiopia is at least three millennia old. However, the development of modern education is as recent as the end of the 19th century.

At present there are 8,120 primary schools in the country with enrolment of about 2,204,697 pupils. Most of these schools are in urban areas, which harbours 15 per cent of the population. Almost all of the 1,378 junior and senior secondary schools with total enrolment of 712,489 students are located in the medium and large towns. There are 17 technical/vocational schools in the country with a total student enrolment of 3,255. Higher education is provided in 10 colleges and 2 Universities with a total enrolment of 17,930 students.

Problems of Education

At present the educational system is suffering from the following major problems:

- (i) The curriculum fails to provide the necessary basic knowledge and skills relevant to life of the people and does not take into consideration the diversity of socio-economic and cultural realities of the country.
- (ii) The participation rate in primary education is less than 22 per cent.
- (iii) Disparity in participation occurs among regions and between urban and rural areas.
- (iv) Disparity in access between the sexes favours boys disproportionately.

- (v) The finance allocation to promote equity and quality of education is very low.
- (vi) The educational organization is highly centralized, undemocratic and does not allow the participation of the majority of the people.

Response of Government to Educational Problems

In response to the problems of the educational system the government has recently issued a new education and training policy and its implementation strategies. To implement this policy, a new national master plan of education has been drafted. The general objectives of the master plan are:

- (i) To expand educational opportunities for the school age children.
- (ii) To provide basic education to meet basic learning needs so as to develop life and work-oriented education which would equip the child to solve daily problems or to continue with further education.
- (iii) To achieve a more equitable distribution of basic education service.

The Provision of Education Among Nomadic People

The nomads inhabit the lowlands of the country mostly between the highlands and the border areas which is estimated to cover 60 per cent of the total area. The nomads make up about 10 per cent of the country's total population. The pastoralists frequently move from place to place in search of grazing land for their livestock.

In the imperial days some children of the chieftains of the nomadic peoples were brought to the urban centres where they were taught either in boarding schools or given stipends from government funds for sustenance. They were few in number and they were prepared to serve the then existing political system. For that reason, most of the nomadic population had not benefited much from education.

The effort made by the former socialist government for the development of educational services in the pastoral areas was very

insignificant. The nomadic areas share the same educational problems with the other neglected and underprivileged people. However, the problems are more severe among the nomadic group because the few primary schools established for them are concentrated in towns and agricultural plantations and because of the constant movement of the nomads, they cannot send their children to schools. Basic education by its nature needs the full participation of the community. However, in the nomadic areas, the educational development totally lacks community participation. In general, most school-age children do not attend school.

Policy Statements Regarding the Education of the Deprived Regions

In order to provide education for deprived regions, government indicated that:

1. Special financial assistance will be given to those who have been deprived of educational opportunities and steps will be taken to raise the educational participation of deprived regions.
2. Educational management will be decentralized to create the necessary condition to expand, enrich and improve the relevance, quality, accessibility and equity of education and training.

The Education of Nomads

At present the development of educational services to the deprived nomadic population has become a great priority. The strategy that was found to be appropriate to attract the children of the nomadic population for basic education was opening schools at a significant point of population concentration and providing the pupils with free shelter, clothing, food, stationery and other educational materials. The other alternative is the establishment of boarding and day schools within pastoralists environment to overcome the problem of lack of access to education for them.

Aim

After acquiring knowledge and skills in modern cattle raising and modern farming method, basic health care and nutrition, they will

go back to the community where they came from as change agents to improve the living conditions of their people.

At present there are four boarding schools with 400 students in Southern Omo Zone. These boarding schools get support from the Ministry of Education, Ministry of Labour and Social Affairs, and from different NGOs.

Intensive studies have been carried out to determine where to locate other boarding schools. Based on the studies there are plans to open 18 boarding schools in the following areas:

Gambela	Akobo	Asosa
Kumruk	Chagine	Pawe
Negle	Moyale	Elkere
Gode	Harewa	Keloridahre
Gewane	Awasa	Dalecha
Beremduayitu	Maji	Guraferda

The money for opening these 18 boarding schools is expected to come from the Ethiopia Government and non-governmental organizations.

Chapter Three

NOMADIC EDUCATION IN KENYA

J S Mukidi Akaranga

Introduction and Background

Before independence what was then known as the Northern Frontier District, which today constitutes most of North Eastern as well as large parts of Eastern Province and all those areas currently inhabited by the Maasai and Kalenjin communities, were isolated from the rest of the country. This area, inhabited by nomads, forms over two thirds [80 per cent] of Kenya's total land mass. From West Pokot in the North-West through Marsabit and Isiolo in Eastern Province ending in Narok and Kajiado in the Rift Valley Province which fall within the Arid and Semi-Arid Lands [ASAL] is largely remote. The main activity is pastoralism.

The colonial authorities considered pastoralism as an activity that was not compatible with development, which according to them was only possible with sedentary life. The pastoral communities became suspicious of the agents of change as they felt their security was threatened. The pastoralists felt that modern education would produce individuals who would be out of touch with community norms and values.

Kenya's main nomadic communities include:

- (i) the Maasai in Narok and Kajiado districts;
- (ii) the Turkana in Turkana District;
- (iii) the Samburu in Samburu District;
- (iv) the Rendile and Boran in Marsabit District;

- (v) Kenyans of Somali origin in three districts of North Eastern Province;
- (vi) Turgen and Pokot in Baringo.

Their livestock constitute the most important part of their life. Their cultures are as a result of the interface between environment and the pastoral economy on which their survival has depended upon for ages.

Traditional Education and Literacy Rate

Traditional education has revolved around the pastoral economy and the nomadic way of life. The curriculum has been the environment, the animals, the division of roles between gender and the socio-cultural relationships that have evolved within individual communities. The children learn what is functional to the community. Boys learn about livestock and pastures, hunting, battles, wild animals and encounters with them and girls learn about domestic skills and chores. Traditional education transmits values, skill, knowledge and culture through oral medium. Their education is strictly utilitarian, characterized by the principle of communalism.

According to the latest literacy survey conducted by the Central Bureau of Statistics in 1988 in 30 rural districts, the national literacy rate was estimated at 54 per cent. But according to the grouping of districts, the literacy rates for nomadic districts --- Kajiado, Elgeyo-Marakwet, Kilifi, Kwale and Narok was the lowest [29-39 per cent]. Marsabit, Turkana, Samburu, Garissa, Mandara and Wajir fall under the same grouping judging by the tempo of development of education in these districts.

Universalizing of Access to Primary Education

Universal participation at primary level of the secular or modern education in Kenya has been a national goal in various development plans. Government expenditure on education through the Ministry of Education has consistently been a priority in terms of budgetary allocations when compared to other ministries.

In the wake of a fast growing population estimated of 25 million in 1995 and a rapidly expanding education sector, according to the Ministry of Education statistics, the national gross enrolment rate [GER], which is the total population of school age children, stood at 84 per cent 1994, a drop from 95 per cent in 1989. There has been a high level of wastage in primary schools leading to completion rates of less than 50 per cent. These varying rates are attributed to major regional, economic and gender disparities, with Arid and Semi-Arid Land [ASAL] districts recording the lowest participation rates.

(i) Arid and Semi-Arid District

Poor educational achievement in the ASAL areas is due to various factors including:

- (a) Low level of school facilities
- (b) Traditional nomadic lifestyle
- (c) Reduced awareness of the need for education
- (d) General underdevelopment

Among the most serious obstacles is the ability to meet the high cost of education such as buying of school uniforms, text books, stationery, construction and maintenance of the physical facilities under the Kenyan Government policy of cost sharing. Even when children are enrolled at school, many cannot attend regularly due to sickness, involvement in domestic chores and hunger. The majority of the population in ASAL districts practice mobile life-style in order to balance the water and grazing requirements of their livestock. This way of life puts them beyond reach of conventional means of welfare services.

Another issue to contend with is the inappropriateness of the services to meet the needs of the nomadic people. The structured formal education system which is provided in stationary schools may not be appropriate for the mobile communities. Therefore the first step taken by the Ministry of Education was to consider the provision of suitable education to the nomads a priority. Secondly,

a non-formal education section was set up within the Ministry of Education to provide nomads with education. In this regard the Ministry of Education agrees with the UNESCO's alternative strategy which stipulates that states that have millions of people who still have no access to education and those who have dropped out of the educational system cannot be reached by merely expanding the formal education system which is already faced with declining financial resources and is increasingly unable to respond to rising demand for education.

A 1989 UNICEF's publication *The Impact of Structural Adjustment Policies on the Well Being of the Vulnerable Groups in Kenya* states that pastoralists and nomadic groups are among the vulnerable to structural adjustment programmes [SAP].

(ii) Problem of Participation in Education by Nomads

As a result of the above mentioned issues, ASAL areas suffer from marked low participation rates in terms of low enrolment, low retention rates and high drop-out rates. The following are figures taken from selected pastoral districts namely-Marsabi, Samburu, Turkana, Garissa, Mandera and Wajir as compared with less disadvantaged districts of Kenya namely -Kiambu, Machakos, Meru, Kakamega and Kisii. The districts are selected from different provinces of the country to portray representational figures nationally.

Table 1: Primary School Participation Rates for Selected Districts 1994

Districts	Boys	Girls	Total
Kiambu	82.5	82.4	82.5
Meru	73.5	78.8	76.2
Machakos	90.2	92.9	91.6
Kissi	95.1	96.1	96.6
Kakamega	84.5	85.0	84.7
Wagir	31.1	18.0	75.0
Garissa	38.4	17.4	28.4
Mandera	41.7	22.3	32.7
Marsabit	52.5	34.5	43.8
Turkana	74.8	49.8	62.7
Samburu	51.3	30.9	41.3
National	85.9	82.0	84.0

Figure 2: Young Kenyan Nomad Hunters



Another educational problems in the pastoral areas is that of retaining pupils who enrol in standard one until they complete their primary school. Table 2 shows data of primary school completion rates for selected districts. The enrolment of children in standard one in 1987 is first captured in order to see the extent of attrition by the time they reached standard eight in 1994.

Table 2: Primary School Completion Rates for Selected Districts, 1994

District	STD 1 ENRLT, 1987			STD 8 ENRLT 1984			% Completing STD 8		
	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls	Total
Kiambu	16714	15572	32286	9770	9802	19572	58.5	62.9	60.6
Meru	29365	27981	57346	10086	11632	21718	34.3	41.6	37.9
Machakos	36340	35713	72053	15254	15434	30688	42.0	43.2	42.6
Kisii	31551	30075	61626	13623	12319	25942	43.2	41.0	42.1
Kakamega	32420	32606	65026	13168	13772	26940	40.6	42.2	41.1
Wajir	1418	657	2075	605	275	880	42.7	41.9	42.4
Garisa	2369	1139	3508	864	297	1161	36.5	26.1	33.1
Mandera	1239	626	1865	762	248	1010	61.6	39.6	54.2
Urkana	4265	2647	6912	1032	451	1483	24.2	17.0	21.5
Samburu	2081	1292	3373	627	319	946	30.0	24.7	29.0
Marsabit	1685	1210	2895	674	300	947	40.0	24.8	33.6
National	476049	444288	918337	214885	193250	408135	45.1	43.7	44.4

Table 3: Primary Schools Drop-out Rate for Selected ASAL Districts, 1993

Districts	Boys	Girls	Total
Kiambu	2.0	2.0	2.0
Meru	6.8	6.0	6.4
Machakos	3.7	3.4	3.6
Kissi	5.0	5.0	5.0
Kakamega	7.7	7.5	7.6
Wagir	14.6	14.0	14.4
Garissa	7.2	8.2	7.5
Mandera	8.4	14.2	10.0
Marsabit	12.0	15.7	13.7
Turkana	9.9	13.7	11.4
Samburu	20.2	21.2	20.6
National	5.5	5.3	5.4

(iii) Girls Education in Nomadic Pastoral Communities

Culture is the big issue in these areas, when it comes to girls education. Girls are married off as early as 9 - 13 years old to older men. Parents fear that girls who go to school get 'spoilt' to the extent that they make decisions to marry outside the society. Or worse still, they decide not to get married at all remaining 'loose'. To make education less attractive to girls, some communities put higher dowry on illiterate girls. Another discouraging factor to girls participation in education is the distances of schools from homes which expose girls to a lot of dangers on the way.

Girls circumcision is yet another set back. After this ritual, girls are expected to get married immediately. Their suitors have already been identified. This creates lack to interest and enthusiasm in education. Boys face the same cultural barrier because they spend most of their youthful period undergoing 'training to become

community protectors [Morans]’ which lasts for 10 years, leaving the girl-child with the burden of taking up all the domestic and herding responsibilities.

Trends in the Provision of Nomadic Education

(i) Non-Formal Education

Kenya’s approach to non-formal education takes into account the specific cultural and linguistic and environmental contexts as well as the needs of the different categories of learner groups. The curricular content is based on immediate environment meant to improve the productivity of the main economic activities and to preserve the positive aspects of their culture. The ‘Samburu Model’ is an example of this kind of approach. Children go to school in the afternoon and at night so that schooling does not conflict with their economic activities. The non-formal Education sub-section of the Ministry Headquarters targets compensatory alternative opportunities for basic education for disadvantaged groups like the street children, the girl-child, nomadic group and other groups of children in especially difficult circumstances. GOK/UNICEF programme of cooperation for 1994-98 has implemented non-formal education pilot project for out-of-school children in Baringo, Garissa, Mandera and Wajir among others.

(ii) Boarding Primary Schools

These were established to cater for wastage in primary schools due to the migratory lifestyle of the communities as well as prohibitive distances from school. However, according to statistics by the Ministry of Education, enrolments are very low.

(iii) Adult Literacy Programme

The Kenya Government regards adult education as a means of overcoming poverty, ignorance and disease. The literacy programme was started with a high profile campaign in 1976. Over the years, it has witnessed a decline country-wide due to factors related mainly to lack of resources.

(iv) School Feeding Programme: Government of Kenya and World Food Programme

ASAL areas suffer from serious food deficit. As a major contribution to the achievement of government policies and priorities in the education sector, particularly the goal of the universal primary education, school feeding programme was started in ASAL areas in 1984. As a result, there is a marked improvement in enrollment rates, attention span and improved attendance.

(v) Other Government Contribution to Education in ASAL

The following services and government initiatives have contributed in improving participation:

- (a) Supply of equipment and textbooks to primary schools.
- (b) Introduction of bursary fund to poor children to ensure continuity to higher education.
- (c) Expansion of low cost boarding schools, and provision of grants for some schools to make them affordable.
- (d) Preferential recruitment and training of pre-service teachers in the ASAL. The Ministry of Education from 1991 adopted the policy to increase the number of indigenous teachers to provide role models in the communities as well as enhance quality in education in the area. Teacher training efforts by the Ministry of Education include a policy for professional upgrading of untrained teachers originating from the ASAL areas since these teachers are familiar with the local culture, language and traditions, they can better adapt the teaching contents and methods to the needs of the learners.

Constraints

The major constraints that face nomadic education in Kenya include:

- (a) *Geo-economic factor*: Nomadic communities inhabit some of the harshest environments in the country. Daily life is characterised by a struggle for survival, leaving very little community resources to be invested in educational facilities.

- (b) *Poor Infrastructure*: Most of the nomadic district have the most underdeveloped transport and communication infrastructure. This has hampered opening of schools and where the schools exist learners have to travel very long distances.
- (c) *Socio-cultural factor*: Modern education has been seen as a threat to a long cherished culture and the pastoral economy that was the life blood of the communities.

Suggested Strategies

The following strategies may encourage the participation of nomads in their education.

- (a) Community mobilization for greater awareness.
- (b) Establishment of more boarding schools.
- (c) The provision of non-formal education for youth and adults.
- (d) The provision of mobile schools.

Chapter Four

NOMADIC EDUCATION IN NAMIBIA

Theo Kamupingene and Ndahafa Nambira

Introduction

For seven and half decades, Namibia had been subjected to colonial administrations — first by Germany and then by South Africa. During this period, the practice of Apartheid led to a wide range of disparities especially in the socio-economic life of the people; while the colonial education system resulted in educational marginalisation. The war of liberation also contributed to marginalisation of education. Two groups — the San or the so-called Bushmen, and the Ovahimba were neglected or forgotten and are thus, in terms of education, the worse marginalised people in the country. It is on this basis that, even today, only a small group from these people have been reached with education. Not even the National Literacy Programme in Namibia which has so far covered most of the people in the country has reached the needs of the Sans and the Ovahimba. This shows the continuation of disparities in education.

On gaining independence, the Government of the Republic of Namibia came up with policy guidelines to redress inequality in education in general, and to give special attention to the provision of education to marginalised children in particular. The constitution provides for free and compulsory education for all children up to the age of 16 or up to the completion of primary education. And through one of the five broad goals of education — that of equity — the Ministry of Basic Education and Culture is expected to pay specific attention to the plight of educationally marginalised child-

ren of the San and the Ovahimba, and those under conditions that make school attendance impossible.

Evidently, information on the problems and difficulties experienced by marginalised groups in Namibia, as well as the form and scope of educational marginalisation in Namibia was not readily available at independence. Hence in the past three years workshops have been held and surveys have been conducted and have generated useful guidelines and recommendations on how government and other stakeholders should go about to address this problem.

Nomads and Other Marginalised Groups in Namibia

The San of Namibia are regarded probably as the earliest indigenous people. It appears that in the past they were scattered across the whole country but due to migration of other groups, they live mostly in the eastern and northern areas of the country. Today, they live in very poor conditions because they are dispossessed of their land and lack basic needs. For years they have been leading a nomadic life that was possible when the country had plenty of games and wild food.

The Ovahimba live in the extreme north western part of Namibia and are pastoralists whose life centres around their cattle. They also move from one area to another in search of grazing for their animals. The Ovahimba wear traditional clothes: a piece of animal skin which they wrap around their waist and they have not yet fully embraced modern life. Unemployment amongst the Ovahimba and the San is high.

Although the San and the Ovahimba children in Namibia are worst off in terms of access to education, marginalisation in education in Namibia affects a wide range of children. The following categories of educationally marginalised children have, therefore, been identified:

- (a) children living on commercial farms where the opportunity to attend school is remote because the farm where their parents are employed is far away from the nearest school;

- (b) children living in communal areas where schools are beyond their reach;
- (c) children living in squatter settlements under unfavorable conditions for them to attend school;
- (d) children whose parents do not value schools or modern education as important for their children;
- (e) children of nomadic parents — the San and the Ovahimba children;
- (f) street children found in cities and town;
- (g) girls, in particular, who have been kept at home all the time in order to carry out domestic tasks and boys kept at home to look after cattle;
- (h) school drop outs;
- (j) children from poor and broken homes.

Latest school statistics show that about 10 per cent of children of school age [6-16] are not in school. A close look at this statistics shows that although this percentage gives a country wide picture, the San and the Ovahimba are mostly affected and about 70 per cent to 80 per cent of the San and 50 per cent of the Ovahimba children may not be in school. Results of a recent Overall Evaluation of the Literacy Programme in Namibia indicated that all the Sans adults interviewed in Okongo District and their children are not attending any literacy classes. The reason given by them is that they were not informed.

Provision of Education to Nomadic and other Marginalised Children

The Ovahimba and the San are semi-nomadic. Their perception of the value of schools is very low. Therefore, they do not send their children to school even in areas where schools are available. On the whole, access to schooling opportunities for these communities appear to be constrained by the following factors:

- a) lack of schools;

- b) rejection of San and Ovahimba children by other children schools;
- c) cultural factors, which inhibit their attendance to schools;
- d) costs associated with sending children to school;
- e) instability in their homes.

Efforts are being made by the Government of the Republic of Namibia and by non-governmental organisations (NGOs) to motivate these communities to send their children to school by minimising the effects of those factors which prevent their children from attending school.

These factors include:

- a) Visits to these communities to encourage them to send their children to school and to extend democratic participation in school matters to them. [Education is regarded as a partnership between parents and other stakeholders, therefore, efforts are made to involve all the people in education].
- b) School feeding programme whereby children get food twice a day has been introduced.
- c) Development of teaching materials in local languages, especially during the first three years of schooling to make education for these people more meaningful.
- d) Government boarding schools and unofficial hostels for those children whose homes are more than 5 km away from school.
- e) Building of schools in areas where these people live.
- f) A vigorous literacy programme amongst these communities.

Action Plan

In order to reach nomads and other disadvantaged groups with suitable education, medium-and long-term plans have been considered for implementation. Although some of the plans will take a long time to put in place some of the strategies spelt out in the plans are flexible enough to enable the disadvantaged groups to accept modern education.

Some of the strategies are:

1. intensification of education campaigns aimed at showing the target groups the benefits of education;
2. adoption of flexible school approaches — mobile schools and teachers, distance education materials etc., aimed at taking education to them rather than taking the people to schools;
3. involvement of parents and children — men, women, boys and girls — in areas of policy formulation, planning, implementation and evaluation of the educational programmes acceptable to them;
4. acknowledgement and use of their language and culture as important vehicles for delivering education to them;
5. improvement of viable traditional skills and competencies which would enable them to improve existing work roles. This will enable them to use modern education in solving daily problems;
6. incorporation of income generating projects in their non-formal education schemes;
7. making special budgetary provisions for the education of the identified marginalised groups.

Conclusion

During the first five years of independence some efforts were made to address the plight of educationally marginalised children. At this stage Namibia can not claim to have put in place strategies that can effectively address the plight of these children. What can be confirmed, however, is that the Government of the Republic of Namibia is committed to addressing the educational needs of the educationally marginalised children and have explored various strategies and plans to bring about significant change in the life of these people. In some areas, structures are already available and can be used by these disadvantaged communities when they have been sufficiently motivated. Non-governmental organisations in Namibia are also equally committed to assisting these children. In one

area occupied by the San, one NGO has built schools, developed learning materials in San language, trained teachers and provided some basic necessities. In fact, there is a good partnership between government, international and local NGOs with regard to finding solutions to the problem. Indeed, a good start has been made and is likely to lay a firm foundation for the education of school age children who are not yet in school as well as extending the National Literacy Programme to adults of disadvantaged groups particularly the Sans and the Ovahimbas.

Chapter Five

NOMADIC EDUCATION IN NIGERIA

Gidado Tahir

Background

The chapter trace the historical background of the programme of Nomadic Education in Nigeria, the evolution of a national policy and the strategies developed for implementing Nomadic Education in the country. Nigeria is richly endowed with various nomadic populations — pastoralists and migrant fishermen. The pastoralist group is comprised of the Fulbe or Fulani [5.3m], the Shuwa [1.01m], the Koyam [32,000], the Badawi [20,000] and the dark Buzzu [15,000]. The Fulbe are found in twenty-five states of the Federation, while the rest of the nomadic pastoralist groups are mostly found in Borno State especially along the Lake Chad basin area. The largest concentration of migrant fishermen are found in the Atlantic coastline, the riverine and the river basin areas of the country. It is estimated that there are roughly 2.8 million migrant fishermen in the country.

Out of the estimated population of 9.3m nomadic peoples in Nigeria, 3.1m are children of school going age. The literacy rate of the pastoral nomads is 0.02 per cent, and 2.0 per cent in the case of migrant fishermen. Their major constraint to access to formal and non-formal education is a function of their constant movements in search of water and pasture for their animals in the case of pastoralists, and fish in the case of migrant fishermen. However, it should be appreciated that other factors do also hinder their effective participation in education. These include: physical barriers, em-

ployment of child labour, land tenure system, inappropriate curriculum content, etc.

Nomadic Education in Nigeria

Although nomadic education has been in existence as far back as the colonial period, it never received national attention until the late 1980s. Schools for nomadic children were established in Katsina Province as far back as 1953. Later on, especially in the mid 1970s, the North-Eastern, North-Central, North-Western and Benue-Plateau states had established some pilot nomadic schools for the children of the pastoralists. Even before then some Quaranic education had been going on in the *ruggas* [homesteads]. These efforts were sporadic and indeed many pastoral families did not avail themselves of this opportunity. It was the spirit of the 1979 Constitution and the provisions of the new National Policy on Education which gave rise to a fresh Federal Government initiative which aimed at involving every citizen in formal education in Nigeria.

In recognition of the need to provide equal educational opportunities for all, the Federal Government launched the Nomadic Education in 1986. The goals of the program as enunciated in the Blue-print for the Education of Nomads in Nigeria, include:

- [i] integrating the nomads into national life by providing them with relevant and functional basic education; and
- [ii] improving the survival skills of the nomads through improved methods of animal husbandry.

The National Commission for Nomadic Education [NCNE], which is a parastatal of the Federal Ministry of Education, was established by Decree No. 41 of 12 December, 1989 to specifically cater for the educational needs of the children of nomads. The Commission is charged with the following functions, among others:

- [i] Formulate policy and issue guidelines in all matters relating to nomadic education in Nigeria.
- [ii] Provide fund for:

(a) research and personnel development for the improvement of nomadic education;

(b) the development of programmes on nomadic education;

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

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

[iv] Determine standard of skills to be attained in nomadic education.

[v] Arrange for effective monitoring and evaluation of activities of agencies concerned with nomadic education.

Strategies for Implementing Nomadic Education

Nomadic Education in Nigeria is essentially a primary and adult education [basic education] programme designed to wipe out illiteracy, improve the productivity of the youth and adult, promote social justice and equity and sensitised the nomads to their basic human and constitutional right as bonifide Nigerians.

[i] Approaches

The Commission has adopted a multifaceted approach to the provision of education to the nomads. The approaches are: on-site schools, schools with alternative intake, the shift system [evening vs morning], adult literacy classes for out-of-school youths and adults and Islamiyya schools. Mobile school system is sparingly used due to the enormity of problems that are associated with the model. Nonetheless, some mobile schools are in operation in the River Benue Basin area of Taraba and Adamawa states as well as the Lake Chad basin area of Borno State.

[ii] Responsibilities

It is important to note that much of the responsibility for the actual delivery of the programme rests with the states and local governments. The funding arrangements is one in which states, local governments and Federal Government contribute towards the run-

ning cost, with the later's share of the contribution taking the form of matching grants.

The Federal participation in the programme is however, not automatic. There are some conditions which are required to be fulfilled before the Federal Government aid becomes realisable. These are: [i] number of schools in the state; [ii] financial provision by a state in its budget to be matched with federal funds; [iii] existence of dynamic nomadic education section in the Ministry or Primary Management Board; [iv] number of nomadic schools or centres that have taken off since the inception of the federal programme — the schools could be mobile, on-site etc. provided they cater for sizeable number of nomadic children; [v] number of nomadic education teachers, particularly those who are from the clan of such nomadic groups; and [vi] evidence of the involvement of the nomads in the programme [through their leaders] and the formation of Parents Teachers Association.

[iii] Nomadic Pastoralist Schools

As at the end of 1994/95 session, there were 778 nomadic schools in 25 states of the federation that cater for the educational needs of the pastoralist. The schools are owned and controlled by the state governments [608], local governments [88] and the local communities [82]. As of now the Commission does not own a school as its role is limited to; [i] providing a general superintendency, [ii] orderly development of the programme in the states, local governments and communities and [iii] the provision of grants and instructional support services to agencies that operate the programme.

There were a total of 61,862 pupils enrolled in the 778 nomadic schools. Out of this number, 42,738 [69.1 per cent] were boys and 19,124 [30.9 per cent] were girls. There were 3,000 teachers teaching in the various nomadic primary schools in the country. Majority of these teachers were teacher assistants 1,326 [58.6 per cent] who were not qualified and not graded and only 941 [41.4 per cent] were qualified and graded teachers. There were 194 [25 per cent] schools with permanent classroom structures, 146 [18.8 per cent] class-

rooms that were semi-permanent, 108 [13.9 per cent] with mobile collapsible structures and 330 [42.4 per cent] schools conduct lessons under tree shades.

[iv] Migrant Fishermens' Schools

At the moment the Commission has not evolved a national strategy for the education of the migrant fishermen children. However, the programme had been initiated by the affected states following a Ministerial directive in 1990. Consequently the programme has been incorporated in the Commission's activities. The approach of the Commission has been to encourage states, local governments and communities to set up schools while on its part it provides technical, financial and material supports to them.

The Rivers State Government had been a pioneer in the provision of this form of education with the establishment of eight pilot schools in 1990. Akwa Ibom State has also established two schools on pilot basis in 1995. Anambra, Enugu and Delta States have indicated their intention to start such schools during the 1995/96 session. It is important to note that Benue, Ondo, Borno, Ogun, Adamawa and Cross River states are also providing specialized primary schools for migrant fishermen children in their respective areas of jurisdiction. Meanwhile, a national conference on the education of migrant fishermen is being planned for the second quarter of 1996, during which a critical examination of this effort shall be made with a view to charting a new course of action.

[v] Results Achieved

There is no denying the fact that some modest gains have been recorded, in spite of the fact that the Commission is operating under very extenuating circumstances, namely lack of funds and the rather skeptical environment of operation. The major achievements of the Commission over the years are:

1. The development and adaptation of curricula materials in eight primary school subjects, viz English, Maths, Primary Science, Social Studies, Fulfulde, Religious and Moral instruction, Primary Health and Craft.

2. Provision of financial grants to states for building classrooms, purchasing of furniture and payment of teachers' salaries.
3. Provision of collapsible classrooms to states and local governments and construction of permanent 3-classroom blocks in 21 states of the federation.
4. Provision of instructional materials and equipment to states and local government schools.
5. Production and distribution of instructional materials.
6. Training of various categories of teachers and supervisors.
7. Provision of bursaries and scholarship to children of nomads in tertiary institutions in the country.
8. Survey of nomads in the southern states of Nigeria.
9. Production and utilization of monitoring and evaluation instrument/guides and mapping and survey instruments.
10. Radio programme for mobilization and public enlightenment of nomads.

[vi] Problems

In spite of these modest achievements and the tremendous enthusiasm shown by the stakeholders, the program is confronted with myriad of problems ranging from misinformation on the intention of government, inadequate funding and limited institutional capacity to effectively deliver education to the children, youth and adult of pastoralist and migrant fishermen.

The most critical problem is the one that relates to the payment of teachers' salaries and allowances. The Blue-print on Nomadic Education in Nigeria specifically states that both states and local governments should pay the salaries and allowances of teachers in their respective schools. The Commission on its part should contribute grantees to local governments towards the payment of teachers salaries and allowances. Above all, the local governments are also expected to provide for teachers pension and gratuity as well as payment of salaries and allowances of security guards in the nomadic schools. This arrangement is facing a lot of problems as

the economic situation of the country deteriorates and states and local governments revenues dwindle. Payments of teachers' salaries and allowances are therefore not made at all in certain areas while in others they are delayed for a considerable period of time.

However, with effect from January, 1995, the payment of teachers' salaries had been taken over by National Primary Education Commission (NPEC). NPEC gets such financial allocations from the federal government and disbursed same to State Primary Education Boards (SPEBs) and through them to the Local Education Authority (LEAs) based on an approved formula. However, because of non-inclusion of salary bills of nomadic education teachers in some states/local governments in 1995 budgets, NPEC could not allocate funds to the affected states for such payments. Many states are affected in this regard. Consequently, some teachers had not been paid their entitlements since January, 1995, and many of them had to abandon teaching and many nomadic schools are therefore non-functional. This has affected the programme adversely.

Furthermore, many LEAs are in the habit of transferring nomadic education teachers to other conventional schools with no replacement. And where replacements are made, reports indicate that they have difficulties in adjusting to the new system since they do not have any training to orient them to teach in nomadic primary schools. This places greater burden on the very few nomadic education teachers on the ground with far reaching consequences on the smooth operation of the programme.

Other problems related to the delivery of the programme is the general lack on supervision and monitoring by both the local and state supervisors and inspectors respectively. This problem has to do with lack of means of efficient mobility to supervise and monitor the schools. The lack of funds has also affected the local governments, states and even the Commission to effect maintenance of the existing buildings provision of furniture and instructional materials. Consequently, the tempo with which the programme had been characterized with at the initial stages of its take off is fast declining.

[vii] Prospects

The lack-of-funds syndrome is one of the major reasons for developing a programme .. action towards sensitizing the nomads through the radio, of the need to come together and build fund and manage their own schools, with a view to reducing dependence on government sources. This programme took off in October, 1995 with series of sensitization activities through the Federal Radio Corporation of Nigeria.

Following the Experts meeting conducted early this year, and the various recommendations made there from, a Blue-print was produced. The document contains the Plan of Action for Nomadic Education, 1996 — 200 AD and includes 20 priority projects which the Commission intends to embark upon in the next five years. The Action Plan take cognizance of not only the Commission's past experiences and problems but also the challenge and the programmes sustainability within the context of the governments drive to rationalise ministries and parastatal.

Projects in the Action Plan 1996 — 2000 AD By Category On Going

1. The Development of books and other support materials.
2. Procurement of suitable, portable classroom structures for mobile schools.
3. Training of teachers and supervisors.
4. Provision of educational and veterinary extension services for nomadic pastoralists (pilot).
5. Seeking assistance from international agencies.
6. Promoting a good public image for the Commission.

Short Term

7. The provision of education for children of migrant fishermen.
8. Monitoring exercise of all nomadic schools in Nigeria.

9. Capacity building for the sustainability of the Nomadic Education Program: using various media and other extension methods/strategies (pilot).
10. Establishment of a Library/Documentation Centre.
11. Production of a Bi-annual Newsletter and annual journal for on nomadic education.
12. The establishment of an endowment fund for nomadic education.
13. Production and distribution of operational guidelines on Nomadic education to states, local government areas, communities and University Centres.
14. The Development and Utilization of Performance Indicators for Assessing Quality of nomadic schools.
15. Research into the life-style of migrant fishermen in the Coastal and riverine and riverine areas of Nigeria.
16. Research into the life-style of nomads in Lake Chad Basin area of Nigeria, Shuwa, Fulbe, Badawi, Buduma and Koyam.

Long Term

17. The design and installation of multi-media Distance Learning Programme.
18. Training of Monitoring Research Planning Officers.
19. Establishing Commission's model nomadic schools in selected grazing reserves and fishing communities in Nigeria.
20. Adult education for nomadic women.

Conclusion

The Federal Government of Nigeria had for long recognized that the nomadic populations in the country are educationally disadvantaged since they are denied access to education which is counter to the spirit of the Federal Constitution and the relevant parts of the National Policy on Education. Consequently, the government developed a programme of action in 1988 in order to address the

problem of access, which was three years before the Jomtien Conference on Education For All.

Two major objectives of nomadic education in Nigeria, which again is in consonance with the spirit of Jomtien and the current drive by the international community to alleviate poverty amongst the masses following the structural adjustment, are as follows: [i] acquisition of basic functional education for improvement of living standard and income earning capabilities of the nomads, and [ii] expansion of educational opportunities for the school age children of the migrant populations.

From the account of the nomadic education programme given above, it is evident that some progress has been made in providing basic education for the nomads. There is a need to adopt a new and imaginative approach to move the programme forward.

Chapter Six

NOMADIC EDUCATION IN THE SUDAN

Sulman A. Sulman and Malik M.M. Khier

Introduction

Sudan is the largest country in Africa. With a population of approximately 25 million people. The nomads represent 8.5 per cent of the population. The nomadic groups occupy about one third of the total area. Although nomads are scattered in different places in the country, their main areas are the Western States of Darfur and Kordofan and the three Eastern States of Kassala, Red Sea and Gadarif. According to the Ministry of Agriculture, animal wealth

**Figure 3: Young Fulani Nomads Taking Animals Home
in the Evening**



is estimated to be 70 million heads. This represents 12 per cent of GNP and 20 per cent of the country's foreign trade.

Universalisation of Access to Education

In 1976, Sudan embarked on a new educational policy aimed at eradicating illiteracy among its citizenry. The main strategy of the policy was the attainment of Universal Basic Education by the end of the century. After nearly two decades, it became clear that the objective cannot be achieved given the implementation strategies put in place.

With the National Salvation Revolution of June 1989, more serious efforts have been made to bridge the gap. In September, 1990, a national Educational Conference was held to revise and improve the educational policies and practices. It was decided that educational services must be provided to all school age children. The Conference recommended that effort should be geared towards achieving 100 per cent enrolment target by 1996 and thereafter steps are to be taken to make basic education compulsory. The Conference recommendations were endorsed and incorporated in the ten year National Comprehensive Strategy (1992-2002). This policy was influenced by the Jomtien Conference Declaration of 1990 aimed at achieving qualitative Education For All. This has been accepted as an international obligation and Sudan is committed to its goal.

The twenty-six state Ministries of Education are very much concerned with the provision of education to all children of school age. However, the available data show that there is educational disparity between the state; while some states are advancing towards compulsory basic education others are still lagging behind. One of the main constraints that faces the least developed states is the difficulty to extend educational services to certain marginalised groups the displaced people and the nomads.

Education of the Nomads

Education of the nomads is one of the challenges facing the Sudan. It is one of the chronic problems that has been neglected for a long time.

Historically, some limited attempts were tried. The classical example is the mobile elementary school of the 1930 in the Kababish nomadic groups of North Kordofa. The school was sponsored by a Sheikh with a view to giving education to his sons and those of other leaders. It was a one teacher school and it did not continue for long.

A. Justification for Educating Nomads

Recently, the Federal Ministry of Education and the state Ministry of Education became very much concerned about the provision of education to the nomads because it was reasoned that it would not be possible to achieve Education For All without reaching those groups. Moreover, education is a social right and it is the duty of the Government to provide it. Thirdly, education of the nomads will enable them to integrate into the society, increase their productivity and develop their society.

B. Non-conventional Strategies

It was clear that the conventional education practices may not be suitable for the nomads. A research was needed to gain a deeper understanding of the nomads and to facilitate the decision-making process with regard to education of nomads. The National Centre for Curriculum Development and Educational Research at Bakhter-Ruda launched a field survey which was partially supported by UNICEF.

In August, 1995, a seminar of experts was held to formulate a general framework for the education of the nomads in the light of the findings of the research. The Seminar made observations and drew up some strategies based on the cultural backgrounds of the nomads:

[i] Observations of Cultural Characteristic of Nomads

1. The seminar defined Nomads as those who move with their families for more than six months.
2. The social and economic life of the nomads are closely associated with their animals which they consider as symbols of wealth and social prestige.
3. Nomads are characterized by extended family and inter clan dependency in which tribal solidarity is considered to be very important for the survival of the ethnic group.
4. Labour is distributed to all members of the family including the children.
5. Nomads do not hate education. In fact the research shows that they want their children to be educated if suitable schools are provided.
6. The regular school attended by sedentary children is not suitable for children of nomads.

[ii] The education of the nomads should attempt to meet the following objectives:

1. To give due consideration to the quality of their education.
2. The pupils in the nomadic schools should be able to compete with their sedentary colleagues for higher education.
3. Education of the nomads should enable them to integrate into the society, to fulfil their civic duties, to gain their rights and privileges and to increase their productivity.
4. Education should make it possible for the nomads to develop a national outlook and relate the good aspects of their cultural heritage.

[iii] Suggested Types of Schools

The Seminar suggested the following three types of schools:

1. *Khalwa* to provide the type of education which is equivalent to the first cycle of the basic education.

2. The one-class mobile school using locally made furniture tents as classroom. The school is to accept pupils for the first cycle of Basic Education i.e. classes 1 - 4.
3. A central complementary school for the pupils who complete the fourth grade be provided. The building of the Central School is to be permanent and have boarding facilities. The children who completed class 4 should also complete classes 5 to 8.

On the administration of the schools the Seminar suggested the following:

1. The school calendar should be flexible enough to take account of the movement patterns of the nomads and the number of months to be spent in each school year.
2. The daily time-table should also be flexible to accommodate the work roles of the nomads.

[iv] The Curriculum

1. It was agreed in the Seminar that the national curricula should be used to enhance national unity.
2. Text books, teachers' guide, libraries and locally made teaching aids must be available in nomadic schools.
3. The environment and the socio-cultural heritage of the nomads are to be used as sources of knowledge and activities.

[v] The Teachers and Teachers Training

1. The teachers in the nomadic school should be professionally and academically qualified.
2. Teachers from nomadic background are preferable.
3. Special training is to be given to the teachers to enable them to play a multi-dimensional role of providing first aid, animal care and religious instructions.
4. Considering the demanding task of the teacher he must receive suitable incentives.

[vi] Pre-school, Youth and Adult Education for Nomads

The seminar concluded that pre-school education and adult and youth education for both male and female should be provided within the nomadic education system.

Implementation: The Darfur Experience

The nomads in the Western States of Darfur represent 10 per cent of the population. They play a great role in the economy of the state and the country. But they are the least developed and their education is neglected.

In 1993, a State Workshop was conducted to discuss ways and means of providing educational service to the nomads. On the recommendations of the workshop a State Ministerial Decree was issued whereby a special department for the education of the nomads was established. It was also agreed that a 4-year mobile schools with one teacher is to be introduced in the nomadic camps. UNICEF supported the project and helped the state with the needed tents and equipment.

Now there are 130 schools with more than five thousand pupils. It is planned that the graduates of those schools would continue their education in a permanent central school.

Results of the Experiment

It may be a bit early to evaluate the experiment but reports from the field show the following positive results.

- [i] The parents and their children are very much involved. There is the demand by parents to open more schools for their children.
- [ii] The school proved to be very cheap compared to the traditional schools.
- [iii] The drop out rate is very low.
- [iv] Girls education is very much encouraged by the families.
- [v] Parents also became interested and later joined literacy classes.

On the other hand, there are some drawbacks affecting the programme which we need to be solved if we really want to eradicate illiteracy in the country. These drawbacks do not just impede the

programme but also adversely affect the educational development of nomads who constitute a vital sector in the Sudan's economy.

- (a) Some administrative problems associated with the constant movement of the nomads which make the co-ordination of the school activities difficult.
- (b) Lack of an efficient means of transport and communication to facilitate the operation and supervision of the school.
- (c) Inadequate number of qualified and committed teachers ready to assist as instructors and implementers.
- (d) The absence of preservice orientation and training to adequately prepare the teachers for the specific roles they are to perform in the programme.

However, the Dafur experience is very much appreciated. It gives a model to other states who have similar problems. For example, Kordofan State held a similar conference to work out modalities for the state to meet the rededucational needs of the nomads in remote areas. The recommendations are contained in the Kordofan/UNICEF Declaration.

The Eastern States are also making adequate preparation to provide education for their nomadic groups.

Conclusion

From the information given above, it is clear that researches into the life of the nomads and seminar discussions have shaped the cause of educational development of the nomads in the country. The co-operation between the national government and international agencies (UNICEF) has to practicalise the recommendations of the Seminar. The success of the one-teacher-mobile schools seems to have become a worthy example for other states to follow. With more determination and commitment by all interested organisations and the nomads, we can ensure that many nomads are educated by the year 2,000 and beyond.

Chapter Seven

NOMADIC EDUCATION IN TANZANIA

Conrad J. Bugeke

Introduction

The government of Tanzania has a long and enduring history of progress in implementing improvement projects in the social sectors. From independence, delivery of a wide range of social services such as education, water and medical care to the masses has been taken as government responsibility. Policy makers and implementers have sought to extend these basic necessities to the largely rural population of the country in particular. Given the low income level of most of Tanzanians, the government has provided these services at no direct charge to the people.

Bilateral and multilateral donors have played an important role in the development of Tanzania's social services infrastructure. A significant part of the capital for contracts to deliver facilities to dispensaries, health centres, primary schools and water systems, has come from external sources. In addition, national and international managerial and technical support have been provided as basic inputs in the delivery of essential drugs, primary school and literacy textbooks to rural communities.

Non-governmental organisations, especially those associated with religious organisations, have also contributed to the development of social services in Tanzania. For example, religious missions have supplemented government services by constructing hospitals, dispensaries and schools in many parts of the country.

Basic Education

The earlier initiative of providing basic education through Universal Primary Education (UPE) in 1975 and functional literacy had considerable success up to the mid 1980s. Education had to be provided to all irrespective of gender, ethnic and racial affiliation, religious beliefs and social-economic status. For example, following the proclamation of UPE in 1975, enrolment for school age children rose from 46.9 per cent in 1975 and 80 per cent in 1986 (Bwatwa and Sumra 1987).

At the World Conference on Education for all (EFA) in Jomtien in 1990, Tanzania made a commitment to the goals of EFA by striving to meet the basic learning needs of her population through the provision of primary education for school age children and functional literacy for adults.

Outcome in the Social Sectors

The emphasis placed by government on social and economic development from independence was meant to bring about desirable change in the quality of life of the citizens. But the down turn of the economic situation in the 1980s affected the social sector. For instance, enrolments in primary education have increased. Basic health conditions – including those related to water supplies and nutrition intervention -- have improved only slightly, while the AIDS epidemic has brought new critical problems. Population growth and high level of fertility have persisted.

In spite of the laudable intentions to provide basic social services to the entire populace, pastoral and mobile communities in Tanzania have not benefited from basic education through regular school system. This is because the policies formulated for the provision of social services and education in particular have not been directed to solving the real problems of these marginalised communities (Mlekwa 1995). There is, therefore, a great need to implement the World Declaration on Education For All and the Framework for Action to Meet Basic Learning Needs (Jomtien 1990:5).

An active commitment must be made to removing educational disparities. Underserved groups, the poor; street and working children; rural and remote populations; nomads and migrant workers; indigenous peoples should not suffer any discrimination in access to learning opportunities.

Marginalised Groups

In Tanzania the marginalised groups are found in five regions. These include the Maasai (Arusha) who are typically pastoral communities; the Hadzabe (Dodoma) who are Hunter-gatherers; and the Nyiramba (Singiba); the Godo (Dodoma); the Sukuma (Shinyanga) and the Lurya (Mara) who are agro-pastoralists (Kjaerby, 1979). However, the Barbaigs, Iraqw, Taturu, Kwavi and Sandawis may be located in any of the three groups. Illiteracy among these groups is much higher than in other communities in Tanzania. Table 1 below shows some of the typical pastoral and mobile communities in Tanzania:

Table 1: Typical Pastoral and Mobile Communities in Tanzania

People	District(s)	Estimated No.
Maasai	Arusha	
	Simanjiro	
	Bagamoyo	
	Morogoro	300,000
Iraqw	Mbulu	181,000
Barbaig	Hanang	
Hadzabe	Mbulu	48,556
	Mbulu	
	Iramba	3,000
	Maswa	
Taturu	Iramba	-

However, it must be noted here that experience has always shown that there has always been a problem in compiling demographic data about the pastoral and mobile communities because these groups are so mobile that it is not easy to access all of them for reliable enumeration.

Living Conditions of Nomads

Although the pastoral and mobile communities in Tanzania have different characteristics in respect of economic, political, social and geographical circumstances yet all these marginalised groups have no access to education and other social facilities largely due to their constant migration and dispersion. They live in harsh and risky environments where they eke out their means of livelihood in response to unpredictable forage and water availability. They also move long distances to escape drought conditions.

State policies which give more priority to the state capitalist sector have adversely affected pastoral societies. For example, the Parakuyo Maasai pastoralists of Western Bagamoyo District are increasingly being transformed into agro-pastoralists, proletarianised and dispossessed of their major means of production, namely, land and livestock.

Some of the factors that militate against the provision of education for the nomads include long distances children have to walk in order to get to school, poor educational infrastructure, lack of training of teachers to cope with environmental problems of pastoral areas. Others are the negative attitudes of the nomads towards the education of children and women.

Most children of pastoral and mobile communities do not have access to state-sponsored formal and non-formal education programmes and facilities. Parkipuny (1994:2), for example, has shown that there are only four boarding primary schools in Ngorongona where pastoralists constitute 85 per cent of the total population.

Due to increasing degradation, conversion and reduction of pasture land in Tanzania and in Africa in general, the problem of food shortages and social insecurity of pastoral societies is an acute

one. Specific causes of food shortages are population pressure, nature of conservation programmes, priority given to large-scale agricultural production and resettlement by government.

The Tanzania-Canada Wheat Programme in Hanang District which was introduced primarily to increase wheat production in Tanzania, appears to be socially unjust, environmentally destructive and economically unsound since it has displaced the Barbaig and has disrupted their traditional way of life, and has caused soil erosion [Lane 1990].

Uncontrolled loss of land is likely to lead to the pastoralists ultimate loss of their herds which in turn may lead to loss of their self-reliance.

Nevertheless, in some nomadic communities there has been a considerable change of attitude towards education. This trend is attributed to a need for change given the decline in herds and the pastoral economy, a need to be literate in Kiswahili and to be able to demand better treatment at markets, hospitals etc.

Partnership for the Development of Basic Education

In most pastoral and mobile communities in Tanzania, social groups are recruited on the basis of practical consideration of resource utilization and congeniality in cooperation rather than static kinship ties or rules of residence. On the other hand, partnership among participants in formal and non-formal education is minimal.

Partnership among relevant institutions is gaining momentum. There is a sign of cooperation among these communities and the institutions, for instance, the Simanjiro Animal Husbandry School at Emboareet has been providing a vocational training course for standard seven leavers of the Maasai group who were unable to proceed to secondary school and who wished to train in animal husbandry skills, as an alternative.

There are different agencies which are involved in different aspects of pastoralist development activities e.g., in education, health services and animal husbandry. These agencies do their own work separately, for instance, the Handeni Integrated Project is

involved in development activities. Pentecost missionaries are involved in animal husbandry and providing literacy skills to adults. UNESCO provides financial aid to the Ministry of Education for the purpose of training and researching on pastoral and mobile communities.

Financial support enables the Ministry of Education and Culture to educate these communities, but other agencies go direct to the respective communities. There is a need for these agencies to collaborate with the Ministry of Education and Culture in order to eradicate illiteracy in these communities and to ease the coordination of Adult Education and Primary Education Programmes.

There appears to be inadequate information on organizations and agencies that are dealing with formal or non-formal education for nomads, apart from the information obtained on the activities of the Ministry of Education and culture. The reasons for this are, first, there is no coordination between the organizations and the Ministry of Education. Secondly, most of the national organizations and agencies are more interested in economic development projects than in education. Some of the organisations are: KINAPA (Arusha), Ilamataklokomerei (Arusha) and Ngorogoro Crater Pastoralists (Ngorogoro). Thirdly, the Ministry of Education and culture does not coordinate the activities of the few international agencies and organisations assisting in the education of pastoralists. The type and form of infrastructure provided by these agencies are not even known by the officials of the ministry. Some examples of the unknown agencies assistance are those of the German Integrated Project and the Pentecostal Missionaries. In order to avoid duplication and achieve cross fertilization of ideas, there is a need to coordinate the activities of all the agencies.

Challenges Confronting the Education of the Nomads

1. Programmes/Curricula Didactic Material

In designing education and other development programmes for pastoral and mobile communities, it is important to make use of nomad culture and experiences as a starting point (Ezeomah 1990).

We need to adopt a programme based on traditional nomadic education and adapted to the actual situations of the nomads. Once the basic rudiments of reading and writing have been attained; well organized distance education programmes should be developed in booklets and pamphlets which in turn should be supported by teams of well trained mobile teachers and supervisors to ensure that lessons are followed and the assignments are done and corrected. The use of teaching materials such as radio cassettes should be enhanced. A culturally-based curriculum is the most preferred.

2. Training of Teachers

The Ministry of Education and Culture has taken the responsibility of training the teachers in the teachers' colleges. Under the coordination of the Ministry of Education and Culture, most of the teachers and the working force in the pastoral and mobile communities should originate from the communities. This is very important because the teachers would be able to communicate in the language of the nomads and thereby minimise cultural conflicts among the participants in their respective environment. The teachers should be equipped with basic knowledge on agriculture and animal husbandry.

3. Funding

Provision of basic education to pastoral and mobile communities through conventional means has not so far been satisfactory. Thus, the Ministry of Education and Culture has requested for UNESCO's support to help mobilize extra-budgetary funding for the implementation of 'special literacy programmes to address basic learning needs of the nomadic population'. Some NGOs like SIDA, CIDA, Oxfam, Lions Club and so on, have shown interest in funding some of the programmes. The pastoral and mobile communities should also be mobilized to pool their resources to promote education in their communities by providing needed infrastructures through self-help.

4. Gender Issues

Very little attention is paid to women's education. This is due to the fact that negative attitudes towards women's schooling exist in these communities. In recent years, however, the Ministry of Education and Culture has tried to counter this impediment to women's education through the development of the New Tanzania Education Policy and Training (1995), which lays emphasis on the education of the girl-child and women.

5. Action-Oriented Research Needs

The Ministry of Education and Culture has already embarked on research pertaining to the education needs and interests of the pastoral and mobile communities. In order to achieve the stipulated objectives, researches were conducted on the lifestyle of the nomads to aid the development of suitable educational programmes for them. To make the research meaningful to the nomads, they were involved in the collection of the data through a participatory approach. To make the research studies more comprehensive, and to include many clans, more funds are sought from organisations and agencies.

6. Nomadic Education and Poverty Alleviation

The aim of providing nomadic education is to boost the economic position of these communities and thereby raise their standard of living without any serious destruction of their environment and culture. Therefore, the Ministry of Education and Culture insists that it is important to educate the pastoralists and mobile communities on the need to decrease the size of their herds in order to reduce the pressure on land and be able to secure enough grass and water. Furthermore, the quality of their stock must be improved through the application of modern methods of animal husbandry, such as the use of better cattle feeds, preparation of fodder and pasture management. This will make them produce more animal products for better markets.

Conclusion

The views, suggestions and recommendations given above surely do have important implications on the kind of formal and non-formal

basic education required by the nomads, methods of locating that education, type of instructional settings where learning can best take place, and the quality of teaching personnel and facilitators required to promote effective learning.

It also requires a concerted effort on the part of the Government and donor agencies to make sure that proper coordination is done at all levels so that ministries, national and international organisations work together towards achieving the goal of bringing desired socio-economic changes to the nomadic communities through educating them.

There must be deliberate involvement of these communities in research, from the investigation of their own economic, social, political, cultural and environmental realities to their participation in the planning, implementation and evaluation of their own educational programme through Community-Based Education Approach.

References

- Asrtheim, K., 1981, 'Maasai Pastoralism in the Ngorongoro Conservation Area'. *Sociological and Ecological Issues*. Bureau of resource.
- Bwatwa, U. and S. Sumra, 1987, *A Comparative Study of Adult Education in Tanzania, Mexico and Canada*, Workshop Paper, University of Alberta.
- Ezeomah, C., 1990, *Educating Nomads for Self-actualization and development*. International Bureau of Education, Geneva UNESCO.
- Kasunga, J.W., 1994, *The Development of Agro-Pastoralism Among the Barbaigs in Hanang District*. Bureau of Resource Assessment and Land Planning, University of Dar es Salaam, Research paper no. 56.

- Lane, C., 1990, 'Barbaig Natural Resource Management; Sustainable Land Use Under Threat of Destruction' Discussion Paper UNRISA.
- Mlekwa, V., 1995, 'Non-Formal Basic Education for Pastoral and Mobile Communities in Tanzania'. A Research Agenda. A Paper commissioned by the Ministry of Education and Culture in collaboration with UNESCO.
- Mengeti, E.J., 1994, 'Breakdown of Pastoralism in Tanzania. Its effect on the sustainable Utilization of Pasture lands'. A Paper presented at the National Conference on Indigenous Knowledge and Sustainable Development at Sokoine University of Agriculture 15-16 September.
- United Republic of Tanzania, 1995, *Tanzania Education and Training Policy*, Ministry of Education and Culture.

Chapter Eight

NOMADIC EDUCATION IN ZANZIBAR

R. B. Juma

Background

Zanzibar decided to provide free basic education to all school age children immediately after the 1964 Revolution, a policy which was taken by many Zanzibar's as a step forward for the development of a better quality of life. The Zanzibar Education Policy clearly states that the primary goal of education is to adequately equip the individual with knowledge, reasoning power and skills that will enable him/her not only to control the social and economic environment but also to harness it for his/her own well-being and for the overall development of the society. The ultimate goal is to meet learning needs of the individual and to equip him/her with knowledge, skills, desirable attitudes and values necessary for people to survive, to improve the quality of their lives, and to continue learning.

In the implementation of Zanzibar Education Policy, the Ministry of Education has different departments that are directly concerned with the provision of education in order to reach the goal of the World Declaration of Education For All (EFA). These departments are Lower, Middle and Higher Levels of Basic Education, Inspectorate and Adult Education.

The declaration of free basic education for all school age pupils in Zanzibar is a genuine reflection of the country's commitment to education. However, there are not enough school to accommodate the school age population. Many children do not have access even

to primary education. Double and triple sessions have not alleviated the situation. The Universal Primary Education (UPE) for all was formally declared as early as 1978, but still only 65 per cent of the school going age (7-13) children are enrolled in schools. Children who are not enrolled remain out of school until they reach beyond school going years. In coastal areas people prefer their daily activities like fishing rather than education. In the villages most of the male children join their fathers in fishing and farming activities while girls are involved in domestic activities with their mothers. Thus these children dropout from school early and as a result many rural families remain illiterate for generations. Further, the illiteracy rate is extremely high in these areas. These groups are seen as the disadvantaged groups from whom education must be provided.

Adult Education Strategy

The main objectives of the Department of Adult Education are to increase basic literacy rate from 61 per cent to 85 per cent by the year 2000; initiate functional literacy programmes for fishing, trading and farming communities; and to reduce gender disparity. To attain these objectives, some strategies, have been fashioned. These are the integration of literacy programmes with other development initiatives, involvement of the institutions of higher learning in the planning and implementation of the programmes and the mobilization of various groups for literacy programmes.

1. Organisation

Technically, the Department of Adult Education, which is under the Ministry of Education has been responsible since 1978 for the development and implementation of literacy and post literacy programmes, conduct of vocational training for teachers and supervisors and the provision of materials for the schools. The actual implementation of the programmes is carried out at district level under the supervision of the District Adult Education Co-ordinator working with respective government bureaucrats and the District School Headquarter staff.

For the smooth running of all Adult Education Programmes, the Co-ordinator has to work with the Community leaders and elders in their respective districts. Each group comprises a target population of approximately 20,000 - 30,000 potential learners.

Most adult literacy teachers in Zanzibar finished Form II or Form IV at Secondary school level they become literacy animators after receiving a short training to enable them to conduct classes for six hours every week. All resources including teaching and learning materials are provided by Adult Education Department so as to motivate the learners to join literacy classes.

One of the efforts made by the Department to reach the goal of eradicating illiteracy is the establishment of a Resource Unit at the Department Headquarters with the aim of controlling all adult education programmes in Zanzibar. It also has the responsibility of conducting different researches on adult education activities in different groups/centres/villages. Its other responsibility is to prepare primers that will meet the requirements of migrant fishermen, migrant women farmers and others. However, fund is a major problem. Efforts are made to seek for funds from donor agencies both within and outside Zanzibar.

2. Curriculum

The existing curriculum for Adult Education in Zanzibar are prepared in four stages: Stage 1 deals with basic literacy with a test on numeracy and literacy achievement which is given at the end of this stage. Stage II deals with vocational topics of interest to adult learners. Stage III deals with continuing educational programmes at the end of which a learner is considered literate. Stage IV covers participation activities in literacy and continuing education programmes.

3. Literacy Effort

In March, 1986, the first literacy census which was conducted by the Ministry of Education indicated that there were 126,022 illiterates out of the total population of 600,000. This represented 20 per cent of the population. To provide literacy programmes for

them, a large literacy programme was initiated. And by 1987, 31,507 illiterates were enrolled in the programmes every three months. However, due to various technical, logistical and financial constraints, the target was never reached, and in fact, after five years less than 31,507 adults were declared literate. A review of structures provided for the school in August in 1990 revealed that only 129 literacy classes were in operation out of 149 centres planned for the programme. The review showed that only 50 per cent of those who enrolled in the scheme attended classes. In January 1991, the estimated adult illiterates in Zanzibar was put at 115,129. To meet the learning needs of the adults, more classes were provided and the actual attendance after enrolment (March, 1991), is indicated in the table below:

Table 1: Attendance in Literacy Classes March, 1991

STATE	MALE	FEMALE	TOTAL
I	768	718	1486
II	492	553	1047
III	378	673	1051
IV	54	25	79
TOTAL	1692	1971	3663

According to the March, 1991 returns, of the 5418 who enrolled only 3663 completed the prescribed courses designed. Therefore, the drop-out figure totalled 1755 learners. The enrolment figures suggest a learner/teacher ratio of 1:13; hence, over crowding and lack of materials were not contributory factors to lack of people's participation in literacy activity. The reasons for the failure of the literacy programme include, internal departmental problems in supervising or monitoring programmes and above all, the irrelevant curriculum which did not consider the occupational roles of the adult learners.

4. Functional Literacy

From 1986, attempts were made to develop functional curricula for adult learners. The curricula contents were targeted at the occupational roles of the Zanzibaris in four zones handicraft zone, agricultural zone, coral area zone and fishery zone.

The Handicraft Zone covers the urban areas of Zanzibar (Unguja and Pemba) where women who are illiterate or semi literate get together in literacy centres for training in knitting, tailoring and other spheres of home economics. Through collaboration with the Ministry of Women Affairs, the Department of Adult Education has successfully integrated literacy lessons with skill development. In this zone men who are illiterate were only taught the 3Rs i.e., reading, writing and simple arithmetic.

The second zone which is the Agricultural Zone covers the hinterland areas. Here adult learners are taught methods of farming and animal husbandry. In collaboration with the Ministry of Agriculture, textual guides in simplified text editions have been developed and are used for training the illiterate and semi illiterate learners in the areas.

The third zone is called the Coral Area Zone in which the training is based on environment preservation techniques. With collaboration between the Commission for Environment and Adult Education Department textual guides have been developed and are being used in literacy programmes. The effect of adult education is shown by the formation of many voluntary environment protection societies.

The fourth zone is the Fishery Zone, which covers all the coastal strip of Zanzibar Textual guides have been developed to train people in fishing through literacy and post literacy programmes. The Adult Education Department in collaboration with the Fishery Commission with the assistance of UNESCO has been training migrant fishermen on the best ways of fishing with modern techniques and the art of preserving the catch using locally available materials. In this attempt, the literacy skills are imparted together with practical skills.

Problems of Migrant Fishermen Education

One of the main objectives of the Adult Education Department in Zanzibar is to eradicate illiteracy among sedentary people and in particular government workers. Thus fishermen who migrate in and out of their homes at varying periods in response to the seasons are neglected or can hardly find the time to attend literacy classes.

The only way to train migrant fishermen is to conduct classes at their working places by the time they are at their fishing centres for about 3 months. When they go back home they join literacy classes already established at their villages. They are not only taught the 3Rs but also given skills to help them become more productive in the fishing industry. The skills are linked with their day-to-day activities. Therefore, for migrant fishermen there is a special curriculum which enhances their capacities to produce more fish. This calls for the development of relevant primers for them. The primers include such items as better and modern ways of catching fish. Each fishing centre comprises of 200 - 300 fishermen and the fishing centres are located at Unguja and Pemba.

With the assistance of UNESCO, the Adult Education Department is able to provide education for fishermen in two fishing centres (one in Unguja and the other in Pemba). For the remaining fishing centres, the Department is trying to source funds from other institutions, agencies, and organisations like The National Adult Education Association of Tanzania (NAEAT), UNICEF and others to start functional literacy activities for them.

Women Functional Literacy

UNICEF on its part, funded the Zanzibar Adult Education Department in 1994. It was aimed at eradicating illiteracy in 29 women-operative groups in Unguja and Pemba. About 350 women were taught the 3Rs and the result showed that about 86.81 per cent completed the first step of literacy programme and were ready to proceed to the next stage. Some of them use rural libraries at their villages so as not to relapse into illiteracy.

The Department intends to take care of migrant women farmers. These women leave their homes for farming for a period of about 4 months. They must also be taught at their working areas. Thus, they also need training with a special curriculum relevant to their occupational and other needs. There are three centres with a population of approximately 1,100 women.

The Result of Literacy Efforts

The major problem which the learners faced is poor eye sight. Most of them are old and cannot see properly. In addition to that, there is also a problem of shortage of furniture.

Though the Department intends to eradicate illiteracy throughout the country, there are some factors that hinder the development of adult education programmes. The main factor is the budgetary allocation to the Adult Education Department, which is about 5 per cent of the Ministry of Education's personnel budget. The inadequacy of funds hinders supervision and the provision of such learning materials as exercise books, pencils and chalk as well as the training of animators.

The establishment of literacy classes for mobile people at their working centres has increased their interest in joining the classes as they see that the education provided for them has direct impact on their day-to-day economic activities. They now see the skills they have acquired through education as enhancing their productivity and improving their quality of life.

Chapter Nine

RECOMMENDATIONS AND CONCLUSIONS

Discussions

The strategy adopted in discussing the major issues raised in the country papers was the creation of four groups which addressed four broad issues: Policy and Practice, Problems of Delivery, Innovative Practices, Research Development and Networking. These are presented briefly below.

Group 1: Policy and Practice

After series of brainstorming and discussions, the group agreed that there are deliberate attempts by all the six participating countries in this seminar/workshop to integrate their nomadic peoples into mainstream societies through formulating their educational policies and practices which take cognisance of the cultural differences of the nomads.

Although the policies and practices vary from one country to another and are at various stages of implementation, nonetheless, they fall under two main types:

- (i) general policy on universal education for all which is targeted at all segments of the countries' population,
- (ii) specific policy on nomadic education targeted at nomadic and marginalised groups within the six participating countries -- Nigeria, Sudan, Ethiopia, Kenya, Namibia and Tanzania.

In most of the countries, however, the policies are generally patronising, tended to be top-bottom in their approach and are educational policies formulated by government 'experts' without consultation with the target population. This has led to a number of official approaches which do not take the needs and peculiar circumstances

of the nomads into consideration in the practical implementation of the policies. Some of

the examples in which the circumstances of the nomads were not considered are the use of boarding schools in Kenya, Namibia, Ethiopia and Sudan and regular schools in Nigeria, Kenya, Tanzania and Sudan where the dependency of families on children herding labour and the idea of parents on the short period of time children to stay in school were not considered by the implementers of their education.

The consequences of the lack of consideration of the circumstances of the nomads were low enrolment rates, irregular attendance, high drop-out rates, and the use of irrelevant curricula. Furthermore, the paternalistic nature of some of the policies and practices did not promote the development of appropriate skills of the nomads and their culture.

The group noted that where their distinct culture were recognised and used, a measure of success in their education was recorded; for instance, the use of mobile collapsible classrooms, the organisation of lessons according to nomads' work rhythms and the adaptation of curriculum to the culture and occupational needs of the nomads (Nigeria, Tanzania and Zanzibar) and the use of one mobile teacher (Sudan).

On the whole the group agreed that the development of specific policies and their practical implementation across the countries resulted in the promotion of basic education among the nomadic groups. For instance, in Kenya the literacy rate among the nomads was between 29 per cent and 30 per cent in 1988, and in Namibia, it was put at 10 per cent in 1995. In Nigeria the literacy rate among the nomads has improved since the inception of the National Nomadic Educational policy in 1986 even though accurate figures are not readily available.

One of the shortcomings of the policies is that none of the educational policy statements of the participating countries is specifically targeted at nomadic women and girls. The group feared that

girls and women may be short changed if there is no policy statement targeting their educational disadvantages and indicating how to tackle it.

In Nigeria, however, the nomads were fully involved in the recent policy formulation (1986/87) and in the implementation and evaluation of the nomadic education programme through consultation with them.

Group II: Problems of Delivery

Group 2 discussed the issues relating to problems of delivery of education to the nomads in the context of:

- (a) structural adjustment and poverty alleviation;
- (b) structures;
- (c) scope; and
- (d) strategies.

The group defined the term 'delivery' as ways and means through which a given programme is transmitted to its recipients. It then went on to discuss the issues along the four contexts it had identified above:

1. Structural Adjustment and Poverty Alleviation

Funding was considered as the major impediment to providing nomads with education. The policy on education in most African countries indicates that basic education should be provided for all. However, the state of their economy cannot accommodate this need, because education of nomads and other disadvantaged groups requires a lot of financial resources.

It was suggested that self-reliance and involvement of the nomads in their education should be encouraged since the nomads themselves are not poor and can afford the cost of education.

The different types of migration – of nomads -- split and total was also discussed and the groups that are constantly on the move in large numbers — total movement groups — were considered the most difficult to reach with education/

It was suggested that school calendars should be planned to correspond with nomadic movement patterns to accommodate the various groups.

Because of their constant migrations and dispersion coupled with the land tenure system, which in most cases do not favour them and result in constant clashes with sedentary land cultivators, the nomads find themselves being pushed to the very remote areas with harsh environmental conditions. The inaccessibility to these areas poses problems to their education delivery.

2. Structure

The major areas which constitute educational structure were identified as:

- Organisational structure
- Curriculum and school structure
- Physical structure.

(i) *Organisational Structure:*

The problem of organisational structure in the delivery of education to the nomads is a feature peculiar to most African countries involved in the programme. Poor inter-relationship between the authorities in the various tiers of government -- central government, state/regional, local and district governments -- was identified as a major problem. There is a need to define the roles of each tier of government in the provision of education for nomads and to monitor and co-ordinate their activities.

(ii) *Curriculum and School Structure:*

The issue of the kind of education that should be given to the nomads was looked into. The question of whether to teach the various subjects taught in the conventional schools or to contend them with the basic skills, i.e., the 3Rs (Reading, Writing and Arithmetic), was raised. In considering this issue, the participants agreed that nomadic children should be taught the

same subject areas taught to sedentary children in order to enable them to develop fully like any other child. They agreed that limiting children of nomads to the acquisition of the basic skills of reading, writing and arithmetic is to limit their chance of competing with every other child of the nations in the pursuit of higher education which is necessary for development. They however, emphasised that the various concepts inherent in the various subject areas should be illustrated with examples drawn from the cultural background of the nomads, especially at the primary school level. This will make their learning easy and meaningful.

The school structure was also considered very important. In Nigeria, for instance, the six-year primary school period which obtains in conventional primary schools has been adopted for nomadic schools and in the Sudan, the eight-year primary school period has been adopted for nomadic schools. There are two schools of thought in the solution of the problem. The first school of thought is of the view that since the number of nomadic children who enrol in classes are small, the teacher/pupil contact is more effective to cover course contents than in the regular schools where teacher/pupil contact is less effective because of larger pupil enrolment. Therefore, there is no need to increase the number of years nomadic children have to spend in the primary level of schooling.

The second school of thought notes that because of the mobile nature of nomads which has placed them at a disadvantage with regard to time available for schooling, the issue of the possibility of covering the same syllabus with conventional primary schools within the same years was considered a problem. If they are to cover the same syllabus, it then becomes necessary that nomadic children stay longer years in school bearing in mind their disadvantaged position.

(iii) *Physical Structure:*

It was observed that in most countries the type of structures that exist in conventional schools have been adopted for nomadic schools. Where materials and structures suitable to the

nomadic environment were identified, non-availability of resources has not made the development of such structures feasible. The Nigerian example of the mobile collapsible structures -- classroom, chairs, tables and board -- was cited. But here again the construction of the collapsible structures was constrained by lack of funds.

3. Scope

(i) *Beneficiaries:*

The issues of who should be reached with education was discussed. It was suggested that formal education should be provided for children and non-formal for adults.

(ii) *Curriculum Content:*

The group observed that the curricula contents used in regular schools were used for nomadic schools in some of the countries. It was suggested that as much as possible, the nomadic schools curriculum should not differ markedly from that of the conventional schools. This is to guard against having to develop a different curriculum for them at the secondary and tertiary levels. However, it was suggested that the concepts should be illustrated with objects and examples drawn from their cultural background and the identified teaching/learning style of the nomads should be used in teaching and learning in nomadic schools to make their learning easy especially at primary school level.

4. Strategy

Two major strategy areas were identified and discussed. These are:

(i) Strategies to adopt in the actual delivery of education

(ii) Supportive form of delivery.

In the actual delivery of education, the traditional method of face to face teaching and teaching/learning were considered for the formal education. However, the availability of personnel (teachers) that will cover the communities was identified as a problem due to the financial constraints.

Distance learning through the use of radio, lessons on tape etc., was also proposed. Although this will involve a lot of financial resources, many communities will be reached and not many teachers will be involved. Their method of information gathering and dissemination – meeting in the clan head's place, use of scouts,

meeting in market places – are to be used in the distribution of education materials.

To involve the nomads and gain their support for their education, adequate mobilisation and enlightenment campaigns should be used to make the parents understand that they have some responsibilities towards the education of their children.

Correct information should also be passed on to the communities on the areas of need as this will make them understand better why they have to contribute towards their education and will also guard against the issue of inability to match expectations with provisions. Adult education for nomads should be encouraged so that the adults too can understand what they are being asked to contribute.

Group II: Innovative Practices

In discussing innovative practices, the group noted that a number of innovative approaches had been adopted by the various participating countries. These include: the development of specific educational policies for nomads, the use of collapsible mobile classrooms, one itinerant teacher approach, enlightenment campaigns to sensitize the nomads on the usefulness of education and the establishment of administrative structures – Centres and Commissions to implement nomadic education programmes. The group also suggested other approaches as indicated below:

1. Policy Issues:

The policy instruments should be made sensitive enough so as to involve the communities which the policies are meant to serve. That is to say, the policy instruments must have provisions and clauses which deal directly with the clients' involvement in the programme. Consequently, the participation of the people should have a legal and official recognition.

2. Structure:

Nomadic Education is a special programme designed for disadvantaged Nomadic peoples. In this context every latitude and leverage

must be given to the encouragement of community participation, the structure should be built on a very strong centre or commission that can effectively tackle the various problems which bedevil the provision of educational facilities to nomadic groups. Administrative structures must be developed at the grassroot levels to enable the nomads to pinpoint problems, discuss them and proffer solutions to them. It should be borne in mind that the thrust of this programme is the involvement of the nomads in areas of decision-making, programme implementation, and evaluation which will lead to the sustainability of their educational programme.

3. Scope:

Nomadic education should be seen in the context of Universal Education. Consequently, the Nomadic child should be exposed to a National Curriculum. The Adult Nomadic Peoples should, by the same token be given an education which is capable of making them productive and skillful in managing their families, occupational areas, communities and environment in the direction of the national policies pursued by their governments. Consequently, the adult and child education could in this way be taken in tandem.

4. Strategies

a) *Curriculum*:

This should be adapted to the needs and cultural filter of the clientele without sacrificing the quality of the curriculum.

b) *Pedagogy/Andragogy*:

The most relevant strategies in reaching such groups should be employed. That is to say, relevant educational technology equipment and facilities such as radio, television, video and computer could be utilized. Their traditional teaching/learning methods should be understood and used in teaching adults and children.

c) *Funding*:

Concerted efforts by the various agents involved in the funding should be solicited to evolve and effective, consistent and continuous schooling for the nomads. Donor agencies should be in-

volved to supplement community and government funding. Co-ordination is necessary.

d) *School Framework:*

A flexible and innovative school system should be developed, e.g., use of mobile schools and teachers, distance learning, peer group, learning and teaching, organisation of learning sessions according to the work rhythm of the learners, etc., to meet the cultural and occupational needs of the nomads.

e) *Monitoring & Evaluation:*

This should be built into the school system, such that a continuous feed back is always kept on track. This type of evaluation will check the chronic absenteeism in the schools. Apart from the use of government monitoring and evaluation mechanisms, the nomads must be involved through consultation.

5. Output:

The products of the system must be useful members of the society and continue to be so in nation building and development. The impact of the things learnt at school must be seen in the handling of their daily activities.

Group IV: Research Development and Networking:

After some discussions and deliberations, the group resolved that:

1. *Research:*

- a) There is need for more research on the nomads, their lifestyles and educational needs. Such research should be action research rather than esoteric.
- b) Research should be conducted in such a way that the result should be acceptable and useable. As much as possible the grassroot stakeholders should be involved.
- c) Research information should be written in such a way that policy makers can understand and use them.
- d) There is need for technical cooperation and partnership among concerned groups, nations and agencies in funding and carrying out researches. Where possible cooperation and partnership can be developed among interested agencies or nations in conducting researches on common problems, cooperation is necessary because nomads cross national and international boundaries.
- e) Policies and practices should be based on focussed researches and adaptation of existing practices.

2. *Adaptation:*

There is need for continuous review of published activities/researches from other countries/agencies and therefrom modify and adapt identified practices to suit national needs and conditions.

3. *Networking:*

- i) Networking is defined as an organised process in which systems with common interest share information, exchange experiences and maintain cooperation in carrying out relevant activities.
- ii) For nomadic education there is need for networking:-
 - (a) within the countries;
 - (b) at sub-regional; and
 - (c) at regional and international levels.
- iii) Within a country there should be an operating base which should serve as a central coordinating unit and may be regarded as a clearing house. Such operating base should form a focal point for activities within a country, sub-regions and regions.
- iv) There is need for standardization of information mechanism to achieve uniformity. This relates to infrastructures, format, etc.
- v) There is need for a realistic feed back system among cooperating systems.
- vi) Nomadic Education Commission should be the clearing house for Nigeria, UNESCO offices in Nigeria and Tanzania for sub-regional levels, and BREDA for regional co-ordination.

Observations

From the preceding discussions the following general observations were made:

1. the existing policies are generally patronising (top-bottom approach) which result into a series of problems such as low enrolment rates, high attrition rates and non-relevant curricula;
2. because the policies are generally gender-free, in proactive, they tend to favour the male children;

3. that inadequate funding of nomadic education programmes was found to be one of the major impediments affecting educational delivery throughout the participating countries;
4. instability among the nomadic groups and land tenure systems were other inhibiting factors;
5. some of the educational approaches adopted by the participating countries with regards to structure, scope and strategies did not take the needs and circumstances of the nomads into consideration;
6. there is an absence of effective networking outfits to co-ordinate the activities of the participating countries at sub-regional and regional levels; and
7. in most of the participating states, nomads were not involved in policy formulation, programme implementation and evaluation.

Recommendations

Conscious of the growing magnitude of the problems affecting nomadic people, and the official attempts by the participating countries to integrate them into the mainstream society through their educational policies and practices, the following recommendations were adopted:

1. the participating members states at this seminar should actively involve their nomads in the processes of policy formulation, implementation, and evaluation to their educational programmes;
2. that the policies so formulated should be gender-sensitive;
3. participating countries should endeavour to provide adequate funds to support the educational programmes for the nomads;
4. educational programmes of participating countries should be more flexible to accommodate the cultural contexts of the nomads;

5. relevant curricula and delivery systems should be developed by participating countries to facilitate the actualisation of professed goals;
6. in order to establish and harness all the educative resources of their communities, participating countries should take active measures to promote and strengthen partnership and cooperation among themselves;
7. considering the harsh environment and difficulty in which the nomadic education teacher work, participating countries should provide a good welfare package and incentives in order to retain, motivate and enhance the productivity of the teacher;
8. participating countries should obtain base line data on nomads and other marginalised groups through action research;
9. land tenure systems of participating countries should be flexible in order to accommodate the nomads. Grazing reserves are to be developed to encourage a more settled lifestyle for nomadic peoples; and
10. a follow-up seminar/workshop on nomads in Francophone countries should be conducted next year under the auspices of the UNESCO Regional Office.

Conclusion

From the papers presented and the discussions that took place it became apparent that the participating countries in the seminar have recognised the need to educate the nomadic groups to improve themselves and their communities and nations. The varied steps taken to educate the nomads had achieved some measure of success in giving some of them basic education and training. The identified problems which have militated against the expansion of their education and training programmes call for concerted efforts by the governments, external donor agencies and NGOs and the nomads themselves in tackling those problems to ensure the development of suitable and relevant educational and training programmes and increase their access to education. This will enable them to develop

appropriate skills and competencies which will empower them to cope with the challenges of the twenty-first century.

APPENDIX

The following are messages of the representatives of governments and agencies. It is important to present these messages because they set the tone of the Seminar by indicating the objectives of the Seminar and the procedures for achieving the set objectives.

1. Federal Ministry of Education

Ladies and Gentlemen, the Federal Government strongly believes that education is an instrument par excellence for national development. To achieve desirable development, therefore, every Nigerian child must be educated and equipped with relevant skills to develop himself/herself, the immediate society and the entire nation.

To implement the Federal Government's broad educational objectives and to ensure that no child of school-going age is left out, the Federal Ministry of Education has, over the years, identified various disadvantaged segments of the Nigerian populace who must benefit from education. These are girls, the handicapped, the gifted and mobile peoples (pastoralists and fishermen). Having identified those to benefit from education, appropriate steps have been taken to establish centres and commissions to deal with their educational provisions. Consequently, financial and human resources are committed annually to ensure qualitative education for them.

Today, we are attending a Seminar hosted by the National Commission for Nomadic Education which is responsible for providing education for the children of nomads in Nigeria. This Seminar which is a major milestone in the history of the development of nomadic education in the African continent, is important for two reasons. First, it provides an opportunity for the participating countries to share experiences on the development of nomadic education in the various countries. Second, it is expected to foster and strengthen linkages and collaboration among participating countries that will enable them to articulate a regional position on

the development and implementation of education and welfare programmes for nomads within the region.

Nigeria has come a long way in its experiment on Nomadic Education. To demonstrate the Federal Government's commitment to the programme, the National Commission for Nomadic Education was established by Decree 41 of 12 December, 1989. I am glad to note that the Commission has achieved a lot despite its limited financial resources, especially in the areas of public enlightenment and mobilization, curriculum development and adaptation, provision of infrastructure facilities and instructional materials, in-service teacher education and training, research and development for the education of the children of nomads.

M.T. Liman

Honourable Minister of Education
Republic of Nigeria

2. Unesco Regional Office Dakar

Distinguished Ladies and Gentlemen, allow me on behalf of the Director-General of UNESCO, Dr. Frederico Mayor and on behalf of the Director of UNESCO Regional Office for Education (Breda) Professor Pai Obanya, to greet you during this opening ceremony of the Regional Seminar-Workshop on Nomadic Education in Africa.

The objectives of the Seminar-Workshop are as follows:

- to examine the current key issues of the State of the Art as they relate to the life cycle of nomads in Africa,
- to exchange ideas and experiences on nomadic education among participants.

Mr. Chairman, UNESCO has focused attention on nomadic education during its biennium plan (1994-1995) because nomads constitute a significant part of Africa's population. Within the frame-work of Basic Education for All, nomadic education has been seriously examined by some donor agencies. The World Bank, the African Development Bank (ADB), UNESCO, etc. for financial

support. During the next medium term plan (1996-2001) other areas of educational need that fall within UNESCO's competence — women and girls' education, life-long education, and education without frontiers — will be included in UNESCO's programme in Africa. The education of the children of nomads will also be given the attention it deserves. This makes a follow-up action on the Seminar important and crucial.

Mr. Tai Afrik
Programme Specialist
UNESCO, Dakar

3. Kaduna State Government

Ladies and Gentlemen, I am very pleased to be here this morning to formally declare open this Regional Seminar on Nomadic Education taking place in Kaduna. The day has come for this Regional Seminar on Nomadic Education which we have looked forward to. May I first of all, in our usual traditional manner welcome our foreign guests and other dignitaries to Kaduna State in particular and Nigeria in general and to wish all of you a very successful Seminar.

The current effort at providing education for all by the year 2000 and the large population of nomads in the continent in general and Nigeria in particular underscores the importance of this Seminar. I strongly believe that the issue of providing suitable education for nomadic peoples is one that should concern all well-meaning governments in view of their immense contributions to the development of the countries in which they are found.

Kaduna State is the home of many nationalities including the nomads. Nomads are found in large numbers, in the southern part of the State. Like most states in the Federation the State embarked on nomadic education programme long before the Federal Government intervention in the programme. The state went all out to mobilise the nomads and by the time the National Commission took off in 1990, the state had 10 schools in which there were 637

pupils and 18 teachers. Today, the state has 22 schools, 136 teachers and 1,263 pupils out of which 609 are females.

The progress recorded above is an indication that nomadic education programme in the State and in the country is a reality. What is indeed crucial here is that in the state the nomads were left out in the past in the provision of education to enable them to develop their potentials for individual, community and national development. The thinking in Kaduna State today, is that education is an inalienable right of the nomads, and therefore, a deliberate effort is made to provide them with suitable education which would equip them with appropriate skills, desirable attitude change and knowledge for effective functioning in the modern scientific and technological age.

Distinguished Ladies and Gentlemen, it is indeed my pleasure to formally declare this Seminar open and also launch the *National Commission for Nomadic Education Newsletter*.

Col. Mohammed Isa
Military Administrator
Kaduna State, Nigeria

4. National Commission for Nomadic Education

Ladies and gentlemen, it is my singular honour and privilege to welcome you all to the Regional Seminar on the Education of Nomadic Populations, which is jointly organised by the United Nations Education, Scientific and Cultural Organisation (UNESCO) and the National Commission for Nomadic Education (NCNE) in Nigeria.

The purpose of the Seminar is to create and strengthen effective linkages as well as partnership between institutions and organisations that have interest in the education of mobile populations in the African region. Consequently, the Seminar hopes to achieve the following four objectives:

- (i) To provide a forum for researchers and technicians in Africa and other parts of the world to come together in order to share experiences on major issues related to nomadic education;

- (ii) To examine major case studies on nomadic education in order to determine new trends and lessons for the enhancement of nomadic education in the African region.
- (iii) To lay solid foundation for networking and collaboration among the participants for future cooperations; and
- (iv) To consider ways and means of addressing the major problems and challenges confronting nomads in Africa.

There are twenty-four delegates carefully drawn from six Anglo-phone African countries that are very active in the provision of education of nomadic populations in Africa: Ethiopia, Kenya, Namibia, Nigeria, Sudan and Tanzania.

Content-wise, the Seminar shall focus its attention extensively on basic issues, scope, structure and future trends of nomadic education in Africa. However, this shall be done within the context of the Structural Adjustment, Poverty Alleviation, and the Education For All initiative. We hope to achieve our goal by the grace of God within a period of five days.

Once more, on behalf of UNESCO/BREDA and my colleagues at the National Commission for Nomadic Education, I welcome you most warmly to this occasion.

Professor Gidado Tahir
Executive Secretary
National Commission for Nomadic Education.