

Assessing the Implementation of Nomadic Education Curriculum in Nomadic Education Centers in Kwara State, Nigeria

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Abstract

This paper examined the implementation of the nomadic education curriculum in nomadic education centres in Kwara State, Nigeria. The nomadic education programme was established to extend educational opportunities to nomadic learners of mobile populations; its impact has been hindered. The paper argues that the implementation of the curriculum remains largely ineffective due to inadequate teaching and learning resources, insufficiently trained facilitators, low learners participation, weak communities' participation and poor alignment of curriculum content with the cultural and economic realities of nomadic communities. Evidence suggests that these challenges continue to hinder the goals of inclusiveness and educational qualities. The Paper therefore, takes the position that unless urgent reforms are made such as improving facilitators' participation, redesigning curriculum content to reflect nomadic livelihood and increasing government and stakeholders support, nomadic education programme will remain unable to achieve the intended objectives. Recommendations are provided to strengthen implementation strategies and provide sustainable educational outcomes for nomadic education in Kwara State, Nigeria.

Keywords: Curriculum, Implementation, Nomadic Education, Nomadic Education Centres,

Introduction

Various ethnic groups and localities in Kwara State, in the north central region of Nigeria,. Nomadic peoples, including Fulani and Bororo peoples, dwell there. These peoples have a long

history of leading pastoral and semi-nomadic lifestyles, and raising cattle has always been their main source of income. Due to their movement and various cultural customs, these populations have specific obstacles when it comes to education and sustainable development.

As a result, these demographics face unique challenges in terms of socioeconomic status, and it would be counter-productive, unacceptable, and unrealistic to expect them to adhere to the same educational system as the rest of the population (Hedges, 2023). Despite the fact that nomadic education dates back to the colonial era, it wasn't until the late 1980s that it garnered any significant public attention (Lar, 2010). The need to ensure that all citizens have access to quality education was officially acknowledged in the 1979 constitution of Nigeria and the new national strategy on education (FRN, 2013). The result was a program launched by the federal government that sought to ensure that all citizens had access to elementary and secondary education (Gidado, 2023). Education was declared a Fundamental Human Right in the 1999 Constitution of the Federal Republic of Nigeria, which emphasized the rationale for providing it to all citizens of Nigeria. This proves that the 1968 nomadic education initiative was justified (Mahuta, 2020). There are three main objectives of this educational programme, as stated by Iro (2022):

In response to the unrealized goal of universally accessible and affordable basic education, many new basic education projects have been launched, including the Jomtien Declaration and the Education for All Framework of Action. These efforts, together with the Nigerian people's dedication to expanding educational opportunities for everyone, contributed to the development and launch of the Nomadic Education Programme (Damaher, 2021; Umar & Tahir, 2020).

The Fulani people are located all throughout northern Nigeria, and they may be found either as permanent residents of the area or as nomadic herders (the "cow Fulani"). But, due in part to widespread intermarriage, the bulk of the settled Fulani no longer speak any languages other than Hausa as their mother tongue, and they have lost most of their distinctive physical traits (Albert, 2020). When it comes to religion, Muslims make up the majority. Muslims appear to have profited substantially from their schooling (Lar, 2012). Even though they had a colonial ruler (the Britians), the languages Hausa and Fulfulde are still used for communication.

Due to their nomadic and solitary lifestyle, Nigerians see nomads as a marginalized population that has barriers to accessing western education and other social services. Many people think that nomads have many challenges in their lives, including uncertainty due to illnesses,

famine, malnutrition, and a lack of knowledge and skills to cope with natural risks. They also assume that nomads constantly migrate. According to Daramola (2016), the Fulani nomads' way of existence revolves on raising cattle. Nomadic life is very dynamic, thus any shift in one area is likely to have knock-on effects in other areas. The adoption of Western educational practices, for example, has the potential to raise the degree of political consciousness and communication among nomads, as well as to boost agricultural output by facilitating more efficient use of available natural resources. According to Badmus (2020), most educational academics have focused on traditional education systems that cater to sedentary populations, ignoring the unique needs of nomads. A contributing factor could be the fact that the majority of educational funding has gone toward traditional classrooms, leaving nomads in Kwara State and Nigeria at large to fend for themselves economically and socially. Additionally, the nomads' relatively complicated way of life makes it difficult for educational bureaucracies to accommodate them.

Capacity building, social integration, socialization, and societal advancement and development are all goals of education, which is often seen as a social activity. Considering this, the current worldwide issues, education has the ability to address contemporary life and globalization-related concerns. Another element of the country's educational system that has garnered particular attention is nomadic schooling. In 1989, the government of Nigeria recognized that the education requirements of the nomadic people would not be satisfied by the normal or conventional school system. In order to address these demands, the National Commission for Nomadic Education was founded. But the challenge of assimilating the nomadic people into the wider culture is one of the biggest obstacles they face. In order to address their fundamental needs and fulfill their dreams, nomad education takes both short-term and long-term strategies into account. There is a need to review the provisions in the current national policy on nomads' education so that they can face the new problems of life and integrate into society, even though this has already been considered.

Concept of Nomadic Education

A significant landmark success for nomadic education in Nigeria was the 1977 release of the Federal Government of Nigeria, National Policy on Education, followed by amended editions in 1981, 2004, and 2013. The declaration states unequivocally that every kid in Nigeria deserves a better future via education and that schools should be located in close proximity to students'

homes. This proclamation is in line with the sentiments expressed in Article 26 of the 1984 Universal Declaration of Human Rights, which asserts that access to education, including free and compulsory basic and elementary education, should be guaranteed to all individuals. In addition to the aforementioned clause, the Nigerian Constitution of 1979 declares that all citizens should have equal access to quality education. The government's approach should be centered on making sure everyone has access to quality education. Because they weren't considered particularly throughout the program's conception and implementation, nomadic children's educational needs were not met when Universal Primary Education was implemented in 1976. Nomadic children should have access to formal education on an equal footing with their settled-down counterparts. Because of this, a new approach is required, one that departs from the standard educational model (Bajah, 2020).

It seems that the issues have been acknowledged in the National Policy on Education (2013). Therefore, it is stated in part that, wherever feasible, arrangements would be made for these youngsters to help their parents in the morning and attend school in the evening. Additionally, teachers in rural regions will be given unique and sufficient incentives to remain in their jobs. International organizations like the World Bank and the United Nations Educational, Scientific, and Cultural Organization (UNESCO) provided technical assistance to the federal government so that it could collect baseline data from nomads and use it to develop an appropriate education program for them. Former Minister of Education Professor Jubril Aminu presided over the National Workshops in Yola, Adamawa state. Teachers, academics, and representatives from nomadic communities and the Miyiyiti Allah Cattle Breeders Association were among those in attendance, as were members of other interest organizations centered on nomadic education. In 1987, a blueprint on mobile education was created based on the suggestions made by workshop attendees. Nomadic education was officially established in Yola Adamawa State on June 3, 1989, by the Federal Government, after a mobilization and awareness campaign that followed the workshop (National Commission for Nomadic Education, 1994).

In a similar vein, the Nomadic Education project is an aggressive government initiative to provide educational options to a hitherto unreachable demographic. Because her population is so diverse in terms of ethnicity and language, Nigeria needs an educational strategy that takes into account all of these factors. communities, such as the 3.6 million nomads, need a tailored education

curriculum to meet their educational requirements, but also to shape their socio-cultural way of life, traditions, and economic activities. "Tair 2019" states.

The federal government has launched a program called "nomadic education" with the goal of providing access to education for all citizens. Its goal is to help the recipients adjust so that they may actively contribute to the progress of their country. It has been challenging for the nomads to assimilate into the normal education system because to their continual travel as they seek Greenland for their livestock (Olokode, 2020).

Objectives of Nomadic Education

The National Commission for Nomadic Education (NCNE) was, amongst other things, established to manage and maintain primary schools for nomads. The broad goals of the Commission were;

1. to provide the nomads with relevant and functional basic education
2. to improve survival skills of the nomads by providing them with knowledge and skills that will enable them raise their productivity and level of income
3. to enable nomads to participate effectively in the nation's socio-economic and political affairs among others.

The National Commission was assigned the following objectives by an Act of the Federal Government on Nigeria:

1. Formulate policies and issues guidelines in all matters relating to nomadic education programmes in Nigeria.
2. Provide funds for the research and personal development for the improvement of nomadic education
3. Equipment, instructional materials (including teaching aids and amenities), construction of classrooms and other facilities related to nomadic education;
4. Effective monitoring and evaluation of the activities of agencies concerned with nomadic education;
5. Establish, manage and maintain primary schools for nomadic children.

The Curriculum of Nomadic Education

According to the Nigerian federal government's blueprint for its nomadic education program, the course material covered in traditional primary schools and the nomadic education program in Nigeria are essentially identical. Nomadic education programs followed a curriculum that was very similar to that of traditional primary schools, with an emphasis on the same core subjects as English, mathematics, elementary science, social studies, religious studies, Nigerian languages, handwriting, drawing, arts and crafts, etc. Due to the lack of relevance to the nomadic people's occupational specialization in agricultural science and domestic animal husbandry, Abdulkareem (2020), Benyunus (2000), and Aleazi (2000) questioned the current curriculum contents of nomadic education. They suggested that veterinary treatment, high-breed cattle, cow-milk, and improved nutritional feeds for cattle should get greater focus and funding. A New Approach to Nomadic Education's Curricular Needs This study posits seven primary arguments in favor of tailoring Kwara State's nomadic education program to the specific goals, interests, and requirements of the nomad population. In addition, the current nomadic education program needs a curriculum revamp to better serve the nomads and their unique needs, which differ significantly from those of the other groups in the state who attend more traditional schools. The proposed curriculum innovation of the present contents of the nomadic education program is justified, in part, by the desire to make the program more useful to the nomadic people, who are the intended beneficiaries of the program. Also, in Kwara State, there is a growing need for curriculum innovation within the nomadic education program. This is to guarantee that the curriculum-content is relevant to the nomadic people's beliefs, values, unit culture, religion, and vocational interests (such as cattle-rearing, food production, and cow-milk production). Education on the Go for Economic Recovery and Independence Nkpa (2023) emphasized the importance of rethinking the current curriculum-contents of nomadic education in order to better equip nomadic people for economic rehabilitation and self-sufficiency in domestic animal raising. This would involve putting more emphasis on producing high-quality feeds for animals, high-breed cattle, high-quality cow-milk, and animal skin for industrial resources. Shehu (2020) argued that the aforementioned aspects of nomadic education should be adapted to the distinctive way of life of the nomads, who are continuously moving from one settlement to another in search of a suitable land, since the curriculum is primarily based on the needs and interests of the society as a whole, as well as the learners' own. Thus, the Fulani-nomads can only be economically rehabilitated and made self-

sufficient by a deliberate nomadic education program that makes use of mobile classrooms, broadcast, television, film shows, and video-cassettes.

It is thought that a Nomadic Education Syllabus should be written up at the elementary level, however the Federal Government of Nigeria has not done so. Despite being given the authority to create and choose the subjects covered by the Nomadic Education curriculum in the blueprint's section 2.6 (iii), the Centre for Nomadic Education has failed to do so as of this writing. Exactly how it was while this investigation was underway. as a result, the nomads of Kwara State are still taught using the conventional elementary school curriculum. There are still four areas that get a lot of attention: animal husbandry, English, mathematics, and religious knowledge.

The plan for Nomadic Learning, Nomadic Education Programme facilitator training is the exclusive purview of the Centre for Nomadic Education. The duty of training facilitators falls on the Centre. The Kwara State Ministry of Education, Human Capital Development, is now attempting to make up with the resources it has.

Infrastructure Development for Nomadic Education Programme

The creation of facilities adapted to the requirements of nomadic education is one of the most outstanding recent accomplishments of the government of Kwara State. A revolutionary development has been the arrival of mobile schools, which are outfitted with all the essential amenities to cater to the ever-changing itinerant lifestyle. In order to maintain circular education, these schools are designed to follow the nomads' travel patterns (ksubeb 2023).

In addition, funds have been allocated by the government to build both temporary and permanent schools in nomadic communities. In addition to creating a secure setting for education, this investment helps build stronger communities by giving residents a feeling of belonging.

Personalizing the Coursework: The government has done a good job of adapting the curriculum to the requirements and circumstances of nomadic learners, acknowledging the distinctive cultural and linguistic variety of nomadic groups. The government does its best to make sure that education is both up-to-date and respectful of the nomads' cultural identity by integrating parts of their traditional knowledge and practices into the curriculum. Kwara State has made it a top priority to educate and hire facilitators who have an in-depth knowledge of the nomadic way of life and culture in order to ensure the success of the initiatives of the nomadic education

program. This strategy promotes a more effective and inclusive learning environment by helping to bridge the cultural gap between educators and learners.

In this age of rapid technology development, the government of Kwara State has taken to using mobile learning materials to better communicate with nomadic people. To improve the learning experience of nomadic learners, the State has deployed mobile learning units that are equipped with tablets, instructional software, and internet access. These units will be used in various nomadic education centers. This fresh method not only fits in with current educational trends, but it also creates new opportunities for dynamic and interesting lessons.

Beyond traditional classroom settings, the Kwara State Government has acknowledged that awareness and community participation are crucial to the success of nomadic education programs. In order to debunk myths and misunderstandings about the advantages of education and encourage learners to attend nomadic education programs, it has been crucial to work together with community leaders, elders, and parents.

One of the most outstanding recent accomplishments of the Kwara State Government is the building of infrastructure that is specifically designed to meet the demands of nomadic education. A revolutionary development has been the arrival of mobile schools, which are outfitted with all the essential amenities to cater to the ever-changing itinerant lifestyle. In order to maintain circular education, these schools are designed to follow the nomads' travel patterns (ksubeb 2023).

In addition, funds have been allocated by the government to build both temporary and permanent schools in nomadic communities. By creating a feeling of permanence and stability, this investment helps with community development while also providing a solid learning environment.

Instructional Materials for Nomadic Education

Adaptability, cultural sensitivity, and ease of access are common themes in nomadic education programs developed to meet the unique educational requirements of nomadic peoples. Depending on the geographical environment and the unique demands of nomadic tribes, the educational materials used in these programs might differ greatly. The following, however, are examples of more typical forms of course materials:

1. **Curriculum Guides:** Customized curricula that reflect the cultural context, language, and

knowledge systems of nomadic groups. These guides help educators deliver lessons that are relevant and meaningful.

2. **Printed Materials:** primers, brochures, and pamphlets that cover various subjects, including literacy, numeracy, health education, fufude, and local culture. These materials are often visually appealing and easy to understand.

3. **Audio-Visual Aids:** Materials such as videos, audio recordings, and slideshows that can help convey concepts more engagingly. They may also include culturally relevant stories and songs.

4. **Mobile Teaching Kits:** Portable teaching aids that can be easily transported to various locations. These might include games, craft materials, and tools for hands-on learning experiences.

5. **Digital Resources:** In some cases, access to mobile devices and apps that provide educational content can be used, particularly if the nomadic group has some access to technology.

6. **Tactile Learning Materials:** Items like maps, models, and physical objects that help illustrate concepts in subjects such as geography and science.

7. **Community Involvement Materials:** Materials that foster family and community engagement in education, such as guides for parents and community members on supporting learner's learning

8. **Language Resources:** Materials that promote literacy in the local language, which may include storybooks, dictionaries, and writing tools that are culturally relevant.

9. **Assessment Tools:** Flexible and culturally appropriate evaluation methods, including observation checklists, portfolios, and informal assessments that do not rely solely on traditional testing.

10. **Local Resource Materials:** Materials that tap into the local environment and community knowledge, allowing learners to learn about their surroundings and lifestyle. These materials are typically designed to be culturally sensitive and to support the learning of nomads in ways that respect their nomadic lifestyles, making education both relevant and accessible. Collaboration with local educators, community leaders, and the learners themselves is essential in developing effective instructional materials for nomadic education programmes.

Factors Affecting the Implementation of Nomadic Education Curriculum

The implementation of nomadic education curriculum is constituted by many interrelated factors. One of the many factors include the frequent marginalization of nomads in search of green

pastoral and water, which disrupts the continuity of learning and makes it difficult to get learners. Moreover, inadequate infrastructures such as lack of mobile schools, good roads networks, limit access to education materials specifically for nomadic learners.

Other factors include the inadequate qualified facilitators who willing to work under the difficult conditions of nomadic life coupled with inadequate training for facilitators on culturally relevant pedagogy, cultural and religious beliefs also play a role, as some members' prioritized livestock rearing over formal education, while early marriage and gender bias hindered the education of girls, Language is another factor that constitute challenges to the implementation of nomadic education curriculum. The curriculum is often delivered in English or Hausa, while nomads communicate primarily in Fulfude.

Consequently, insecurity caused by banditry, cattle rustling and communal conflicts often forces nomadic populations to relocate, thereby, affecting schooling. The curriculum itself sometimes lacks relevance, as it is too formal and doesn't integrate adequacy with nomadic lifestyles or vocational skills. Parental attitudes and low awareness about the benefits of education also affects enrolment, as many parents fear that schooling may alienate the learners from traditional practices. Weak government policy, poor monitoring, and lack of political will affect effective implementation

Conclusion

Assessing the implementations of nomadic curriculum in Kwara state refills that despite the noble objectives of the program. Its practical outcomes remain far below expectations. The curriculum though designed to meet the educational needs of nomadic learners has not been effectively translated into meaningful experiences, factors like trained facilitator, resources, insufficient facilitator training, irregular learners attendance due to mobility and weak community involvement have continued to hinder its success. As a result, the program has struggled to achieve its intended goals, equity, inclusiveness and literacy development for nomadic populations. Without urgent reforms, the nomadic education initiative risks perpetuating educational marginalization rather than addressing it and sustainability of the nomadic education programme.

Recommendations

1. Government should redesign the curriculum to better nomadic lifestyle, integrating practical knowledge such as livestock management, vocational skills, and health education alongside core subjects
2. Recruitments and training of specialized facilitators for nomadic education should be provided
3. Government should also improve the provision of learning resources, and the nomadic education curriculum in Kwara state.
4. There should be alternative modules such as mobile school, radio base education, and flexible home table to accommodate the seasonal movement of nomadic communities.
5. Government should strengthening the community engagements
6. Government and stakeholder support.
7. Monitoring and evaluation.

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