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Nomadic Education and Rural Development in Orelope Local Government Area of Oyo State, Nigeria

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Abstract

The nomadic populace of the country represents a section that could be said to be held with levity. The flame of literacy is close to being snuffed out among the nomadic masses. Not only should literacy be valued over illiteracy but literacy somewhat guarantees the nomads a life beyond their current one. It offers them a lifeline into the modern world, shedding the skin of illiteracy for that of the well-read. It is in line with this that a study was done in Orelope local government of Oyo State to find out if the establishment of nomadic schools have significantly modernized their lifestyle. The study also tries to know if there is any significant relationship between nomadic education and rural development, in terms of the availability of social infrastructures. The survey method was employed with a two-stage sampling technique to select a sample size of 125. The chi square method was then used to analyse the data collected. The study discovered that there is no relationship between nomadic schools and rural development. Also, the schools have not significantly changed the lifestyles of the nomads. Based on these, the study recommends that conducive learning environments should be made available, the amendment of the educational syllabus to suit the lifestyle of the nomads should be given priority.

Keywords: Nomadic, Education, Rural, Development, Oyo State, Nigeria.

INTRODUCTION

Nigeria has two main population of nomads; the pastoralists as well as the artisanal migrant fishermen. They are found largely in 17 out of the 36 states of the nation. There are close to 10 million nomads in Nigeria. The establishment of special education to mobile cultures in Nigeria particularly the pastoralists dated back to the colonial era, predominantly in Borno in the 1920s. The struggles could not be sustained until its renaissance in the mid-1970s when additional resourcefulness was sourced upon by certain governments at the state level in the Northern part of Nigeria. Through this time, pilot schools were created in areas of North-East, Kano, as well as in the North central states to provide for the edifying requirements of the mobile pastoral “Fulbe and shuwa” (National Commission for Nomadic Education information brochure, 2002)

The commission also emphasized that a large proportion of the pastoralists did not benefit from this opportunity because they contended that the curriculum was not appropriate to their chosen life style in both content as well as in delivery. The migrant fishing communities have also not derived meaningful value from the enormous educational growth of the 70s and 80s in Nigeria. Therefore, the two migrant groups are unquestionably amongst the most academically deprived groups in Nigeria. Certainly, the literacy rates amid the migrant fishing communities and the pastoralists before the commencement of the NCNE in the year 1990, stood at 0.02% and 2.0% respectively.

The rural areas in Nigeria are neglected, lacking adequate social amenities. Although, societal amenities are lacking in certain urban parts, the state of affairs in rural areas is extreme and a plethora of communities are lacking rudimentary amenities such as decent roads, electricity, marketplaces, a healthy water supply, good road network, healthcare centre etc. Today, poverty perseveres in rural Nigeria in spite of the opulence fashioned by the nation’s abundant resources made apparent with the trouble faced by many in sustaining their rudimentary wants for water, food as well as housing. Deficiency of these elementary needs has arrested the process of rural development in Nigeria (Abonyi & Nnamani2011).

Abah (2010) postulated that with the aids of the rural areas to the overall economy of the nation, expanding the sector ought to be of vital importance to the federal government. It is essential it would promote the capacity of the area for augmented input to the total development of the nation. In the view of Paul (2013), rural development represents a multi-dimensional technique by which the income, productivity as well as the quality of life in terms of nutrition, health, education, as well as other characteristics pertaining to suitable life of the rural people can be enhanced. The establishment of a well-grounded nomadic educational system will certainly go a long way in improving the lives of the mobile farmers and the pastoralists. In a packaged deal with education, comes modernity as well. With the carving out of nomadic schools, qualified teachers will be needed. This will result into an inflow of well-trained teachers who will obviously need a taste of modernity in the face of underdevelopment.

Statement of Problem

Education has a regulatory sway over the development of rural areas and communities, to the lessening of poverty as well as rural-urban migration. In an obvious manner, the establishment of schools as well as other means of learning for the nomads is meant to cure them of illiteracy. Residing underneath this is the development of rural areas. The creation of nomadic schools should attract development as much as a moth is attracted to light. Education and modernity work hand-in-hand. With education on ground, modernity should not be far behind.

When nomadic schools are established but the development of the rural areas remain stagnant or worse, such a situation is questionable. First, learning in an uncondusive environment will do nothing to help the students' assimilation prowess. The absence of standard teaching materials will certainly not make situations better for what is a farmer without his tools, a surgeon without his scalpel?

Aside from this, the establishment of nomadic schools ought to bring about rural development as that could be the only means to retain the teachers. It is quite tasking to find qualified teachers who will fit into the community as well as the school and will decide to retain the job. In a British Colombia study, the rural teachers decided to stay because of their satisfaction with the conditions of life there (Murphy and Angelski, 1996/7). An individual who is well accustomed to the modern lifestyle might find it difficult to adapt to the rural lifestyle. He/she might be less than forthcoming in replacing pipe-borne water with water from streams. He/she might find it difficult to adapt to a life without electricity. Furthermore, it might be next to impossible for him/her to forego the modern clinic for rural remedies. In essence, most of the teachers might be unwilling to give up their lives of modernity.

This therefore necessitates the development of rural areas when attempts are being made to introduce nomadic education for what is the essence of a school without a teacher? What meaning could a school have without appropriate teaching materials? It would be a waste of funds as the objective in improving literacy rates will not be a resounding success.

The Objectives of the Study

These include the following:

- Finding out if the fashioning of nomadic schools have significantly modernized their lifestyle.
- Finding out if the establishment of nomadic schools has brought about rural development in terms of social infrastructures.

Literature Review

The Greek word "Nomo's" denotes a pastoral activity carried on by a group of individuals, in most cases numbering up to a tribe over a traditional area or route over some time, who share the land occasionally with the sedentary population. In the view of Ezeomah (1997), Nomadism is a wide-reaching phenomenon. Nomads are regarded as ethnic or socio-professional assemblages who journey or migrate in small or large clan groups in pursuit of means of sustenance in another community. This proposes an occasional interdependent relationship with the sedentary people. Because certain Nomadic groupings are not involved to pastoralism, a modern-day definition by the word "nomadism" denotes any type of life pertaining the absence of a fixed dwelling. In this context, nomadic groupings found in different places in the world can be categorized into three; the hunter/food gatherers, the itinerant works as well as the pastoralist (Ezeomah, 1997).

Ezeomah (1990) conceptualized nomadic education as the informal education delivered by the nomadic citizens within the context of their culture and the formal, non-formal education made available by the nomads, international agencies and the national government aimed at the promotion of the culture of the nomadic people as well as equipping them with germane skills and knowledge to infuse them with the dexterity to develop themselves and their communities. The acquired skills and knowledge will also assist them in contributing to national development.

Lar (1989) postulated that Nomadism is ancient as humanity itself. The early men were typically nomads who progressed from one location to another with their cattle in search of pasture. Humans are by the nature full of escapade and adventure. Nomadism is a typical characteristic of humans, as one observes the world history; one is bound to discover that movement must have taken place in all lives of all nations of the world. Their history could be mapped out from one location of the world to another. During the process of such movement, some groups are spread all over the world while others concentrate in small locations, although a large proportion of such movements result in the fashioning of settlements. She moved further to postulate that, nomadism can be understood as any movement brought about by sheer economic necessity such as cattle rearing, hunting and food gathering.

In addition to some of the pastoral nomadic group who are dispersed in more than one state, some others make up a nation within a state. The Dinka symbolises 10% of the total Sudanese and consider themselves to be a nation, as do the Benja, being a strong provincial political forte in the nation of Sudan.; the Ankole, the shilluk, the Buganda, Bunyora state in Uganda thrived pending the dawn of colonialism (Salih1990).These nomadic groupings can be seen in large numbers in more than fifteen countries of Africa such as Mauritania, Algeria, Libya, Tunisia, Sudan, Central Africa, Niger, Burkinafaso, Mali, Senegal, Nigeria, Ghana, Cameroon, Uganda, Chad, Ethiopia, Djibouti, Somalia, Kenya as well as Tanzania. As minority groupings, they represent about 3-5% of the Africa`s population, though the majority of the population of the Sahelion state, Djibouti, Niger Somalia, Mauritania and Mali are pastoralists (Salih 1990). In numerical conceptions, the United Nation`s study in (1997) put forth the population of nomadic pastoralist in Africa at 17 million.

Nomadism is practised in many parts of the world for a myriad of motives, ranging from freedom seeking, to cultural reasons, economy to cattle rearing. Nomadism in Nigeria is concerned with agricultural activities which can be grouped into two:

- The short term transhumance circuit is the movement which involves intra local government area or inter-state.
- The inter-state and beyond national boundaries representing the long-term movement. (Lar, 1989).

Ezeomah(1987) also opined that the short and long distance movement could be carried out by both small and large groupings. There are cases when situations may result to the aged settling down with the younger ones moving with cattle and as the case may be, come back to check on their well-being.

There are certain activities that have been identified within the Fulani ethnic groupings and numerous Fulani are nomads, though there are certain settled ones as well. Their early journey to Gombe could possibly be as a result of some threat to their independence, demand for tribute and the like. This viewpoint was earlier raised by Raay (1975), when he opined that the cattle Fulani movement could be due to subjugation by the sedentary population and its sovereigns. A clear motive, according to Raay, is that of the pursuit for grazing for their cattle as well as for independence.

There are three types of Nomadism in Nigeria, specifically:

- a. Cattle nomadism
- b. Farming nomadism
- c. Fishing nomadism

Cattle Nomadism:- This is related with the Fulani race of Northern Nigeria, chiefly located in Borno, Sokoto, Taraba, Adamawa, Bauchi, Kano, Niger, Kebbi and Kaduna states and a smaller number in some part of Kwara and Plateau state. Their activities hinge on the obtainability of decent grazing land and water. They tend to circumvent thick forest where tsetse flies are widespread. This is as a result of the flies being carriers of some cattle diseases such as morsitan, glossina and trypanosomiasis. This nomad also attempted to avoid wet and muddy areas because such places could draw insects and bacteria if made use of for prolonged periods. Also, they are bound to journey about in search of more appealing areas, mostly by trekking (Raay, 1975).

Farming Nomadism: Numerous people in Nigeria are journey to other local government areas to farm all through the farming season. Subsequently, when the harvesting is done, they take them back to their abode. In some certain cases, some of them do not take back crops but money made from their services to the farmer or crops traded (Lar, 1989).

Fishing Nomadism: This is popular among the fishermen who reside on sea and spend their lives virtually hunting for fish and other sea animals. Hence, this is found close to the lake, sea and by rivers like River Niger and Benue in their respective states. There are numerous ethnic groupings today who are believed to reside on boats. They wander the sea in search of fish, that being their only source of livelihood. Like-wise, groups of individuals residing along the coast Nigeria, like Lagos and Calabar practice the same. In the far North, one notices akin practice on the Lake Chad (Lar, 1989).

For Nomadism, it is the distinguishing characteristic of some people to move every year as a result of their mode of life, which may be swayed by the economic needs. This is completed all the time. Perhaps, a closer study of nomadism in Nigeria will make this point more explicit (Lar, 1989).

In the view of Tahir (1997), Nomadic education in Nigeria can be traced back to the era of colonialism when schools were set up in certain nomadic communities. Among which were the three established in 1927 in Ngala and Kukawa local government areas of Borno state, comprising of the one in Karkarka in Daura local government area of Katsina state which was set up in 1953. Schools for the nomadic offspring were created in Borno and Kaduna provinces pending the independence. With time, they were also established in mid-1970's in the northern eastern, northern-central and northern-western points. Also, Benue as well as Plateau states had constructed some pilot nomadic schools for the offspring of the pastoralists. He proceeded further to opine that the education of nomadic children scarcely received any national attention till the late 1980s.

It was with the spirit of the 1979 constitution as well as the establishment of new national policy on education which resulted into a renewed government initiative with a resolution not to dismiss anyone from taking part in any formal education in Nigeria. In acknowledgement of the need to make equality in education available to the Nomads in Nigeria include:

- Integrating the nomads into the national life by making functional basic education as well as any relevant information available to them; and
- Refining the required survival skill sets of the nomads through improvement of the methods of animal husbandry (Lar, 1989).

According to the guidelines on the manoeuvre of nomadic education programmes in Nigeria (1997), it was itemized that, the enactment of the nomadic education programme necessitates the support, involvement as well as the active collaboration of all tiers of government, the relevant government ministries, parastatals, agencies, local communities, non-governmental organisations, local communities as well as international organisations.

Nomadic Education Development and Implementation in Nigeria

Tracing the records of the Federal Government of Nigeria (1989), the provision of educational services to the offspring of all nomadic groupings has proceeded along the lines of the formal educational system. Distinctive attention has been accorded to these nomads by the national government when the National Commission for Nomadic Education (NCNE) was set up by Decree 41 of December 12, 1989. All the states with any amount of concentrations of Nomadic-Fulanis were guided by the Federal Government to unveil the programmes as well as to enlist the Fulani children. The Department of Nomadic Education was fashioned at the National level to implement an overall supervision of the programme.

The education of the nomads is to be seen as an issue of critical importance, considering their strategic location in the nation's economy as the chief supplier of protein. The cheering news concerning the formation of Almajiri schools in the northern states of Nigeria as well as the consequent success thereof brand the promotion of communication with the group an issue of national imperative. Education within the nomadic population ought to be improved to respond to these changes. Literacy along numeracy will aid them to read as well as access the internet to know not only how to prevent these diseases but also the sale of their products (Adamu, 2014).

In the same vain, Na Allah (2013) confirmed that, the Nigerian Government, in its effort to fulfil the United Nations' declaration on the equality of man as well as literacy issues and in order to gratify the numerous Nigerian Constitutional Provisions for education for all the sons and daughters of Nigeria," introduces measures at various levels of administration to support the educationally disadvantaged person. It is also in this regard that the Government fashions the Nomadic Education programme to attend to the children of the nomads who have not profited from the traditional school system as a result of their entirely different ways of life.

Chima (2015) argued that, the significance of educating the nomads should not be toyed with. The neglect of any section of the population as experienced in the Niger Delta is nothing but a budding time bomb. Schooling is the entitlement of each and every Nigerian child and this right has been made hallow in the nation's constitution.

Management and Problems Confronting Nomadic Education in Nigeria

The provision of schools for nomads in the mundane way meets the teaching occupation with strings of problems. School structures, benches, desks, classrooms, teaching equipment as well as schedules of subjects and the events for the term are all immaterial for people who fail to reside in a single location up to a few weeks in some instances. Nomads are undoubtedly difficult clients for structures and services attributed to the contemporary educational scheme. They are viewed as detached and some as wandering, stubborn as well as mediocre. It is largely challenging to make available for them; clinics or classrooms, or obtain any of the recompenses of public services (Na Allah, 2013).

A central difficulty is the means by which the sector was funded. First instance, the greater part of the education costs was handled with the budget pertaining to the Ministry of Education. Insufficient finances resulted into a risky deterioration in rate of primary school enrolment, teachers absconded at an unexpected great rate, leading to the consequent termination of numerous schools. This event disheartened the stable groups from sending their wards to school, in which the circumstances were horrendous, asides mentioning the pastoralists who always harboured their uncertainties (World Bank, 1990).

UNICEF (1993), also debated that the underdeveloped nature of pastoral communities could be linked to a couple of factors, comprising of the absence of access to rudimentary

education. Yet, the obtainability of literacy cannot be presumed to be the cure for the segment's troubles. Nonetheless, it is a common conviction that education represents a vital key to development and that its function is the emancipation of the nomads from manacles of dependency and illiteracy.

The spatial dispersal of the nomad populace is the primary hurdle hampering the wards from attending schools. This tiny population density makes it challenging to source sufficient student populace to brand it cost-effective (Jama, 1991).

Also, as a result of the labour-intensive requirements of the herding economies, the wards of the pastoral nomads are weighty providers to the family income with their labour, from a tender age. Within these groups, kids (particularly boys) are seen to be an economic benefit. These economic remunerations are refined in the short run, the kids being valuable in helping the household to raise livestock. Therefore, the family must attempt to maintain their wards' involvement and at the same instance evade the cost of education (Gorham, 1978).

In addition, the subjects of the curriculum are mostly deliberated to be unsuitable for the kids of nomads. This is because it does not deliver concrete skills to develop their lives. It rather focuses on the academic attainments that only meet the wishes of urban children. There exists an absence of discernible useful remunerations for the pastoral populace (Gorham, 1978).

Then, rural primary schools which the nomads might have contact with are in demeaning conditions in the aspect of teaching staff as well as facilities. The management is not operative either. The low salaries of education personnel generates an unwillingness to be apart from their urban families, causing an unbalanced geographical location of schools and a refusal of the junior staff to vacate metropolitan areas. It is as a consequence of this very problematic to have worthy staffs in schools easily nearby to nomads.

Modernizing the Nomads' Lives

The emphasis is on making available to the the adult nomads, significant abilities and information vital for handling the difficulties of the contemporary society. These involves functional literacy as well as numeracy, occupational dexterities and “new” profit-generating undertakings, that incorporate traditional and contemporary procedures of animal husbandry and other profit-generating expertise for the mitigation of poverty. Another style is the employment of ICT to boost their socio-economic conditions and smooth their participation in the democratic procedure (NCNE, 1999).

The case study presented on “Access to Basic Education: a focus on Nomadic Populations of Nigeria” at the 1999 ADEA (Association for the Development of Education in Africa) meeting emphasized the ground-breaking methods and tactics as well as achievements in making rudimentary education more accessible and even-handed to the nomads. The study conveyed considerable progress in the partaking of nomads in basic education and a supportable development in their literacy rates.

The crucial components of the methods and tactics showcased in the findings of the study were in the regions of: The ability for the sustainability of the Nomadic Education Programme through the sensitization of the community, empowerment as well as organisation; the growth and delivery of infrastructure to broaden reach and contact; curriculum development, research and the training of teachers to bring about practical planning, curriculum functionality, significant and operational content delivery, supervision and monitoring for suitable response and efficient sequel; distance learning procedures by means of interactive radio coaching for schools and for adult education programmes. Also, there is the broadening of partnerships and collaborations to enlarge the resource base and to

encourage systemic linkages as well as international cooperation in the enactment of the Nomadic Education Programme.

As stated in the 1999 study carried out, the inspiring innovations in the broadening of entree to rudimentary learning for nomads via the NEP are shown by:

- The sustained surge in the entire school enrolment in the midst of nomads from 18,831 in 1990 to 95,510 in 1995 and to 155,786 in 1998.
- Thinning the gulf between masculine and feminine school enrolment statistics from 54% equality in 1990 to 85% in 1998.
- The upsurge in school conclusion statistics from 2,077 in 1994 to 7,632 in 1998
- The growth in the amount of nomadic schools from 329 in the year 1990 to 1098 in 1997.

Theoretical Framework

The structural functionalist school of thought was used in the course of this study. The structural-functionalist theory represents an opus of work that various intelligentsias such as Radcliffe Brown, Bronislaw Malinowski, Talcott Parsons, Robert K. Merton, have contributed to. The structural-functionalist theory as it pertains to the work of Merton was used in this study.

Merton has been credited for the postulation of the concepts of manifest and latent functions. The article was originally published in a collection of his written essays; “Social Theories and Social Structure” in 1949. Manifest functions represent the deliberate, conscious and beneficial. The latent functions are more unintended, unconscious but still beneficial. Manifest functions are expected by people. It is usually clearly stated by participants engaged in an act (Merton, 1957). Here, the establishment of nomadic schools has the manifest function of eliminating the plague of illiteracy from the nomads. However, there is a latent function in facilitating the development of rural areas. As attempts are made to improve the literacy rates of the nomadic population, qualified and highly trained teachers are employed with the sole task of educating the nomads. An unintended consequence can be the social, health infrastructures that accompany the nomadic education. Such includes hospitals, shopping complexes, pipe borne water, and so on.

Latent functions come unintended. They are not stated explicitly. As was the opinion of Merton, attention needs to be paid to the latent functions as they assist in the better comprehension of the human society.

Study Area

Orelope is a local government area in Oyo state, its headquarters are in the town of Igboho. Orelope was created by Gen. Ibrahim Babangida’s administration in 29th May 1989. It forms one of the ten local government area of the Oyo north of Oyo state. It has an area of 917 km square and a population of 104,441 at the 2006 census. Census (2006). They are dominantly Yoruba speaking who are engaged in subsistence agricultural activities, such as farming, rearing of animals, hurting, and blacksmith among others. Most of its communities are typically rural.

METHODOLOGY

Research Design

The survey research design was employed in this study. The target population are the nomadic primary schools, the nomads themselves and the rural communities in Orelope Local Government area of Oyo State. A two-stage sampling technique was used to select 125 respondents. First, the quota sampling method was used to ensure appropriate participation of the concerned parties. The purposive technique was then employed to ensure that those selected are knowledgeable about nomadic education and rural development. A total of 32 respondents are sourced from the nomadic schools, consisting of 24 students and 8 teachers. Also included in the sample are the nomadic leaders numbering up to 20. The coordinator of nomadic education and secretary to education authority in the Local Government were also included. The other 71 respondents that were included in the study are the members of rural communities in the area of study. Chi-square was employed with the use of statistical packages for social sciences (SPSS) software to examine the data. 120 questionnaires were completed and found to be useful. The analysis was therefore based on it.

Data Analysis

Socio-demographic characteristics	Frequency	Percentage (%)
Gender		
Male	68	57
Female	52	43
Age		
Below 20	46	38
21-30	34	28
31-40	26	22
40 and above	14	12
Religion		
Christianity	34	28
Islam	60	50
African Traditional Religion	26	22
Marital Status		
Single	84	70
Married	30	25
Divorced/widowed	6	5
Occupation		
Teachers & students	32	26.66
Nomadic leaders	20	16.67
Government officials	2	1.67
Community members	66	55.00
Total	120	100

Hypothesis one:

H₁=There is a significant relationship between the establishment of nomadic schools and the modernization of the community members' lifestyles.

H₀= There is no significant relationship between the establishment of nomadic schools and the modernization of the community members' lifestyles

Table 1: The establishment of nomadic schools and the modernization of the community members' lifestyles

Establishment of Nomadic schools	Modernization of Community Members' Lifestyles		Total
	Yes	No	
Teachers and Students	11	21	32
Nomadic leaders	9	11	20
Government officials	1	1	2
Community members	22	44	66
Total	43	77	120

Source: Researchers fieldwork (2017)

Chi-square calculated value (χ^2_c) = 0.106

Chi-square table value (χ^2_t) = 7.815

Degree of freedom = 3

Level of significance= 0.05

Decision Rule

Since the chi-square calculated value is lesser than the chi-square table value, we therefore reject the alternate hypothesis (H_1). This implies that there is no significant relationship between the establishment of nomadic schools and improvement in literacy level.

Hypothesis Two

H_1 = There is a significant relationship between the establishment of nomadic schools and rural development (in terms of social amenities and infrastructures).

H_0 =There is no significant relationship between the establishment of nomadic schools and rural development (in terms of social amenities and infrastructures).

Table 2: The establishment of nomadic schools and rural development

Establishment of Nomadic schools	Rural Development (Availability of Social Infrastructures)		Total
	Yes	No	
Teachers and Students	11	21	32
Nomadic leaders	8	12	20
Government officials	1	1	2
Community members	32	34	66
Total	52	68	120

Source: Researchers fieldwork (2017)

Chi-square calculated value (χ^2_c) = 0.338

Chi-square table value (χ^2_t) = 7.815

Degree of freedom = 3

Level of significance= 0.05

Decision Rule

Since the chi-square calculated value is lesser than the chi-square table value, we therefore reject the alternate hypothesis (H_1). This implies that there is no significant relationship between the establishment of nomadic schools and rural development (in terms of the availability of social infrastructures).

CONCLUSION AND RECOMMENDATIONS

Based on the outcomes of this study, it is conclusive that a large proportion of the efforts to bring modernity to the people of Orelope community have largely failed. Although, the introduction of nomadic education has the potentiality of driving rural development. It is therefore recommended that attempts should be made to ensure that the education received by the students is standard. Therefore, qualified teachers should be employed, efficient and up-to-date teaching materials should be made available. The teachers and the school should essentially act as magnets attracting elements of modernity to the nomadic populace. This establishment of nomadic schools create a manifest function in reducing illiteracy, provided that the syllabus is well-crafted enough to fit their lifestyle. The latent function should be the inflow of rural development incentives such as pipe borne water, electricity supply, hospitals, clinics, and so on. With these, members of the nomadic populace can have a taste of modernity and be well integrated into the nation.

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