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#### Abstract

This paper discussed nomadic education programme in the light of relevance of education and effects of climate change on the livelihood of nomads. Nigeria recognizes education as the primary means of improving the socio-economic condition of all citizens including the nomads who are special learners because their itinerant way of life. The government of Nigeria introduced Nomadic Education Programme with the aim of harnessing the potentials of the nomads in nation building hence the paper covered among other things, the relevance of education to the nomads and effect of climate change in the process. It concludes with a statement on possible modification of nomadic schools structure to make it suitable for the disadvantaged population, through a combination of mobile schools and traditional schools, in areas where adequate grazing is possible for their herds, while they (learners/nomads) received basic education within the schools structure provided in the same environment. Recommendations included that adequate use of qualified teachers with nomadic background in the teaching-learning process of the nomads should be encouraged by both the nomad community and the Government.

#### Keywords

Change, Climate, Education, Nomadic, Nomads

#### Introduction

Education is a process that helps the whole human being physically, mentally, morally, socially and technologically. It serves as the spring board for social and economic change and the philosophy of Nigeria's education is based on integration of the individual into sound and effective citizenship with equal educational opportunities at all levels through the formal and non-formal school systems (Osokoya, Atinmo, Ajayi, Sarumi and Lawan, 2010). Nomadism characterizes the absence of a fixed domicile and abode among the identified six nomadic groups in Nigeria that includes the Fulanis,

the Shuwa, Buduman, kwayan, Baduwi and the Fishermen. The Federal Republic of Nigeria (2000) observed that these Nomads have socio-economic crisis with reference to their education. The emergence of Nomadic Education was therefore the direct consequence federal and state government commitment to equalizing educational opportunities for all social groups in Nigeria irrespective of their circumstances of life (Ikogbo, 2013). The government has consistently through capital allocations provided though inadequately, for the education of all, regarding it as an instrument par excellence (FGN, 2014; 2018)

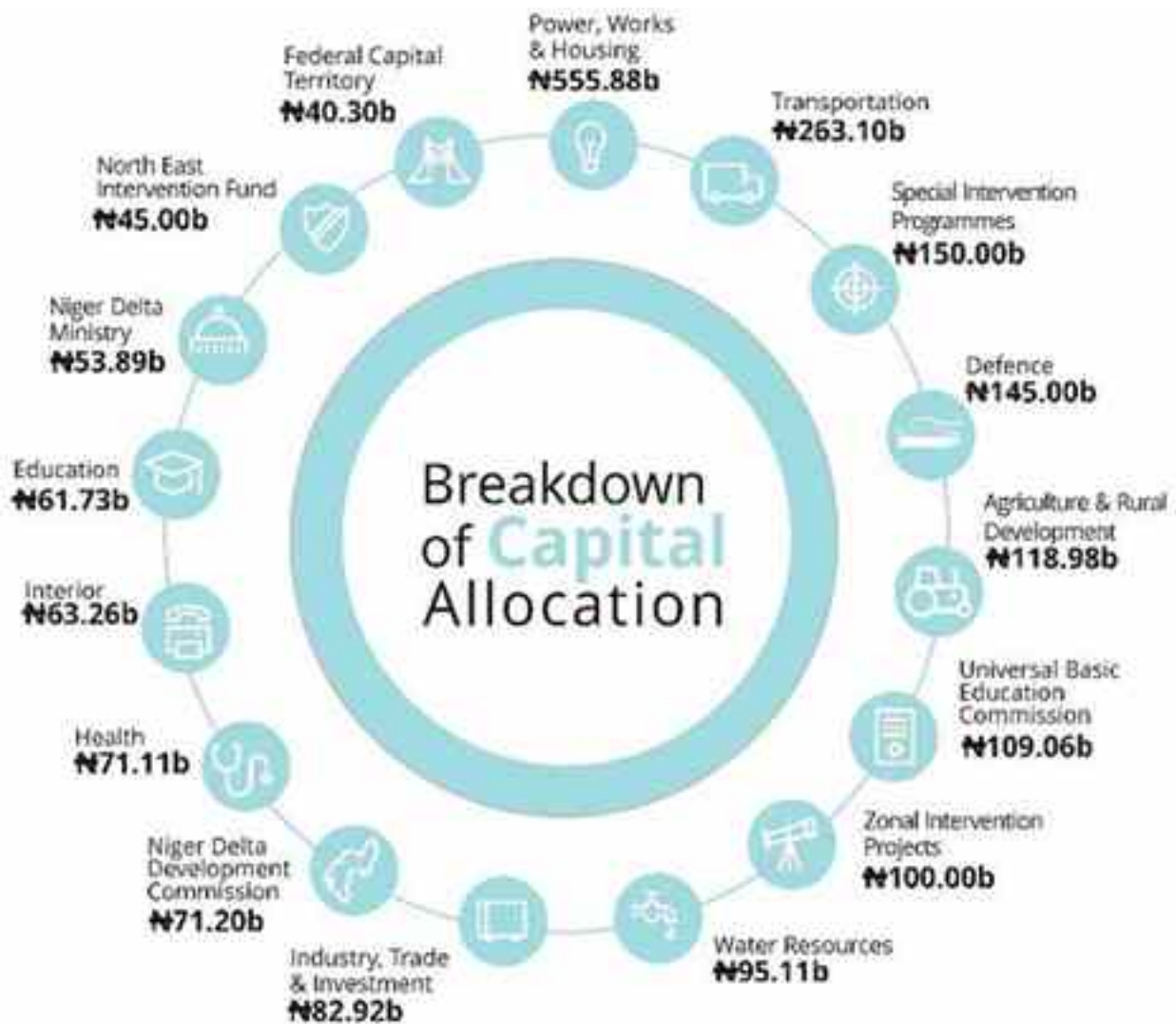


Figure 1: Breakdown of Capital Allocations in Nigeria. Source: Deloitte Nigeria. (2018). *Federal Government of Nigeria's 2018 Budget*. 25 January. Mondaq.com

The Nigerian government introduced the Nomadic Education Programme to bridge the literacy gap between the nomads and the rest of the society and to enable the mobile population to participate in National issues. The government has committed itself into literacy enhancement for the nomads. The National Policy on Education stresses that education is the birth right of every individual and it should be brought close to the environment of the learner (FGN, 2014). The establishment of National Commission for Nomadic Education (NCNE) in 1989 created wider opportunities for an estimated 9.3 million nomads living in Nigeria to acquire literacy skills (Aderinoye, Ojokheta & Olojede, 2007; NMEC, 2017). The Nomadic Education Programme started officially in November 1986, after the Yola National Workshop on Nomadic Education and the workshop resolved that all

nomads needed a fair deal through the provision of education and other social amenities to reciprocate their contribution to nation building. The National Commission for Nomadic Education (NCNE) in turn began functioning in January 1990 with 206 schools, 1,500 students, and 499 teachers across Nigeria (Iro, 2010). The schools taught a modified curricular in English, Arithmetic, Social Studies and Primary Science developed by Usmanu Dan Fodiyo University, Sokoto.

To adapt to the work rhythms, nomadic schools ran morning and afternoon shifts from the sunset and children alternated between herding and schooling. Nomadic Education Programmes have a multifaceted schooling arrangement to suit the diverse trans-human habits of the nomads by subscribing to a mobile school system, to which the school teachers

and adapt. In Nigeria, this special education programme is being implemented for two (2) major migrant groups namely: the Nomadic pastoralist and the Migrant fishermen (Iro, 2010) because there is no realistic chance for the nomad groups to benefit from the formal/regular school system. Nomadic families attempted to send wards to regular school by making them with privileged (removed from nomadism) family members to attend school, but the type of education acquired from the formal school did not help them in the nomadic environment in the long run. Providing education for nomadic people in the traditional manner therefore confronts the school system and the cultural group with series of challenges and setbacks. School buildings, classrooms, benches, desks, teaching equipment and timetables for subjects and schedule of activities appeared irrelevant for the itinerant groups, who were traditionally mobile and required mobile educational services (Ibrahim, 2005) for their development and advancement.

The nomad is certainly an awkward client of services provided by the structures of modern education system. They are a dispersed community of learners that roam distances as a life style and livelihood, which makes it difficult to provide them with traditional classes or clinics, or expect them to take advantage of social services. This outlook seems to be in line with 'blaming the victim'. Nomads are always blamed for causing their own problems. It is thus imperative to ask whether the pastoral nomads are awkward customers or whether the supplier is biased and in answering this question, there is little progress in achieving educational advancement of the pastoral nomads. The convergence of mobility and livestock dependence result to Nomadic Pastoralism which represent a style of life dependence of husbandry of one or more of species of domesticated animals (Ojuekaiye, 2014). Pastoral Nomads who constantly move with their animals in search of basic needs of life due to the climate change, are the focus of this paper.

Climate change is a change in the statistical distribution of weather over a period of time that range from decades to millions of years. It can be a change in the average weather or a change in the distribution of weather events around an average (for example, greater or fewer extreme weather

events). In recent usage especially in the context of environmental policy, climate change usually refers to changes in modern climate. It may be described as anthropogenic climate change, more generally known as global warming (Ogundele, Oke, Hauwa'u, 2016). Within the context of climate change, natural or manmade resources in the nomads' surroundings include vegetation, water, climate, soil, relief factor needed climate, rich vegetation, water, while the social environment includes group dynamics amongst family, parents, educators and radial communities in relation to their herds of animals such as cattle, horse, goat, sheep, camel and donkey. For equal educational opportunities to be enhanced in Nigeria the Federal Republic of Nigeria has made effort to provide of education for different groups of marginalized people to benefit from the school system. Such groups were identified by Ojuekaiye (2014) as nomadic Fulanis, Fishermen in the Riverine areas and adults that did not have opportunities for formal education early in life.

### **Relevance of Education to Nomads**

The underdevelopment of pastoral communities could be explained by a number of factors that include lack of access to basic education, but provision of education may not be assumed to be an absolute panacea for the problems experienced by the group. Education is key to progress and its purpose is the liberation of nomads from the restraints and limitations of ignorance and dependency. Therefore its availability to pastoral nomads, is assumed to make a difference in the following ways:

1. It enables them to participate in the planning, implementation and evaluation of projects affecting their special living conditions, as well as their future;
2. While cultivating their awareness of their rights and problems it encourages nomads to form community organizations and participate in the political realm effectively;
3. It enables nomads to understand and utilize their environment better and increase productivity;
4. It gives them the capacity to absorb and utilize sustainable technology that reduces the number of working hours for the nomads, liberating children to enroll in schools;
4. It opens communication channels for nomads to understand their surroundings and develop a better

relationship with urban and agricultural communities.

However, the nomads in Nigeria are constrained to access education because of issues that may not be limited to:

#### 1. Regional-Sectorial Disparity

Nomads are not their own masters and they have no control over the ups and downs around them that directly or indirectly influence their future. The regional and sectorial unequal distribution of resources is the dominant scene, whereby pastoral nomads are impoverished, dominated and underprivileged. Like other services, educational facilities seem to be unequally distributed among different communities of the Nigerian society. Although the delivery of basic education was urban or settlement oriented, the disparity is more explicit depending on the degree to which a certain region is nomadic. Regions where people derive their livelihood from livestock have had the lowest primary school enrollment chiefly because of the itinerant lifestyle, but also for poor implementation of existing national policy on the education of special groups in Nigeria (FGN, 2014; NMEC, 2012 & 2017). The provision of schools for nomads and adaptation of schooling to the special needs and circumstances of nomadic groups, has made less progress in Nigeria than for other basic needs. Although it is generally accepted that without proper schooling pastoral communities (settled communities) will remain poor and discriminated upon, there have been few attempts to solve this problem.

It is usually at immense personal cost both to the child and the parents, where nomad children get schooling and this denotes a completely permanent separation of the child from the nomad community. Few benefits from such sacrifices are returned to the nomad community because most efforts at providing schooling for nomads have been through the extension of ordinary schools into the remote areas generally inhabited by nomads. Small towns and villages are generally equipped with a day school, while the pupils are normally town or village children and children of local officials and traders. A few nomadic children, almost invariably boys and generally from richer families or those with an urban connection, attend school and live with kin in the

town or village. Assistance and support through the extended family or the "economy of affection" is part and parcel of nomad's means of survival. Since independence nomad family members have been moving into towns and villages and once established, they have supported certain numbers of nomad school-age children through some level of education (Nazir and Pedretti (2014). Attendance by nomadic children at day schools has had limited accomplishments. Few children who overcame the obstacles involved, have graduated to secondary or higher education and have risen to senior positions in government administration, in spite of the system. Nomad children attend such schools in low numbers. The attrition rates are high. Girls rarely ever start school. Curricula are often irrelevant to the needs of the pastoral nomads and teaching standards are low.

#### 2. Factors related to pastoral way of life include:

##### (a) Mobility and Sparse Population.

Sparse distribution of the nomad population is the foremost obstacle limiting children's school attendance. This low density structure of the settlements makes it difficult to gather enough pupil population to ensure cost-effectiveness of the educational provisions. If facilities are provided to such sparse population, costs per pupil are far higher than schools in towns and villages.

##### (b) Child labor.

Because of the labor-intensive nature of the herding economies (Gorham, 1978), children of pastoral nomads are significant contributors to the household income through their labor, even from an early age. Among these communities children (especially boys) are viewed as an economic asset. Such economic benefits are cultivated in the short term, the children being useful to help the family raise livestock. They look after animal herds like sheep goats, camels, among others and undertake most household duties. Parents need to maintain their children's contributions and at the same time avoid the cost of schooling. Hence only the limited number of rich families send their children (preferably boys) to school (Jama, 1991). Physically handicapped children considered not-fit for the nomadic way of life are sometimes given the chance to attend school in towns or villages. Pastoral communities have been aware of the long-term benefits of educating children, but the cost of education remains a major



obstacle.

(c) Direct Costs.

If pastoral nomad children are to receive uninterrupted education and in suitable facilities, they have to be sent on scholarship to towns and villages and parents must meet all the costs in cash; which is at variance with the provisions of FGN, (2014) for disadvantaged persons including the pastoral nomads and migrant fishermen. As long as most pastoral nomads do not consider schooling a long-term investment, they are not willing to pay for their children's education. Although in most African counties nomad education is pronounced free covering the cost of school uniforms, exercise books and transportation expenses, which constituted a substantial burden to add to the expenses of pupil's living in town or village.

(d) Attitude and Values.

Nomads view both schools and schooling as alien things that do not contribute to the pastoral way of life. Pastoral nomads' independence and reluctance to change their traditional ways poses a major obstacle. They believe that such facilities will in the end alienate their children from them and the society at large. Parents with such attitudes are illiterate and have never experienced the benefits, if any, of modern education.

3. School Related Factors.

(i) Curriculum.

The contents of the curriculum are generally considered inappropriate for the children of pastoral nomads. It does not provide practical skills to improve the livelihood of nomads. Rather, it is believed, it focuses on academic achievements that only suit the needs of urban children. There is a lack of demonstrable practical benefits for the pastoral economy (Gorham, 1978).

(ii) Quality of schools/Teachers.

Rural primary schools which pastoral nomads may have access to are qualitatively poor in terms of facilities and teaching staff. The management and supervision of officials are not effective either. Low salaries of education personnel creates a reluctance to live away from their urban families, leading to an unequitable geographical enrollment of schools and an unwillingness of younger staff to leave urban centers. It is therefore difficult to place quality staff in schools accessible to nomads.

**Effects of Climate change**

The nomadic herdsmen who live across West Africa

now have to travel farther and farther south with their cows to graze. Many of those implicated in the attacks reported are not Nigerian and instead, come from Niger, Mali, even Senegal. While some Nigerian states have taken action setting aside grazing reserve for nomads, the Nigerian senate is talking about a new national grazing reserve bill (Simon, 2017). Climate change negatively affect food and water supplies, which in turn would be detrimental to human and animal health. The effects of Climate change on human and animals are many and will make life uneasy, which education is unexceptional. There are however, many challenges facing the nomads in general which include drought, water erosion, wind erosion, deforestation, desertification and bush burning, among others. These challenges make life unbearable to the nomads and their animals and further force them to migrate to other places for better and peaceful living which in turn affects the education of their children.

Nigeria, like other African nations which are at the receiving end of the effect of global climate change, is counting its losses from the impact of the phenomenon. From desertification and drought in the north to gully erosion and flooding in the south, Nigerians are witnessing firsthand the effect of climate change on their socio-economic life. It is therefore necessary for us to take a look at how this menace affects access to quality education by nomads in Nigeria (Alikeju, 2012). The Nigerian metrological agency NIMET (2012) reported that episclope flooding and erosion in the coastal zone and river catchment areas of Nigeria may be inevitable. The agency further predicted that normal rainfall may result in flash flooding particularly in the northern states. These NIMET predictions are not only in line with climate changes worldwide but have manifested in the past in this country and are still being anticipated. In many parts of Nigeria, drought and desertification has been taking place steadily in the arid and semi-arid zone with destructive socio-economic impacts for decades. The principal causes have been ascribed to deforestation, over grazing and poor irrigation practices resulting in negative impacts like food scarcity, resource use conflicts, migration, and losses of fauna among others (Medugu 2011). Experts have revealed that Sahara desert is advancing south wards through the northern part of Nigeria. The desert is said to be advancing at the rate

of 0.6km a year resulting to the loss of land mass and displacement of farmers in the affected areas. It is also projected that an area of about 75 million hectares of land is susceptible by desertification in the north (NGO News Africa/Afrigue en Ligne, 2009)

Reduced precipitation, higher than normal temperatures or both usually trigger a drought but rapid population growth and poor land use intensify its effects. Also local loss of vegetation due to deforestation, over-grazing, and irrigating field have intensified the effects of drought. Global warming may cause severe drought with resultant pressures that include:

- a. Less food production to support nomads and their animals-death of animals and plants.
- b. Conflicts between groups over ownership of water sources-abandonment of many water starved areas build in desert areas.
- c. Wild life habitats destroyed
- d. Carbon emissions from bush burning and industrialization
- e. Erosions
- f. Desertification has contributed most in the degradation of the environment especially the nomadic settlements where it affects them and their animals, which usually forced them to keep on moving for better settlements where they will have a conducive environment for living and grazing. This affects the educational pursuit of their children.
- g. Destruction of vegetation
- h. Killing of wild-life
- I. Effect of constant movement and ecological hazard/situations. In spite of the obstacles outlined, there are good signs that the pastoral nomads are gradually embracing education and improving their literacy (Medugu 2011).

Nomadic Education in Nigeria is affected by defective policy, inadequate finance, and faulty school placement, incessant migration of students, unreliable and obsolete data, and cultural and religious taboos. Many nomads are interested in formal education; they admire children who go to school. This is because they have realized that the herding sector cannot absorb all the children, and that not every child

who stays in herding will have the chance to acquire education. In some places, the nomads have even built schools of their own through community effort and have asked the government to send teachers and teaching materials. Considering the challenge of nomadic pastoralism, many pastoralists are looking for an alternative to herding and education provides a good option. Increased flooding and other natural disaster results in houses, existing school buildings are damaged thereby impacting on nomad's rights to education as many of them are cut off from the trace educational provisions some become refugees without hope to continue their education. These disasters caused by climate change leave many persons homeless or living in overcrowded settlements. Worst of all, some learners become orphans in the process as some parents and family are killed in clashes over water for their herds due to climate change (Alikeju, 2012).

### Conclusion

It is worthy of note that education plays a key role in the socio-economic development of the Nigerian society. Despite the importance of modern education, many pastoral nomads have not embraced it because of their unique and peculiar life style and culture. To this end, the Federal, state and local governments are making collective efforts towards the provision of befitting educational structure for settlements of pastoral nomads (usually a heterogeneous group by age and origin), to enhance their participation in the process of education and to increasingly generate human capital in Nigeria. The nomadic schools environment ought to be modified and made suitable for the nomads through a combination of mobile schools and traditional schools in areas where adequate grazing is possible for their herds while the pupils receive basic education at the primary level, provided within the same environment.

### Recommendations

Based on the above discussions, the paper proffers the following recommendations:

1. Nomadic Education Programme should be stressed more by the government at all levels to bridge the literacy gap between the nomads and the rest of the society in order

for them to enable them to manage the climate change.

2. The nomads should co-operate with Government officials especially the National Commission for Nomadic Education (NCNE) in the process of eradicating illiteracy among them.
3. The officials of the commission should handle the nomads with extra care in order to achieve the desired objectives.
4. Adequate use of qualified teachers with nomadic background in the teaching-learning process of the nomads should be encouraged by both the nomads and the Government.
5. Government should intensify awareness campaign and sensitization on the effect of environmental pollution among the nomads.
6. Government at all levels should actively involve the nomads in the process of combating Climate Change.

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