

NOMADIC EDUCATION



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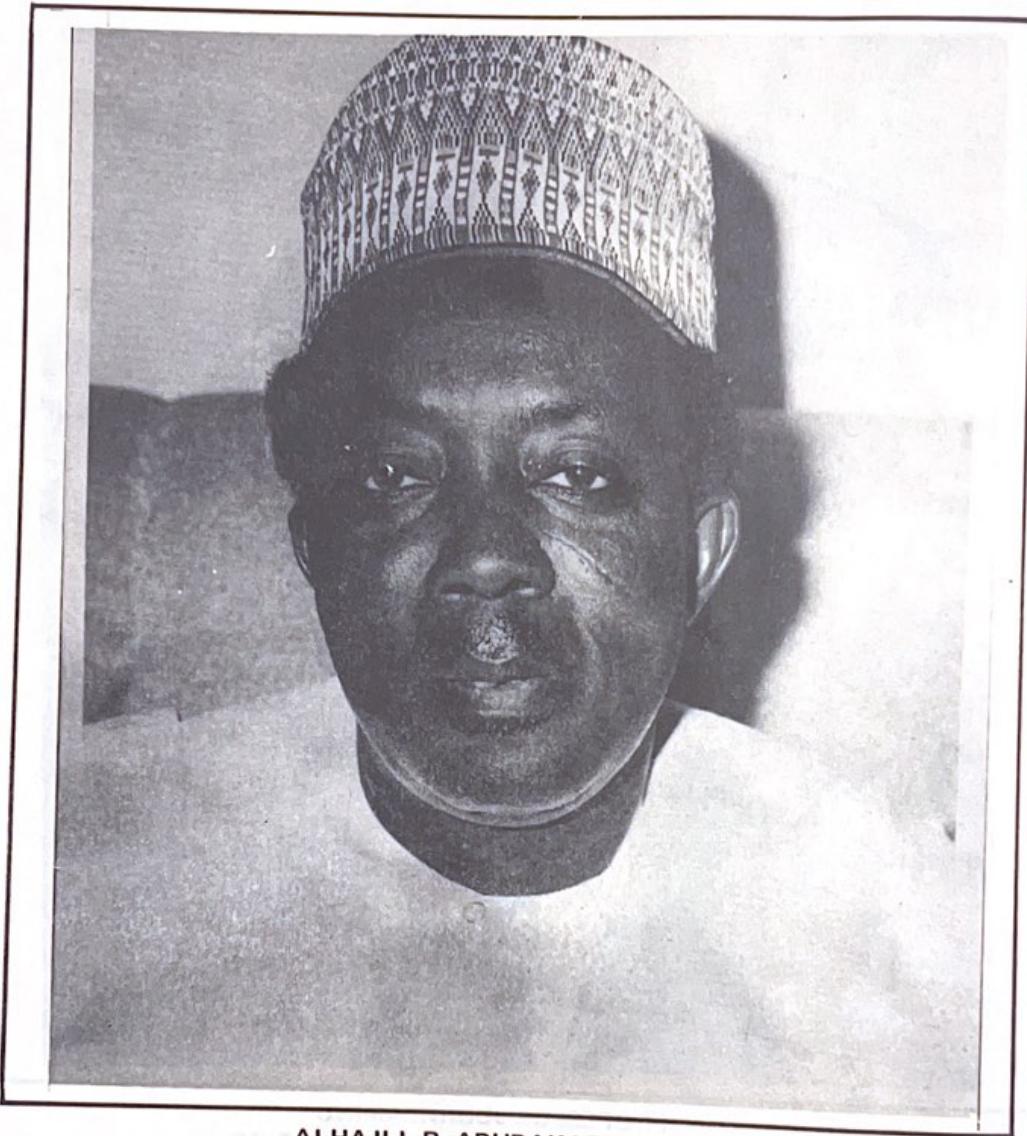


AIR-VICE MARSHALL HAMZA ABDULLAHI fss,psc
HONOURABLE MINISTER OF FEDERAL CAPITAL
TERRITORY



PROFESSOR JUBRIL AMINU
HONOURABLE MINISTER OF EDUCATION

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ALHAJI I. R. ABUBAKAR
DIRECTOR-GENERAL FEDERAL CAPITAL
TERRITORY

FORWARD



MALLAM ADAMU SHU'AIB
DIRECTOR OF EDUCATION FEDERAL CAPITAL
TERRITORY

FOREWARD

This Booklet is a collection of speeches delivered during the launching of the FCT chapter of the Nomadic Education Programme. The collection is for documentation and easy reference.

The members of the Implementation Committee whose hard work made the launching a success deserve some special thanks for a Job well done. We are indeed very grateful for their co-operation throughout the period of preparation and the launching.

The names of the members of the Federal Capital Territory Implementation Committee are listed below.

1. Alh. H. Z. Akwanga	Dept. of Education	= Chairman
2. Mr. O. B. Adams	Dept. of Education	= Member
3. Alh. A. A. Vulegbo	Dept. of Education	= Member
4. Mr. P. B. Dara	Dept. of Education	= Member
5. Mal. M. N. Abubakar	Dept. of Education	= Member
6. Mrs. S. Mohammed	Health Department	= Member
7. M. S. Yusuf	Local Government	= Member
8. Hassan Mijinyawa	Agric. (Vet.)	= Member
9. Kabir Abubakar	N.T. A	= Member
10. Garba Dan Umma	FRCN Abuja	= Member
11. Jatau Magaaji	FRCN Abuja	= Member
12. Bassy Mbang	Information FCDA	= Member
13. Mr. J. T. Acka	Protocol FCDA	= Member
14. Bolanle Oni	Dept of Education	= Member
15. Alh. Ibrahim Sidi-Aliyu	Dept. of Education	= Member
16. Alh. Babbane Aliyu	Miyetti Allah (Abuja)	= Member
17. Alh. Abubakar Abdulraman	Miyetti Allah (Abuja)	= Member
18. Moh'd Y. Bida	Miyetti Allah (Abuja)	= Member
19. M. L. Abrakson (Mrs)	Education Department	= Secretary

We also wish to thank the following people for their advisory role during the planning and launching stages. These are:

1. Moh'd Tukur Abdullahi

Ministry of Education, Kaduna

2. Hardo Jaiye Sarkin Fulani Kaduna State
3. Alh. Mohammed Dan Fulani Magaji Mairana Katsina
4. Hajiya Hauwa Usman Miyetti Allah, Kano State

We hope they will continue to give us their co-operation and support all the time.

We also wish to express our sincere gratitude to all the Media Houses in Abuja and also to other members of Miyetti Allah for the wide Publicity they gave before and during the launching.

Many thanks and God bless.

ALH. IBRAHIM SIDI-ALIYU
(Co-Ordinator Nomadic Education)
FCT-ABUJA.

ALH. IBRAHIM SIDI-ALIYU
(Co-Ordinator Nomadic Education)
FCT-ABUJA.



ALHAJI H. Z. AKWANGA
CHAIRMAN—LAUNCHING
NOMADIC EDUCATION LAUNCHING COMMITTEE

Photo: B.C.

**BRIEF ADDRESS OF THE DIRECTOR OF EDUCATION, F.C.T.,
MALLAM ADAMU SHU'AIB ON THE OCCASION OF THE LAUNCHING
OF NOMADIC EDUCATION PROGRAMME ON TUESDAY, 12TH JULY, 1988**

The Hon. Minister,
The Chief Judge,
The Grand Khadi,
Director-General,
Guest Speaker, Professor Uzoma,
Traditional Rulers,
Ladies and Gentlemen.

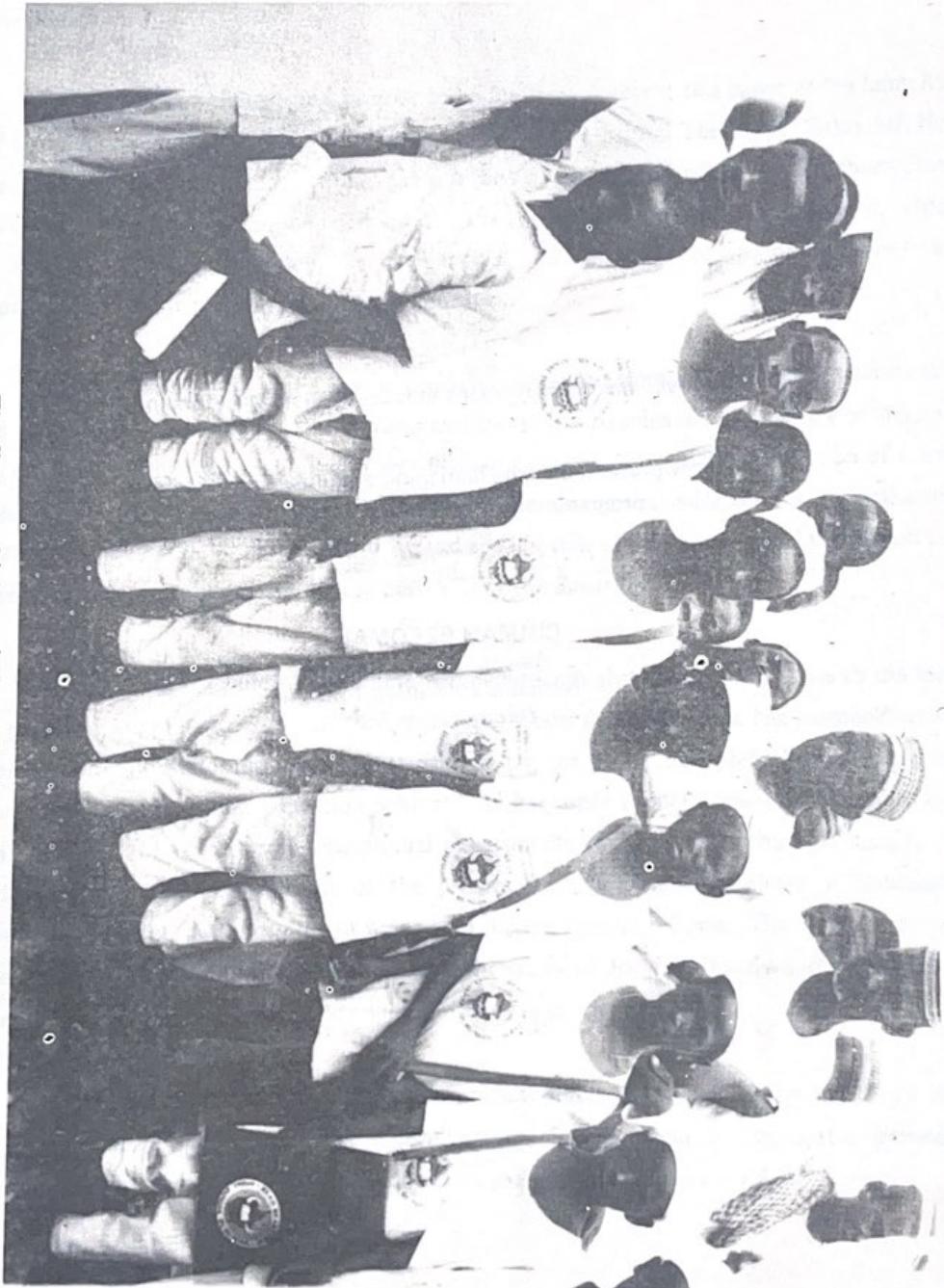
You are welcome to this august occasion of the launching of the Abuja Chapter of the Nomadic Education Programme. The programme had earlier been launched at the national level on the 6th of July last year after which it was left for each State of the Federation and Abuja to organise its own launching and mode of implementation.

Since then, an implementation Committee had been constituted to see to the success of the scheme in the FCT. Already, 500 Fulani children of school age and 4,500 adult men and women totalling 5,000 have been registered for the programme. Also, 5 pilot schools located around Abaji, Bwari, Gwagwalada, Kwali and Kuje have been selected. Each school is located in a ruga, that is, the hamlet where a Fulani traditional head resides. Rugas normally attract nomads and each ruga has a life-span of about five to seven years, or more in some cases.

Each pilot school will have a teacher; an aide who will be a Fulani; and an additional Koranic teacher to minister to their spiritual needs. Teaching will be done at the time of the day when their movement is minimal. In addition, mobile classrooms will be used for the project. Recruitment and training of teachers for the programme which will be mainly funded by the Federal Ministry of Education, has already begun. The programme which will provide basic literacy among nomadic Fulani, both children and adults.

I thank the Federal Ministry of Education and the Ministry for the Federal Capital Territory for making it possible for the nomads in F.C.T. to benefit from the Nomadic Education Programme which is a challenge to everyone. I thank all who are present and hope that the programme will be a huge success in the F.C.T. to the benefit of our nation.

Thank you.



The first set of (pioneer) Nomadic School pupils in Abuja

The Involvement of Nomads in Educational Development

A paper presented at the launching of Nomadic Education
programme in Abuja, 12th July, 1988

By

CHIMAH EZEOMAH
Associate Professor
Nomadic Education Unit
University of Jos
Jos

Introduction:

I consider it a privilege and honour to be invited to present this paper at the launching of nomadic education programme in Abuja, the Federal Capital Territory. Since 4th November, 1986 nomadic education has been in the air. Most states of the ten Northern States have launched the programme. Today the Federal Capital, Abuja, is launching it. Apart from these series of launching, the mass media - radio, television, and newspapers - have carried a lot of information on nomadic education.

The main objectives of the publicity given to this programme are to create awareness on the part of governments, the nomads and the entire peoples of this country of the need to educate 6.4 million nomads who are severely disadvantaged in the acquisition of formal education. Secondly, it is the firm belief of government that education is an instrument par excellence for national development and the nomads who form a part of the nation and contribute to its development should have a right to education.

The nomadic education programme is moving from the level of awareness to the level of practical implementation. In this regard the Federal Government has matched words with action by developing a blue print enunciating the policy and objectives to guide the development of nomadic education scheme. It has made money available to some states that have embarked on some educational experiments for nomads within the states. In order to ensure proper planning of the programme, the Federal Ministry of Education commissioned a statistical survey of nomads in the ten Northern States. The survey has been completed in the Nomadic Education unit, University of Jos. Obviously sufficient awareness has been created and nomadic education scheme is now a reality.

To ensure a lasting success, one of the fundamental issues to be addressed is the involvement of nomads in their educational development. In addressing this issue, it is necessary to point out the nature of that involvement and the benefits to be derived.

1. The Nature of Involvement:

The nature of the involvement of nomads in the educational development include areas of decision-making and the implementation of the programmes.

(a) Decision-making

Past researches and the present survey have revealed that the educational provisions made for nomads in some of the states achieved limited success because decisions for the educational programmes were made either in total exclusion of nomads or in partial

peripheral involvement of them. Therefore when some of the experimental schemes failed, the nomads were blamed. They were described as "irrational," "uncooperative," and as "resistant to change and education." There are many examples of schools established for them which are never used to capacity: Wase, Zomo nomadic (Plateau State), Ningi schools (Bauchi State) and Hadejia integrative schools (Kano State). The frustration arising from policy failures has created a general disliked of nomads by the policy - makers and implementers.

In other countries many examples abound of expensive "expertly" designed programmes which were rejected by client groups for lack of involvement. In Northern Australia, settlements and some form of European education were provided for the Aboriginals as a means of improving their lifestyle without consulting and involving them. But in the early 1970's the Aboriginals abandoned the settlements and educational provisions and embarked on a movement to their homeland for two main reasons: to assert their land rights and as a resistance to a breakdown of their traditional life through European education. In Columbia the government had endeavoured to improve fishing co-operatives using foreign experts and without involving the local fishermen. This resulted in imposition of forms of association or organisation alien to the fishermen's cultural patterns and contrary to their traditional experience. For many years the fishermen became indifferent to the scheme and were blamed for its failure. But in 1980 the new approach of consulting and involving them in organising fishing associations yielded positive results. The organisers concluded that "the exchange of experience and knowledge between fishermen must be a common objective of our organisations." The fishermen were able to say that "institutions, intermediaries-landowners: none of these will come to solve our problems. Anything we manage to do will be thanks to our struggle and the justice as our cause". Distinguished ladies and gentlemen, the exchange of experience and knowledge of experience and knowledge between the nomads and government agents must be a common objective.

In specific terms, therefore, in establishing any school approach for nomads, nomadic parents should be consulted through their ardo'en and their council of elders on the nature of the school approach and where to locate them. Such consultation and involvement is necessary because of the varied ways in which nomadic families organise labour and the individual families freedom to embark on migratory drifts and change camp constantly in any given location. All of these detail will affect children's enrolment and attendance to any school approach adopted for them as well as the overall administration of the school approach.

i Labour organisation

Although activities carried out to sustain the herd and family are divided along male/female lines among nomadic groups, the details of who does and what and at specific times of day varies from one family to another. In herding task, for instance, while some families practice daily shifts in which some children herd in the morning and are relieved in the afternoon, other families organise herding shifts in such a way that some children herd for three or four days in a week (block herding shifts) and are relieved by other children for the same number of days of herding.

ii Migratory drifts and change of camp

Groups of families agree to embark on long or short migratory drifts. But individual families are free to decide when and where to move their camp when grazing areas become fouled or exhausted. In fact it is constant change of camp at various seasons that makes the location of school approaches difficult.

(b) Implementation of programme

Apart from participating in deciding the location of school approaches and resources the nomads must be involved in the practical implementation of the educational programmes by playing such roles as teacher, assistant teachers and supervisors of teaching/learning activities.

Researches and the recent survey reveal that 0.2% (12,873) of surveyed nomadic population have acquired Arabic and western types of education. A breakdown of the type of education acquired shows that 0.14% (9175) nomads have acquired Arabic education while 0.06% (3698) have acquire western type of education through adult, primary and secondary education programmes. Those who have acquire some education should be identified and recruited for training to increase their knowledge of curricular content and methodology and employed to teach among their people.

It is essential to use people from the animal rearing culture as teachers because nomadism is an extremely difficult lifestyle and because nomads reside in inaccessible remote areas. They are exposed to numerous health hazards and it is only those who are used to this type of lifestyle that can work with in such trying environments. This does not mean that sedentary people who have shown genuine interest and are prepared to take risks and make sacrifices cannot be recruited as teachers and supervisors. Those people must also be trained to understand the culture of nomadic people.



The guest speaker, Dr. Chimah Ezeomah, Associate Professor, Nomadic Education Uni-Jos delivering his key note address on the launching of the Abuja Chapter of Nomadic Education.

All of these information are vital for the planning and location of school approaches and their effective administration. Such information and numerous others can only be obtained through consulting and involving the nomads in developing their education.

From the few examples given above, it is clear that as people who belong to animal rearing culture, there are differences between them and sedentary people. It follows, then that the educational system established for sedentary people will not be suitable for them. Some of the educational experiment started for nomads had failed to achieve stated objectives because the planners and implementers lacked the knowledge of the life-style of the nomads and the direction nomads would want change to occur. One thing that is often forgotten by change agents and policy-makers is the fact that information held by nomads is very vital to development decision which relate to the nomads. Since such national or state development decision on education, health and grazing reserves are targeted on nomadic people, some of the vital information to aid right decisions has to be obtained from them. The nomadic people know their particular constraints, their immediate needs and priorities, their abilities and implementation capacities all of which constitute vital information to development decision-making. Because it is the nomads who normally shoulder the consequences of the various policy decisions relating to their education and settlement, it is not enough to obtain information from them and make a decision for or about them. The nomads must also obtain full information on the intended programme planned for them. This will enable them to understand in full the options before them to be able to compare the costs and benefits of each option and make the right choices. That is, the necessary information has to be provided by all those in the development venture - the local people (nomads), the government, non-governmental organisations and researchers. Thus, the collection and dissemination of information is a part of the decision-making process and the nomads should be participants of the entire process. Some of the advantages of intercommunication are that change agents/policy makers and implementers will avoid mistakes resulting from ignorance. The target groups - the nomads - will participate actively and effectively in development decision-making and implementation.

2. Benefits of involving nomads in educational development

The reason for pointing out this basic issue - the involvement of nomads is that there are signs in the horizon that some nomadic education implementers in some states have started planning and delivering ready made and "expertly" thought out programme to nomads without sufficiently involving them. The argument is that the nomads are conservative and do not have the necessary knowledge about educational development. This posture, to say the least, is the start of programme failure!

It may be suggested at this juncture that nomads should be involved in their educational development at Federal, State and Local government at the following proportion: Federal Planning and implementation committees 50% and Local Government implementation committee 75% membership. Through this representation the nomads and all interested agents in their education will share information, knowledge and experience on how best to develop their education.

The nomads are gradually realising their educational disadvantage. A few of them who are fairly settled have allowed their children to attend regular schools. Some others have on their own started adult and children's education programmes. Therefore any educational programme to be started for them must start from their own needs and aspirations. Their initiated programmes should be the starting point. Their own educational efforts can only be known through consulting and involving them

Consultation with the nomads is considered as an important strategy because some change agents in their bid to provide what they consider to be the "best" for client people are unaware that the community they are to help is a viable agency capable of self-determination, individual choice and decision-making for their future. In this regard Umans (1972) noted:

People must have a role in planning their own lives and those of their children
"Imposed" programmes are doomed to fail, because they are unrealistic. In support to Umans observation, any other authorities - Ndagala (1985), Oba (1985), Salzman (1985) and Ezeomah (1983) are agreed that local participation in development decisions is one of the main strategies through which development or progressive change can be brought about in nomadic and pastoral sectors. Summing it up, Ndagala note:

By involving the local people (nomads) in development decisions a sense of satisfaction, responsibility and accountability would be established.

Local participation would allow the use of local resources including indigenous skills and knowledge, thus minimising the cost of development programmes.

Conclusion

Action regarding nomadic education must be taken and progress made step by step - not just through ministerial decisions or administrative decrees, but also by consulting and involving the nomads so that all those involved in the future of their education are brought together and carried along with the movement. The development and application of a nomadic education scheme requires a powerful mobilisation of minds and will to unite the efforts of many people. This is all the more necessary in that it is probably true that only the person who has helped to prepare for change will be able to accept it.

Thank you!

THE ROLE OF MIYETTI ALLAH IN EDUCATING NOMADS TO
EMBRACE THE NOMADIC EDUCATION PROGRAMME. A PAPER PRESENTED
AT THE LAUNCHING OF NOMADIC EDUCATION PROGRAMME, ABUJA
CHAPTER BY THE NATIONAL SECRETARY MIYETTI ALLAH CATTLE BREEDERS
ASSOCIATION OF NIGERIA ON 12TH JULY, 1988

1. Members of AFRC,
2. Members of the National Council of State,
3. Members of the Federal Executive Council,
4. Members of State Executive Council,
5. My lords spiritual and temporal,
6. Members of the Constituent Assembly,
7. Your Royal Highnesses - Emirs and Chiefs,
8. The National President Miyetti - Allah,
9. Distinguished Ladies and Gentlemen.

It is a great honour and privilege to be invited as a guest speaker at this very important occasion of the launching of Nomadic programme, Abuja Chapter. The ultimate purpose of Education is the attainment of better standard of living for all. It is gratifying to note that a better standard of living for all is not a mere slogan to this administration.

Providing education for nomads has been plagued by problems related to - socio economic and political dimensions. This is so because of their particular mode of life - constantly on the move in search of means of livelihood. As a result of this, the Fulanis are regarded as one of the most disadvantaged groups in the acquisition of education and other social amenities. In considering the role of Miyetti - Allah in educating these nomads to embrace educational programmes, it is necessary to briefly enumerate the peculiar problems of educating these nomads. Additionally, I intend to highlight the role Miyetti Allah should play in-terms of mobilizing these nomads.

Since the beginning of Western education in the Northern States of Nigeria, the nomadic Fulanis were left behind in provision of formal education as a means of progress and for socio-economic and political mobility. This is because of the problem of their movement from place to place in search of pasture and water for their cattle. Another problem is that most of the nomadic Fulanis are reluctant to embrace western education.

While Federal and State government are making every effort to provide nomadic education to all Fulanis, the Miyetti Allah should not be seen in isolation. Infact, Miyette-Allah is an organisation of Cattle rearers which comprises mainly the Fulanis. Therefore in order

to achieve maximum success on the nomadic education programme, the Miyetti-Allah has a great role to play.

Miyetti-Allah Cattle Breeders Association of Nigeria should act as intermediary between Federal, State government programmes and the nomadic Fulanis. In doing this, an effective system of communication should be employed. Although, Social change is a very slow process, Miyetti-Allah should devise certain strategies of mobilising and adoption of nomadic education programmes by all Fulanis.

The two most effective means of communication for mobilising nomads to embrace government's socio-economic and political programmes are interpersonal contacts and through the use of electronic media. It will be difficult to use television because the nomads do not own them. It will equally be difficult to use printed materials because the nomads are not literate.

The reason for the choice of interpersonal (face -to - face) communication as a tool for mobilising nomads to embrace nomadic education programme is because of its practicality. A group of educated Fulanis, who are well - informed, sharing the same cultural identity and are familiar with the aspirations and problems of nomads in general will be selected. These groups of Fulanis will be trained to perform the following functions:-

- a) Move from one homestead to another campaigning and convincing nomads on the intended educational programme and showing the usefulness of education to them.
- b) Meet with village heads and discuss the ideas of mutual co-existence between the nomads and encourage them to consider ways of allowing nomads to settle with them.
- c) Showing mobile films on Fulanis settlements that have successfully adopted the programmes and are benefitting from most government social and economic amenities.
- d) Discuss with the nomads on how the educational programme will function with a view to securing their cooperation.

The use of radio is one of the most effective and the quickest means to inform a large number of people who are widely dispersed. That is not all but research has shown that radio is one of the most effective channels to reach rural dwellers. In remote villages (or bush) made inaccessible by poor roads, the radio is one of the most effective means of reaching the people, most nomads own radios which help them break isolation from the rest of

the most important of the 2000+ Fulani who have come to Abuja from across Nigeria, mostly from the north, to attend the launching of the new constitution. The group includes men, women and children, young and old, from various parts of the country.



Jovial youths of the Nomadic Fulanis posed for a group photograph during the launching activities and celebrations in Abuja.

the country. Therefore, to mobilise these nomads require a well-designed and strategic information package which will attract them to respond favourable to the programme. To this end, the information will be tactfully blended into:-

1. Radio commercials/spot announcements
2. Radio Drama
3. General discussions on issues related to the innovation.

Commercial or Spot announcement is an exciting and effective way of spreading information. It is important because (a) it can be delivered "live" with very little or no cost for production; (b) it can contact a large number of audience immediately (c) radio offers the personal touch by relaying people talking to other people, and (d) the response is often immediate.

Radio drama combines both theatre and story telling which are immediately recognisable and understandable. Story telling is a pleasurable and powerful technique for expressing in the most human terms the beliefs and values, the hopes and fears of an entire culture. Radio drama, therefore, should include all the essential messages and information desired to convince and capture our target audience, the nomads. Furthermore, the style, plot and content should reflect the nomadic cultural heritage.

Another technique to be employed under radio programming is general discussion on issues relating to education and its usefulness to the nomads, important personalities from the nomadic ethnic group who have gone through Western System of education, and have made it to the top, should be utilised for these discussions. And during the discussions, messages geared towards convincing and mobilising nomads should be aired.

After having successfully mobilized the nomads, it will be the responsibility of the government to keep alive the struggle of incorporating them into settlements that will cater for grazing areas and plenty of water for their cattle. Additionally, other social amenities like medical care for them and their cattle, provision of bore holes, small markets, schools and other amenities should be provided. I would like to conclude by thanking the Federal Government for introducing this gigantic programme which has already received favourable response from the nomads.

Finally, I am appealing to the Federal and State Governments to create more grazing reserves so as to encourage Miyetti - Allah's efforts in mobilizing nomads to embrace the nomadic education programme. It is from this standpoint that most nomads will actively and positively embrace our developmental efforts on nomadic education.

AN ADDRESS BY THE HONOURABLE MINISTER OF EDUCATION AT THE
LAUNCHING OF NOMADIC EDUCATION IN THE FEDERAL CAPITAL
TERRITORY, ABUJA, ON 12TH JULY 1988

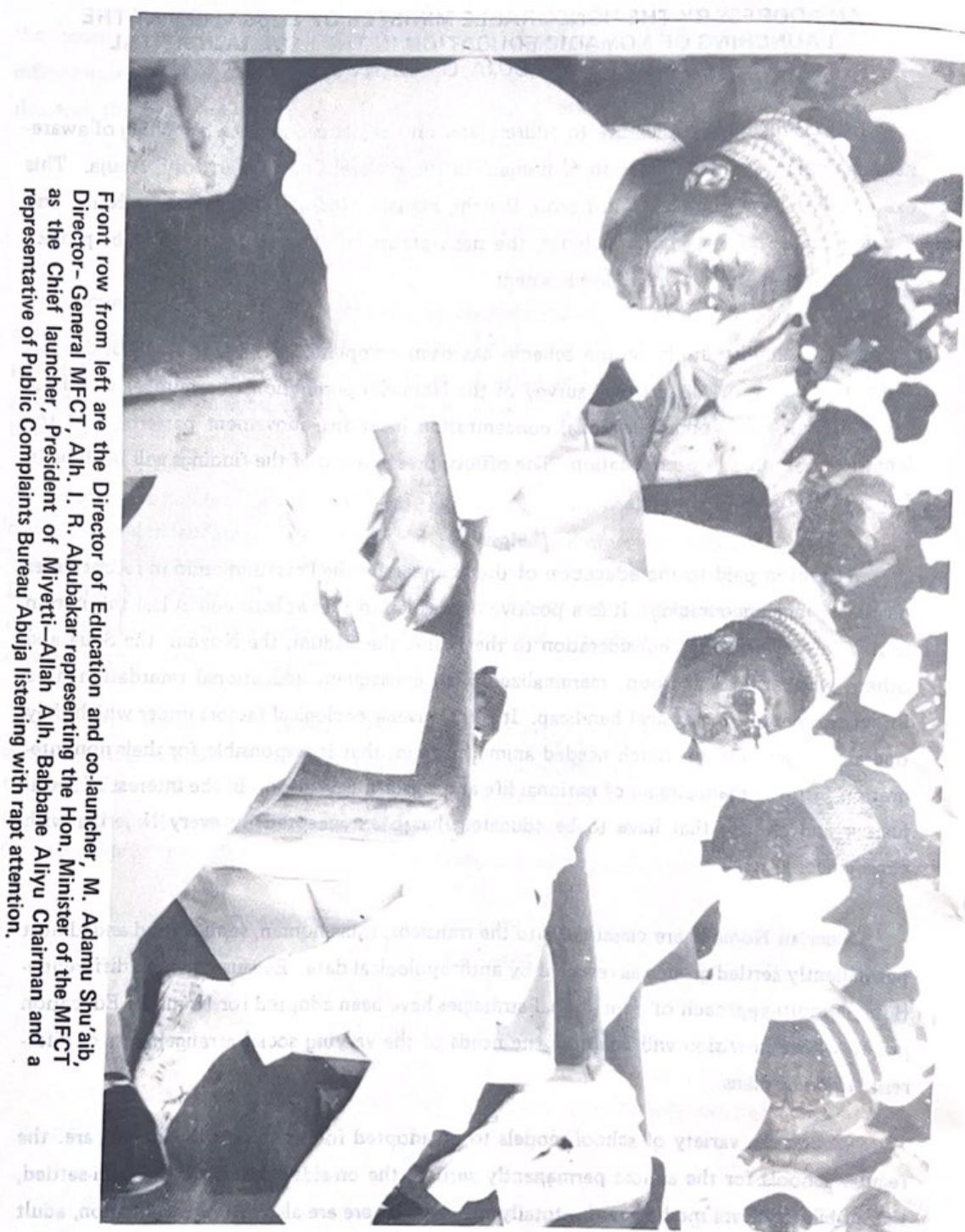
It gives me a great pleasure to address you on the occasion of the launching of awareness campaign for the education of nomads in the Federal Capital Territory, Abuja. This exercise has been completed in Borno, Bauchi, Plateau, Kaduna, Niger, Kwara, Kano, and Katsina States. After the launchings, the next phase of the programme will be project implementation and sustained development.

The feasibility study of the scheme has been completed. The University of Jos has done a comprehensive statistical survey of the Nomadic population, the number of school age children, the Nomads seasonal concentration locations, movement patterns, and the length of camping in each location. The official presentation of the findings will be done in Lagos in no distant future.

Attention paid to the education of the Nomads by the Press and radio in recent times has been very encouraging. It is a positive confirmation that at least and at last this nation is now giving a serious consideration to the Fulbe, the Badum, the Koyam the Shua and others who are, as a group, marginalized with consequent educational retardation have infact no mental or physical handicap. It is the adverse ecological factors under which they operate to produce our much needed animal protein, that is responsible for their non integration into the main-stream of national life and western education. In the interest of social justice and equity, that have to be educated, has been accepted by every Nigerian with conscience.

Nigerian Nomads are classified into the transient, trans-human, semi-settled and almost permanently settled groups as revealed by anthropological data. Because of such differentiations, a multi-approach of educational strategies have been adopted for Nomadic Education policy whose provision will adapt to the needs of the varying social arrangements of different Nomadic clans.

Among the variety of school models to be adopted for teaching the Nomads are: the regular schools for the almost permanently settled, the on-side schools for the semi-settled, the mobile teachers model for the totally migrant. There are also distance education, adult self-help schemes and self-study programmes among others. It should not be assumed that policy implementation that will create equal opportunities for this diverse and pluralistic nation must be a monolithic model which is originally carved out for the sedentary. That Nigerians are not yet all settled is a fact. To adopt an innovative education delivery



Front row from left are the Director of Education and co-launcher, M. Adamu Shuaib, Director-General MFCT, Alh. I. R. Abubakar representing the Hon. Minister of the MFCT, as the Chief launcher, President of Miyetti-Allah Alh. Babbane Aliyu Chairman and a representative of Public Complaints Bureau Abuja listening with rapt attention.

approach for the benefit of about 5 million itinerant Nigerians a population more than that of many Nigerian States or African nations, should not be treated with cynicism or regarded as unrealistic.

Precedents of the innovation models to be adopted to train Nigerian Nomads exist in every continent. Kenya has an integrated programme for its Nomads. Somalia adopts the mobile system. Britain has a special educational settlement scheme for the Gypsies. For the Aborigines of Australia there is the Flying School. Iran has the White Tent Education Project. If such special arrangements are working out for such people, one does not see why they will fail in Nigeria.

It has been suggested that a viable solution to the issue of educating the Nomads is to settle them first before a conventional school system. This opinion is held by those who seem to see the conventional schools as the only possible system on earth without which no education delivery is feasible.

The present educational arrangement for the Nomads does not exclude the issue of settlement. In fact, settlement is its central focus. The programme, planned in the context of continued nomadism, is geared towards achieving eventual sedentarization of the cattle rearers. The Nomads over the years have been landless. They were excluded from the land tenure system. Efforts made in 1960 by the North Regional Government to reverse the position yielded no result.

The grazing reserve law has been enacted since 1965 for resettlement of the Nomads and to confer land ownership to the cattle rearers either communally or individually. Up till now most of the States have not bothered taking even the initial steps to demarcate the reserves by law. It is relevant to underscore that if it has taken 23 years since the law was enacted and no practical step has been taken to resettle 5% of the Nomads to now suggest that they must be settled first before their schooling is introduced is to sentence them to eternal illiteracy. Therefore, education delivery and settlement efforts must go pari-pasu. By educating the nomads, no matter how limited the success, they will be enlightened to demand their rights, especially those connected with land ownership and grazing areas. Thus, eventually, they will all settle down.

The educational plan for the Nomads is a comprehensive package in that one essential recommendation is the establishment of an inter-departmental Agency comprising the Ministries of Education, Health, Agriculture and Natural Resources, DFRRI etc. It is the func-

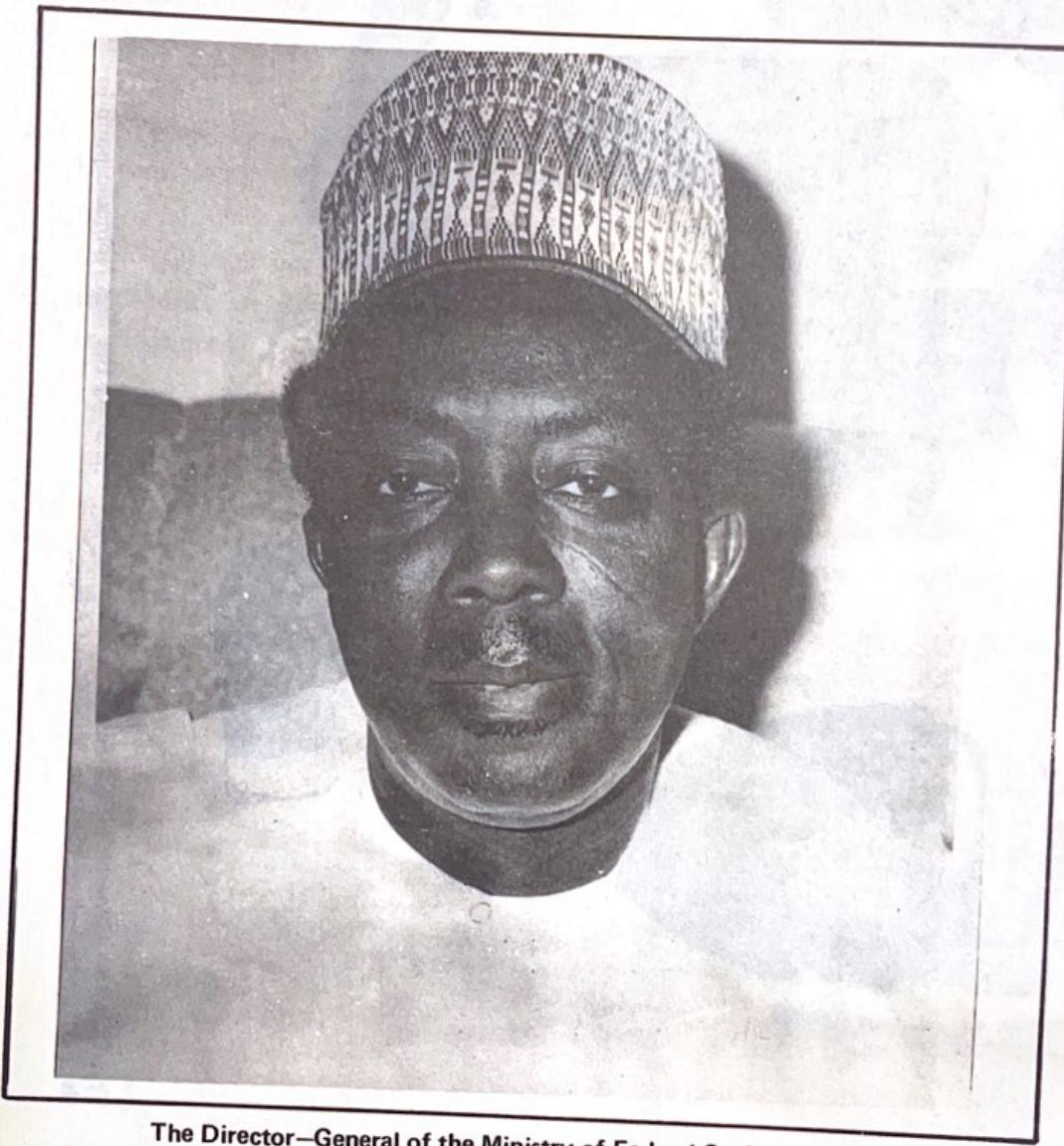
tion of this body to work for the establishment of settlements, grazing areas, water, cattle markets, cattle path, and above all, schools. The question of settlement has therefore been conspicuously built into the programme of Nomadic Education. There need not be sequential approach of settlement before education, or education before settlement. All development sectors should be working side by side as is the case with the sedentary group. We do not in cities stop educating the people to provide them housing first.

People appear woefully misinformed about the nomads. The populace motion that the Nomads are romantically tied to the bush, to the moonlight to splendid isolationism and to the ignorance-engendered bliss of their miserable existence is a baseless propaganda of some interest groups who are forever exploiting the Nomads and have a phobia that when the Nomads are sensitized by education, they will demand their fair share of the society common goods.

So far, the Ministry of Education mobilization campaign has resulted in a communal appreciation on the part of the Nomads as to the efforts of the administration to improve their lot. The fire has been ignited. The Nomads have espoused the system at all levels. From Borno to Niger, from Plateau to Kano, even down to Anambra and Oyo, the revolution of Nomadic Education is gathering momentum.



The Director-General, MFCT Alhaji I. R. Abubakar registering the first Nomadic pupil in the FCT on behalf of the Hon. Minister of Abuja.



The Director-General of the Ministry of Federal Capital Territory,
Abuja, Alhaji I. R. Abubakar delivering a key note address on
behalf of the Hon. Minister of the FCT Air-Vice Marshall H. Abdullahi

SPEECH OF THE HONOURABLE MINISTER FEDERAL CAPITAL TERRITORY,
AIR-COMMODORE HAMZA ABDULLAHI, ON THE OCCASION OF THE
LAUNCHING OF NOMADIC EDUCATION PROGRAMME IN ABUJA, FEDERAL
CAPITAL TERRITORY, ON TUESDAY, 12TH JULY, 1988

Honourable Ministers,

Representative of the Federal Minister of Education,

My lords Chief Judge and Grand Khadi,

Directors-General,

The Guest Speaker, Professor Uzoma,

Your Royal Highnesses,

Local Government Chairman and Councillors,

Directors,

Distinguished Ladies and Gentlemen,

— It gives me great pleasure to welcome you all, and to be party to this epoch-making occasion of the launching of Nomadic Education Programme in the Federal Capital Territory, Abuja. The scheme is part of the effort to the Federal Military Government to make educational opportunities available to all Nigerians.

The Nomadic Fulanis often referred to as the Bororo, constitute a substantial fraction of our national population. The major pre-occupation of this group is animal husbandry. This has not only placed the Fulanis in the very important position of being the nation's major providers of animal protein, but has also rendered them wanderers in the bush, as they lead their cattle in search of pasture.

We cannot deny the fact that this group of Nigerians is making an immense contribution in the context of overall national development. The majority of Fulanis nomads however, have remained backward and ignorant in terms of Western education which is now the vehicle for economic, social, scientific and technological advancement. No provision was made to accommodate them in the Universal Primary Education scheme which was launched nationwide in 1976. No past Government other than the present has made any visible effort to enable the Fulanic cattle rearers benefit equitably from the educational services available to the public. Their migrant nature has however contributed greatly towards this condition of inequality vis-a-vis their settled counterparts.

The truth is that the nation cannot afford to leave this segment of the society behind as we move into the next century and look forward for better quality of life for all Nigerians.

In coming up with the Nomadic Education Programme therefore, effort has been made to enable that the curriculum makes for the preservation of the Fulani culture while at the same time integrating them [Fulanis] into the modern Nigerian society.

The task ahead is not an easy one considering the fact that the teachers who will be engaged in the scheme will need to exercise a lot of patience, and will almost become migrant in the grassland of the Federal Capital Territory. They are expected among other things:-

- [i] to enable Fulani nomads gain at least basic literacy which will in turn facilitate their better and more meaningful interaction with other Nigerians
- [ii] to put the nomads in a position where they can understand issues relating to their own lives and those of the other citizens especially with regard to Government programmes and policies, and
- [iii] to enable them give a more scientific approach to their occupation and their life-style through instructions on animal husbandry and current affairs.

I hereby appeal to all residents of the Federal Capital Territory - Teachers, private citizens, voluntary organisations, civil servants and media houses in particular, and the public in general to help make the afore-mentioned objectives a reality, and the scheme, a success, in the nearest possible time. With the on-going movement to Abuja, the Federal Capital Territory will be hosting many people from within and outside the country. All citizens of the Territory, including the nomadic should be well prepared for this great task.

It is therefore my honour and privilege, and with the goodwill of all of you present, to launch the Nomadic Education Programme in the Federal Capital Territory, Abuja, today.

Thank you.