



## Managing Nomadic Education for National Cohesion and Global Competitiveness in Nigeria

<sup>1</sup>Umar Muhammad, <sup>2</sup>Aliyu Abubakar Dayi Zaga, <sup>3</sup>Zayyanu Aliyu Isah

<sup>1</sup>Department of Educational Foundations

Usmanu Danfodiyo University, Sokoto

<sup>2</sup>Department of Educational Foundations

Kebbi State University of Science & Technology

<sup>3</sup>Muhammadu Bankanu Model Primary School, Sokoto

### ABSTRACT

*The establishment of the Nigerian National Commission for Nomadic Education in 1989 created wider opportunities for an estimated 9.3 million nomads living in Nigeria to acquire basic literacy skills. This commission was established to address low literacy rates among pastoral nomads and migrant fishermen, which put literacy rates at 0.28 percent and 20 percent respectively. To improve the literacy rate among Nigeria's nomadic populations, the National Commission for Nomadic Education employed various approaches such as onsite schools, 'shift system' schools with alternative intake, and Islamiyya (Islamic) schools, to provide literacy education to its nomads. A critical appraisal of these approaches by the commission, however, shows that very few of the schools were actually viable. This paper examines, Managing Nomadic Education for National Cohesion and Global Competitiveness in Nigeria. The conclusion here is that, government can use nomadic education as a tool for national unity, economic and social development. This Paper therefore, suggests that, the culture of the true morality at the implementation level of nomadic education should be emphasized as against the current practice of craze for paper qualification, Citizenship education should form part of the school curriculum at all levels of education. The emphasis should be on promotion of nationality and heightening of empathy, and finally, universities should be adequately funded by giving top priority in the budget (at least a minimum of 30%) should be allocated to education.*

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### INTRODUCTION

Education is both a human right in itself and indispensable means of realizing other human rights. As an empowerment right, education is the primary vehicle by which economically and socially marginalized adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities. Education has a vital role in empowering women and street working children from exploitative and hazardous labour and sexual exploitation, promoting human rights and democracy, protecting the environment, and controlling population growth (UNESCO, 2003). Clearly, achieving the right to education for all is one of the biggest challenges of our times. The second 'International Development Goal' addresses this challenge through the provision of universal primary education in all countries by 2015. The centrality and importance of education as a fundamental 'human

right' has been well documented in the literature. Making education a fundamental 'human right' provides a viable springboard for transforming social and economic policy (Iro, 2006). For example, Wennergren, Antholt, and Whitaker cited in Iro (2006) suggest that, all who have mediated on the art of governing mankind have been convinced that the fate of empire depends on the education of youth.

From the foregoing, it is clear that any nation looking for a lasting economic success must raise the literacy level of its citizens. The educational provision in Nigeria, as written in its National Policy on Education (Federal Republic of Nigeria, 2004) first published in 1977, has articulated five main national goals:

1. a free and democratic society
2. a just and equalitarian society
3. a united, strong, and self-reliant nation
4. a great and dynamic economy



5. a land full of bright opportunities for all citizens  
Therefore, Nigeria's philosophies of education are based on:
1. The development of the individual into a sound and effective citizen
  2. The full integration of the individual into the community
  3. The provision of equal access to educational opportunities for all citizens of the country at the primary, secondary, and tertiary levels, both inside and outside the formal school system.

To this effect, the establishment of various institutions like the National Mass Education Commission in 1999, State Agencies of Adult Education, and most especially, the National Commission for Nomadic Education in 1989, created a wider opportunities for the estimated population of 9.3 million Nigerian nomads. The nomadic population of Nigeria currently makes up approximately 6.8 percent of its total estimated population of 140 million people (National Population Commission, 2006). While proportionally small, Nigeria's nomadic people represent a sizable population that needs access to basic educational provisions to acquire literacy skills. Education is widely considered as an authentic and necessary tool for national development. Every segment of Nigerian society must therefore have access to education, including Nigeria's relatively small nomadic population. Nigeria's nomadic people are typically described in terms of what they do not have. They do not have access to adequate food, clean water, health care, clothes, or shelter. They do not possess basic literacy skills. Their children do not have access to basic education. Young female nomads do not have the cultural freedom to marry who they want to marry. Nigeria's nomads, therefore, arguably need a better understanding of their socio-cultural predicament, which many consider as less developed.

Educating Nigeria's nomadic populations via distance education (and using mobile-learning methods), can be viewed as a positive step towards effective implementation of the provision of Nigeria's National Policy on Education (NPE) on equal access and brighter opportunities for all its citizens regardless of where they live. The establishment of nomadic schools in Nigeria's various nomadic States, however, has failed to produce desired results because of the non-integration of mobile learning technologies. The literature has identified mobile learning as any service that supplies a learner with general electronic information and educational

content that aids in acquisition of knowledge regardless of location and time (Lehner & Nosekabel, 2002). In recent years, there has been a steady growth in Nigeria's mobile telephone infrastructure and a concomitant acquisition and hence, use of mobile telephones amongst Nigerians. Increasing rates of accessibility throughout Nigeria is encouraging more and more people to have access to, or purchase, a mobile phone. Service providers in Nigeria are also on the increase to meet this growing demand, and over time, interconnectivity is projected to be both easier and more affordable, especially for Nigeria's nomadic population.

#### **CURRENT EDUCATION PROVISION AIMED AT NIGERIA'S NOMADIC PEOPLES**

'Literacy by Radio' is an educational programme that has been implemented throughout the country. Indeed, radio currently provides instructions and relays messages to Nigeria's nomads, who are typically on the move while grazing their cattles. The provision of tele-centres that provide Nigeria's rural and nomadic peoples with practical skills acquisition are currently being used to teach topics such as health and socio-economic issues that affect their daily lives. Further, from a pedagogical perspective, Kinshuk (2003) believes mobile learning will serve a whole new highly mobile segment of society, a reality that could very well enhance the flexibility of the educational process. Chen, Kao, Sheu, and Chiang (as cited in Milrad, Hoppe & Kinshuk, 2003) say that characteristics of mobile learning must include:

1. Urgency of learning need
2. Initiative of knowledge acquisition
3. Mobility of learning setting
4. Interactivity of the learning process
5. 'Situatdness' (*sic*) of instructional activities
6. Integration of instructional content

According to Kinshuk (2003), mobile learning facilitates provision of educational opportunities. In the Nigerian context, work can be expanded to include the integration mobile learning into nomadic educational contexts and programmes. The principle of this paper is based on this contextual and pedagogical viewpoint.

#### **NOMADIC EDUCATION IN NIGERIA**

According to Akinpelu (1993), the contemporary definition of 'nomadism' refers to any type of existence characterized by the absence of a fixed domicile. He identifies three categories of



nomadic groups as: hunter/ food gatherers, itinerant fishermen, and pastoralists (herdsmen).

In Nigeria, there are six nomadic groups:

1. The Fulani (with population of 5.3 million)
2. The Shuwa (with population of 1.0 million)
3. The Buduman (with population of 35,001)
4. The Kwayam (with population of 20,000)
5. The Badawi (with population yet to be established)
6. The Fishermen (with population of 2.8 million)

The last group, (The Fishermen) is concentrated in Rivers, Ondo, Edo, Delta, Cross River, and Akwa-Ibom States (FME, Education Sector Analysis, 2000). The first five nomadic groups listed are considered pastoralist nomads. Delivery of educational services to the children of all nomadic groups has tended to follow the lines of the formal school system. Special attention was paid to these groups by the Nigerian Government when it set-up the National Commission for Nomadic Education by Decree 41 of 12 December 1989 (Federal Government of Nigeria, 1989). Of the estimated 9.3 million people that currently comprise Nigeria's nomadic groups, approximately one third, that is 3.1 million are of school and pre-school age. The pastoral nomads are more highly disadvantaged than the migrant fishermen, in terms of access to education primarily because they are more itinerant. As a result, the literacy rate of pastoral nomads is only 0.28 percent, while that of the migrant fishermen is about 20 percent (FME, 2000). The basic responsibility of the Commission for Nomadic Education, among others, is to provide primary education to the children of pastoralist nomads – a responsibility shared with the States and Local Governments. To provide education to its nomads, a multifaceted strategy has

been adopted by the Commission that includes on-site schools, the 'shift system,' schools with alternative intake, and Islamiyya (Islamic) schools.

The current mobile school system in the strictest sense remains sparingly used, primarily due to the enormity of problems associated with this model. Some mobile schools, however, are in operation in the River Benue area of Taraba, Benue, Adamawa, Nassarawa, Borno, and Yobe States. By the beginning of the 1995/ 1996 school session, there were 890 nomadic schools in 296 Local Government Areas of 25 States of the Federation catering for the education needs of the children of pastoral nomads alone. Of these, 608 schools are owned and controlled by States, 130 by Local Government, and 152 by Local Communities. Together they serve 88,871 pupils of the estimated population of the 3.1 million nomadic school-age children. Of this number, 55,177 (62%) were boys and 33,694 (38%) were girls. There were 2,561 teachers, a majority of whom 1,326 or 51 percent were teacher-aides, who are unqualified and in need of upgrading. This has been the usual practice because of the nature and characteristics of the nomadic populace. As of 1993, 661 schools had been built for pastoral nomads, out of which 24 percent ( $n = 165$ ) had permanent classrooms and 46 percent ( $n = 293$ ) had temporary classrooms built of grass, mats, canvas tarpaulins, et cetera. Subsequently, mobile, collapsible classrooms were procured. Altogether, the schools had an enrolment of 46,982 children taught by 1,896 teachers. This number, however, only scratches the surface of the problem, as it only serves an estimated 3.1 million primary school age nomadic children. The Comprehensive Education Analysis Project, (Federal Government of Nigeria, 2000) provides the enrolment figures during the 1990s in Table 1.

**Table 1.** Enrolment of Pastoral Nomads in the 1990s

<b>Pastoral Nomads</b>	
1993	46,982
1994	49,617
1995	64,459
1997	118,776
1998	116,944
1999	122,517

**Source:** ESA (2000)



Note that between 1993 ( $n = 46,982$  students were enrolled) and 1999 ( $n = 122,517$  students were enrolled), there has been an increase of 260.8 percent. Considering that there are an

estimated 3.1 million pastoral nomads in Nigeria, however, there is still a long way to go.

**Table 2.** Enrolment of Migrant Fishermen, 1998-99

<b>Migrant Fishermen</b>		
1998	38,842	With 860 Teachers
1999	40,826	With 847 Teachers

**Source:** ESA (2000)

In spite of these efforts, access to education is still a major problem affecting Nigeria's pastoral nomadic people and migrant fishermen (see Tables 1 and 2).

#### **Approaches to Nomadic Education in Nigeria**

In an effort to improve the literacy rate of Nigeria's nomads, the National Commission for Nomadic Education employed various approaches such as on-site schools, the 'shift system,' schools with alternative intake, and Islamiyya (Islamic) schools to provide literacy education to the nomads. The nomadic education programme has a multifaceted schooling arrangement designed to meet the diverse habits of the Fulani people, with the largest population of 5.3 million. In Nigeria, the government set up different agencies to implement education for the nomads; these agencies include the Federal Ministry of Education; Schools Management Board; National Commission for Nomadic Education; Agency for Mass Literacy, and the Scholarship Board. Together, they offer a mobile school system wherein the schools and the teachers move with the Fulani children.

#### **Mobile Schools**

Mobile schools use collapsible classrooms that can be assembled or disassembled within 30 minutes and carried conveniently by pack animals. While a whole classroom and its furniture can be hauled by only four pack animals, motor caravans are replacing pack animals to move the classrooms. A typical mobile unit consists of three classrooms, each with spaces to serve 15 to 20 children. Some classrooms are equipped with audio-visual teaching aids.

#### **Radio and Television Education**

In a study jointly carried out by the Federal Government of Nigeria and UNESCO in 2004,

"Improving Community Education and Literacy, Using Radio and Television in Nigeria," it was established that 37.0 percent of Nigerians owned only radio, while 1.3 percent owned only TV sets. Nearly forty-eight percent (47.8%) owned both radio and TV sets, while 13.9 percent had neither. Findings from the study revealed that radios are easily affordable, accessible, and often more handy to use than TV. Those without TV and radio, however, still have access to the media through socialization in their local communities. The pastoral Fulani as a captive audience for radio and television programmes have radios, which they carry along during herding. The literate world can, thus, reach itinerants Fulani without disrupting their nomadic life or livelihood. To improve literacy, especially in the rural areas, the Nigerian Government has introduced radio and television educational programmes. The government supplies hardware such as radio, television, and electric generators, and builds viewing rooms for public use. Although the Nigerian Government has spent millions of naira (the currency of Nigeria) to support its nomadic education programme, educational attainment among the Fulani remains low, and the quality of education among them is mediocre at best. The current form of nomadic education, therefore, has truly yet to lift the literacy and living standards of the Fulani people as children of farmers rather than Fulanis constitute up to 80 percent of the pupils in nomadic schools. In Plateau State, for example, only six of 100 children in the Mozat Ropp nomadic school are Fulani (Iro, 2006).

#### **Time and Audience**

Time of tuning to radio or TV varies according to programmes of interest and the time of the day, when the audience's attention is most available. Table 3 indicates the time when most Nigerians tune to radio and television.



**Table 3.** Time and Audience in Nigeria

<b>Time</b>	<b>Radio %</b>	<b>TV%</b>
Morning	97.5%	61.7%
Afternoon	88.5%	51.4%
Evening	97.0%	88.1%
Night	91.2%	93.0%

**Source:** NMEC/UNESCO, 2004

Table 3 shows that Nigerians tuned to radio all day long. Of those surveyed, 97.5 percent indicated that they listened to radio in the morning, 88.5 percent in the afternoon, while 97 percent and 91.2 percent listen in the evening and night, respectively. Of those surveyed, 61.7 percent view television in the morning, 51.4 percent in the afternoon, 88.1 percent in the evening, and 93 percent in the night. These findings indicate that higher percentages of Nigerians tune into radio and television during the evening and at night.

These findings suggest that scheduling of education programmes for community education purposes (i.e., nomadic educational programmes) will be more effective if broadcasts are transmitted when audiences are most available and, arguably, attentive.

#### **Ownership of Radio sets**

Ownership of radios naturally leads to radio listening habits. It is expected that all members of a household will have access to radio (if available). Table 4 analyses the pattern of ownership of radios in Nigeria.

**Table 4.** Distribution of radios by heads and members of households in Nigeria

<b>Do you own a radio?</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	1,017	81.4%
No	233	18.6%
Total	1,250	100.0%

**Source:** NMEC/UNESCO, 2004

Table 4 above shows that 81.4 percent of Nigerians own a radio, while 18.6 percent had none. This shows that radios are readily available. The implication is that four out of every five members in any community own a radio. Broad access to radio arguably facilitates the flow of information to both urban and rural areas, and can assist in the development of community education, especially at the grassroots.

#### **Listening Habits**

Audience listening habits develop based on overall availability of radio in the community. Table 4 shows that radios are readily available, primarily because they are affordable and easy to operate in both rural and urban centres. Table 5 below examines the listening habits of Nigerians, which supports the findings in Nigeria's Federal Ministry of Education (2005), ESA Study.

**Table 5.** Frequency distribution of listening habits

<b>Do you listen to radio?</b>	<b>Frequency</b>	<b>Percentage</b>
Yes	1,126	90.1%
No	124	9.9%
Total	1,250	100.0%

**Source:** NMEC/UNESCO, 2004

Table 5 shows that 9 out of every 10 Nigerian adults listen to radio. Analysis by State, also shows the same pattern with more states recording higher percentage of between 90 percent and 100 percent.

As noted earlier, the accessibility to radios accounts for the high listening habits. Table 6 below examines how Nigerian's listen.

**Table 6.** Mode of radio listening in Nigeria

<b>How you listen to radio?</b>	<b>Frequency</b>	<b>Percentage</b>
Alone	321	25.7%
Alone & Group	595	25.6%
In a Group	323	25.8%
I do not listen	11	0.9%
Total	1,250	100.0%

**Source:** NMEC/UNESCO, 2004

The mode of listening in Table 6 indicates that the pattern of radio listening habits are uniformly distributed among those listening alone (25.7%), listening in-group (25.8%), and alone or in-group (47.6%). It is observed that across the States, listening habit 'alone or in-group' is higher than others. In fact, the 'alone or in-group' mode of listening is nearly the same as Nigerian's TV viewing habits, with the exception of radio sets, which are more easily transportable. Group listening provides opportunity to discuss various programmes of interest and is arguably a good forum to develop education programmes.

#### **NATIONAL INTEGRATION AND COHESION**

The knowledge we possess through education is to promote togetherness and unity. The wisdom to be conscious of our development and progress. This wisdom and unity of purpose is to be reflected in our resolve to develop our national life economically, socially, politically and morally. With these interests in mind the five main objectives in the National Policy are directed at national development.

They are aimed at building a Nigeria that is free and democratic i.e. a Nigeria where no individual is oppressed, but everyone has rights to expression, association, religion and freedom to live anywhere at any time. A nation which is ruled by itself and by its choice, where everyone has rights, benefits and equal opportunities.

A nation where everyone has a sense of belonging, a sense of love and is each other's keeper. Such a society will be strong economically, politically and socially. A society of great and dynamic economy is expressed through better standard of living. This of course is achievable under a developed agriculture, improved trade and commerce and the establishment of quality industries. Indeed, national development is a process of change that is structural in nature. The Nigerian philosophy of education as in these five objectives aimed at inculcating the value of honesty, sincerity, kindness, loyalty and self-control in its citizens. This is to culminate in national development, which is a continuous process involving the re-organization and re-orientation of the entire national economy and socio-political system. Wonderful



government programmes and some national symbols have always stressed the need for unity.

In the old Nigerian National Anthem, the emphasis is that "though tribe and tongue may differ, in brotherhood we stand". Also in the national pledge, the emphasis is, I pledge to Nigeria my country to be faithful, loyal and honest, all stressing our resolve for unity and progress. The unfortunate thing is that the failure or betrayal is right from our national leaders. For instance, the current practice of democracy such as we are going through is a practice of graft. The oath of office which our executive and representatives take at LGC, State and national levels to abide by the constitution is turned by some into an oath to serve self at the expense of the electorate. In his maiden broadcast to Nigeria in January, 1984 a onetime head of state claimed that the army came to power with the "primary objective of saving our great nation from total collapse". He claimed that it was a challenge and a call for national duty. Gen. Buhari ruled, but was booted for, draconian leadership. Even when his successor took over with other good objectives, he also ended up leaving Nigerian in more terrible economic and social hardship. Even during this third republic things have not change for the better. Nigerians are still in harsh and intolerable condition, as the economy is still badly managed, social services hospitals, schools, roads, etc. are in shambles.

Besides, unemployment figures are in the increase and cases of non-payment of workers' salaries at state and local government are awesome experiences. Besides, political conflicts within and outside parties are making life worse. The evil has so risen in a higher proportion that even religious interest is being muddled up in the struggle. Cases of wanton destruction of life and property are common in state and local governments. In the midst of these conditions, the implementors of the National Policy on Education, which stresses unity, integration and cohesion citizens, seems to be making no impact. For sure the sermon on national cohesion and consciousness cannot serve its purpose in a poorly managed political operation. As the Nigerian populace groaned and moaned for lack of social amenities and security of their lives and property, the question of national integration and cohesion can hardly find a place in the society. For a developed national economy, peace and unity is inevitable. National integration and cohesion can only work best

in a tolerant society, where human life is respected and protected.

It is now very obvious that unity, peace, economic and social stability cannot function under a ruthless democracy. Suffice is to say that the current democracy as practiced in Nigeria gives much course for anxiety. Lamenting the issue, Bueyeny (2000) states that, "we have evidence of indiscipline in almost all aspects of our national life. There is corruption and nepotism everywhere among men in high places and all sorts of malpractice at the lower levels including examination leakages in schools and universities". Besides, these evils described by Bueyeny (2000) the increasing cases of wanton destruction of life and property in recent time leaves a black future for Nigeria. In fact, the attainment of a free and democratic society; and a united strong and self-reliant nation, as in the national objectives appear unachievable. Thus, unless our type of democracy and its operators learn to respect law and order, true national integration and cohesion will remain a dream, and the questions of full and bright opportunities offered by our God-given land will remain elusive.

#### THE GLOBAL COMPETITIVENESS INDEX

It was posited that Global Competitiveness Index (GCI) is an annual assessment of drivers of productivity. Report of 2015 – 2016 is the 36th edition in the series. There was a study carried out by Agu (2017) The study based its explanation and definition on the updated methodology to GCI calculations since 2007. The GCI combines 114 indicators that capture concepts that are relevant in productivity discuss. However, they were grouped into 12 pillars: institution, infrastructure, macroeconomic environment, health and primary education, higher education and training, goods and market efficiency, labour market efficiency, financial market development, technology readiness, market Size, Business Sophistication, Innovation (WEF, 2014). According the study Table 1 shows the three stages on which economies are expected to pass through; from the least to the highest, desirable stages. Just as countries are generally grouped as third world, second world and first world nations, the GCR sees countries as factor driven, efficiency driven and or innovation driven. The lower table captures the income thresholds for countries at different stages of development in addition to the weights.



**Table 8:** Nigeria's position from 2007 to 2015 is displayed on the table below:

Year	Position	Number of Countries	Score Over 7
2007	95	131	3.69
2008	94	134	3.81
2009	99	133	3.65
2010	127	139	3.38
2011	127	142	3.45
2012	115	144	3.67
2013	120	148	3.57
2014	127	144	3.44
2015	124	140	3.46
<b>Average</b>	<b>114</b>	<b>139</b>	<b>3.57</b>

Source: Agu, Merenini & Aja (2017)

**Table 9:** Comparing Nigeria with Selected African Countries

Factor/Country	Nigeria	South Africa	Cote d'Ivoire	Ghana	Kenya
GCI Ranking	124th	49th	91st	119th	99 <sup>th</sup>
Population	173.9	54.0	22.7	26.2	42.9
GDP (US \$ in Billion)	573.7	350.1	34.0	38.6	60.8
Per Capita income (US \$)	3,298	6,483	1,495	1,474	1,416
Score	3.46	4.39	3.96	3.58	3.85
Basic Requirements	136	85	102	127	116
Efficiency Enhancers	81	41	96	95	73
Innovation and Sophistication	114	36	73	65	42
Stage of Development	Transition from stage 1 to stage 2	Stage 2: Efficiency Driven	Stage 1: Factor Driven	Stage 1: Factor Driven	Stage 1: Factor Driven

Source: WEF (2015) cited in Agu, Merenini & Aja (2017)

#### **X-Raying Nigeria's 2015/2016 GCI Ranking/Performance**

1. Nigeria is yet to achieve a meaningful progression from its ranking over the years as it has remained amongst the poorly ranked countries since 2007 averaging 114 out of 139. Nigeria has maintained a three-digit position in the last six years, averaging 114 out of 139 countries and an average of 3.57 in the last nine years.
2. Poor infrastructure, corruption and access to finance are the three most problematic factors to business in the country. This shows that Nigeria is still struggling to achieve the basics as it was ranked 136th out of 140 countries in the basic requirements. Better performance was achieved in the efficiency enhancers' stage as the country occupies the 81st position out of 140 countries. This is largely owing to our large market size and rebased GDP. Very poor performance again at the innovation and

- sophistication stage as the country came 114th out the 140 countries. (Table 6). The country's best performance was in technology readiness having been ranked 25th globally with a score of 5.07.
3. The country has managed to wriggle out of the first stage ((factor driven) to the "the transition from stage one to stage two" position. However, this is still less than South Africa's position as an "Efficiency driven" economy (stage two). Table 4 shows that Nigeria settled among the last ten poorly rated African countries in the 2015 ranking, Scoring 3.46 as against 4.44 scored by the first and highly rated African country; Mauritius which was ranked 46th in the world and followed by South Africa which was ranked 49th.
4. Though away from the first stage in the ranking, Nigeria still has serious infrastructural set back in terms of all-round transport infrastructure (rail, road, air, sea





and pipeline), energy infrastructure (electricity supply and rate). An improvement was noticed in ICT infrastructure in terms of mobile phone subscription and internet usage. (See figure 10).

5. As the highly ranked African Economies, Mauritius and South Africa drew their strength from “increased uptake of ICTs, especially higher internet bandwidth and improvements in innovation (WEF, 2015).
6. Nigerians fortunate migration from a “factor driven” economy to a “transiting economy to efficiency driven” is largely owing to the rebasing of its GDP computation which does not reflect the reality on ground and hence, not an inclusive growth progression as standard of living of the citizens still remains very low.

#### **CHALLENGES OF NOMADS AND NOMADIC EDUCATION IN NIGERIA**

Nigeria has two broad categories of nomads; nomadic pastoralists whose population is estimated to be 6.5 million and Artisanal Migrant fishermen, whose population is estimated to be 2.3 million people. The pastoral category is made of the Fulani (5.3 million), Koyam (32,000), the Badawi (20,000) and the dark Buzu (15,000). It should be stressed that, the Fulani are the largest group of pastoralists in Nigeria and are found in 31 out of 36 states of the federation. The other pastoralists are mainly found in Borno plains and the shore of Lake Chad. According to Alkali as cited in Abdulrahman (2016), Nomads is one of a group of people with no permanent home, people who travel about with their sheep and cattle. When Nomads are mentioned, it does not refer only to Fulbe (Fulani), but to all groups of other people with no permanent home and the Koyam, the Shuwa Arabs, to include, Abzenawa, dark Buzu etc. Nomads therefore, are people who travel from place to place in search for better conditions for their lives or for their animals. Amadi (2016) sees Nomads, as people who travel around from place to place without having one settled place where they live. Nomads are often shepherds and many are hunters and gatherers. Sometimes Nomads do stay in one place all winter and only travel in the summer or the other way round. But, the needs or problems facing the animals do force them to go where they can find better condition for them. Pastoralism is a very prominent occupation among the Fulani or Nomads generally and it refers to

the form or mode of productive activities of the Nomads. As a system of livestock production, pastoralism is the extensive rearing of cattle sheep goats and camels on and browsed produced by natural pasture. Government is aware of these types of problems facing the nomads, because in June 2000, a meeting was held in Yola, on the status of the educationally disadvantaged such as nomadic pastoralists, fishermen, women, girl-child, the street children, the gifted and the physically challenged persons among others. The National Commission for Nomadic Education, since its establishment, no doubt has recorded appreciable achievements, despite its limited financial resources. The unwillingness of many state governments to support as well as contributes to the programme in their respective states had further compounded the problem of Nomadic Education. The problem of inadequate classrooms, instructional materials, means of transportation for teachers on mobile schools, shortage of qualified teachers and mass mobilization of the herdsmen are some of the issues that call for revitalization of the activities, and implementation of the programmes for Nomadic education to succeed as desired.

The re-demarcation and demarcation of cattle routes, re-establishment and establishment of approved grazing reserves should be pursued with vigour by governments at all levels. This will go a long way in reducing constant clashes between farmers and herdsmen, thereby giving more room for peace and confidence to allow the herdsmen send their children to schools. In view of these problems, it has become necessary to respond to the challenges, so that coping skills, training, educational and counselling strategies can be provided, in order to reduce or solve the problems affecting these group of people especially the Nomadic populace that are found almost every in Nigeria today. The objectives are to make them functional, effective education which would facilitate the skills adjustment, self-confident, etc, so that each and every citizen can contribute to his/her own personal and community development, economically, socially and politically. It will also motivate them to overcome self-defeating beliefs, superstitions, insecurities, fears and unlock personal limitations to empower their self-esteem, guide them to pin-point those behaviours and challenges that surround them to clear the path to achieve the highest level of satisfaction in their economic, social and professional endeavours (Batagrawa & Tsagem, 2017).



## ROLE OF NOMADIC EDUCATION IN ACCELERATING NIGERIA'S GLOBAL COMPETITIVENESS

Seeing that our economy is besieged with an array of problems hindering it from being aligned to global competitiveness, what role has the polytechnics got to play? And what institutional and policy frameworks should the nation put in place? These strategies are recommended:

1. As products of a practical-oriented educational institution, nomadic education graduates are encouraged to be entrepreneurs, seeking to enlarge the scope of operation beyond the soil of Nigeria by internationalizing their businesses. This is a factor that has kept the first ten highly competitive economies (Switzerland, Singapore, United States, Germany, Netherlands, Japan, Hong Kong SAR, Finland, Sweden and United Kingdom) at the forefront.
2. The Buhari's Administration is encouraged to continue with the fight against corruption, but in a very transparent manner as corruption has remained a cankerworm to the global competitiveness rating of the nation over the years.
3. Poor infrastructural facilities (road, power, health, etc) and poor access to adequate funds to universities should be tackled. Thanks to the present effort of the Federal Government and some State Governors. However, more is still expected as research has shown that more than 70% of our local roads, where the raw materials needed for industrial productivity are sourced, have remained largely in poor condition (Ogwo & Agu, 2015).
4. The educational institutions (Nomads Mobile Schools) as the engine room of economic development and productivity should see Information and Communication Technology (ICT) as a base for every area of specialization. While demonstrating the position of technology in the business external environment,
5. Educational Institutions, entrepreneurs and the government are encouraged to benefit from the large market size of Nigeria to improve productivity.
6. The government is encouraged to implement legislations that will enhance the status, image and reputation of educational institutions graduates in the labour market and other institutions. This will elevate their morale to increase their productivity as they are the

majority in the productive sector of the economy which counts most in global competitiveness ranking.

7. To ensure a favourable global competitiveness ranking by the end of 2016, the Nigerian government and indeed all stakeholders in the economy should assist in fighting and saying no to corruption, injustice and hatred as well as other vices that tend to undermine the spirit of unity that will lead to sound global competitiveness. This requires sound institutions such as the judiciary, the parliamentarians (law makers at the state and federal levels), INEC, the Police force, the military, EFCC, ICPC, CBN, NSE, customs, immigration, FRSC, Nigerian Ports Authority, Power Holding Company etc that will uphold global best practices. The soundness of these institutions will affect positively the actualization of best results in the rest of the pillars. Incorporating the principles and standards of polytechnic education in these institutions will help to achieve this.
8. Nigeria must step up its efforts to re-accelerate economic competitiveness through enhanced productivity. And this would be possible when Nomads graduates live up to the mandate of their education because the link between global competitiveness and quality of nomads graduates in an economy is obvious.

## CONCLUSION

This paper has reviewed exploring ways in management nomadic education for National Cohesion and Global Competitiveness in Nigeria. The conclusion here is that, government can use nomadic education as a tool for national unity, economic and social development. And believing too that nomadic education will integrate for a sound and effective citizenship, better human relationship, national consciousness, national unity and social economic, political, or cultural progression. Furthermore, the basic premises of the National Policy on Education are aimed at inculcating national consciousness and unity in the citizenry who will in turn imbibe the right values, skills abilities, and competencies that will enhance national development. This paper identified Nigeria as one blessed entity full of excellent potentials both material and human but with a weak values system, the leadership has not been able to harness the resources to stimulate sustainable national development which will lead national cohesion and global competitiveness.



## SUGGESTIONS

The paper acknowledged that the policy statements on the need for Nigeria to be united are very clear in the National Policy on Education, what is lacking is the actualization of the principles. With this at the back of our minds, the paper wishes to proffer the following suggestions as the way forward for enhancing national cohesion for global competitiveness using Nomadic Education as a tool.

- 1) The language policy where every student/pupil is expected to learn one of the three major Nigerian languages (i.e. Hausa, Yoruba, Igbo) other than his own should be enforced. Language is a unifying factor because the peoples see themselves as one group, while people who are handicapped linguistically are regarded as foreigners.
- 2) The culture of the true morality at the implementation level of nomadic education should be emphasized on against the current practice of craze for paper qualification. The people so certified shall truly be found worthy both in character and learning. Emphasis should be shifted from testing the cognitive domain to the effective domains of the people so certificated.
- 3) As enshrined in the National Policy on Education, this policy will need to be constantly reviewed to ensure its adequacy and continued relevance to national need and objectives. This document is long overdue for review, twenty one years since it was implemented. The vices enumerated above will continue to find their abode with us unless the National Policy on Education is re - x rayed and fine-tuned to reflect contemporary needs such as national integration and cohesion.
- 4) Citizenship education should form part of the school curriculum at all levels of education. The emphasis should be on promotion of nationality and heightening of empathy. The relevant agencies should drum hard on the issue of morality. This country needs citizens that are morally sound above all other needs. The vices we have in this country increase daily because of increase in moral deficiency amongst the citizenry.
- 5) Education should be adequately funded by giving top priority in the budget (at least a minimum of 30%).

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