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SOCIAL CHANGE AMONG FULBE NOMADIC PRIMARY SCHOOL CHILDREN IN NIGERIA

BELLO BUBA

A project submitted in fulfillment of the Requirements for the award of the degree of Master of Education (Education and Development)

Faculty of Education
Universiti Teknologi Malaysia

JANUARY, 2014
I declare that this project entitled “Social Change among Fulbe Nomadic Primary School Children in Nigeria” is the result of my own research except as cited in the references. The project has not been accepted for any degree and is not concurrently submitted in candidature of any other degree.

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DEDICATION

THIS WORK IS DEDICATED TO:

MY BELOVED MUM; HAJJA AISIATU (AIYA);
DARLING WIFE: LUBABATU
AND
CHILDREN: AISIA & JA‘AFAR
ACKNOWLEDGEMENT

In the Name of Allah, the Most Beneficent, the Most Merciful, Who made all things possible and gave me the strength and power to complete this project successfully. All Thanks be to Allah (SWT).

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Bello Buba
The aim of nomadic education in Nigeria is to integrate Fulbe pastoral nomads into the main system of the society, and starting with their children, the nomads will progressively be integrated into the mainstream through active participation in the Nation’s polity, economics and social system (Aminu, 1991). This leads to social change among the wandering Fulbe pastoralists which this research studied among Fulbe nomadic primary school children in Nigeria. The study employed interview questions and observation technique as the primary means of data collection among the Fulbe nomadic primary school children in Nigeria to explore their social background in school, investigate what role did education play in unfolding the factors and process of social change among them and finally what model can best describe the social change among these children. To achieve these objectives, seven (7) participants were interviewed in five local government areas in Adamawa state of Nigeria. Data obtained were transcribed into text data being the process for open coding for qualitative data (Creswell, 2012). Then the data were analysed using Constant Comparative Method (CCM) as proposed by Strauss and Corbin, (1990). The result unveils factors of social change that include learning process, value lifestyle, social conducts, and established relationship. Also, the process of social change among Fulbe nomadic children includes; cordial interactions, functional curriculum and Culture display. A workable and desirable Social change model of Sedentary Pastoralism Lifestyle is developed considering the culture and modernity of the children of Fulbe nomads in primary schools. The model can be adopted anywhere for pastoral nomads in the world. Finally, the study reveals its implications and recommendation on the parents, teachers, government, nongovernmental organisations and the entire society to support the Fulbe nomadic children for suitable adaptation into sedentary lifestyle.
ABSTRAK

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CHAPTER 1

INTRODUCTION

1.1 Introduction

Nigeria is a multi-ethnic country with over 500 ethnic groups spread across its width and breadth among which are the Fulbe nomads who are found almost in all the 36 states and Abuja (Usman, 2006). The country is located in western Africa, with over 162.47 million people (Obiozor, 2012; Polycarp and Odufote, 2012), making it the highest population in Africa and number seven in the world. It is a federation of 36 states and a federal capital territory Abuja, ruled by a constitution. The major source of revenue is oil, and a member of common wealth that got its independence in 1st October 1960 (Udofia, 1981).

The Fulbe nomadic pastoralists constitute an important segment of Nigerian population and as well make an immense contribution in the social and economic development of the nation just like other tribes in the country. They are found in virtually all the regions of the country, with large concentration in the north-eastern, north-western and part of middle-belt (Sa’ad, 2002). According to Aliyu (2002), pastoralism is the most prominent occupation of the Fulbe nomads in Nigeria and by implication, this group of people as they attend to their herds in their respective settlements, they should equally interact with the settle communities from across the country through social activities such as marketing, education, politics, health and so on.
Therefore, through these interactions, it is believe that social change is eminent particularly in the life of the Fulbe nomadic children who attended schools in various locations in Nigeria even though the education policy of the country had long been influenced by the political structures of regionalism long before colonial government established control over its dispensation (Fafunwa, 1974), the reason why many educationists see as responsible for preventing the nomads to have good schools for their children until recently. Education policy and practice in Nigeria could be trace back to the time when the traditional and informal Islamic schools (before colonial) were practiced by individual communities or chiefdoms mostly in the northern part of the country (Fagbumi, 2005). The trend continued during the colonial rule with regional education being practiced with Islamic education in the north and western education in the south (Ozigi and Ocho, 1981) and after the independence, the constitution of the federal republic of Nigeria emphasised the collective responsibility of the three tiers of governments in the provision of education with each having a defined role to play (Fafunwa, 1974). It is a sort of decentralised approach which leads each state to design education policy for its people the situation that put the education of the nomads into a stage of uncertainty all the time.

Provision of Primary Education for all school-aged children has been the major concern of all nations including Nigeria since at this time the children are being prepared for the challenges of adulthood. Similarly, in the case of the Fulbe nomadic children, to access sound education whether it is traditional is often seen as an essential tool for the full accomplishment of an individuals as human beings and for the lifelong survival as well as for the development of the community (Mohanty, 2002). This position is re-affirmed in the first article of the World Declaration of Education for All (1990), as such; primary education is represented as a fundamental human right. However, its universalizing has been taken as an international commitment, a national challenge and being constitutional directives of many developing countries, though this has remained unrealized over the last decades.

The education of the Fulbe nomadic children or the other nomadic groups have been identified as the education of special groups in Nigeria. This is to say that, the nomads are among the identified groups of educationally disadvantaged tribes in
the country. To this therefore, the task for providing them with education was vested on the shoulders of the governments and assisted by many non-governmental organisations and International organisations such as the Department for International Development (DFID), United Nation’s Children Fund (UNICEF) and United States Agency for International Development (USAID) to mention but few even though nomadic education as a programme was dated back to pre-jihad when itinerant Fulbe scholars roamed around teaching their kin men and women Islamic religious knowledge, the process continued in its modern form as early back as in the 1920’s and 1950’s in Borno and Katsina respectively Aminu (2003).

Interestingly, education of the nomadic Fulbe in particular was known to be the first nomadic education programme introduced in the northern region much earlier before the intervention of the federal government in 1987 (Aminu, 2003). It all started when some notable state governments in the northern part introduced nomadic education on their own with different approaches and time for example, Plateau state in 1981, the defunct Gongola state in 1980, Borno state in 1986 and Bauchi state in 1987 and reports indicated that all the states face one problem or the other which weakens the implementation until the establishment of a national commission for nomadic education (NCNE) by decree 41 of 12th December, 1989 (NCNE, 1987).

To this, many educationist including the researcher of this project topic who happens to be a nomadic education tutor for many years back, believed that the children of Fulbe nomads have achieved positively with nomadic education programmes organised for both the children and the adults since the establishment of the nomadic education commission and this was justified by the series of researches conducted on the programme indicated that the children of the Fulbe nomads who used to wandering from one place to another with herds are now settled and are having education not only at primary but in the various universities in the country and abroad reading different types of professions. They have also adapted to the life in the cities through the white collar jobs they acquire after graduation from different universities and colleges of education in the country. This is the evidence of education being a tool for change, it is hoped that since change do take place
gradually or sudden in all human societies and at all the time, it is then right to say education have injected change in the life style of the Fulbe nomads in Nigeria.

The establishment of education for the nomads in Nigeria was the fundamental genesis for social changes among the nomads especially the Fulbe pastoralist whose life style is well known to have been a constant movement from one place to the other (Shobola, Omoregbe, and Olufemi, 2012). The parents have realized the importance of settling down to enable their children acquire education like the children of the sedentary famers (Tahir, 1999). To this therefore, change in the lifestyle of the Fulbe nomadic children started from here, where every early morning Fulbe nomadic children rush to schools instead of herding, wear school uniform even though at the beginning it was shun by Fulbe parents (Aminu, 2003), and settle in the schools throughout the day instead of roaming along with the herds, this is social change among the Fulbe nomadic children in deed.

Furthermore, since social change involves the change in many aspects of human society for example, political, economic, health, etc., among the Fulbe nomads in Nigeria it can be triggered by so many factors among which include religion, technology, education, economical or cultural forces (Balanlantine and Hammack, 2009). And when changed, it could affect the nomads cultural activities such as the life of constant migration, the long traditional practice of early marriage which is well accepted among the Fulbe pastoralist (Adamu, 2003), Sharo game which involved the youths beating each other with whips causing massive injuries, etc. All these are gradually changing among the children of the Fulbe nomads due to education.

Apparently, the objective of nomadic education was designed to address social and cultural integration of the nomads into the main social system of the national lifestyle (NCNE, 1989). The inculcation of functional literacy and numeracy in the package will mean to educate the children to have the ability to read and write things that are very important into the daily lifestyle of the nomads such as simple letters to friends, government officials etc. they also should be able to read papers such as tax receipts, instructions on how to use veterinary drugs etc. (Muhammed, 2011).
Therefore, the focus of this work is to study the element of these social changes among Fulbe nomadic primary school children in Nigeria. To be specific, the work will examine the factors of social changes that the nomadic children may likely be exposed to in the schools and the process to which these changes get into the lifestyle of the Fulbe nomadic primary school children in Nigeria. Since objectively speaking, societies keep on changing on daily bases and the sociologists are of the view that changes are influenced by the level of education a society had and are multi-faceted phenomenon because as obvious, the change in one sector of human life usually resulted into a change of other sector of the lifestyle and the life of a Fulbe nomadic children in primary school is more likely to face this kind of transformation.

1.2 Background of the Study

Nomadic education in Nigeria is geared toward achieving two broad objectives intended to be harvested in a short term and long term (Aminu, 2003). Their ability to acquire functional literacy and numeracy that can be utilized in the daily activities are very crucial and therefore its contents were directed to achieve within a very short term while the acquisition of knowledge and skills intended for integrating the nomads into the economic system of the nation is schedule to be achieved in a longer term; thus, gradually it is been pursued in a longer period of time.

The society is fast changing, nomads on their side even though at a slow pace they equally change alongside the other societies and so also the strategies for providing them with education needs to change as well. This will mean that education would need to play a part in helping nomads to develop new conducts and beliefs, as well as the new knowledge and practices that would help them become modern livestock producers (Ezeomah, 1997; Kratli, 2000). Educational provision would thus need to become both more sensitive and more responsive.

The Nigerian nomads are estimated at about 9.5 million, (Tahir, 1996). They include the Fulbe pastoralist, Shuwa Arabs, the Kyoyam, the Badawi, the Budunma of Borno state, the Azbenuwa and the Buzu community bordering Niger Republic.
The migrant fishermen and migrant farmers in Nigeria are also referred to as nomads. The population of the nomadic pastoral Fulbe alone is estimated at about 5.3 million (Tahir, 1996) and Anyanwu and Tahir (1998) confirmed that the Fulbe are predominant over other nomads in the whole of the West African Sub-region. They have lived sustainably for hundreds of years with a culture rich in knowledge and understanding of the environment. They are not rigid and opposed to learning, according to Ezeomah (1999) and Iro (2004). These people are eager to see progress despite many obstacles, they are unique, traditional and knowledgeable within their unique geographic conditions and their main occupation is rearing of livestock but most interestingly, the nomads all over the world are having common characteristics irrespective of their location and that is the migratory lifestyle. According to Ezeomah, 1983, the Fulbe nomads move in smaller and larger groups in about twenty countries of Africa. Therefore, with an estimated Nigerian nomadic population (fisher folk’s and migrant farmer’s children inclusive) of school age going children at 3.1 million as reported by the National Commission for Nomadic Education (NCNE, 2000) and most importantly, the children and the cow are central to the social and economic system that sustains the nomadic way of life in West African cattle breeding communities and the Fulbe nomadic pastoralists are among. Bah-Lalya, Tahir Onocha and Sukon, (2012).

Furthermore, in Adamawa state alone the state where this research is conducted is having about seventy seven (77) nomadic primary schools mostly for the children of Fulbe nomads where the total of seven thousand nine hundred and forty eight (7948) pupils registered as of 2008 in the various primary schools in the state. (NCNE, 2008).

One of the greatest factor today influencing change rapidly among the Fulbe nomads as examine by VerEecke (1989) is the climate change problems which bring drought, desertification, reduction of pastureland, disruption of cattle routes, disease, and conflict with settled agriculturalist and all these are very prominent among the Fulbe nomads in Nigeria (VerEecke, 1989), but unfortunately, various researchers were of the opinion that in Nigeria, it is only the educationist that were for a very long time so concern to bring change for better while as, in some other countries of the world it is a collective responsibility of the social and natural scientists.
Therefore, this study will look at the social changes that occur in the traditional lifestyle of the Fulbe nomadic primary school children in Nigeria, what are the factors responsible for these changes and what are the process these changes taken direction or level among the children as they go to the different primary schools approaches provided for their studies.

Nomadic schools were established as far back as 1956 in places like Daura and states like Gongola (now Adamawa), Plateau, Bauchi and Kaduna before the Federal Government intervention in 1989 through the establishment of the National Commission for Nomadic Education (NCNE). The efforts of these states, however, failed to record much success partly because of irrelevant curriculum for the children which critics think it is an obvious phenomenon in African education planning Tahir, (1996). However, despite the problem of curriculum as mentioned, schools of different approaches were established to educate not only the Fulbe children, but including the adults members which the researcher think could have place a pave way for new social life among the children of this group of nomads.

Beside the factors discussed above, it is an obvious phenomenon that technology had been responsible for altering the way people live around the world and of course the Fulbe nomads are not an exception. It means, technology is also among the factors that are potential to influence a new lifestyle as it changes the social life of many children (Hodson, 2003). For example since most of the Fulbe nomadic primary school teachers are from the nearby cities or towns, they should introduce some aspects of technology such as the use of phones in the Fulbe nomadic remote schools which may leave am impressive mark on the memory of the Fulbe children.

Furthermore, in counting the possible factors and process of social change among the Fulbe nomadic primary school, religions is very important in the lifestyle of the Fulbe nomadic children since being a Muslim is a tenet from the tenets of Pulaaku that the Fulbe nomads claim to have responsible for determining how the Fulbe behave from within themselves and with other people. The children of the Fulbe nomads are send to the traditional Qur’anic schools in the nearby Qur’anic teacher called “Mallam” to learn memorisation of the Qur’anic Verses prior to their coming to primary schools (Fafunwa, 1979). The methods of teaching in these schools are different from that of the western oriented schools. These children should
be exposed to a new curriculum with its modern methodology supported with relevant teaching materials for Islamic religious knowledge lessons and other school subjects in deed.

The Federal Government set up a committee in 1986 to investigate the lifestyle and needs of the Nigerian nomads for the provision of suitable western education to the people. It is widely accepted by educationists that to provide room for growth and development of educational institutions among the nomads include, the provision of good number of qualify teachers and curriculum that is believed to have largely constitutes one of the most important aspects of reform in education. Moreno (2006) states that, “Educational reform all over the world is increasingly curriculum-based, as mounting pressures and demands for change tend to target and focus on both the structures and the very content of school curricula”.

To this therefore, the Federal Government of Nigeria stated in clear terms that, nomadic education curriculum must be infused with enough dosage of the occupational and cultural roles, tasks and lifestyle of the nomads. The NCNE in collaboration with all the nomadic education University centres thus, the Usman DanFodio University Sokoto’s centre for curriculum and materials development, University of Maiduguri which is responsible for Teacher training, University of Jos Vested with research and development (NCNE, 1989).

A factor which will influence social change in the life of nomadic children is the flexibility of the nomadic school system itself. The curriculum is structured in such a way that right from the beginning of the programme, it takes care of the children responsibility at home as well as in school. The policy states the necessity to create flexibility for the nomadic children in the school to enable them assist their parents by structuring the schooling in the late morning hours. This will enable the children to help their parents in the morning and go to school in the evening (FRN, 1993).

This provision by the government allowed the Nomadic schools to operate in the morning and the afternoon sessions just like in the other normal schools but the nomadic pupils are allowed to attend classes either in the morning or in the late afternoon as is deem convenient by their parents. The nomadic school time-table is flexible and accommodative. Lessons are given in shift-system whereby lessons are
conducted in flexible and accommodative manner to make school attendance possible for children, especially boys that attend to their animals in the morning to attend classes later in the afternoon. This is very important because the Fulbe nomads appreciate culturally responsive ideas. The incorporation of some cultural aspects of the people are not intended to produce anti-social group of people, but to encourage schools and teachers to nurture and build upon the rich and varied cultural traditions of the nomadic people.

Another important factor for social change is the use of language. Although nomadic schools like the conventional primary schools in Nigeria, the use of mother tongue at the lower primary classes one to four (NPE, 2004), Fulfulde language is used for Fulbe nomadic schools as the language of instruction.

It is as a result of all these and other considerations related to above, that gave impetus to the official recognition and acceptance to mount the programme. By 1987, a blueprint on Nomadic Education Programme was produced by a Special Committee of the Federal Ministry of Education, which prepared the way for the establishment of the National Commission for Nomadic Education (NCNE) in 1990, (Aminu 1991). According to the Blueprint (1987), the short term objectives of the nomadic education are to meant to predispose the nomads to: (i) Read with understanding, information and materials that relate to their occupation; (ii) Develop appropriate reading skills, which will enable them to comprehend the various information containing in the national dailies, posters, voting cards economic labels; (iii) Write clearly and meaningfully to all concerned including relations, friends, government, agencies; (iv) Do simple arithmetic and keep clear and clean records concerning their businesses; (v) Develop scientific outlooks, positive attitudes and self-concept, self-reliance and autonomy, to further improve upon their relationship with their immediate neighbours e.g. farmers, government officials etc.

The long term objectives of the nomadic education as contained in the Blueprint are to enable the Nomads to (i) Develop knowledge and skills of income generation and management; (ii) Apply modern technology to improve livestock products/industry; (iii) Market their products better including engaging in export; (iv) Make them understand and patronize modern serving facilities, e.g. Banks; (v) Participate fully better in the national economic life; (vi) Production of professional and administrative compendium of nomadic education studies; (vii) Develop skills of
personal and community hygiene through sanitation, recreation, nutrition etc. (Aminu, 2003).

The education programme come along with series of contemporary developments among the Fulbe nomadic pastoralist especially in the issues of conflicts with the sedentary farmers, on health consciousness because the Fulbe women now patronize hospitals unlike before when they only rely on herbs, their interior arrangement and furniture has gradually changed, for instance the Fulbe nomads no longer sleep on raffia beds, rather they use they used Iron beds and the rest of such social changes (Darmola, 2004). On these notes therefore, the study is intended to investigate further into the life of the Fulbe nomadic primary school children with the hope to come up with development on some changes and their factor that may likely be with the children as they intermingle with the children of the sedentary dwellers.

1.3 Statement of Problem

It is said that the main idea about education and the society at the heart of the philosophies of Dewey, Freire, Greene, Harton and Banks are that society is always changing and knowledge is not neutral. Its either supports the status Que or a potential new direction for the society and that people learn primarily from what they experience but in contrast any active citizens in a democratic country like Nigeria need to be critical and imaginative thinkers and the children of Fulbe nomads in primary schools are active thinkers right from home since as young as they are, their parents do send them herding of cattle which involves a day long inquisitiveness and sometimes require a decisive actions to ensure success all together.

The primary school subjects like social studies, inculcates in the minds of children not only the concepts, but the class goals, children interactions and the importance of community. It also makes possible individual academic and social growth, encourage the children to view ideas critically and events from multiple perspectives, and support the formation of a cooperative learning environment. And these could aid the children to go deep into analysing educational issues generally as it affects them, create policies for themselves in the classroom with the aid of the
teachers, they should now gain a personality stake in the classroom and spearhead into understanding the policies of their society at large.

In school, through the series of teaching methodologies, learners are trained to understand that social responsibilities, collective decision-making and shared common goals are tools for a responsible society and these are the yardstick for education and social change which as well.

To this therefore, it can be said that having understood the potentiality of education to transform a society makes the United Nations to declare the slogan “Education for All” (EFA) project for all nations including Nigeria and irrespective of the social and cultural background of the recipient. Bakari (2000), asserts that, education for social change among the nomads have been a focal policy among many countries of the world such as the education for the gypsies in United Kingdom, the education for travelling communities in the people republic of china, the Kenya policy of education for the Massai herdsmen and so on. The education for the Fulbe nomadic children also focused to inculcate positive social change in the way the child behaves with the outer world as spelled out in the objective of nomadic education in the country.

The World Declaration on Education for All (EFA) in 1990 also focused attention on education disparities within countries and on specific minority groups. The World Education Forum in Dakar, 2000 (Umar and Tahir, 2000) which renewed the commitment to the declaration of Education For All (EFA) and emphasis was placed on the low participation of minority groups like children of nomadic pastoral communities with the aim to enhance enrolment so as to be compared with the children of sedentary dwellers, the situation some critics think that it is a phenomenon that can be associated to the influenced of the lifestyle of the nomadic primary school children themselves.

Objectively speaking, it can be said that since the inception of nomadic education programme in Nigeria in 1987, there are recorded achievements to the nomads and society as well even though there are challenges particularly in terms of programme presentation or delivery Umar and Tahir, (2000). While many development agencies from within and outside the country put hands on desk to eradicate illiteracy in the country, the programme as well have given some
reasonable attention to the social and economic needs of nomadic communities, although they have not necessarily been guided by a define or intervention approach and also the National policies and programmes have all too often fallen short of meeting the specific challenges posed by the lifestyle of the nomads (Carr-Hill, 2005; Kratli and Dyer, 2009).

The Fulbe nomads are like any other nomadic pastoralists world over, they live and derive most of their food source and income from raising domestic livestock, with no recognized place of residence, and move from place to place in search of pasture and water (Carr-hill and Peart, 2005), the kind of life style that prevent their children to acquire education. Again, it is obvious that the social life of children of Fulbe nomads are usually interrupted through their adherence to the cultural activities such as early marriage, untimely migrations that is coupled up with series of communal clashes with the sedentary farmers which usually resulted into an enormous loss of lives and property (Adamu, 2003).

Furthermore, among other problems, the education of Fulbe nomads suffers is the use of mother tongue as stated in the education policy of the country. The language of the immediate environment or mother tongue should be used as medium of instruction but unfortunately, most of the Fulbe nomadic primary schools are facing a challenge of inadequate Fulbe teachers who will teach in the language of the nomadic child (Usman, 2006).

But ultimately, education is regarded as an indispensable part of nation building, and as a parcel of the modernization approach that has to do with altering pastoralists’ conservative ways of life and acquaint them with knowledge and skills, which can transform them socially, economically and politically. It equips pastoral nomads against impoverishment and ultimately to eradicate poverty by opening access to alternative livelihood options. It is an appropriate media for changing pastoral nomads’ perception and value system to integrate them into a broader social, economic and political context and to take advantage of technology and information in this era of globalization as well (Godia, 2006).

It is commonly believe that education serves the nomadic pastoralist the opportunity as a springboard for initiating shift into what is termed as modification of social life (Thynell 2009), that means a change into social and economic aspects
of a community. For both boys and girls of Fulbe nomads, schooling is expected to prepare the children with identified ‘new ways of thinking’, which are also seen positively by those who endorse modernisation, and negatively by those who do not (Dyer, 2001).

The researcher intends to explore the ability of the Fulbe nomadic primary school children to accommodate changes such as the climatic, political and economic uncertainties in school and how these changes affect the social and or cultural life of the Fulbe children as obtainable from their family Fulbe traditional traits and to reveal the economic standing of the Fulbe children as obtainable from the Fulbe traditional family traits.

Finally, since the Fulbe children in primary school are also involved in the school administrations like it is done in conventional schools such as the roles of school prefects, class captains to mention but few, the researcher believed that, for sure this kind of commitments may have tremendous effect on the child. In Adamawa state the area of this research, it may be possible to enhance nomadic education by strategizing on ways of motivating Fulbe nomadic children, parents as well as the teachers.

1.4 Objective of the Study

The objectives of this study are:

1. To explore social background of Fulbe nomadic primary schools children in Nigeria.
2. To investigate the factors of social change among Fulbe nomadic primary school children in Nigeria.
3. To expose the process of social change among Fulbe nomadic primary school children in Nigeria.
4. To produce a model of social change among Fulbe nomadic primary school children in Nigeria.
1.5 Research Questions

In respect of the above problem, the following research questions are postulated to serve as a guide in studying social change among Fulbe nomadic primary school children in Nigeria. The questions are as follows:

1. What is the social background of Fulbe nomadic Primary school children in Nigeria?
2. What are the factors for social change among the Fulbe Nomadic primary school children in Nigeria?
3. What is the process of social change among Fulbe Nomadic primary school children in Nigeria?
4. What model of social change can be derived from the research?

1.6 Rationale of the study

Many researchers have agreed that every system has its own subsystems and each subsystem has its own parts which affect each other, the argument forwarded for justifying that change in any part of the system will create changes in the subsystem, and in turn affect the whole system. This idea paved a way for this research, thus to investigate the social change among the Fulbe nomadic children it is then right to think of the impact of education and at primary school level the researcher is optimistic that it is the right level that may determine the eventualities that may resulted in this group of children.

The researcher strongly believes that the findings here will shade a very bright light on the importance of education to the Fulbe nomadic groups in Nigeria, even though it has been explained in previous sections of this project that the education policy in Nigeria and to be specific on nomadic education is enshrouded with multiple problems of among others are the negative attitudes of politicians toward the programme, poor funding of the programme, lack of adequate qualified personnel to man the programme etc.
Generalisation of the findings in this work however, can be treated cautiously even though there are similarities of events that can be related. The study investigates social changes among Fulbe Nomadic primary school children in Adamawa state, Nigeria. There are various nomadic groups spread across the country and what is for sure is that the motives for their regular migration is similar as observed by Tahir (1999), therefore, social changes among the children of these groups are also found to be very similar.

Studying on the Fulbe nomadic pastoralist in Nigeria is not and will never be a new one. Many researchers have conducted series of investigations at different levels and places so many controversies were deliberated, in its magnitude, this work have no doubt resolved some issues relating the education of the Fulbe nomadic children thereby restoring the dignity of the nomads following their contribution to the economy of the nation.

1.7 Significance of Study

A study of this magnitude will no doubt be of great significance to many individuals directly or indirectly. To begin with, the teachers of Nomadic primary schools in Nigeria will particularly find this work very useful since it addressed the social and cultural background of the Fulbe nomadic children in their respective school, and this knowledge could be among the important pre-requisites for an effective teacher education (Gibson, 2004).

Other group of beneficiaries of this work are the nomads themselves, particularly the adult parents as obviously, parents have special concern over on the education of their children (Gutman and Mcloyd, 2000) and this will have its significance on the entire education programme.

Educational research can be useful in education planning and administration (Cooper, Levin and Campbell, 2009), to this therefore, the research on Fulbe nomadic primary school children will be very significant particularly to the government in planning and execution of education policies most especially on the
education of the Fulbe nomads whom are considered educationally disadvantaged in Nigeria.

The recommendations that were given in this study were based on the findings of the study and this will go a long way in shading more light on areas that the Commission for nomadic education in particular needs to improve in order to enhance Fulbe pupil’s enrolment and retention in school.

Others that this study will be relevant to are the Non-Governmental Organisations (NGO) both at the local and the International level and some International agencies that have interest in the education of the nomads. They can benefit from this study by understanding more clearly how is the train of change moves among the Fulbe nomadic children in primary schools thereby solve some long standing problems such as the low enrolment and retention in nomadic primary schools in the country.

Again, the policy makers in the country will find this study a contributory tool in providing ways by which effective strategies could be used to enhance the various nomadic centres in an effort to create improved settlements for the Fulbe nomads across the nation and this will help in intercepting the fast changing nomadic children to adapt to the a sedentary lifestyle.

Finally, this work will also be useful to the education researchers and students of nomadic education anywhere since they will find in it useful knowledge about social change among Fulbe nomadic primary school children in Nigeria. The work will therefore, serve as a reference and a challenge that will motivate further similar research on the topic of discussion.

1.8 Limitations

This research basically investigated social changes among Fulbe nomadic primary school children in Nigeria. In the process of this work so many influencing factors such as political, social and the like were encountered some of the these are from the parents or teachers due to their prominence and direct influence on the education of nomadic children but the researcher had deliberately ignored to restrict the work on the children attending schools only and the study is similarly conducted on social change these children have experienced in their respective schools.
However, the factors that may directly responsible for changing the children in school like the teaching methods and materials were not physically studied in the respective classrooms due to some logistic reasons though information was tapped from the children regarding such issues.

This research had studied the factors and process of social change among the Fulbe nomadic primary school children in Nigeria. The study that engulfs issues of teachers, parents, technology, friends etc. and how these affects the lifestyle of the Fulbe nomadic children in primary school in their changes toward study in general and other issues such as school phobia, academic activities, social relations with others in the school community etc. and this study include both the Fulbe children male and female even though all the participants of the study were male children due to circumstances beyond the researcher’s control.

This research study had targeted and achieved to be conducted on the population of the children of Fulbe nomadic primary schools in class 6 only in the various nomadic primary schools in Adamawa state, Nigeria. The study investigates social change with specific emphasis on the factors for social change and process of social change among these children. In doing so, it is obvious that the background of the children will also be explored besides it is among the research objects. And most importantly, the age range of the Fulbe children may depend even though some ranged beyond the primary school age as the research reveals.

1.9 Conceptual and Operational Definition of Terms

Throughout this research, certain terms were used particularly the terms of the research topic, as such the researcher clarify these terms as they are used in and for this research work. The terms and their meanings are as follows:

1.9.1 Social Change

Social change builds community-based responses that address underlying social problems on an individual, institutional, community, national and/or international level. Social change can change attitudes, behaviours, laws, policies and
institutions to better reflect values of inclusion, fairness, diversity and opportunity. Social change involves a collective action of individuals who are closest to the social problems to develop solutions that address social issues (Henslin, 2005).

Basically, every society is characterized by the common attitudes and behaviour of its members. Such behaviours reflect purposive decision making by individuals within the environment they live. A shift in the attitudes and behaviour that characterize a society then occurs. This shift is what is termed as social change (Greenwood and Guner, 2008).

1.9.2 Primary School Education

Primary education is the first stage of compulsory education. It is also referred to the education given to children between the ages of 6 years to 11 years (NPE, 2004).

In this context we refer to the education provided to the children of the Fulbe nomads from the ages 6 to 11 as provided in the nomadic education policy (1987).

1.9.3 Children

The Oxford English dictionary defines children as plural to a child. Biologically, a child refers to a human being between the stages of birth and puberty. It also gave a legal definition as generally referring to a minor, otherwise known as a person younger than the age of majority.

1.9.4 Fulbe Nomads

Nomadic Fulbe are of the pastoral Fulbe Naturalist (Tilde, 2005), an ethnic group found within the western region of Sub-Saharan Africa that maintained a unique lifestyle of herding livestock.
1.10 Conceptual Framework of the Study

A conceptual Framework is a tool to scaffold research and is useful in assisting the researcher in the research particularly at the starting point and to making a sense in the whole work (Smith, 2004). To this therefore, the figure below (1.1) illustrates the conceptual framework of this study.

Figure 1.1: Conceptual Framework

1.11 Conclusion

This chapter is an introduction chapter as the title indicates. In it, the researcher was able to examine few concepts on Fulbe nomadic children in Nigeria as children that migrate along with their parents and the herds from one place to the other in search of grazing pasture for the herds.

The chapter also studied the education that was introduced for these groups of people who were mapped out as educationally disadvantage groups in Nigeria. The approaches for educating them include mobile schools, Onsite School, adult education, etc.
Furthermore, the chapter was able to expound social change among the primary school children of these people, looking into the economic aspects of their lifestyle, their political integration into the main system and the social awareness that include education, health and their relationship with other communities particularly the children of the sedentary farmers.

Having digested all these topics from the background, the researcher identified the problem of the study which considers the impact of education on social change of the Fulbe nomadic primary school children in Nigeria. On this, the work took its course to identify the objectives of the study and its research questions which by the end of the study, a model of social change for Fulbe nomadic primary school children will be produced as the contributions of this work to education sector.

The chapter also discussed on rationale for the study and its significance in the field of education and to those whom the study is conducted for, that is the Fulbe nomads in Nigeria. Furthermore, relevant concepts that are frequently used for the study were interpreted under the operational definition of terms. Finally, the chapter concluded with a conceptual frame work for the study which is augmented with a diagram to show a picture of the whole idea of the study.