

FORUM ON FLEXIBLE EDUCATION  
reaching nomadic populations  
in africa



Garissa, Kenya  
20-23 June 2006

**SUMMARY REPORT**

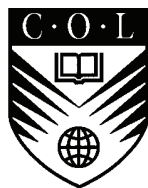


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**Rapporteur: Alba de Souza**



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## ACRONYMS AND ABBREVIATIONS

ABEK	Alternative Basic Education for Karamoja
AGDP	Agricultural Gross Domestic Product
AIC	African Inland Church
AIDS	Acquired Immune Deficiency Syndrome
ASAL	Arid and Semi-arid Lands
CIDA	Canadian International Development Agency
COL	Commonwealth of Learning
ComSec	Commonwealth Secretariat
BODOCOL	Botswana College of Open and Distance Learning
DFID	Department for International Development
EFA	Education for All
FAWE-K	Forum for African Women Educationalists-Kenya
FAWENA	Forum for African Women Educationalists Namibia
GER	Gross Enrolment Ratio
HELGA	Humanitarian Efforts for the Learning of Girl-child in Africa
HIV	Human Immunodeficiency Virus
ICT	Information and Communications Technology
IIEP	International Institute for Educational Planning
IRI	Interactive Radio Instruction
JICA	Japan International Co-operation Agency
KIE	Kenya Institute of Education
MDGs	Millennium Development Goals
MOE	Ministry of Education
MOEST	Ministry of Education, Science and Technology
NCE	National Certificate of Education (Nigeria)
NCNE	National Commission for Nomadic Education (Nigeria)
NEP	North Eastern Province

NEP	Nomadic Education Programme (Nigeria)
NER	Net Enrolment Ratio
NFE	Non-formal Education
NGO	Non-governmental Organisation
NORAD	Norwegian Agency for International Development
NPHC	Nomadic Primary Health Care Programme
NTI	National Teachers' Institute (Nigeria)
ODL	Open and Distance Learning
OLSET	Open Learning Systems Education Trust (South Africa)
PARE	Pastoral Resolve
PEDP	Primary Education Development Programme (Tanzania)
PENHA	Pastoralist and Environmental Network for the Horn of Africa
PTTP	Pivotal Teachers Training Programme (Nigeria)
RABP	Remote Areas Boarding Programme
SCF	Save the Children Fund
SFP	School Feeding Programmes
STD	Sexually Transmitted Disease
TSC	Teachers Service Commission (Kenya)
UBE	Universal Basic Education
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNGEI	United Nations Girls' Education Initiative
UNICEF	United Nations Children's Fund
UNNEP	UNICEF Nomadic Education Project
UPE	Universal Primary Education
WFP	World Food Programme
WIFIP	Women in the Fishing Industry Programme

## **EXECUTIVE SUMMARY**

The Forum on Flexible Education: Reaching Nomadic Populations in Africa was held in Garissa, Kenya, from 20-23 June 2006. It was hosted by the Kenyan Ministry of Education (MOE) and UNICEF, and funded by the Commonwealth of Learning (COL) and the Commonwealth Secretariat (ComSec). The objectives of the Forum were to share experiences and best practices, create linkages and encourage collaboration in order to make education more accessible to nomadic communities.

Providing education to nomadic communities is one of the most challenging and urgent issues currently facing education policy makers, practitioners and other actors within the field. Nomads constitute about 6 per cent of the total population in Africa and are found in at least 20 African countries. National education statistics indicate that education provision is failing to reach them. If Education for All (EFA) and the Millennium Development Goals (MDGs) are to be achieved, there need to be more interventions designed to increase educational opportunities for nomadic communities.

Representatives from the Kenyan MOE, COL, ComSec and UNICEF provided remarks at the Opening Session of the Forum. They stressed the need to find ways to include nomadic children in the education process and the importance of developing alternative channels for the delivery of education and training.

There were two keynote addresses. The first, from Professor Gidado Tahir, Executive Secretary of the Universal Basic Education Commission in Nigeria – presented by his colleague, Dr Salihu Bakari – focused on the realities of the nomadic lifestyle and educational strategies that have been effective. The second, by Dr Nafisa Muhammad and Professor M I Junaid from the Nigerian National Commission for Nomadic Education (NCNE), provided an overview of innovative interventions in nomadic education in that country over the past decade.

The Forum's five main sessions, which included presentations and group discussions, were:

### **1) Ensuring Basic Education for All**

The five presentations in this session discussed the importance of the involvement of nomadic groups in planning and implementing education and health initiatives. The usefulness of open schooling and its potential were also examined. The group discussions developed recommendations around the delivery of education, appropriate curriculum content, adult basic education and making schools more flexible for nomadic children.

### **2) Girls and Women**

While gender parity is a goal of both EFA and the MDGs, it is critically off target for girls in nomadic communities. The three papers in this session highlighted issues of gender

inequality in nomadic societies and how the situation is being addressed. The discussion groups explored cultural attitudes, gendered effects on poverty, gender sensitive school environments and gender and the curriculum.

### **3) Teacher/ Facilitator Training**

The quality of education imparted is dependent on the training and dedication of teachers. This session examined how to enhance teaching effectiveness by increasing understanding of nomadic culture among teachers and improving teaching conditions. The group discussions provided recommendations related to open and distance learning (ODL), more inclusive approaches in teacher training, the use of teaching facilitators, curriculum development for teacher training and continuing professional development.

### **4) Skills Training**

The two presentations provided two case studies: the kitchen gardening and nutrition programme provided for women in the fishing industry in the Lake Victoria region of Kenya and the Nomadic Education Programme for adult literacy in Nigeria. The skills training group discussions centred on ODL approaches, training related to livelihoods and curriculum development.

### **5) Government Policy**

As governments take stock of the marginalised and vulnerable, a greater understanding of how education can empower nomads is gaining momentum. The three papers presented in this session outlined new government policies aimed at empowering nomads in their own environment. The group discussions generated recommendations about implementing government policy, incorporating nomadic education into national education sector plans and mainstreaming ODL and information and communications technology (ICT) into educational policy.

The Forum concluded with nine Recommendations for Action for improving access to education for nomadic groups.

The Garissa Forum presented a major regional dialogue that allowed governments and practitioners an opportunity to exchange ideas on populations in their countries that share very similar circumstances. It also produced a wider sense of community that led to recommendations aimed at future collaborations and joint advocacy. With many nomadic groups in African countries constituting marginalised and often unrepresented minorities, such an event was a major step towards a more dynamic role in helping to achieve EFA and the education MDGs.

## 1. BACKGROUND TO THE FORUM

Twelve years after the National Commission for Nomadic Education (NCNE) in Nigeria organised a workshop to exchange ideas on developing distance education programmes for nomads, the Nigerians made a request for a follow-up event to be organised for the purpose of taking stock and evaluating the progress made to date. The Commonwealth of Learning (COL) and the Commonwealth Secretariat (ComSec) agreed to the request and subsequently organised and supported the Forum on Flexible Education: Reaching Nomadic Populations in Africa. This Forum presented an opportunity for researchers, education practitioners working with nomadic groups and nomadic people themselves to synthesise research, present on successful practices and share lessons that have been learned.

The Kenyan Ministry of Education (MOE) and the UNICEF Kenya Country Office hosted the Forum, which was funded by ComSec and COL. The primary audience for the Forum was practitioners and educators from African Commonwealth countries with nomadic populations. In addition, various other stakeholders (such as UN agencies and non-Commonwealth African countries) expressed an interest in participating in the Forum. A complete list of participants and their contact details can be found in Appendix III.

Nomads in Africa constitute about 6 per cent of the total population and are to be found in at least 20 African countries. In many of these countries, statistics indicate that education provision has failed to reach nomadic communities. Despite high investment levels and rapidly rising national enrolment ratios, nomads are still underserved and disparities within countries are apparent. In Kenya, for example, the MOE reports that while the national gross enrolment ratio (GER) rose to 104.8 per cent (108 per cent boys and 101.6 per cent girls) in 2004, in the North Eastern Province (essentially nomadic country) it was 26 per cent (33.5 per cent boys and 18.5 per cent girls).<sup>1</sup>

Providing education to nomadic communities is one of the most challenging and urgent issues currently facing education policy makers, practitioners and other actors within the field. If Education for All (EFA) and the Millennium Development Goals (MDGs) are to be achieved, more interventions need to be designed to increase educational opportunities for nomadic communities. Attaining the two education MDGs – universal primary education (UPE) and eliminating gender disparities in primary and secondary schools, preferably by 2005 and at all levels by 2015 – are dependent not just on mass enrolment drives, but also on targeting and reaching those smaller percentages of marginalised groups who are currently unable to access the system. The international community has been unsuccessful in meeting the 2005 gender parity MDG, and indicators now suggest that the 2015 goals will not be met by many countries. It is time for educators to explore flexible and innovative approaches in education provision that address specific barriers.

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<sup>1</sup> The GER can be greater than 100 per cent as a result of grade repetition and entry at ages younger or older than the typical age at that grade level.

The Dakar Framework for Action specifically mentions nomads as belonging to the group that needed to be targeted for education interventions. It stated that “education systems had to be inclusive, actively seeking out children who are not enrolled, and respond flexibly to the circumstances and needs of all learners”. ‘Inclusive education’ carries a suggestion of deliberate and positive action to ensure the realisation of access for all kinds and conditions of learners.

The Forum on Flexible Education: Reaching Nomadic Populations in Africa comes at an opportune time when great strides are being made both by national governments and international aid agencies to increase access, retention and completion of primary school by all school-age children. By analysing issues and sharing best practices on flexible education for nomads, it is anticipated that this Forum will inform governments and stakeholders of policy options and best practices in providing relevant and qualitative education designed to improve the lives of nomads.

The objectives of the Forum were:

- 1 To understand the status of nomadic education in Africa in terms of access, retention and inclusion, and within the broader framework of achieving EFA and the MDGs;
- 2 To identify innovative success stories and flexible initiatives for possible replication;
- 3 To identify new challenges and formulate strategies to overcome them;
- 4 To establish linkages and networks for sharing expertise and resources and for future collaborations; and
- 5 To create a platform for raising the nomadic education agenda at future national and international meetings.

The Forum covered issues related to the following topics:

- Ensuring basic education for all
- Access to education and training for girls and women
- Teacher/ facilitator training
- Skills training
- Government policy

## **2. OPENING SESSION**

Ms Mary Njoroge, Director of Basic Education, Ministry of Education (MOE), Kenya, chaired the Opening Session. She welcomed all the participants to Kenya and encouraged them to be open and to exchange ideas and expertise. After the formal introductions, Professor George Godia, Education Secretary, MOE, Kenya also welcomed the participants and especially thanked the Commonwealth Secretariat (ComSec) and Commonwealth of Learning (COL) for initiating the dialogue and organising and supporting the Forum on increasing access to education for nomadic groups. In addition, he thanked UNICEF for jointly hosting the Forum with the MOE and gave special recognition and appreciation to the delegates – who had come from Botswana, Canada, Ethiopia, Europe, Kenya, Namibia, Nigeria, Somalia, Tanzania, Uganda and the United Kingdom – for accepting the invitation of the MOE to participate in the Forum.

Prof Godia reminded the participants that when the newly elected Government of Kenya came into office in 2002, it had immediately declared free primary education for students in Grades 1 to 8. Enrolments surged from 6.2 million in 2002 to 7.3 million in 2003, an increase of 23 per cent. He pointed out that, as a consequence, disparities and discrepancies existed at regional levels. The district of Garissa where the Forum was taking place reflected the distortions, as only about 25 per cent of the school-age children in the district were in school.

Prof Godia then called on Forum participants to look for innovative practices that would encourage nomadic populations to attain literacy, numeracy and writing skills. He said that globalisation increased the urgency of being able to read and communicate and to take advantage of technology and information. In addition, education would help nomadic communities to better equip themselves as their habitat and way of living were under threat due to global warming and climatic change. It would also give them the means to make choices. Skills training in particular would be advantageous to increasing their livelihood options.

Ms Susan Phillips, Education Specialist from COL, explained COL's mission statement "Access to education – Access to a better future". Recognising knowledge as key to cultural, social and economic development, COL was committed to helping Commonwealth member governments take full advantage of open, distance and technology-mediated learning strategies to provide increased and equitable access to education and training for all their citizens. Ms Phillips discussed the work of COL in supporting and building capacity in such areas as teacher education, technical and vocational training, the virtual university (for small states), agricultural work and open schooling. COL's Three-Year Plan (2003-2006), developed in consultation with stakeholders and partners, was programme-based and used a results-based management approach for planning and evaluation. COL had integrated EFA and the MDGs into the Plan and was guided by the priorities of the Commonwealth and the in-region assessments.

According to Ms Phillips, open and distance learning (ODL) policies were formulated within the broader educational and human resource development strategies and policies of member nations. ODL systems could be built on existing capacity or COL could assist in creating new capacity to benefit individual learners and institutions. She stated that ODL, including the use of communications technology, had great potential, particularly in sparsely populated areas such as those inhabited by pastoralists and agro-pastoralists. She also noted that the potential for and use of ODL, as well as information and communications technologies (ICTs), in increasing access to and the relevance and quality of nomadic education would be discussed during the Forum.

Ms Fatimah Kelleher, Education Programme Officer at the ComSec, welcomed participants and thanked the MOE and UNICEF for hosting the Forum. Ms Kelleher highlighted the importance that the ComSec placed on working in nomadic education, since in member countries there were a substantial number of nomadic communities, which were generally under-represented in the formal education system. She stated that the ComSec was committed to reaching the most marginalised through enhanced understanding of culture and through using innovative and flexible methods where appropriate. Attempting to reach these groups was important to the work of the ComSec in education, and came broadly within the first five of the six action areas mandated at the 15<sup>th</sup> Conference of Commonwealth Ministers (15CCEM) in Edinburgh, 2003:

- 1 Universal primary education,
- 2 Eliminating gender inequality in education at all levels by 2015,
- 3 Using open and distance learning to overcome geographical barriers,
- 4 Ensuring quality in education,
- 5 Helping education in difficult circumstances and
- 6 Mitigating the impact of HIV/AIDS.

Ms Kelleher explained that the ComSec's role in achieving these goals included:

- advocacy, brokerage and catalytic work,
- helping to build capacity through technical assistance and
- assisting with planning and guidance in policy approaches.

Mr Golicha Hussein, Resident Programme Officer, UNICEF, welcomed participants to Garissa, where he said the agency was heavily involved in projects and programmes for nomads. Mr Hussein went on to note that UNICEF was fairly prominent in the Horn of Africa, where it had many education, health and agro-based programmes involving nomadic children and parents. As one of the aims of the Forum was to bring together practitioners to share experiences and best practices, UNICEF had invited some of its key field officers who worked with nomadic people to join the Forum and discuss valuable lessons learned.

The District Commissioner, Mr Joseph Imbwaga, and the District Education Officer and Mayor of Garissa, Mr Makori Mbatia, then warmly welcomed the gathering and invited the participants to take time from the discussions during the conference to see the real world of nomadic communities and the type of schools that nomadic children attended. They were confident that this knowledge would assist participants in making better and more informed decisions. Noting that in their capacity as government officials they were responsible for looking after the education and well-being of nomadic communities, they expressed delight in meeting a group of people who shared their ideals.

Professor Karega Mutahi, the Permanent Secretary, MOE, Kenya, was unable to attend the Opening Ceremony due to prior official engagements. However, because of his tremendous concern for marginalised communities such as nomads, he was determined to participate in the Forum. He arrived the next day, Wednesday 21 June, to encourage participants to discuss in-depth issues in education relating to access, retention and completion for nomad children. He expressed the need to intensify the development of alternative channels for the delivery of education and training by placing emphasis on flexible, inclusive, diversified and affordable mechanisms, without sacrificing quality. He said, "It is my hope that the sharing of experiences and knowledge in education, and especially education of marginalised children, will give us invaluable insights that will assist and guide us in developing strategies to address the challenges in education of children in nomadic regions. I therefore urge you to share freely your experiences and knowledge for the sake of the marginalised children."

Prof Mutahi emphasised that EFA would not be achieved if nomadic children were left out of the education process. The MOE was working on various options such as mobile schools, non-formal schools, the traditional *dugsi* and *madrasas*, shepherd schools and low-cost boarding schools as means of increasing access. To further this aim, his Ministry had increased its school feeding programme, a joint endeavour of the World Food Programme and the Government of Kenya to provide food to schools in sparsely populated and disadvantaged areas, with the intention of encouraging children to attend school as well as to improve their nutrition. Despite the MOE's efforts, nomadic families had not been very responsive to education overtures, mainly because their precarious balance of life meant that every member was needed to help in the survival of the household. Nomads were characterised by their migrant lifestyle, the harsh climatic conditions in which they lived (sustained droughts often resulted in severe famine, with a resulting loss of livestock and lives, thereby threatening survival) and poverty. Clearly, the search for water and pasture took precedence over education and training.

Prof Mutahi concluded by saying that with the combined help of the Kenyan Government and aid agencies, nomads were gradually accepting education. He suggested that it was vital that the Forum addressed the key factors that inhibited children from accessing education and that appropriate solutions be found that did not alienate nomads or antagonise their culture and life style. This required an inter-sectoral and integrated approach, where the gains in education were underpinned by other services such as water, rural development, animal husbandry, agriculture and health.

### **3. KEYNOTE ADDRESSES**

#### **3.1 Setting the Stage: Nomadic Life and the Implication for Education Provision**

*By Professor Gidado Tahir, Executive Secretary, Universal Basic Education Commission, Abuja, Nigeria. Presented by Dr Salihu Bakari, Special Assistant to Prof Tahir*

(The full text of this Keynote Address can be found in Appendix 1.)

Professor Tahir described nomads as an ethnographic group who moved from one place to another, having no fixed home. Their movement was necessitated by culture and economic demands such as cattle rearing, hunting and gathering, fishing and doing craftwork. They lived in harsh climatic conditions, usually without the basic necessities of life.

With that background in mind, he argued that there was a need to re-think the concept of Education for All (EFA) in relation to nomadic populations. He pointed out the unfair treatment that nomads had received in the provision of basic education. Education programmes had failed nomadic communities because nomads were considered to be 'the other' by the society at large. They were depicted as inferior persons whose ways of life had to become sedentary if developmental and educational services were to be brought to them. The current status of the delivery of education to nomads had not taken cognisance of their needs, interests and aspirations.

However, Prof Tahir indicated that basic education for all nomads was feasible and doable. Current research supported the view that nomads were interested in education and indeed demanded it, particularly in Nigeria, where the most successful nomadic schools were those run by nomads themselves. In countries like Mongolia, where the environment was supportive of nomadic culture, research had shown that there was nearly 100 per cent enrolment. The problem thus might not be the nomads per se, but the type, content and delivery of education.

According to Prof Tahir, strategies that had been shown to work were:

##### ***i Mobile schools***

Teachers travelled with the communities and classes were held in temporary structures – in tents or under trees. Nigeria and Kenya had mobile schools that had been fairly successful. Nigeria had been one of the first Commonwealth countries in Africa to be able to recruit a fairly large number of teachers for mobile schools from nomadic communities themselves. The teachers had a three-year training period and were then deployed in mobile schools. In Kenya, the teacher/ facilitator was appointed from the community, trained briefly in subject content and teaching methodology, and then appointed to teach in a mobile school. The teacher was periodically given additional training and helped to teach different grades. Although there had been some measure of success, it was the aim of the Kenyan MOE to recruit teachers from within the nomadic

communities who had the basic education qualifications to be trained in teacher education (as was the case in Nigeria).

#### ***ii Self-sufficient schools in remote pastoral areas***

These were fixed schools based on animal husbandry and farming, where school children looked after the animals and grew vegetables. The schools were meant to be child-friendly and to replicate in some measure the type of life the children were familiar with at their homes.

#### ***iii School feeding programmes***

In general, these appeared to have a magnetic effect in attracting nomadic children into schools where they had been introduced.

#### ***iv Mobilising community participation in schools***

Involving the community had had a positive effect both on enrolment as well as on attendance. In Nigeria, the National Commission for Nomadic Education (NCNE) had worked on mobilising community support by funding the establishment of nomadic education centres at universities and by providing support to active community leaders.

#### ***v Non-conventional approaches***

School attendance had grown significantly through the use of the existing structures and facilities of Koranic schools and delivering education through ODL with the help of radio and course material. With advances in technology, ODL was being used more frequently as a means of transmitting course content to schools, training teachers, teaching adults and improving vocational skills.

In conclusion, Prof Tahir stressed that if increased access and retention in education was the goal of Ministries of Education, policies for nomadic communities had to first take cognisance of their way of life and respect their culture and their traditional system of handing down knowledge and skills from one generation to another. Education policy should build on this information and design delivery systems accordingly.

### **3.2 From Kaduna to Garissa: A Decade of Experimentation with Innovative Interventions in the Implementation of Nomadic Education in Nigeria**

*By Dr Nafisa Muhammad, Executive Secretary, NCNE and Professor M I Junaid, Director, Programme Development and Extension, NCNE*

This paper began by reminding participants of the resolutions agreed at the conference on nomadic education at Kaduna in 1995, which were to:

- i Ensure that nomadic populations were given unfettered access to qualitative basic education;
- ii Integrate inter-sectoral cooperation efforts and partnership in educational programmes; and
- iii Introduce innovative practices to broaden access and enhance quality.

There were 9.3 million nomads in Nigeria. They could be broken down into three main groups: pastoralists (5.3 million); migrant fishing groups (2.8 million); and migrant farmers (1.2 million). Following the Kaduna Conference, the National Commission for Nomadic Education (NCNE) had embarked on a wide-ranging strategic plan aimed at reforming the Nomadic Education Programme (NEP) in Nigeria. The goals of the NEP were to integrate the nomads into national life through relevant and functional basic education, and to increase the survival skills of the nomads through improved methods and practices. The Commission had aligned its work according to the priorities set out by the Kaduna conference through:

- creating a supportive environment for the education of nomads through inter-sectoral cooperation and the promotion of community self-help projects;
- developing demonstration projects and relevant educational materials, such as book development, to support state and community initiatives committed to the promotion of NEP in the country;
- leveraging resources of development partners to develop and implement NEP, by enabling capacity development in teacher training; and
- catalysing new approaches to nomadic education through information and communications technologies (ICTs).

### ***Background to constraints in participation***

According to the presenters, emerging evidence from Nigeria and other countries indicated that a number of factors influenced the participation of nomads in existing basic education programmes. These factors had summed up in an ADEA 2003 case study as:

- constant migration;
- involvement of children in nomadic productive systems;
- unsuitability of the national formal school curriculum, which has been designed for sedentary children;
- physical isolation and restricted social interaction with the larger society; and
- an unfavourable land tenure system.<sup>2</sup>

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<sup>2</sup> Federal Republic of Nigeria, 2003, 'Beyond Access and Equity: Improving the Quality of Nomadic Education in Nigeria: A Case Study', presentation for the Development of Education in Africa (ADEA).

To reduce the influence of these exclusion factors, the NCNE had concluded that pastoralists should be given opportunities through an integrated education scheme. The aim of the scheme was to improve the quality of teaching and learning in nomadic schools, and to train young people from nomadic communities to become effective teachers, reflecting the culture and requirements of learners.

### ***Creating a supportive environment***

Dr Muhammad noted that one of the biggest development efforts undertaken by NCNE to boost its educational campaign among the nomadic populations in Nigeria had been its integrated education scheme, which had started as a pilot project in 1994 at Ladduga, in the Kachia grazing reserve in Kaduna State. The project had formed an integral part of the national programme for providing basic education, initially to nomadic pastoralists but later broadened and extended to migrant fisher people. Nomadic pastoralists had been attracted to the area through a tripartite approach of integrating education, providing permanent watering points and making public health and veterinary services available. Initially, the project had attracted only a few pastoral families, who utilised the Kachia grazing reserve area only seasonally, but as the advantages became apparent the numbers had risen to 30,000 settlers.

This initiative led to the building of permanent schools to accommodate the children attending on a regular basis, and the construction of infrastructure (roads, water and other utilities), public health facilities, veterinary clinics, wells and hay-barns. The Commission focused on:

- capacity building and training on pasture development;
- empowerment of women, through offering services and programmes on early child care, nutrition and adult literacy; and
- alleviation of poverty through income-generating activities such as yoghurt making, soap making, dyeing of fabric, knitting etc.

The success of the Ladduga integrative approach had encouraged the Commission to establish a partnership with the Pastoral Resolve (PARE) aimed at replicating the project. This initiative had attracted international funding in 2005 from the Japanese International Cooperation Agency (JICA), and resulted in additional facilities such as a conference hall, hostel accommodation, a library, offices and toilets being built. The Kaduna State Basic Education Board had matched the investment by constructing additional classrooms.

However, the presenters noted that over time it had gradually become apparent that changing the traditional husbandry practices and land use of the pastoralists was insufficient. Bringing about change was a highly complicated task that required extensive sensitisation, advocacy and mobilisation to encourage conformity with the desired practices. With this as a goal, the Commission had employed extension agents to work with the pastoralists and serve as catalysts for change. A specific training programme had been set up to equip the agents with the knowledge, skills and cultural information required to successfully bring about such change.

Resources would have to be adequate if the integrative education scheme was to be a success. As more gazetted grazing areas were developed, the NCNE had tried to provide commensurate resources through the state and federal governments and international aid. Within its 10-year plan (2006-2015), the NCNE was providing an additional N135m for the construction of more model nomadic schools. It had become clear that expanding the scheme to cover all the gazetted grazing reserves and numerous fishing ports required even more funding for capital and recurrent expenditure.

Despite the costs, the integrated education scheme had influenced the participation of the nomads in basic education programmes by:

- attracting nomads to settle around the facilities provided, thereby making it possible for their children to attend schools;
- increasing the participation of nomadic children in schools, and reducing the drop-out rates since children no longer needed to migrate with their families to graze the animals; and
- expanding relevant education programmes, particularly those involving public and community partnerships, designed to increase access and retention in education institutions for skills training and adult education.

### ***Enhancing quality education through the development of books***

The presenters said that NCNE's investments in the design and development of instructional materials were part of its plan to improve the quality of classroom instruction in the nomadic schools.

This intervention had been approached from the perspective of relevance, hinged on the premise that the quality of any educational programme could be measured from its demonstrable relevance to its target populations. Evidence from studies on nomadic education in Nigeria had shown that the use of inappropriate curricular and instructional materials were partly responsible for the lack of attendance in nomadic schools.<sup>3</sup>

Driven by this quest for relevance NCNE, in collaboration with its designated Centres for Curriculum Development at the Usmanu Danfodiyo University and the University of Port Harcourt, had embarked on the design and development of relevant curricula. Pupil texts and teacher guides in the core primary school subjects had been developed to address the educational needs, aspirations and particular circumstances of the nomadic populations. The materials had been piloted and evaluated before being used, and the evaluation had shown that they related very closely to the culture and lifestyle of the nomads. At the same time, the materials maintained the same level of exposure and

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<sup>3</sup> C Ezeomah, 1983, *The Settlement Patterns of Nomadic Fulbe in Nigeria: Implications for Educational Development*, Cheshire: Deanhouse Ltd; M I Junaid, 1987, 'Education and Cultural Integrity: An Ethnographic Study of the Problems of Formal Education and Pastoral Fulani in Sokoto State, Nigeria', unpublished D.Phil Thesis, Department of Education, University of York, UK; G Tahir (Ed), 1992 *Education and Pastoralism in Nigeria*, Zaria: Ahmadu Bello University Press.

parity in terms of content to the national core curricula and instructional materials used in conventional schools. The new materials had been used in the integrated education scheme for the training and retraining of nomadic schoolteachers and supervisors, as well as for the specialised teacher-training programme and were deemed a success.

The expected output of this initiative was to ensure the provision of minimum essential learning packages to the 305,500 nomadic primary school pupils and the 6,000 teachers that served them in the 1,820 nomadic schools across the country. So far, this intervention had enabled NCNE to provide the nomadic schools with relevant and appropriate curricula, pupils' texts and teachers' guides for the effective implementation of NEP.

### ***Enhancing NEP through technology***

The presenters indicated that significant funding had been allocated to a new technology programme for nomads called Interactive Radio Instruction (IRI). IRI had initially been formulated and started as an adult education programme approximately 10 years previously, with a twofold aim:

- i to mobilise and sensitise nomads on the work of the NEP, and to assist in sustaining and institutionalising the programme; and
- ii to promote adult literacy by providing nomads with a high level of knowledge, skills and improved practices about modern animal husbandry and fish farming.

The radio programme had started in 1996 with a modest investment in a mini recording and production analogue studio at the Commission's headquarters. This had been followed in 1998 by the training of 12 staff of NCNE on radio production and script writing at the Nigerian Educational Technology Centre.

The success of this adult-based radio educational programme prompted the Commission to design a school-based IRI programme for nomads. The funding for this was initially drawn from a World Bank assisted project. The programme had five components:

- i installation of two digital recording and production studios at the NCNE headquarters and at the Nomadic Education Centre at the University of Port Harcourt for the production of radio educational programmes for the nomadic pastoralists and migrant fishing groups respectively;
- ii training of 10 NCNE staff on IRI methodology at the Open Learning Systems Education Trust (OLSET) in South Africa in 2003 and 2004;
- iii a national survey on the nomads' radio listening habits;
- iv training of 200 nomadic teachers on the use of radio in education programmes; and
- v monitoring and evaluating the programme.

The primary goal of the programme was to improve the overall quality of teaching and learning through the use of technology in nomadic schools. It would be used as a way of delivering the basic education curricula to students who would not otherwise have access to such educational programmes, particularly in more remote and isolated areas. In order to achieve this goal, the NCNE's priorities were aligned with the overarching educational goals of the Universal Basic Education Act. The training of teachers, head teachers and supervisors was to include the provision of access to teacher and learner support materials and constant training on IRI methodology.

The World Bank funded programme was designed to be a three-year initiative to ensure its scope and quality. However, due to a late launch and other bureaucratic bottlenecks, the actual duration was only one year, and the funding of the programme unfortunately came to an end before IRI could be aired. Despite this, however, the presenters indicated that its achievements were considerable. Ten NCNE staff were trained on IRI methodology, scriptwriting had started, the survey on listening habits of nomads had been conducted, 200 nomadic teachers had been trained on the use of radio for classroom instruction, and two digital recording and production studios had been installed. Because of the evident success of the programme, the Japanese International Co-operation Agency (JICA) had stepped in and entered into a three-year partnership with NCNE to further this aim.

### ***Teacher training and retention***

The paper referred to the fact that at its inception in 1990 NEP had encountered a number of problems, including teacher recruitment and retention, which had impacted negatively on the quality of education in schools. There was a vicious cycle in place in relation to teachers and nomadic schools. It was difficult to recruit trained and qualified teachers to teach in remote schools. Having few teachers to teach in these schools led to high pupil-teacher ratios of around 80 pupils to one teacher. Dissatisfaction then set in among the teachers because of overcrowded classrooms and the number of children they had to teach. This in turn led to high teacher attrition rates among existing teachers, leaving even fewer trained teachers to teach nomadic children. Unfortunately, those teachers who were available were mostly unqualified, poorly trained and inexperienced in dealing with nomadic children and their expectations.

NCNE introduced new teacher recruitment and retention initiatives to address the teacher shortage in the nomadic schools. These included:

- training new teachers from nomadic communities;
- policies to retain the existing teachers;
- re-training serving teachers to understand and appreciate the needs and circumstances of the nomads;
- acquainting teachers, supervisors and coordinators with the policy, objectives and strategies of NEP;

- enhancing knowledge, skills and competences of nomadic teachers through the use of innovative methods; and
- assisting teachers to improve lesson delivery, classroom interaction and learning achievement of learners.

With assistance from the international community – the Department for International Development (DFID) and the British Council – the NCNE designed a programme where teacher trainees who were drawn from the nomadic communities had to return and serve as teachers upon completion of training. The programme had accepted that, for this cadre of teachers, the basic admission qualifications were the completion of primary school and approval and acceptance by their community. Three cohorts of graduates (95 teachers) were already in the field, teaching in nomadic schools. The fourth and fifth groups were currently undergoing training.

The initiative had so far been deemed a success in that enrolment had increased and drop-out rates had been reduced in nomadic schools. The use of mobile teachers for mobile schools ensured that classes no longer had to stop when the clan moved on. The recruitment and deployment of female teachers of nomadic background had also helped to boost the enrolment of girls in school. Although the component of international funding to the programme ended in 2002, ownership of the programme was now completely Nigerian and continued with funding from domestic sources in two states.

### ***Recommendations and lessons learned***

The paper concluded that the results of the NCNE initiatives showed that:

- Barriers to improving access and the quality of basic education could be broken down through innovative policies and programme interventions.
- The nomads were more receptive to education delivery systems that were flexible and in accordance with their interests and needs.
- The fact that the integrated education initiative of the NCNE incorporated components of community improvement into development programmes had attracted the interest and active involvement of nomads in education programmes. Education planners and policy makers should strive to incorporate integrative programmes, particularly those aimed at poverty reduction, into nomadic education programmes.
- Young people from nomadic backgrounds could be trained to become effective teachers if the training was presented in a way that was acceptable to the communities and was relevant to the teachers' needs and aspirations.
- Training and recruiting of women as teachers had a major influence on the willingness of nomadic communities and families to enrol their daughters in school.
- A potentially strong influence on the participation of nomads in basic education programmes was their involvement in designing, planning and implementing policies and programmes that affected them. Greater flexibility, inclusion and

local control offered educational planners powerful tools to provide the best possible education to nomadic populations.

- An emphasis on culturally relevant educational materials was an important positive influence on the quality of teaching and learning.
- Use of ICTs in the delivery of basic education supported and improved the quality of classroom instruction and strengthened the quality of teaching.

#### **4. SESSION ONE: ENSURING BASIC EDUCATION FOR ALL**

*(Chair: Professor G I Godia, Ministry of Education, Kenya)*

The World Declaration on Education for All in 1990 focused attention on education disparities within countries and on specific groups. The World Education Forum (Dakar, Senegal, 2000) renewed the commitment to EFA, and emphasis was placed on the low participation of groups such as nomadic communities. While attempts have been made to provide education to nomadic groups, many of these have failed. There is a view in some nomadic communities that formal education is antagonistic to their cultural, social and economic way of life as well as to their human environment. Education has been unresponsive to their needs. The lack of relevance generates a lack of interest and motivation, thereby causing low enrolment figures and high drop-out rates. This indicates that there is a need for a different curriculum – one that is designed to be relevant to nomadic life.

More successful are non-formal education programmes, which can be more economical to implement. However, as long as they are not recognised by governments as equal to formal education, they will ultimately be unsuccessful.

A promising delivery method is open and distance learning (ODL), which is flexible and can bring quality education to a large number of both children and adults. The potential of ODL to reach nomadic communities in various areas such as training and updating of teachers is enormous.

The five presentations on basic education explored the importance of the involvement of nomadic groups in planning and implementing education and health initiatives. The usefulness of open schooling and its potential were also examined.

##### **4.1 Alternative Basic Education for Karamoja (ABEK): Uganda Case Study**

*By Mr Paul Oputa, Senior Education Officer, Moroto District Local Government, Uganda*

Mr Oputa started by explaining that Alternative Basic Education for Karamoja (ABEK) was an initiative of Save the Children in Uganda. The Karamojong were a nomadic group, and the aim of the programme was to increase the opportunity for disadvantaged children, especially girls, to benefit from appropriate basic education. ABEK's objectives were:

- to improve the literacy and numeracy levels of children and of the entire community;
- to act as a catalyst to increase the number of primary-school-age children enrolling and attending formal basic education schools; and
- to reduce drop-out rates and support the primary schools in Karamoja.

The programme was started when it was discovered that only 6 per cent of women and 12 per cent of men were literate, despite having formal education introduced to them for over eight decades. They rejected education because of the taboo associated with the writing instrument, the pen. The pen was considered to be a bad omen that caused men to be taken away and not come back. This belief harked back to the Second World War, when the colonial authorities had conscripted men into the army, using the pen to enlist them. These men had never returned to the clan. In order to re-introduce education, a ceremony attended by all the chiefs and elders was held to bury the pen, thereby ending the curse.

Mr Oputa said that the Karamojong were very poor. Their economy was mainly pastoralism and subsistence, and their environment was harsh and arid. Most children were malnourished, did not attend school, had no access to health services and lived in congested, unsanitary dwellings with no toilet facilities. Everyone in this fragile economy had to work long hours for the clan to survive. The ABEK programme was devised to be non-formal, viable, cost-effective and sustainable. It included subjects that were relevant to the lifestyle of the Karamojong, such as livestock education, crop production, sanitation and hygiene, human health, environmental education, HIV/AIDS and STD education, home management, 'Uganda our country – rights and obligations', rural technology, and security, peace and conflict.

ABEK has been designed in 1997 with the cooperation and input of the men and women of the Karamojong tribe, together with district education officers and government specialists in the relevant subject areas. Consequently, ownership of the programme at its design and inception stages belonged entirely to the Karamojong and reflected their values and customs. Classes met regularly either under a tree or in a sheltered structure constructed by the Karamojong in their *manyattas* and *kraals*. There are 228 such learning centres in Karamoja and two facilitators for each centre. The facilitators were trained in planning, teaching methods and implementing the learning modules. They required a minimum qualification of a primary school-leaving certificate and were regularly supervised by Monitoring Assistants, who in turn were supported by the district ABEK co-ordinator. ABEK provided an opportunity for the youth to serve the community.

Modules were written in the local language, Nakaramojong, and the subjects had immediate practical relevance to the tribe's pastoral lifestyle. Literacy and numeracy were embedded in the subject content, and English was also introduced in each subject. The curriculum was easy to understand and comprehensive. The Karamojong were being made aware about the rights of children, and this had helped to increase attendance in school. Enrolment had increased from 4,097 in 1998 to 35,192 in 2005 (an increase of 860 per cent over six years).

The participatory strategy used to design and implement ABEK had ensured community support in decision-making and implementation. Managerial capacity had been realised, and the participation in decision-making by women had become acceptable. The basic health and life-skills modules had equipped communities to be more confident in surviving in their environment, and women had seen the benefits of cleanliness, better health and nutrition through the hygiene modules.

Mr Oputa noted that Ugandan Government officials had seen the huge benefits that the ABEK programme had brought to the Karamojong in changing their attitude to education and in beginning to participate nationally. Local governments were increasing their support to the programme, especially as nomadic children were attending formal primary schools for the first time and completing their education there.

However, he indicated that a number of challenges remained. Although ABEK centres had successfully managed to enrol a high percentage of women, this success remained fragile. There was a need to constantly encourage and recruit more facilitators – women in particular – to address issues pertinent to women. Attendance dropped when there was a prolonged drought and the clan migrated, taking their children with them. A school feeding programme would go a long way to solving this problem. ABEK had initially placed emphasis on access to alternative education, but with enrolments increasing exponentially, the quality of learning and strengthening of the facilitators had now become a priority. It was now six years since the programme had begun, and the curriculum needed to be evaluated and revised. More centres in remote areas needed to be built as there were still a large number of nomadic Karamojong in hard-to-reach areas, but this required more funds, both from the Government and from aid agencies.

Another anomaly was that certificates were not presented to those who completed the programme because there was no system built in to examine candidates. There was also no graduation at the end of the school programme. A number of Karamojong children were moving to regular government primary schools at the completion of the ABEK programme, but these primary schools were asking for a certificate of completion as a requirement of admission. While graduation and certification had not been among the original aims of the programme, this now had to be looked into and a decision made. Another indication that nomads were embracing change and were capable of completing higher grades was that an increasing number of students who had complete formal primary education were seeking admission to secondary schools. Secondary education was not free, and as the Karamojong were an economically poor community, a scholarship system urgently needed to be put in place by the Government to assist those Karamojong who had been admitted to secondary education. A question being asked by the community was, “What are the benefits or gains of primary education if the young people just fall back among us without having acquired cattle or the means to buy cattle after going to school?”

The success of the ABEK programme was described by Mr Oputa as largely due to the ownership of the programme by the people who were the beneficiaries of it. It was also flexible (the community decided when classes began each day), with easy-to-learn modules. In addition, the facilitators appeared to be well trained to impart the content of the modules in a sensitive manner conducive to the nomadic way of life.

## **4.2 Providing Basic Education for All in the Horn of Africa: Is it Feasible for 2015?**

*By Mr Kees Maxey, Pastoralist and Environmental Network for the Horn of Africa (PENHA)*

Mr Maxey's presentation focused on a series of studies, conducted in 2001-2003 by a consortium of UN agencies, that were being published by UNESCO's International Institute of Educational Planning. These studies investigated the provision of education and the enrolment of nomads (children of pastoralists) in the Horn of Africa, including East Africa. The results showed that Education for All (EFA) would not be achieved by the year 2015 because enrolment levels for nomadic pastoralists were far below the mean in each of the countries. The issues affecting the enrolment of children at the margins were very complex and would not be fully addressed before 2015. Mr Maxey gave a brief overview of the studies' findings.

### ***Ethiopia***

A high proportion of nomadic pastoralists lived in the Somali and the Afar national regional states, the Borena and the Debub Omo zones. All the nomadic groups had gross enrolment ratios (GER) well below the national average, which itself was not high. It was particularly low in the Somali and Afar communities. Although national figures showed a steady increase in the proportion of girls attending school, this increase was not reflected in the Borena and Debub Omo zones. In the Afar and Somali regions, there was a slight decrease in the proportion of girls. The UN study had also found very few women teachers in schools in pastoralist areas.

### ***Eritrea***

Apart from the Anseba zone, pastoralists with a much lower enrolment rate than the national average were found in the South Red Sea, Gash Barka and North Red Sea. The national average was already low, and the UN study found that the proportion of girls participating in primary education was less than a quarter of the number of boys. Indeed, there was some evidence that the proportion of girls from nomadic communities was actually gradually decreasing compared to a slow increase in the national average. The UN study found no women teachers in any of the schools included in the study.

### ***Uganda***

The UN study found very few statistics that could be disaggregated to show the proportion of pastoralist children attending school. Primary education was universal and free, but pastoralists were not engaging in the formal education system. In its report to the Dakar conference, the Ugandan Government had commented on the "unwillingness of some communities to get involved in the provision of universal primary education, e.g. islanders and nomads". The UN study of four districts in Uganda that had pastoralist groups such as the Karimojong and Bahima had concluded that a high proportion of school-age children had no access to education and provision was very limited.

## ***Kenya***

The UN study of four districts, which had four ethnically different pastoralist groups, indicated wide variations among the districts. Apart from West Pokot, attendance in the other three districts was below the national average, and in all cases the attendance of girls was significantly below the target of 50 per cent. Attendance in the Garissa district, with Somali pastoralists, was very low. The study suggested two basic reasons for the low attendance – poverty of the children’s families and the perceived irrelevance of the education provided.

## ***Somalia, Somaliland and Puntland***

Education in Somalia as a whole had been badly affected by the collapse of the central government following the civil war in 1991. Only in the north, in Somaliland and in Puntland, had civil government revived to any extent. About 55 per cent of the population of Somalia was made up of pastoralists. In 2002, the GER for primary school was 16.9 per cent (boys 20.8 per cent and girls 12.7 per cent). The data for Puntland suggested that the proportion of children at school was significantly less than in Somaliland. The proportion of women teachers was about 12 per cent, with most of them in the urban areas.

## ***Sudan***

Sudan had been affected by civil war for over 20 years. Consequently, the basis for any statistical analysis was very fragile. A study conducted by UNICEF and the Africa Educational Trust in 2003 in three southern provinces showed that the overall number of children receiving primary education was very small. The proportion of girls was very low and the number of women teachers was even lower. Though this was not just in pastoralist areas, the problems seemed more acute in areas with pastoralists. The data at country level showed huge disparities – the GER, for example, varied between 4 and 60 per cent.

## ***Djibouti***

Djibouti is the smallest country in the Horn of Africa, with a population that had originally consisted only of nomadic pastoralists. Since then, a few had settled. The national GER was 33 per cent in 2002, but in the rural areas where pastoralists live, it was much lower – boys 15 per cent and girls 8 per cent.

## ***Conclusion***

According to Mr Maxey, the data demonstrated that although the proportion of children attending school was increasing, most of the countries in the Horn of Africa still had a long way to go before they could reach the EFA targets set in Dakar. In relation to primary education, enrolment of nomadic pastoralists was much lower than that of the national population. In some cases, the statistics relating to nomadic pastoralists were

absent, leaving only circumstantial evidence. The relative position of girls in pastoralist areas in the Horn of Africa was particularly problematic. Their proportion in primary education was about half that of boys (which was already very low), and their poor attendance was compounded by high drop-out rates. The proportion of women teachers was also very low, less than one tenth of the total teaching force. This means that girls had neither role models nor teachers who understood their particular needs and could act as protectors to them. It seemed clear that the latest goals for achieving universal basic education had little chance of being realised for pastoralists by 2015.

#### **4.3 Partnership and Collaboration: An NGOs Approach to the Provision of Basic Education to Nomadic Pastoralists in Nigeria**

*By Mr Muhammed Bello, Pastoral Resolve (PARE), Nigeria*

Mr Bello described the Pastoral Resolve (PARE) as a non-governmental, non-religious, non-ethnic and non-profit organisation devoted to the improvement of the livelihood of Nigerian pastoralists. PARE had been established in 1999 as a national organisation to influence, encourage and assist in promoting the interest and welfare of all nomadic pastoralists. It had four priority areas:

- to mobilise and sensitise nomadic pastoralists and encourage them to address the problems confronting them;
- to promote improved livestock production;
- to provide functional education; and
- to carry out advocacy activities targeted at policy makers, policy implementers and international development organisations to support pastoral communities.

The low level of literacy among nomadic pastoralists was a concern to Nigerian authorities, and several attempts had been made to redress this situation. Coordinated efforts had started in 1989 with the launching of the Nomadic Education Programme (NEP) and the establishment of the National Commission for Nomadic Education (NCNE). These developments had marked a milestone in the provision of education to nomadic pastoralists in the country because previous educational programmes had ignored them on the assumption that they were not interested in education.

The implementation of the NEP had several challenges:

- weak institutional interest at state and local government levels;
- inadequate financing;
- lack of capacity;
- establishing mobile schools for isolated and remote communities;
- recruitment, training and retaining teachers; and
- providing relevant curricula and learning materials.

### ***PARE'S approach to the provision of basic education***

According to Mr Bello, PARE had adopted two main strategies. One was the forging of partnerships and collaboration with donor agencies (e.g., Action Aid Nigeria) and government departments (the NCNE) to provide basic education, school effectiveness, early childhood care and adult literacy. The second strategy was based on strengthening the capacity of the Local PARE Associations at the zonal level to enable them to embark on vigorous campaigns of mass education and to build and manage primary and vocational schools. Establishing these links with government and agencies had become so successful that, for the first time, agencies responsible for basic education had agreed to conduct joint meetings every quarter to review activities and evaluate the strategies used.

PARE mobilised marginalised nomadic communities to define and articulate their educational needs, seek the support of government agencies and own and manage their own schools. PARE worked with people at the grass-roots level and gave them support. This approach had proved to be cost-effective in the expansion of education facilities, access to basic education and improvement of school effectiveness. For instance, PARE's Association in Adamawa had mobilised the pastoralist communities to plan and build three schools and had put pressure on the Government to provide them with teachers.

The Commonwealth Education Fund and Action Aid Nigeria had been key supporters of PARE in its two-year project to strengthen operational links for effective delivery of education to pastoralists in North East Nigeria. To achieve its objectives, PARE had developed an implementation strategy that took into consideration the difficulties responsible for poor participation in educational programmes. It had also built capacity for community leaders and for Parent Teacher Associations through various non-formal programmes.

Advocacy on behalf of pastoralists was one of the aims of PARE. It galvanised support by persistently making visits to various government institutions at the local, regional, state and federal levels. Education secretaries had become more informed about the problems that nomadic groups faced, including the shortage of teaching and learning materials and the frequent transfer of teachers. As a consequence of these visits, teacher transfers had been halted, and there had been an increase in the supply of books and teaching material to schools.

In collaboration with the NCNE, PARE had established a Centre for Development Training, Research and Documentation in Kaduna in 2000. It conducted research and disseminated information and training to pastoralists. The Centre provided facilities to support livestock development, such as a veterinary clinic, water through drilling boreholes and hay for animals. It also provided extension services for animal husbandry. The Centre had expanded and now had the capacity to accommodate a large number of trainees for its varied programmes, including adult literacy.

Some of the key problems faced by PARE, according to Mr Bello, included:

- insecurity and armed banditry, which initially affected movement of project staff;
- government officials trying to hamper the progress of the project to cover their inefficiencies;
- frequent transfer of nomadic teachers who had benefited from training given in the project;
- poor literacy levels, which meant that pastoralists were unable to keep records and, in some cases, even organise meetings; and
- low education levels and the poor quality of teacher training, which posed a great challenge to improving the quality of teaching.

Some of the lessons learned included:

- There were mass drop-outs from school due to drought and an acute shortage of water. In extreme cases, the tribe migrated, leaving schools empty. It was important that education projects contained an element of boreholes or wells to keep the community near the school.
- Parents would keep their children in school if the needs of the household were being addressed. PARE had learnt that the provision of water, grazing land and veterinary services went a long way to maintain school attendance.
- Projects needed to be well funded because nomadic communities were so poor they found it difficult to generate additional funds.
- Collaboration and partnerships were very effective in the provision of nomadic education. This significantly reduced operational costs, attracted resources and expertise from various sources and built confidence and cooperation among the stakeholders.
- Legislation should be passed to force local government authorities to increase funding to reasonable levels.
- Interactive workshops that included a mix of teachers, community leaders, government (local and state) and civil society organisations were an effective medium for dialogue and for working out modalities for provision of functional education to nomadic pastoralists.
- Teachers/ facilitators should be recruited from within the community.
- Pastoralist communities were sceptical of government officials – repeated visits had to be undertaken before community members were convinced that their participation in the projects would be to their benefit.

#### **4.4 Taking Basic Education to Nomadic and Marginalised Communities**

*By Mr Godson Gatsha, Botswana College of Open and Distance Learning (BOCODOL)*

Mr Gatsha said that the Botswana College of Distance and Open Learning (BOCODOL) had been set up to assist the Government of Botswana in expanding the provision of learning opportunities on a nationwide scale for primary school children and out-of-school young adults. Open learning sought to provide a flexible learning environment that enabled people to study what was relevant to their needs, at a time and place convenient to them. Students learnt from specially designed study materials that used a combination of different types of media, methods and communication technologies, rather than through direct face-to-face instruction as in conventional schools. In this way, distance education allowed people to study at home or in the workplace, at their own pace, without having to leave family or job commitments. The college was in the process of broadening the types of courses it offered to include vocational, professional and management courses, such as small-scale business management.

Botswana nomads, who were mainly pastoralists, lived in remote and difficult-to-reach settlements. Consequently, the provision of education facilities such as schools, teachers and learning materials had been negligible. To increase access to relevant education, BOCODOL had forged partnerships with the Government and agencies such as DFID and COL, as well as with prominent NGOs in the area. BOCODOL had five regional centres and a network of 75 learning centres throughout the country.

Before students were enrolled, there was a long process of advocacy. First, there were large campaigns aimed at nomadic settlements, farms or cattle posts. The College then organised pre-enrolment counselling, after which those who were really interested were given study packages. Students then underwent an induction course to understand the course content and to confirm that they seriously wished to enrol at the College.

Primary schools involved in distance education had satellite learning centres and shared facilities, resources and coordinators. Prior to the centres being built, there had been a high rate of attrition from school, mainly because nomadic students had struggled to keep up with the rest of the class, often with little or no support. The aim of the centres was to give students support and to enhance their participation, performance and success in the programme. The centres offered peer help, and students could come to study in the centres after school hours. The centres also allowed for individual and group study, discussion and help with writing assignments. In addition, the College offered secondary school courses at Junior Certificate level and at secondary school level terminating in the Botswana General Certificate in Secondary Education. The College also offered a number of non-formal, vocational, professional and management courses. The mission of BOCODOL was to focus more on practical skills rather than purely academic competence.

The success of the College was dependent on the quality and scope of the academic and administrative staff, the quality of learning materials and the quality of the programmes produced. In the centres, tutors were available to plan and grade assignments and assist students in the evening. BOCODOL provided tutors with opportunities to share and work in teams. The tutors who had completed their training

course in workshops and seminars were also trained to offer guidance and counselling to students. Weekend tutorials and assignments were given to students to expose them to the variety of courses available and to encourage them to enrol.

According to Mr Gatsha, BOCODOL used several innovative ways to attract and retain nomadic learners:

- decentralised learner support services, which were proven to work because they targeted the learner in the field;
- tutorial services based on a needs assessment of the student (weekend workshops);
- offering snacks and drinks to learners and tutors, which helped to maintain a friendly atmosphere as well as providing some nourishment;
- ongoing contact with students, which encouraged them to keep learning (detailed reports were sent to learners with a provision for follow-up);
- organising motivational seminars;
- enabling work on income-generating projects, which helped learners to use the education and training in practical ways;
- advocacy and celebration through prize days (for academic excellence or for acquiring a good habit such as persistency in work) to which the entire community was invited; and
- mobilisation of the community through social responsibility programmes such as those for persons living with HIV/AIDS (contests, fundraising, gardening, etc).

Mr Gatsha explained that course delivery was mainly through print, but increasingly audio and videotapes were being used to supplement the printed materials. The College had weekly broadcasts on various courses and had strengthened its capacity in the area of ICTs by recruiting more personnel in the IT and Multi Media Department. BODOCOL was assisted with funding from the Department of International Development (DFID) and with technical expertise from COL.

#### **4.5 Open Schooling**

*By Ms Susan Phillips, Education Specialist, Basic Education, Commonwealth of Learning (COL)*

Ms Phillips described open schooling as the delivery of school level education through flexible, learner-driven techniques and methodologies, including distance education and the use of appropriate ICTs. For primary education, the main delivery method was usually face-to-face tutorials (using local facilitators) and might also include the use of ready-available technologies such as audio/video tapes and radio broadcasts. For secondary level education, open schooling was most commonly delivered through print-based materials supplemented by support as required provided through available

technologies, including teleconferencing and computer-based content. At this level motivation was crucial, so learners needed to know and appreciate the value of the content offered and its potential for helping them to acquire the qualifications required to carry on with further education and training and to obtain jobs.

Open schooling provided opportunities for learners to decide where, what and when to study, as well as the pace at which they wished to study. Learners of any age, with any basic qualifications, could enter the system and choose courses of interest. Learners could use the 'open' system to return to mainstream education, acquire new qualifications and skills, or merely to increase their knowledge. Options were also open for learners to enrol in specialised subjects even when there were no teachers available. They could combine skills training with academic subjects and could learn locally, in their neighbourhoods, alleviating the need to travel long distances to schools.

At the basic education level, open schooling could provide learners with more access to school level education that was relevant to their needs, of high quality, accessible, affordable and learner-driven. Due to its flexible nature, open schooling could provide educational opportunities to most learners, especially marginalised groups such as working adults, women and girls with responsibilities at home, isolated communities, vulnerable children and youth, and individuals with physical/ mental challenges.

The flexibility of open schooling could contribute to assisting governments achieve the EFA goals, particularly for marginalised and vulnerable groups such as nomadic communities living in remote and sparsely populated areas. As open schooling was usually less expensive and time-consuming to implement than conventional schooling, as it did not require new schools to be built or additional teachers to be hired, the potential for its use should be examined as a viable means to increase access to education and training.

Ms Phillips noted that open schooling also had its challenges. Much of the effectiveness of open schooling lay in the availability and delivery of high quality learning materials. These materials could be expensive to develop, but once developed could be used by many institutions and in a variety of situations. Further, for open/distance learning at the school level to be successful, teachers and facilitators from within the community needed to be trained in ODL techniques and management that would enable them to provide the necessary student support as well as manage the system efficiently.

Open schooling had been successfully used for many years in both developed and developing countries. Examples included the School of the Air in Australia; the provision of secondary schools courses in small communities in Canada; the National Institute of Open Schooling in India, where there were over 800,000 students enrolled; the Namibian College of Open Learning; and the Botswana College of Distance and Open Learning (BOCODOL).

Ms Phillips concluded by suggesting that governments should recognise the flexibility of open schooling and its potential to become more widespread and extend to providing training in subjects such as health, agriculture and veterinary husbandry. In particular, she suggested that ministries of education should seriously consider its use as a delivery

method that would increase access to education and training opportunities for nomadic communities.

#### **4.6 Group Discussion on Basic Education**

##### ***Group 1: Delivery including open/distance learning and appropriate technologies***

Participants noted that delivery approaches in basic education provision for nomadic populations were often innovative, including mobile schools, boarding schools, shepherd schools, (*lichukuti*) boat schools and centres for alternative basic education. However, sustainability of these initiatives could be dogged by a variety of challenges such as inadequacy of finance, lack of ownership of the programme by nomadic communities, infrastructural challenges such as lack of basic facilities and access to food and water, and lack of quality materials and of professional teachers who were sensitive to the culture of the nomads. Koranic schools (*dugsis* and *madrasas*) were increasingly used as indigenous alternatives that at least tackled illiteracy, but without evolved pedagogical approaches that would lead to accreditation within mainstream education, nomadic children were still left without exit and entry points to secondary schooling.

Recommendations included linking NGOs with civil society, supporting capacity building and recruitment of local teachers and continuing to extend and improve the quality of Koranic schools. To counteract the failed delivery of education due to prolonged draught and subsequent drop-out, school feeding programmes were also recommended. Other incentives such as the provision of school uniforms were noted.

Participants also discussed the merits of education and training being delivered through ODL and ICTs such as radio (using drama, music and story telling); face-to-face or peer-to-peer teaching; adult literacy programmes; print, audio and visual aids; and participatory workshops. The provision of teacher training and adult basic education through ODL held the most appeal. In terms of basic education for children, ODL would still be the most appropriate option only if delivered through facilitators in the absence of teachers. This should be viewed as a short-term alternative as opposed to a long-term solution.

##### ***Group 2: Curriculum content***

Participants recommended that basic curriculum content and competence be similar to the national curriculum so that nomadic children could be admitted into the formal system. However, issues specific to nomads should also be addressed thoroughly with examples and illustrations drawn from the nomadic culture and environment and introduced in textbooks. Use of the mother tongue in lower primary as a language of instruction was considered a successful approach.

Challenges identified by participants included translation of curriculum into the various vernaculars, the inadequacy of teacher training, limited exposure of teachers to nomadic children and the complexity of developing a national curriculum to meet diverse needs.

Recommendations by participants included formulation of a curriculum that:

- met the needs of nomadic people;
- was relevant, flexible and competency-based; and
- had an equivalency and accreditation system similar to that of mainstream education.

A change to the national examination system to include diversity of cultures and habitat was also suggested as being more inclusive.

### ***Group 3: Adult basic education***

The group noted that there was a high illiteracy rate among nomadic communities, and that it was even higher among women. Participants identified problems including inadequate facilitators and inappropriate basic adult education facilities, irrelevant and inappropriate teaching/ learning materials, inadequate funding and a lack of political will for developing adult education programmes.

There was a lack of committed facilitators and an absence of national policies on adult nomad education. Weak and often misplaced departments of adult education also contributed to the problem. For example, it was argued that the Department of Adult Education was misplaced in Kenya as it should be in the Ministry of Education instead of the Ministry of Culture where it had little influence. Participants also spoke of an inconsistency in adult education programmes and materials and negative attitudes about adult education programmes, while transition from basic to post basic adult education was not always well facilitated.

It was suggested that adult basic education be embedded in skills training (for example, the animal health worker was also the literacy teacher) and ODL taught through radio broadcasts (listening groups could be established and sustained). The environment could also be used as a means of teaching adults. Programmes in Namibia and Nigeria specifically for women had become very popular. Income-generating activities were a means of attracting women and men to enrol, thereby acquiring some level of literacy. Other strategies included providing childcare services and cooperative societies where adult literacy could be taught. There was also a need to have robust and relevant policies on adult basic literacy for nomads and specific programmes designed and developed with adult nomadic groups.

### ***Group 4: Making formal schools more flexible for nomadic children***

Established formal schools were rarely conducive to the needs of nomadic communities. Even when situated within provinces and districts with large numbers of nomadic populations, the formal school culture could create tensions with mobile groups either through the existence of overt prejudice or simple inflexibility towards their particular lifestyle.

Participants shared the following experiences and challenges:

- The timetable of regular nomadic schools – both seasonally and daily – was not flexible enough to allow for the before and after school chores of nomadic children.
- The school environment and diet could be made more user-friendly to accommodate the nomadic lifestyle and culture.
- The curriculum and teaching needed to be more relevant, while the language of instruction should be the vernacular where possible.
- Teachers who were not from within the community needed to understand the nomadic community and develop special skills/ competencies.
- The long distance from home to schools was an obstacle as it compromised the safety of young children.
- There was a need for more resources – financial, material and human – to deliver good quality education.

Some of the solutions suggested included flexible timetables to deal with seasonal and daily constraints (work, cultural ceremonies) and special teacher education programmes for pre-service and in-service courses relevant to nomadic education. Linkages between mobile, non-formal and formal schools should be established and strengthened while primary school children who were boarding should have be offered familiar foods. Combining religious and secular education was also suggested a means of increasing access, as was the mobilisation of communities to assist teachers.

## **5. SESSION TWO: GIRLS AND WOMEN**

*(Chair: Ms Nafisa Muhammad, Executive Secretary, NCNE)*

Gender parity in primary and secondary education was one of the goals adopted by 164 countries who were signatories to the Dakar Framework for Action. Although this goal was also adopted as one of the Millennium Development Goals (MDGs) for 2005, it has yet to be achieved globally and is critically off target for girls in nomadic communities. The MDG of achieving gender equality at all levels of education by 2015 is subsequently off-track in many countries. Gender inequality is rooted in the social and economic make up of nomadic societies. The three papers presented highlighted the issues and the work being done to redress the situation.

### **5.1 Education for Girls and Women in Nomadic Regions: A Case Study in Kenya**

*By Ms Priscilla Naisula Nangurai, Consultant, Nomadic Integrated Development Research Agency, Kenya*

Ms Nangurai began by quoting a Maasai proverb, “The boy hangs with the father and the girl hangs with the mother”, which she said summed up the delineation and separation of tasks in a typical nomadic household. It also showed through informal learning how the duties and responsibilities of girls were learnt and how these were passed from one generation to another. Female tasks remained unchanged over time; girls performed exactly the same chores as their mothers and grandmothers, closed to any kind of innovation. With little progress made towards girls’ acquiring an education, governments and aid agencies were advocating increased provision to formal and non-formal education for nomadic communities, particularly women.

Enrolment of girls in the formal education system was very slow among nomadic communities. This was because nomadic culture was highly protective of women. Women had a unique position in nomadic society and played an important part in the household. When a woman married and left her parents’ household, her husband and his family would expect that she had been trained in the traditions of the clan. There was the fear that mainstream education might dilute traditional education and training.

A number of difficulties faced by parents in sending their girls to school were cited by Ms Nangurai:

- The cost of education was high.
- There was no perceived benefit to parents as girls got married and moved to a different household.
- Schools were generally far from home and girls had to walk long distances, through possibly dangerous areas.

- There was a fear of daughters getting pregnant while away from parental supervision. Parents usually 'found' a husband for their daughter and in return received dowry. When a girl became pregnant, it was difficult for her parents to find a husband for her and the dowry was lost.
- The practice of female circumcision and early forced marriages resulted in high drop-out rates for girls.
- There was pressure by the community on parents not to send their daughters to school. Those who did go to school were sometimes treated poorly and might be abused, exploited and forced to live in deplorable conditions.

### ***Case study of the rescue programme***

Ms Nangurai explained that the concept of a rescue programme had come from an incident in 1986 when a young schoolgirl named Soila returned home for the school holidays to find that she was going to be forced to marry an older man the following week. Soila then sent messages to the school and to the District Commissioner, who took action by 'rescuing' Soila and taking her back to school. As a result, Soila had been abandoned by her family. Subsequently, cases of girls running away from forced marriages had become more common and in 1999, with the support of the Government, the Forum for African Women Educationalists (FAWE) had established a rescue centre to accommodate these girls.

This self-contained hostel in Kajiado (nomadic area) was constructed by FAWE as a 'home away from home' for rescued girls from all parts of the country. Its purpose was to equip girls with the necessary skills to join the workforce and to acquire life skills. The centre provided girls and women with a place to stay and assisted them with their education and further training. Because of the trauma the girls had undergone, the Centre provided guidance and counselling service in addition to medical care for those with physical injuries and/or psychological trauma (as in the case of rape, incest, early unwanted pregnancy and circumcision). With the spread of HIV/AIDS, the centre advised girls how best to protect themselves. The counselling programme appeared to have been successful, with girls integrating fully into schools and into the work force.

Speak-out forums, which taught girls to speak for themselves, had been organised and the impact had been immediate. Girls had become visibly more confident and articulate in being able to voice their grievances and to suggest solutions. Parents and elders were also invited to express themselves so that girls understood their culture and traditions. The centre also acted as an intermediary for girls and their parents, through a reconciliation process involving Chiefs (recognised as being powerful at the village level). The Chiefs acted as intermediaries to persuade parents to re-accept their children into their homes and clans.

The rescue programme had now become a model to be replicated in other countries. Such a programme could only be achieved with the help of everyone involved: stakeholders, governments, aid agencies and the community. Ms Nangurai said that governments had to strive to eliminate all forms of discrimination, educate more female teachers, encourage the establishment of mobile schools and boarding schools, assist

financially through the provision of bursaries and create links among government ministries involved in the rescue of girls, such as the police, children's department and human rights organisations.

Ms Nangurai also stated that the need to help girls was so great that she had started a community-based organisation called HELGA (Humanitarian Efforts for the Learning of Girl-child in Africa). HELGA raised funds for school fees, transport, maintenance and for work-related activities during school holidays.

The problems and challenges facing HELGA were:

- lack of an adequate supply of funds;
- lack of interest in education by girls due to the ordeals they had been through and their inability to focus on constructive activities;
- abuse of the rescue centre by some girls who merely used it as a stepping stone to the 'outside world';
- insufficient help; and
- interference from parents and the community who were not willing to reconcile with the girl.

In conclusion, Ms Nangurai noted that the multiple benefits derived from the education of girls should not be undermined because they had powerful trans-generational effects and were key determinants of social development and women's empowerment. The education of girls benefited the entire community – the individual, her family, the community and the nation. These benefits were immense and attainable, hence the need for affirmative action to sustain support for girls' education.

She ended her presentation with the following quotation:

We must make haste. Too many people are suffering. While some make some progress, others stand still or move backward and the gap between them is widening...the injustice of certain situations cries for God's attention. Lacking the bare necessities of life, whole nations are under the thumb of others. (Pope Paul, 1967)

## **5.2 FAWENA Interventions in San Girls' Education**

*By Ms Hanna Garises, Executive Member, FAWENA Namibia*

Ms Grises said that the San and the Ovahimba were pastoral nomadic communities whose traditional migration routes took them from Namibia through South Africa to Botswana. Due to their transient nature, San and Ovahimba children did not stay in school when their families migrated. Enrolment and attendance of girls was particularly low because they were required to stay with the family because of their important role in undertaking household chores. The Forum for African Women's Education Namibia

(FAWENA), together with other stakeholders in the region, had been concerned about girls from these two tribes.

Apart from being marginalised from mainstream development, the San people had other difficulties that put a strain in sending children to school. These included:

- alcohol abuse among the parents, which filtered down to the children who became alcoholics themselves;
- poverty in the household;
- the fear that children might be attacked on their way to school, which in most cases was a long distance;
- cultural practices, such as early marriage for girls, resulting in girls dropping out of school; and
- parents not understanding the value of education, believing it to be irrelevant for their children.

Consequently, girls either did not go to school or under-performed (due to conditions at home) and ended up dropping out because they were dissatisfied. Statistics for the year 2000 showed that 25 per cent of the San girls who had enrolled in schools dropped out.

FAWENA supported San girls in completing upper primary and senior secondary education through:

- influencing policy formulation, planning and implementation in increasing access, improving retention and enhancing their performance;
- increasing public awareness and consensus on the social and economic advantages of girls' education through advocacy;
- replicating and mainstreaming best practices through interventions into broader national education policy and practice; and
- demonstrating through interventions on the ground how to achieve increased access, improved retention and better performance of the girls through a scholarship programme, establishing girls' clubs and organising conferences.

The scholarship programme was started when it became clear that poverty was the main hindrance for non-enrolment in schools. The June 2002 report of the 2<sup>nd</sup> National Conference on Orphans and Other Vulnerable Children reported that "a lack of school fees, school uniforms, school materials, and food are the main causes of school drop out and poor academic performance". FAWENA had become part of the Ambassadors' Scholarship for Girls Program, a USAID Africa Education Initiative. San girls had received 88 out of a total of 385 scholarships, which covered the cost of uniforms, school development funds, school material and equipment, toiletries and transport.

Girls' clubs, such as the Tuseme/Speak Out Club, were another FAWENA intervention for improving female participation in education. Tuseme clubs empowered girls to explain themselves and seek help when needed. Activities included debates, roundtable discussions, guest speakers, films/ videos, songs, drama, guidance and counselling. Some of these focused on topical issues such as HIV/AIDS, sexual harassment, schoolgirl pregnancy and the sugar-daddy syndrome. The clubs also taught skills in interpersonal relationships, critical and creative thinking, decision-making and the knowledge needed to make sound health-related decisions.

In Windhoek, Namibia's capital city, FAWENA conducted an All San Girls' Conference on health issues focusing on HIV/AIDS. The conference was held in the capital because of the presence there of government offices such as the Office of the Ombudswoman, the law courts, parliament (to lobby members) and various government ministries. In addition, FAWENA arranged meetings with prominent women and visits to the University of Namibia, the Statehouse and selected companies that had business in rural areas.

With the assistance of volunteers, FAWENA ran holiday schools to provide remedial help to children who had missed school. Subjects such as mathematics, physical science, biology and English were taught. Ms Garises said that with an increasing number of girls voluntarily arranging their household chores to attend these classes, the holiday schools had been deemed a success. She added that further proof of their success was that San girls were improving their grades and obtaining the required grades for admission to secondary education. The various empowerment programmes contributed significantly to the socialisation of San girls and their ability to make choices with the knowledge and skills acquired.

Teachers for nomadic schools were provided with relevant in-service training, including gender sensitisation, guidance and counselling, and child-centred teaching. Ms Garises stressed that the support of teachers and parents was fundamental to the overall success of the scholarship programmes, girls' clubs, conferences and holiday schools. Workshops for parents had been organised to exchange views on how best to assist and respect their daughters and the daughters of other families. To bring together culture, womanhood and education into a melting pot, FAWENA arranged for parents and community members to attend scholarship ceremonies. For example, parents and community leaders had attended the awarding of 15 scholarships to San girls of Mureti High School in Kaokoland. That parents and community leaders could accept and celebrate the scholarships marked a turning point in their attitude towards the education of girls. Ms Garises called this a tremendous achievement that marked how much nomadic parents and community leaders had changed.

### **5.3 Gender Learning and Livelihood: A Case Study of Women in the Fishing Industry, Western Kenya**

*By Ms Jennipher Kere, Executive Director, Women in the Fishing Industry Programme (WIFIP), Education and Development, Kenya*

Approximately 37,000 Kenyans worked in the fishing industry, according to Ms Kere. Of these, 70 per cent were women. However, women were not allowed to fish in Lake

Victoria (6 per cent of which is owned by Kenya) as culturally it was considered to be a bad omen for the productivity of fish stocks. Women therefore depended on men to catch fish, while they did most of the menial jobs such as washing, cleaning, drying and selling fish.

The lives of the fisher women were blighted by poverty. Many of them were widowed, divorced/ separated or single parents, and therefore responsible for looking after their children financially. They earned very little money; often it was insufficient to support their families. With little or no formal schooling and low attainment of knowledge or skills, their lives were a constant struggle.

Even women who owned fishing boats had to hire men to fish for them because of the taboo associated with women fishing. Many men exploited women in this vulnerable state and cheated them of their rightful catch of fish. Men sold the fish while the boats were still out in the lake and returned to shore with empty nets. Women were helpless in the face of this cheating because they had no control over catching fish. The exploitation continued with women having to build a good relationship with men to persuade them to fish. This had led to many of the women contracting HIV/AIDS. The prevalence of HIV/AIDS around the lake was estimated to be 50 per cent, with rampant drug abuse as a way of coping with life.

Ms Kere said that the Women in the Fishing Industry Programme (WIFIP) had been started for those who worked around Lake Victoria. Its aim was to improve the lives and livelihood of women through education, skills and awareness. The programme was non-formal and community-based, with professionally designed methods and modules. ODL (i.e., radio, audio, video and print) with flexible learning approaches was integrated into the course work and there was also face-to-face contact. Theatre/ drama appeared to be one of the best and most powerful ways of communicating messages, particularly those that required changes in cultural attitudes. Women had enrolled in the courses and appeared very enthusiastic, and numbers had grown as the benefits had become visible. New entrants were assessed, their education and developmental needs were identified and they were directed into appropriate classes. Classes consisted of between 20 to 30 women with similar educational and vocational requirements. Courses offered included:

- Small business management skills including savings and credit;
- General health (prevention and management of common diseases, drug abuse, personal hygiene, first aid) – very important because most women in the fishing industry lacked access to health facilities;
- HIV/AIDS and STDs (to enhance positive behaviour change and positive living);
- Maternal and child health (to reduce child mortality rates and improve reproductive health);
- Human/ women's rights and children's rights;
- Kitchen gardening/ nutrition;
- Environmental health (sanitation); and

- Environmental conservation (tree nurseries/ planting, aquaculture, wetland protection/ reconstruction).

Teachers/ facilitators were identified and trained in various group dynamic techniques. They also received training in the use of materials and of equipment such as audio cassettes and visual aids. Once trained, teachers introduced the topic in the local language. This was followed by the use of audio equipment on the course content and then by a discussion. The programme provided for support staff whose task was to support and strengthen teachers and to assess the progress of learners and give them help where necessary.

Ms Kere stated that the actual results, both qualitative and quantitative had been remarkable:

- Women had become more confident.
- The income from their businesses had increased by 75 per cent.
- The loan repayment rate was 95 per cent.
- There was a demand for higher loans (50 per cent).
- There were cleaner beaches, a cleaner market and better home environments (90 per cent).
- Demand for immunisation for children had increased.
- The numbers attending Voluntary Counselling and Testing had increased. There was a greater demand for more information on HIV/AIDS. The open discussions in the group had reduced stigma and discrimination.
- Increased choice for safer sex practices had increased by 60 per cent.
- An Orphans and Widows Support Programme had been initiated by women for women on five beaches.
- Women had been elected to leadership roles on beach management (100 per cent).
- Kitchen gardening had increased by 80 per cent, with improved nutrition as a result of diversifying the variety of indigenous vegetables.
- There was an increased demand for more information through radio/ audio-based programmes.

According to Ms Kere, any daring programme that sought to raise the economic, social and health status of women had to face challenges. The most important challenge for WIFIP was raising adequate financial, human and material resources to accommodate the increased demand from women wanting to enrol. Another major challenge was the admission of women to further education and training. Once some women realised the value and potential of education, they wanted to progress further but they lacked the basic qualifications for admission. This was a problem because of the nature of the programme, which was basically non-formal; equivalences have not been ascertained. Moreover, the ODL programme required adequately qualified teachers to instruct on

survival skills including animal husbandry and these teachers were difficult to find. Finally, additional funding was required for the ODL programme, which was expensive to run and maintain because it required quality materials with relevant content to be effective.

Ms Kere concluded by saying that the programme confirmed that once women were given the opportunity to receive some education and training, they became empowered and were able to improve their lives and that of their families. A positive spin-off from the Women's Programme had been the commencement of learning groups for men.

## **5.4 Group Discussion on Girls and Women**

### ***Group 1: Cultural attitudes***

Participants agreed that nomadic labour requirements could be summed up in two words: commitment and reliability. Girls had been ascribed the role of providing domestic labour and child-care needs. When a girl married, she left her parents' house and moved to her husband's household, transferring the skills acquired. Skills valued were those related to household chores, looking after and providing for the needs of the household. In this respect, formal school became irrelevant – if not dangerous – in changing the attitude of girls about conforming to traditional nomadic values and customs. Parents wanted their daughters to marry within the community because they got 'bride price' (household animals and goods); for this reason early marriages (13-year-old girls) were encouraged, forcing girls to drop out of school. If girls did not conform, they brought disgrace to the household. There was a Somali proverb: "A girl marries or dies".

### ***Group 2: Gendered effects on poverty***

The group noted that nomadic women were generally economically poor – they were not allowed to own anything, especially property. Family wealth was kept for the male members of the family because sons remained in the household and were responsible for carrying the family's wealth forward. Girls married and left the household to join their husband's household. In Kenya and Tanzania, for example, Maasai men possessed all the family's wealth and cattle, making women completely dependent on them for their livelihood; women owned nothing and could not take charge of their own lives. Culture, social norms and kinship were so strong that women who did not conform became outcasts and destitute. In some cultures, women who were disrespectful or stubborn could be sold, usually to a clan or a man, in exchange for domestic animals.

Acquiring financial resources would empower women to have some control over their lives and decision-making and help them get out of the poverty trap they found themselves in. Relevant education programmes such as embedded literacy classes on basic finance and business skills (basket making, selling milk and animal products at markets, accessing financial services) would help them towards becoming financially

independent. Other courses available were second chance education and skills training programmes for girls who had dropped out of school and courses on the rights of women and girls.

The effect of being disempowered was that mothers did not have the freedom to send their daughters to school even though they might realise the value of education. This was a major bottleneck in increasing the enrolment rates for nomadic girls.

### ***Group 3: Gender-sensitive school environment***

Apart from cultural reasons for nomadic communities not wanting to enrol girls in school, participants pointed out that schools themselves were not sensitive to the needs of nomadic girls. For instance, school enrolment in nomadic areas consisted primarily of boys, and teachers were men; girls did not have role models to emulate. Schools lacked adequate and separate toilet facilities for girls, which were essential to keep them in school once they reached puberty. The school curriculum was neither taught in a manner that was sensitive to girls nor contained relevant topics. The attitude of the school administration was to treat girls as subservient. Indeed, when shortages of water occurred, girls had to leave classes to fetch water from wells (traditionally a girl's job). Missing lessons made it more difficult for girls to catch up on schoolwork and on school assignments. Punishment was another case in point – it was metered out irrespective of gender, making girls not want to stay in school. Recreational facilities tended to favour the activities of boys, preventing girls from taking part.

Recommended approaches included having more girls' only boarding schools; equipping school compounds with toilets and adequate sanitary facilities; and making timetables more flexible so girls can get their household chores done and also attend school. Introducing mobile schools or schools integrated with Koranic schools would increase access to education. Management and the community would have to become more sensitive to gender issues. Other measures included establishing self-esteem clubs for girls and providing recreational facilities for girls. It was also seen as necessary to get the support of aid agencies to back the measures and to put pressure on schools and the government. Perhaps most importantly, more female teachers were needed for schools in nomadic areas, preferably from the communities themselves to allay some of the cultural resistance from communities and provide viable role models for nomadic girls.

### ***Group 4: Gender and the curriculum***

Participants stressed the need for gender issues to be mainstreamed. One way was to avoid depicting boy/girl stereotypical roles in illustrations or texts. More discussion was required on the relevance of the curriculum, particularly in promoting understanding of girls and women. An increase in advocacy programmes to sensitise the community, teachers, elders, religious leaders, children and youth on gender issues was needed.

Female teachers from nomadic communities should be sought, trained and deployed. Teachers who taught in nomadic schools should be in-serviced more frequently and trained in subject content, modes of delivery and respect for nomadic life. A holistic approach towards nomadic education was required through tackling the government, the community, the school and teachers at the same time.

## **6. SESSION THREE: TEACHER/ FACILITATOR TRAINING**

*(Chair: Mr L Mwegio, Ministry of Education and Vocational Training, Tanzania)*

Teachers and facilitators are at the heart of the teaching profession. The quality of education imparted is dependent on the quality of the training and the dedication of the teacher to the teaching profession. A non-antagonistic understanding of the culture of nomads and their way of life plays a big role in retaining children in school. Teachers have a huge impact in making schools more appealing to nomads, its influence more persuasive and its transforming work on pastoral society more effective. However, teacher motivation appears to be low – harsh living conditions, erratically paid salaries, social isolation and lack of teaching materials all present barriers to effective teaching.

### **6.1 Current Situation in Teacher/ Facilitator Training and Provision, Including Recruitment and Deployment in Nomadic Areas**

*By Ms Aishatu Saidu Song, Academic Services, National Teachers' Institute (NTI), Nigeria*

Ms Song began her presentation by stating that nomads are among the poorest and most educationally disadvantaged groups in Nigeria and have an extremely low level of participation in formal education. To rectify this situation, the Federal Government of Nigeria had established the National Commission for Nomadic Education (NCNE), to implement the Nomadic Education Programme (NEP). The goals of the programmes were two-fold: integrating nomads into national life by providing them with relevant and functional education; and providing them with survival skills through improved methods of animal husbandry. It was the second of the two goals that put particular pressure on the NCNE to find teachers with the requisite abilities.

The supply of qualified teachers was a major problem in Nigeria. Shortages existed in regular primary schools and were even more severe in schools in arid and environmentally hostile areas. In nomadic schools, the teacher-pupil ratio was between 1:45 to 1:70 (the mean for Nigeria was 1:35). In 2005, there were 5,446 teachers recruited in nomadic schools, of which 1,918 were trained (164 graduates and 1,754 with NCE qualifications). Of the 3,528 untrained teachers, some did not even have basic educational qualifications. It appeared that the Local Government Education Authority recruited unqualified teachers in preference to qualified teachers to save the costs of teachers' salaries and personnel benefits.

Understanding the culture of the various nomadic groups and designing relevant teaching strategies formed the basis for the NCNE policy. The Fulbe community constituted the largest single grouping of pastoral nomads in Nigeria, and the majority of nomadic teachers recruited came from this community. A special two-year pre-service teacher-training programme had been started by the National Teachers' Institute and funded by DFID. Graduates were awarded a Grade II Certificate. However, the Federal Government had taken a policy decision to phase out this teaching grade by the end of 2006.

### ***Open and distance teaching strategy to increase the supply of trained teachers***

Ms Song said that to compensate for the loss of Grade II teachers, initiatives such as the Pivotal Teachers Training Programme (PTTP) have been started to supplement the impending trained teacher shortage for nomadic schools. The name 'Pivotal' suggested that it was a continuous programme (not a terminal teaching qualification). The duration of the course was 18 months. The curriculum was well drafted, appropriate and robust. Delivery was mainly through the use of print but there was also face-to-face contact, audio cassettes and interactive radio delivery.

To prepare for ODL, NCNE had conducted a study on the radio listening habits of nomads. It had concluded that the use of radio by nomadic communities was commonplace and that radios were available and affordable. A decision had been taken to use ODL, and two broadcasting stations for digital recording and production had been identified, equipped and reinforced. Curricula to be used in the PTTP had been adapted and made relevant.

Facilitators met periodically with the teacher trainees at designated centres located in nomadic communities. Print materials were used alongside the broadcast, and audio cassettes that contained recordings of the broadcast were also sent out to enable users to listen to repeats of the course. Teaching practice took place in nomadic schools. There was regular monitoring, and quarterly reports were produced and analysed to improve delivery of training and content. As PTTP had only been started recently and was at the pilot stage, the programme had not been evaluated yet.

Ms Song indicated that some of the challenges that the programmers were grappling with were:

- too few Fulani willing to become teachers;
- the type of provision that should be made for other non-Fulani candidates to be admitted into the programme (i.e. that they speak Fulfulde and would be accepted as teachers by the leaders of the communities);
- special consideration to lower the entry requirements of the Fulani if there were insufficient teachers with the basic admission requirements;
- incentives given to attract teachers into the PTTP programme for nomadic schools; and
- ensuring a continuous supply of funding for the long-term benefit of the programme.

## **6.2 Challenges of Teacher Employment, Deployment and Retention for Nomadic Communities**

*By Mr Gabriel Lengoiboni, Secretary, Teachers Service Commission, Kenya*

Mr Lengoiboni began his presentation by describing the mandate of the Teachers Service Commission (TSC), which was basically to recruit, register, deploy, maintain standards, discipline, dismiss and remunerate teachers. Before 1997, all teachers who graduated from teacher-training colleges had automatically been employed by the TSC. In 1997, teacher employment had been suspended because there was a surplus of teachers in Kenya. By 2001, teacher recruitment had been resumed and decentralised so that teachers could be employed on demand by a particular district and school. One of the conditions of the new teacher employment scheme was that teachers remain in the same district for a minimum of five years before being considered for a transfer. The new approach was designed to regulate employment on the basis of teacher demand and to help solve the perennial problem of understaffing and overstaffing coexisting.

The benefits of the decentralised policy, particularly for remote nomadic areas with rough terrain, were that these areas now had trained teachers. Previously, when all teachers were guaranteed employment, teachers shunned the arid and semi-arid areas. However, with a surplus of teachers graduating from diploma teachers' colleges and the universities and graduate unemployment, increasing numbers of teachers were more willing to teach in remote areas – if only just to be employed and retained. A further advantage to the nomadic communities was that the Board of Governors and District Education Boards were given an opportunity to select qualified teachers for their educational institutions.

Mr Lengoiboni indicated that there had been many challenges in recruiting and retaining teachers in nomadic schools. It was still difficult to attract potential teacher trainees from within the nomadic community. This was despite education requirements for teacher training colleges being lower than in other regions of Kenya. Those who were posted to nomadic schools usually had to teach under harsh and difficult conditions if they were not in or near a town. Teacher motivation was low and hence the quality of education was below par. Local communities viewed teachers with suspicion and were not friendly towards them. In turn, teachers did not respect the nomadic culture, which they perceived as being outmoded. Unfortunately, this was reflected in teaching attitudes, which bred further suspicion and mistrust by both parties. In some cases this situation extended to religious intolerance. Teachers also found it deeply disturbing to be caught up in tribal clan conflicts in the midst of the insecurity of cattle rustling. Consequently, persistent requests for transfers led to high teacher turnover. With the new deployment policy, the semantics had changed; it was no longer the TSC that deployed teachers but teachers had to apply for specific vacant posts in districts with the knowledge that they would not be transferred before the five-year minimum.

Strategies mentioned by Mr Lengoiboni to retain teachers in the arid and semi-arid areas included a hardship fund and allowances for bicycles, public transport and buying oil-operated fridges. In addition, those who had served in these areas were given additional consideration in terms of promotion. These measures were designed to encourage more teachers to teach in nomadic schools.

### **6.3 The Ngorongoro Pastoral Programme – Teacher Training in Tanzania**

*By Ms Jennifer Mhando, Pastoral Education Officer, Oxfam GB in Tanzania*

The programme described by Ms Mhando had been formulated to address some of the underlying nomadic education problems faced by pastoralists, agro-pastoralists and hunter-gather communities in the Ngorongoro district. Her paper addressed the pre-primary component of the programme. Pre-primary education had been encouraged in Tanzania as part of government policy. It was meant to promote the development of the child and acceptable social behaviour. It was also meant to prepare the child for primary school by reducing the language barrier through the introduction of Kiswahili.

Teacher trainees for nomadic schools were selected by the community and had at least a certificate of completion of primary education. Training was through non-formal education programmes run by selected educational institutions. With the increased supply of nomadic teachers, more facilities were available in closer proximity to the various pastoral clans; children were being enrolled in pre-primary schools and parents were even keeping some children longer in school to attend Grade 1. Ms Mhando said that this was an indication of the success of the programme. Simultaneously 13 adult literacy classes had opened in four villages, which had clearly contributed to the rise in the enrolments of pre-primary children. Both children and adults were taught languages (Kiswahili in the case of Tanzania), reading, writing, literacy skills, drawing, artwork and various sports.

The challenges facing the programme, as described by Ms Mhando, were:

- erratic payment of teacher salaries – sometimes it was months before teachers were paid, which meant that there was a high rate of attrition of teachers from the work force;
- teachers found it difficult to attend in-service courses on a regular basis;
- lack of support from local government authorities in the provision of training for pre-school teachers, materials or facilities; and
- very few women and girls were enrolling because the elders of the clan, husbands and fathers, were reluctant to send their wives and girls to school as they considered it a waste of time and too costly in terms of cultural dilution and loss of work for the clan.

To this end there were very few women volunteering their services to become teachers who could have been role models for other females in the clan. However, Ms Mhando noted that, despite all these problems and challenges, the Ngorongoro Pastoral Programme was gaining momentum slowly but surely.

## 6.4 Teacher Training, Recruitment and Deployment

*By Mr Ibrahim Yamta, National Commission for Nomadic Education, Nigeria*

This presentation analysed the current situation in the supply of teachers for nomadic schools and looked at its effects on the provision of education since the commencement of the National Nomadic Education Programme. It also critically examined the strategies adopted by the National Commission for Nomadic Education at Kaduna to overcome the problem of teachers' shortage and to improve the skills and competence of the teachers in nomadic schools.

Mr Yamta said that a shortage of teachers had always been a problem for Nigeria. This had started when the post-colonial Government embarked on a massive expansion of education institutions without a commensurate increase of teacher-training colleges. Not only was the supply of qualified teachers inadequate, but more serious was the inability of the Government to address the widening gap between teacher demand and supply through the expansion of teacher-training facilities.

The National Policy of Education (NPE 1981) stipulated that the purpose of teacher education programme in Nigeria was to:

- produce highly motivated, conscientious and efficient classroom teachers for all levels of the education system;
- encourage further the spirit of enquiry and creativity in teachers;
- help teachers fit into the social life of the community and society at large and to enhance their commitment to national objectives and to the teaching profession; and
- provide teachers with the intellectual and professional background adequate for their assignment and to make them adaptable to any changing situation, not only in their country but also worldwide.

The Government had vigorously pursued the establishment of various teacher training colleges at universities, colleges of education, polytechnics, the National Teachers Institute and Teacher Colleges to produce Grade II teachers for primary schools. It had also established regulatory bodies, such as the National Universities Commission, National Commission for Colleges of Education and National Board for Technical Education to set minimum standards and give accreditation to the various teacher education programmes.

When Nigeria became independent in 1960, there were 15,703 primary schools with 2.9 million pupils enrolled. By 1995, school enrolment had increased to 15.2 million, and in 2003 there were 25.8 million children in 59,174 primary schools being taught by 591,550 teachers. The rapid expansion of enrolments resulted in an acute shortage of nearly everything – books, teachers, classrooms etc. Massive schools with overcrowded classrooms and large numbers of unqualified teachers recruited throughout the country resulted in poor quality education. Out of the 591,550 teachers employed in 2003, 76.9 percent were trained teachers and 23.1 percent were untrained. If the Government were

to decide to phase out the Grade II Teachers Certificate for primary education at the end of 2006, the number of untrained teachers would rise to 51.5 percent. Much of the teaching force appeared to be demoralised due to low salaries, poor incentives and having to teach a large number of pupils in overcrowded classrooms.

### ***Teacher supply for nomadic education***

Mr Yamta noted that Nigeria had two major categories of nomads: nomadic pastoralists, whose population was estimated to be 7.3 million; and the artisan migrant fisher folk, whose population was estimated to be 3.2 million. Of the pastoralists, the majority were Fulani who lived in 32 of the 36 states. The migrant fisher folk were mainly found around Lake Chad. Approximately 4 million of the 10.5 million nomads were school-age children. Participation of nomads in formal and non-formal education programmes was low, with literacy rates of 0.05 to 2.5 per cent. Low participation rates in education were due to:

- constant migration in search of water and pasture for pastoralists and fish for fisher folk;
- the centrality of child labour in their production systems;
- the inappropriateness of the school curriculum, which was generally tailored to meet the needs of sedentary children;
- long distances between home to school; and
- a land-tenure system that made it difficult for the nomads to acquire land and therefore settle.

The Federal Government had been made aware that without special provisions, the nomads would have no access to formal or non-formal education. In order to ensure equal educational opportunities for all Nigerians, it had therefore established the National Commission for Nomadic Education (NCNE) with the responsibility of implementing the Nomadic Education Programme (NEP). NEP's broad goals were to provide nomads with relevant and functional education and with survival skills by transmitting knowledge and skills that would enable them raise their productivity and levels of income and also participate effectively in the nation's socio-economic and political affairs. By 2005, the NCNE had 2,062 nomadic schools (1,594 pastoralist and 468 fisher folk), enrolling 375,560 children and employing 6,918 teachers.

In general, teachers were recruited from nomadic communities; however, due to undersupply, teachers who were not nomadic had been recruited. Before these teachers could teach, they had to demonstrate adequate knowledge of the lifestyles of the nomads. Additional training had also been given to familiarise these teachers with the culture and lifestyle of nomads. The national primary school curriculum had been revised and adapted to meet the basic education needs of the nomads with the help of national education institutions and international assistance.

Employment of teachers in pastoral and migrant fisher folk schools had grown from 879 teachers in 1990 to more than 6,700 teachers in 2004. The number of qualified teachers had risen from 54 per cent to 86 per cent during this period.

The prescribed teacher-pupil ratio for the country was 1:35 but in nomadic schools in 2005 it had been recorded as 1:54. In some remote schools, the teacher pupil ratio had reached 1:70. A teacher-pupil ratio of 1:50 and above suggested an acute shortage in teacher supply. Enrolment of students was outpacing the recruitment of teachers.

### ***Strategies for improving teacher supply and quality***

According to Mr Yamta, the Commission's strategy was to redress the shortfall in the number and quality of teachers in nomadic schools through:

- i Collaboration with the National Teachers' Institute (NTI) and Colleges of Education to improve the skills and qualification of teachers. Teachers who did not possess the Grade II Teachers Certificate and/or the National Certificate of Education (NCE) were encouraged to enrol in the NTI's Distance Learning Scheme and in part-time programmes offered by colleges of education.
- ii Conducting training programmes intended to upgrade teachers' skills in collaboration with national and international development partners.
- iii Conducting annual training workshops for teachers, head teachers and supervisors. Organised annually by two universities, the training workshops covered subject content, methodology and the necessary orientation for teaching in nomadic schools.
- iv Sponsoring nomads to enrol in the NCE Primary Education Studies programme, which specialised in nomadic education and Fulfulde.
- v Identifying nomadic youth to train as extension agents in the pre-service teacher-training programme in Yola. By 2006, 96 youth had successfully completed the two-year pre-service programme and there are 66 more undergoing training. The evaluation of this programme showed that more than 70 per cent of the teachers could plan lessons adequately, had effective teaching strategies and good rapport with pupils, and 68 per cent of them were competent in school organisation and management.
- vi Using distance learning in the training and upgrading of teachers' skills and knowledge. The Commission had started teacher training under its Distance Education Project, an interactive radio-based distance learning system supplemented by print and audio-visual materials such as audio cassettes, slides etc.
- vii Building capacity of the Commission's extension agents to serve as literacy instructors for adults.

### ***Lessons learned in increasing supply and quality of teachers for nomadic schools***

Mr Yamta noted the following lessons learned:

- The pre-service training of youth from nomadic communities had produced more efficient and dedicated teachers for the nomadic schools than were previously recruited. Teacher attrition had been reduced because teachers were sent back to the communities from which they had come and, as they were seen to be role models, they had to live up to the expectation of being good teachers and leaders of the community. It had also had the effect of encouraging children to attend school.
- For those not from nomadic communities, the teacher training workshops organised offered opportunities for teachers to understand the life style and the working conditions of the nomads.
- Having the commission's extension agents double as adult education instructors had provided the opportunity for adult nomads to acquire numeracy and literacy. It had also reduced the inadequacy of instructors in nomadic literacy centres.
- The use of radio had proven cost effective and there was wide coverage.
- A large number of nomadic teachers had benefited from help provided by the National Teachers Institute and the National Open University of Nigeria and were able to upgrade their teaching qualifications.

Mr Yamta stressed that implementation of these strategies alone could not improve the quality of teaching in nomadic schools unless other issues, particularly incentives and conditions of service for teachers, were improved. The shortage of instructional material had not been properly addressed. If this were not done, it would be very difficult to retain these teachers who had been so well trained by the Commission.

### **6.5 Group Discussion on Teacher/ Facilitator Training**

#### ***Group 1: Open and distance learning approaches***

Participants noted that targeted training and recruitment of nomadic students to become teachers was one of the more desirable approaches as it presented better chances of sustainability. ODL was mainly used for in-service primary teacher training in Kenya and delivered through a combination of printed materials, audio, visual and face-to-face contact. It was reported to be very successful. In Nigeria, ODL was used for multiple education sectors – including tertiary institutions – and was transmitted through print and face-to-face contact.

Recommendations to meet the challenges faced included:

- retaining the learners through support mechanisms;

- making optimum use of available technologies to reduce the time lag between students completing the module and receiving the next module; and
- capacity building for facilitators/ teachers to raise their awareness of the use of technology and content of the subject.

Certification for ODL was seen as important as a means of motivating learners. By maintaining the quality of the course content, materials and equipment, educators could raise the standard of teaching. An infrastructure of ODL programmes needed to be in place and should be affordable. It was important to raise awareness of the potential for ODL among policy makers and various aid agencies. Donor agencies should be encouraged to finance ODL.

### ***Group 2: More inclusive approaches within formal teacher training***

The group noted that many formal teacher-training modules were not adequate in preparing teachers for deployment to nomadic areas. Inclusive approaches within formal teacher training should include courses in multi-grade teaching, health and animal husbandry, guidance and counselling, communication skills and ODL methodologies. Participants suggested that teachers should also learn the art of being flexible with timetables and be familiar with group teaching, use of local resources, use and value of resource centres, and non-formal teaching methodology.

### ***Group 3: Training facilitators***

Participants shared various national experiences regarding facilitators, who were para-professionals and needed training in pedagogy and subject content.

In Nigeria and Tanzania, facilitators were selected from within the community and training was usually organised for them in resource centres. Assessments on completion of the course usually showed improved results in targeted schools. In Kenya, facilitators taught in mobile schools. This project was currently being piloted to evaluate its effectiveness as a method of bringing school to the children. After facilitators were selected, they received a few months in-service training (pedagogy and subject content) and were then attached to mobile schools.

In Ethiopia, the basic education requirement for a facilitator was completion of primary education. The duration of training was two weeks. Then they were given practical assignments in small centres where, together with another facilitator, they were given 100 children to teach. Facilitators met periodically to share experiences and underwent refresher courses quarterly or biennially. In Uganda, facilitators were the responsibility of nomadic communities, which took care of them. They were trained by the Ministry of Education, and it was the intention of the Ministry to certify them on completion of their course.

There were still very few female facilitators; this number needed to be increased. The long distance from home to school was a hindrance for children attending school on a

regular basis. Monitoring and evaluation were difficult as families were mobile. Facilitators easily became de-motivated and the erratic payment of their salaries did not help the situation. Nomadic schools were generally under-financed. The language of the facilitator in most cases was different to those they were teaching, which posed a serious problem in communication. Teachers also lacked teaching materials.

It was recommended that the minimum admission qualification should be raised to improve quality and that incentives be given to encourage more women to join as facilitators. Continuous in-service and refresher courses needed to be organised. Peer support was vital, together with the sharing of experiences. Facilitators required support from the local district education officers, from governments (commitment and salary) and through the development of ODL and robust instructional materials.

#### ***Group 4: Curriculum development for teacher training.***

Participants shared various experiences. For example, teachers for nomadic schools in Nigeria were said to receive training on nomadic history, culture and way of life; those recruited from within nomadic communities had a longer training period consisting of subject content (two subjects), pedagogy and skills in communication and in using ODL material.

In Ethiopia, teacher-training institutes had developed a specific curriculum for teachers called Pastoral Education. Teachers were trained in this curriculum for about two weeks. In Kenya, on the other hand, a standard teacher-training curriculum was used, which was not specific to the needs of nomads and did not take geographical diversity into consideration. This curriculum had been developed through general consultation. It was argued that producing a special curriculum for nomads would be cumbersome and very expensive since each group was ethnically different.

Participants recommended that the language of instruction should be the language that was spoken by the nomadic community. Curriculum development for teacher training should be a consultative process, allowing for nomads to explain their needs. Nomadic communities should also be sensitised so that they could make informed choices.

#### ***Group 5: Continuing teacher professional development***

Several recommendations were offered to address the challenge of improving the skills and knowledge of in-service teachers. Pre-service training for nomadic youth should include course content to enable them to serve as teachers and as instructors in adult literacy centres. In-servicing should be done on a regular basis to update teaching qualification and pedagogical skills. Provision for further education and training linked to the formal teacher training colleges should be built in and certified. Teachers from nomadic communities should be given career development training for advancement and promotion. All teachers for nomadic schools should undergo an orientation course on the lifestyle of nomads. Nomadic women should be encouraged to join the teaching profession and given all the necessary training.

## **7. SESSION FOUR: SKILLS TRAINING**

*(Chair: Mr Ato Abinye Bekeke, Pastoralist Programme, Federal Ministry of Education, Ethiopia)*

Skills training for nomadic groups has usually been done through non-formal education programmes and in combination with adult literacy. Nomadic communities often want their children to acquire further skills in animal husbandry, traditional agriculture, hunting, technical skills and in local history. Pastoralists have adapted to environmental challenges by developing a distinct and unique economic knowledge system to sustain themselves and maintain their livelihood. Pastoralism is a major human occupation on which hundreds of thousands of people depend where there is no viable alternative agricultural or industrial base. In Kenya, about 50 per cent of meat and other animal products come from the arid and semi-arid lands (ASAL). The contribution of livestock to agricultural gross domestic product (AGDP) is 40 per cent for Eritrea, Ethiopia and Sudan and 72 per cent for Somalia.<sup>4</sup> Pastoralists in the ASAL are the major suppliers of meat, milk, hides and skin for domestic consumption and for export. Education initiatives therefore also need to find a middle ground that will provide nomads with both basic education and the type of skills that will provide viable poverty alleviation through their indigenous livelihoods.

### **7.1 Kitchen Gardening and Nutrition: Do More for Yourself**

*By Ms Jennipher Kere, Executive Director, WIFIP, Education and Development, Kenya*

Ms Kere stated that with the depletion of fish stocks and diminishing fishing activities in Kenya (see her paper in Session Two: Women and Girls – Gender Learning and Livelihood), the prospects of women being able to maintain a livelihood was bleak. There was an urgent need to help these women diversify their skills and learn another income-generating activity. This need had been met by re-introducing the kitchen garden, which had previously been in decline.

The provision of skills training for growing indigenous vegetables for nutritional and medical purposes was supported by COL. The primary objective was to improve the quality of household living standards. This was done by establishing the gardens, promoting the growth of indigenous vegetables, integrating good nutrition in health programmes, and preparing and using compost manure.

The training started with a needs assessment test, which was used to inform a course team responsible for curriculum development. Training materials were then developed and produced. They contained scripts of story lines with characters and illustrations that the learners could identify with. There was usually a set of 15 programmes with the

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<sup>4</sup> Bosch, D, K Maxey and A Mohamed (eds), 2006, 'Pastoralists and Education: Towards Integrated Education for Sustainable Community Development in the Horn of Africa', *Indigenous Knowledge Systems Research and Development Studies*, Special Issue: Proceedings of the Seminar on Nomadic Education at The Hague, July 2004, PENNHA/LEAD-UL, Leiden The Netherlands.

characters replicating the problems and learning processes of the trainees. The stories were also recorded as short plays for the trainees to use. The delivery was through ODL: radio, recorded cassettes, video and printed material (books and manuals). Posters were used for those whose reading ability was limited.

Ms Kere noted that face-to-face teaching was possible because kitchen gardening was a practical subject. A facilitator, trained in the course content and in group dynamics, was chosen from within the learner group. Facilitators and learners were supported by members of the project. Retired professionals (community resource persons) were encouraged to assist with teaching, feedback and evaluation. The course consisted of 15 lessons, each with a continuous 15-minute radio segment followed by two hours of play-stop-play audio. At the end of the course, there was learner support with the help of subject advisors and a learner support team who travelled and conducted face-to-face training on site.

Kitchen gardens had become very popular and were increasing as the knowledge of the benefits of indigenous vegetables spread. There was a high incidence of malnutrition in Western Kenya, particularly among school children. Through the kitchen gardens programme, women had become aware of the nutritional value of protein in pulses and vitamins in vegetables. Indigenous vegetables could also be used for medicinal purposes such as de-worming children and dermatology. Part of the treatment for HIV/AIDS sufferers was good nutrition, and kitchen gardening was being integrated into the management of this illness.

Kitchen gardens were easy to promote because the financial investment involved was small. Finance was accessible through an existing revolving fund. Each borrower had to undertake a course on small business training to acquire relevant financial and business skills. Land for growing vegetables was normally around the house, and a small piece of land could be quite productive. Those who did not have any land grew vegetables using sacks (gunny bags), which were stacked vertically on shelves or poles. Income was generated through the sale of vegetables; a small garden could bring in an income of around US\$5 a day. During the dry season, crops were dried and sold as dehydrated vegetables. Women also collected seeds from these vegetables and sold some of them.

Apart from getting better nutrition and earning an income, women had also been introduced to the solar cooker. There was hardly any wood for cooking available and electricity was expensive, so most households could not afford this service in their homes. However, sunshine was plentiful. Being able to use a solar cooker had raised the standard of women's lives. No longer did they have to spend time looking for firewood or have to eat uncooked food. This revolutionary piece of household equipment was made available at a discounted price to those who took the course.

Another spin-off – and testimony to the success of kitchen gardens, according to Ms Kere – was the involvement of these women in the nutrition of primary school children. A group of women was collaborating with local primary schools to start kitchen gardens in the school compounds to teach the children the value of nutrition and to use the produce in school lunches. Those schools that had a school feeding programme could use vegetables from the garden as a supplement. This new collaboration linking the

communities with schools in the provision of better nutrition for school children benefited and strengthened the ties among parents, teachers and schools.

## **7.2 Challenges and Strategies of Providing Adult Basic Education for Nomadic Pastoralists in Nigeria**

*By Mr Ardo Aliyu Alhaji, National Commission for Nomadic Education, Nigeria*

This paper began by saying that the attainment of literacy was a lifelong process that was essential for sustained economic development. The Nomadic Education Programme (NEP) for literacy, an embedded skills-training programme, fostered sustainable development, promoted political participation, enhanced social justice and developed capacity in the communities. In the past, literacy programmes had failed because they were not embedded in relevant education and training programmes such as animal husbandry, agriculture, hunting and technical skills. They were taught in isolation.

Adult literacy programmes were key to the survival of the nomadic community and were a basic right of youth, adults and mature people. Literate adults would ensure that their children went to school. Thus, literacy had a positive impact on the entire community and ensured support for nomadic education. To be effective, literacy programmes had to be situated in the heart of each country's education sector development plan.

The challenges of providing literacy to nomadic communities, as outlined in the paper, included the harsh environment, inaccessibility, cultural hostility to education and literacy programmes, and inadequate supply of materials and facilitators.

In an effort to ensure successful implementation of programmes, it had become apparent that literacy programmes had to be integrated into the life of pastoral communities and embedded in the occupational work of both men and women. The NEP had established an Advocacy and Mobilization Unit, Literacy Centres, Women's Programmes and an Animal Health and Husbandry Unit within the organisation.

The main thrust of advocacy and mobilisation was done through radio broadcasts, and the main purpose was to encourage adults to enrol in literacy programmes. The programme 'Don makiyaya a ruga' (for nomads in their homestead) was broadcast twice a week on the Federal Radio Corporation of Nigeria. The programme was well received, and enrolment in literacy classes had increased. As a consequence of this drive, 293 literacy classes were started. Facilitators were selected and trained to coordinate groups. For example, the National Veterinary Research Institute chose people from nomadic communities and trained them as extension agents to serve in their respective communities. Extension agents provided practical and theoretical lessons on animal husbandry and animal health to increase the productivity and quality of nomadic herds.

Literacy for women was embedded in courses on personal hygiene and social action skills. Numeracy was used much more in courses on cooperative societies, community-based associations and income-generating activities for women (dairy processing, weaving, calabash engraving, soap and pomade making).

The paper indicated that, despite what it called the modest gains recorded by the Commission, there was still much to be done in the adult literacy programmes. The majority of nomads remained outside the realms of education because they were fairly transient and difficult to reach. Inadequate funding by the state and local governments reduced the efficiency and effectiveness of the programmes. Clashes and conflicts between farmers and herders over the rights of grazing, and between fishing groups over fishing rights, contributed to making it difficult to provide educational services.

The future plans of the Commission for nomadic education included:

- building on the success of the integrated approach for literacy and strengthening it;
- accelerating the education of the nomadic girl-child;
- intensifying efforts on Family Life Education to increase the well being of the community;
- consolidating the existing initiatives on multimedia for distance learning strategies;
- scaling-up collaboration and partnerships with various government agencies, NGOs and development partners;
- increasing efforts to build capacity within communities;
- increasing recruitment and training of extension workers and facilitators; and
- enhancing cooperation and management among nomadic groups.

### **7.3 Group Discussion on Skills Training**

#### ***Group 1: Open and distance learning approaches***

The group noted that ODL delivery could be through radio broadcasts; cassettes; video; print materials such as text books, note books, charts, posters and flyers; story-telling; face-to-face contact with facilitators and teachers; drama; and dance.

ODL benefited the marginalised and disadvantaged by giving them access to information and knowledge. It provided nomadic secondary school pupils with deeper subject content. ODL provided teachers and facilitators with learning materials and professional support. It was also an effective way of delivering post-secondary training and skills training for vocational employment, health education, rural development and agriculture.

## ***Group 2: Vocational skills, business and enterprise***

Participants shared that research had shown that nomads acquired greater levels of literacy, numeracy and reading when these skills were embedded in the course content of training related to their livelihood. Types of courses for pastoralists could include animal husbandry and business skills for the selling of animals and animal products.

Fishing groups required knowledge about tides, fish and fish stocks (e.g., where to find them, not to deplete fish stocks by over-fishing), techniques of drying fish, business skills related to buying and selling fish and fish products, types of nets to use and building, equipping and maintaining boats.

For the relatively more settled nomads, income-generating skills for small business such as bicycle repair, running small shops etc were suggested. This would require skills in trading as well as in business (basic finance, book-keeping, banking, stock-taking). Courses on communication, guidance and counselling, geography and civics, rights and duties of citizens were also suggested.

## ***Group 3: Curriculum development***

Participants agreed that detailed and sound understanding of the nomadic way of life – their social, cultural and economic realities and kinship – was required as a basis for preparation of the material. The content of the course had to reflect the needs and economic potential of nomads. ODL could be rapidly expanded, and its potential for nomadic education was tremendous. ODL allowed for the development of alternative, culturally tailored curricula. These could have a traditional agenda (raising awareness of the importance of education) or a modernising one (teaching modern animal husbandry techniques). There was a need for ODL programmes to be based on detailed knowledge of the patterns and condition of nomadic life. Communication networks such as transistor radios were used by the Fulani for distance learning. For communities whose daily and seasonal life was fragmented (between time away herding/ fishing, working and home), course content in the form of modules should be used. Facilitators/ teachers could be made responsible for these materials as well as organising study meetings and supporting the learners.

Implementation was more difficult than designing and writing proposals. There was a need for programme providers to get together with nomadic communities to discuss and agree in advance when to schedule the courses, particularly the broadcasts. Printed material and radio broadcasts might not coincide due to delays in the printed material reaching the facilitator or the radio programmes being broadcast at a time when nomads were far away from home and in inhospitable terrain where it was difficult to reach them.

Feedback, evaluation and amending the curriculum should be built in and ongoing for the benefit of the nomadic community.

#### ***Group 4: Environment and health***

In relation to the environment, water and its conservation it was noted that dry land pastoralism required knowledge of the environment and its preservation and nomads should be given knowledge of plants, properties of soils, management skills, resource management and risk-taking.

In terms of nutrition, participants suggested that courses on nutrition focused specifically on indigenous vegetables and fruit, and learning how to cook for a balanced diet with the food available, were important if a more holistic approach was to be considered. Other areas of importance identified included maternal and child care, family care, hygiene, basic first aid, and courses on diseases such as malaria, water-borne diseases, cholera and HIV/AIDS.

## **8. SESSION FIVE: GOVERNMENT POLICY**

*(Chair: Mr S Basiamang, Director, Primary Education, Botswana)*

Government policy and programmes concerning the education of nomads can be classified broadly into two main categories: those that seek the full accomplishment of individuals as human beings in their present state of life through education, and those that would like nomadic communities integrated into the wider national context. The first seeks to empower the individual in his/her own environment while the second has a connotation of sedentarisation, modernisation, poverty alleviation, resource management and inclusion within the state.

For many years, pastoralism has been seen as an evolutionary dead end – environmentally destructive, economically unsustainable and culturally backward – with the assumption being that the only way pastoralism could develop was to move into a higher stage of evolution through sedentarisation. Many examples abound in Africa where governments have passed laws and implemented policies relating to land pasture and domestic animals – which are at the heart of nomadic culture and life – that directly discriminate against the nomadic way of life. Nomads have reciprocated by shunning education and governments. More recently, however, as governments take stock of the marginalised and vulnerable within their country, a greater understanding of how education can empower nomads is gaining momentum. The three papers presented below outline the current policies of governments in some Commonwealth member countries.

### **8.1 Government Policy on Education for Nomadic Pastoralists and Migrant Fishermen: The Nigerian Experience**

*By Professor Chima Ezeomah, Centre for Advocacy of Nomadic Pastoralists*

Professor Ezeomah said that, although education has always been an important part of government policy in Nigeria, government education authorities, researchers and those interested in education did not know how to provide education to migrant people. In states such as Bauchi and Plateau, schools inspectors often confessed that the Government was not fully aware of the problem. In other states, such as Kano, Borno and Gongola, when the universal primary education (UPE) programme started in 1976, nomads were encouraged to attend schools. However, the schools were regular and the curriculum was for sedentary people. Parents from nomadic communities subsequently withdrew their children from school.

#### ***Pastoralists***

Between 1980 and 1988, comprehensive research was conducted on the challenges and obstacles facing nomadic education. Included in the research study were topics such as the attitude of the nomads towards formal education; the social/ cultural aspects of their way of life; language and communication; and economic, demographic, philosophical and religious aspects of nomadic life. The findings indicated that nomadic pastoralists had a positive attitude towards formal education and were willing to acquire

it. The problem associated with sending children to school was that parents were dependent on their school-age children for herding animals and for undertaking other household tasks that were important for the survival of a fragile community. Hence, it was a question of the length of time spent in regular schools and the scheduling of lessons outside nomadic working time. The other problems were the irrelevancy of the curriculum and the distance of the schools from the 'ruga' clusters (temporary homes).

To overcome these difficulties, nomadic pastoralists had indicated that they wished to have flexible education that took account of their children's work in the homestead and the time needed for household chores. They preferred mobile schools or schools built inside their camps that were easily accessible to their children rather than regular schools built a long distance from home. They also wanted to have teachers who understood the nomadic way of life and culture.

The Nigerian Government, the state governments and the local authorities took on board the aspirations of the nomadic communities, and the National Commission for Nomadic Education (NCNE) was established in 1990. The Government directed the Commission to ensure that adequate finance was made available for education in states where the nomadic communities lived; that appropriate programmes were developed for nomads; that instructional material and equipment for teaching, including class-rooms and toilets, were provided; that access to educational courses was increased; and that education statistics were collected and proper monitoring and evaluation were built into nomadic educational programmes. To ensure this happened, Nomadic Education Centres were to be established at the University of Jos, Usman Dan Fodiyo University, University of Maidugri, with a fourth set up at the NCNE's discretion.

It was also recommended that the state governments form an effective inter-ministerial committee consisting of the following ministries: Health, Agriculture, Water Resources and Rural Development, Information and Internal Affairs. This committee would carve out reserves, settlements, grazing areas and dams for nomadic communities. The policies selected and implemented by the Federal Government resulted in 1,954 schools being established with an enrolment of 281,448 children, of which 109,134 were girls.

### ***Fishermen***

Education programmes were started for the migrant fishing groups on rivers (Cross River, Akwa-Ibom, Delta, Ondo and Ogun States). Other fishermen/ women lived on the inland waterways of Lake Chad, Argungu and Kainji. Everyone participated in the fishing industry – adult men and boys engaged actively in fishing, while the women and girls participated in the preservation and marketing of fish. Consequently, adults and children migrated from one fishing village to another as tides changed and fish stocks moved seasonally.

A national programme for the education of children of migrant fishing groups was started in states around the rivers in 1990 by the various state governments. In 1999, education for these groups became the responsibility of the NCNE. Non-formal functional literacy programmes had been considered most suitable for migrant fishermen/ women to give them the relevant skills to earn a living (finance and business) and to lead a meaningful

life in society. The disadvantage of such programmes was that they limited the exploitation of the resources available to individuals, families and clans as no science or modern technology was introduced into the course work.

Under a memorandum of understanding, the Nomadic Education Centre established at the University of Port Harcourt was to conduct research on all aspects of the lifestyle of migrant fisher-people, develop relevant instructional materials and conduct training courses for teachers/ facilitators posted to schools for children of migrant fisherman.

The Federal Government had thus put in place institutions, formulated policy and made provision for the education of nomads in Nigeria through the NCNE and the memorandum of understanding for migrant fisherman.

## **8.2 Incorporating Nomadic Education Delivery Within Education Sector Plans in Kenya**

*By Dr Esther Kakonge, National Commission, UNESCO, Kenya*

According to Dr Kakonge, efforts in nomadic education in Kenya emanated from the Government's policies and its determination to provide quality education for all. A key driving force was poverty reduction in the country; and education was seen as a panacea for lifting people out of poverty by giving them relevant knowledge and skills. The Government was concerned about issues related to access, equity, quality and relevance and had put in place various policies to ensure basic education was available, compulsory and free for all children. On the implementation of free primary education in 2003, an extra 1.5 million children were enrolled in primary schools, increasing enrolment from 5.9 million in 2002 to 7.5 million in 2003.

However, it was estimated that 500,000 to 700,000 school-age children (6-13-year-olds) were currently still out of school. The children were mainly from urban, informal settlements, the arid and semi-arid regions and pockets of poverty in the country. Of the 75 administrative districts in Kenya, 29 were designated arid and semi-arid lands (ASAL); 25 per cent of Kenya's population, mainly pastoral nomads, lived in the ASAL. Nine of the ASAL districts were completely arid: Moyale, Marsabit, Turkana, Wajir, Mandera, Garissa, Tana River, Isiolo and Ijara.

The climate in the ASAL varied from severe drought to low, erratic and unpredictable rainfall and devastating floods. It was in this environment that nomads derived their livelihoods, travelling long distances in search of pasture and water for their livestock, sometimes leaving women behind to fend for their families.

### ***Government interventions***

Dr Kakonge went on to say that the Government, with support from the World Food Programme, had organised school feeding in the 29 ASAL districts to provide nutrition to nomadic school children who would otherwise not have a balanced meal. It was government policy that the medium of instruction was the local language for Std 1-3, and

this had encouraged nomadic parents to allow their children to attend school. To motivate children to continue their education to secondary schools, nomadic communities had a higher quota – a 50 per cent intake.

In terms of finance, the Government provided nomadic regions with bursary funds for needy children, grants for the establishment and support of low-cost boarding primary and secondary schools in the ASAL, and emergency grants for ASAL secondary schools during drought and floods.

Teachers who taught in nomadic schools got additional allowances. These included a hardship allowance for working in difficult conditions and allowances for public transport and for buying a bicycle and a fridge. As a special reward for having taught in the ASAL, teachers subsequently got preference in choosing schools when they were due for a transfer, and they were given extra points for selection in promotion.

More recently, the Government had been supporting mobile schools and assisting them with teachers. Mobile schools could be found in Wajir, Ijara and Turkana districts. Multi-grade and multi-shift teaching approaches were used to teach the curriculum, which was fairly similar to that offered in formal schools. There were about for 743 pupils in Wajir and Ijara enrolled in mobile schools in 2002.

The Government was also considering using *madrasas* and *dugsi* schools as venues for teaching selected subjects and courses. Dr Kakonge said that a *madrasa* was a formal Arabic system of education with a well developed curriculum, while a *dugsi* was a Somali traditional learning institution where reading, writing, memorisation and recitation of the Koran were taught. Muslim nomadic parents were willing to send their children to learn about the Islamic faith in these schools. She described the achievements of the *dugsi* and *madrasas* as the training of children to be responsible citizens, the fostering of unity and loyalty among nomadic communities, and the teaching of Islamic literacy. Shepherd schools offered basic literacy, arithmetic and life-skills. In 2004, shepherd schools had a total of 1,265 children of which 503 were girls. The enrolment of girls was a big change in the hearts and minds of the nomadic communities.

In a move to increase access to education, the Government had also built low-cost primary boarding schools for nomadic communities. The rationale behind this was that when the family migrated, their children could stay and continue with their education. It also addressed the issue of long distances between school and home in sparsely populated areas. This project was being implemented in conjunction with nomadic communities, NGOs and other partners. Advantages of low-cost boarding schools were that more girls could attend as they did not have to walk the long distance to school every day. There was evidence that studying within an atmosphere of learning led to improved performance in national examinations for those who attended these boarding schools, and the drop-out rate had also fallen. School children were given balanced meals and this ensured better nutrition for them. Boarding schools for girls had become a haven of refuge for those who needed to be rescued from early marriages or female circumcision.

Adult education consisted mainly of basic literacy and post-literacy and various non-formal education programmes to impart skills and training. The Government was strongly committed to adult literacy programmes and worked in conjunction with other providers and development partners such as GTZ, UNICEF, DFID, Action Aid International Kenya (AAIK), NGOs and community-based organisations.

### ***The way forward***

Dr Kakonge noted that although nomadic communities were embracing change, pastoralism would remain their mainstay in the foreseeable future. Education was seen as one way of making the transition. The Ministry of Education was aware that the most successful models in the provision of education to nomads involved a mixture of delivery modes including fixed schools, mobile schools, early childhood development schools, *madrasa*, *dugsi* and non-formal schools. This mode of delivery had to employ an integrated approach that combined education provision with services such as water, rural development, agriculture, health, nutrition and sanitation that agencies such as UNICEF and NGOs were offering.

To make the delivery a reality, the Ministry of Education intended to entrench the delivery channels and modalities in a legal framework that would be published soon. In the short term, it would facilitate the registration of mobile schools to obtain grants from the Ministry of Education under the free primary education programme. The Kenya Institute of Education (KIE) was developing a comprehensive curriculum that addressed national goals of education with specific attention to geographical areas. The KIE would also develop teacher training and in-service materials for nomadic education. It was anticipated that the education would be modular, making it easier to deliver to a migrant community.

The Teachers Service Commission would also try to recruit from within the nomadic community. If these recruits were insufficient, it would recruit teachers who were sensitive to nomadic culture. In the meantime, the Ministry of Education was working to establish partnerships with local level stakeholders. Dr Kakonge concluded by saying that, despite of all these efforts, the Government was aware that it would continue to face enormous challenges in the provision of education to nomadic communities.

### **8.3 Reaching Nomadic Populations in Africa: Experience of Tanzania**

*By Mr Lipangitekunu Mwegio and Mr Fortunatus Kagoro, Ministry of Education and Vocational Training*

This paper began by relating that, since independence in 1961, the Government of Tanzania had emphasised that any meaningful development had to incorporate the needs, expectations and contributions of the entire society. The overall development strategy had been aimed at fighting poverty, ignorance and disease. To achieve its goals, the Government had invested heavily in education to attain universal primary education.

By 1977, Tanzania had attained one of the highest enrolment rates in Sub-Saharan Africa (96 per cent). In 1983, it had the highest adult literacy rate (86 per cent). However, due to poor economic performance, the gains could not be sustained and enrolments began to fall. In 1995, the Government issued the Education and Training Policy document, which stated that access and equity in the provision of basic education was a basic right of all citizens irrespective of sex, colour, ethnicity, creed or economic status. Yet this did not reach the most marginalised and most vulnerable – pastoralists, hunters, food-gatherers and migrant fishing groups. Nor did the Education Sector Development Programme in 1997 take cognisance of education for nomads in the design and implementation of basic education. It was only in 2001 that the Basic Education Master Plan had addressed the issue of education for nomadic people through provision for 'disadvantaged communities'.

In 2002, the Government made primary education free and compulsory through its Primary Education Development Programme (PEDP). It abolished school fees and other mandatory contributions that prevented economically poor parents from enrolling and maintaining attendance for their children. To overcome the deficit from the non-collection of school fees, the Government provided additional finance in the form of grants.

#### ***Status of basic education in nomadic communities***

Five years after the launch of the PEDP, enrolments had increased, additional classrooms had been constructed, teaching and learning materials had been supplied and a greater number of teachers had been recruited. In Mbulu District and Dodoma Rural District where hunters, food gatherers and pastoralists lived, enrolments had increased from 92,176 children in 2000 to 134,958 in 2005. During the same years, the number of primary schools had increased from 251 to 295. Challenges in the provision of nomadic education still existed, such as making the curriculum more relevant to the needs of nomads and retraining teachers for nomadic schools in teaching methods that were conducive to the traditional nomadic way of passing on knowledge. However, the paper concluded that, with the Tanzanian Government seriously committed to providing education to all of its citizens, there was hope that an increasing number of nomadic people would receive education and training.

### **8.4 Group Discussion on Government Policy**

#### ***Group 1: Incorporating nomadic education into national education sector plans***

Participants pointed to the lack of involvement of nomads in the formulation of education sector plans aimed at reaching the most marginalised communities at the grass-roots and national levels. As a result, there had been a lack of relevant curriculum favourable to nomadic needs, and there had been no strategy to address the shortage of teachers for mobile schools. It was also noted that education sector plans tended to lack multi-sector approaches (education, health, water and veterinary), all of which were essential for successful education provision to nomadic communities.

Participants suggested that the establishment of a body charged with nomadic education – similar to the NCNE – could be a positive step forward for many countries. However, it was also noted that the legal framework in each country would be dependent on the political context. Involvement of nomads in planning, implementation, monitoring and evaluation was a further recommendation. It was also recommended that the teacher training, recruitment and deployment components of education sector plans should include adequate consideration for the training and recruitment of nomadic teachers through targeted initiatives.

### ***Group 2: Mainstreaming ODL and ICTs into educational policy***

Noting that ODL and ICTs had been used with varying impacts for education provision to nomadic groups, participants advised that there needed to be greater advocacy and awareness for policy makers. It was noted that for ODL to be effective among nomadic groups, it had to be incorporated into the national policy more broadly, while national or regional guidelines for ODL were also required.

It was recommended that a national ODL body should coordinate activities. Education policy would need to stipulate the development of ODL training programmes/ packages for ODL practitioners and the development of learner support systems. Further recommendations included:

- the formation of an inter-ministerial taskforce to spearhead ICT infrastructural development;
- pilot programmes to demonstrate successful ODL ICT initiatives;
- policy makers to attend international forums for exchange and studies/ visits;
- encourage conventional education providers to develop dual systems (that is, use blended approaches for education delivery); and
- professional development of practitioners in ODL.

Participants also discussed the possibility of exchange programmes and establishing national and regional networks for sharing materials.

Regarding quality, it was advised that there needed to be an issue of standard and quality assurance, along with registration and certification. Equivalency of certification of ODL graduates with conventional graduates was also discussed, while learner support was considered a must. It was noted that there was still significant progress required for infrastructural development in relation to ICT if such delivery mechanisms were to be effective. Finally, participants called for increased inter-ministerial collaboration (Ministries of Education and Communication) and the provision of adequate funding for ODL.

### ***Group 3: Implementation of policy – translating policy into practice***

Participants looked at some of the approaches that could be useful towards successful policy implementation. Foremost would be mobilisation and sensitisation of nomadic pastoralists to ensure full enrolment and retention. Organisational approaches included to:

- establish an independent institution with approved budgetary allocation;
- develop nomadic education programmes based on a participatory/ consultative approach;
- establish departments and units as basic structures for programme implementation; and
- establish supervisory bodies/ units to undertake school supervision/ inspection.

Participants also noted that key challenges to these aims – and ones that would need further approaches – included weak political will, funding, infrastructure and accessibility.

It was further recommended that international donor agencies should support the efforts of the various national governments to provide education to nomadic peoples, while support to local communities in the formation of viable NGOs to compliment the efforts of national governments would help to support and strengthen the traditional African stock traders.

## 9. CONCLUSION

The Forum shared experience and expertise on how best education could respond flexibly to the circumstances and needs of nomadic groups and discussed how to encourage nomadic parents and children to participate in education. Governments have already recognised that educational inputs and services to nomads have been slow and inadequate compared to broader national indicators, but this Forum presented an opportunity to hear from practitioners who work among nomadic groups about the most pressing issues. Government officials defended their record by identifying the difficulties and problems involved in providing education to nomads – the sparseness of their populations, the constant mobility, harsh environmental conditions, hostile terrain and remoteness from towns – all of which contribute to making it difficult to reach nomads.

One of the recurring suggestions that came out of this meeting from participants was the need for ‘holistic’ approaches to nomadic communities. In other words, providing education would require a far broader approach that incorporated other concerns – including access to water, health, veterinary services and sanitation. Countries have been experimenting with a combination of delivery approaches including mobile schools, boarding schools and even interventions with traditional nomadic institutions like the Somali *dugsi*. Successful nomadic education programmes such as the ABEK model in Uganda or the work of the NCNE in Nigeria have been hampered by environmental factors such as drought that can dramatically reduce children’s enrolment in schools. If these programmes are to continue to deliver, Ministries of Education will need to adopt more innovative approaches to factors not related to education, preferably with the collaboration of relevant partner Ministries such as Health, Communication and Agriculture.

ODL approaches were also presented consistently throughout the Forum, with countries showing varying degrees of application in this area. ODL initiatives were shown to be particularly successful in the areas of adult basic education, vocational education and teacher training. The session on teachers resulted in some of the most important and informative group discussions. The rural/ urban divide in teacher recruitment and deployment is already an established problem for many countries. Nomadic areas present the extreme of this polarity in many rural contexts. Participants acknowledged that targeted training and recruitment of teachers from nomadic areas was the most viable way forward, and some countries were able to present successful practice in this regard. Other suggestions included increased incentives for teachers deployed to nomadic areas, along with much better sensitisation to nomadic life through more inclusive approaches and curricula in teacher training.

As expected, the education of girls and women was a major concern. Participants revisited some of the key issues that prevent girls from attending school in nomadic areas. In many respects, these barriers are similar to those encountered among non-mobile communities in many countries, such as enduring cultural practices including early marriage. However, participants came with case studies and strong recommendations for improving access to girls’ education among nomadic communities, most of which depended on increased communication with parents and community elders, as well the need for more gender-sensitive school environments.

Overall, the Garissa Forum presented a major regional dialogue that allowed governments and practitioners an opportunity to exchange ideas on populations in their countries that share very similar circumstances. It also produced a wider sense of community that led to recommendations aimed at future collaborations and joint advocacy. With many nomadic groups in African countries representing marginalised and often unrepresented minorities, such an event was a major step towards a more dynamic role in helping to achieve EFA and the education MDGs.

## 10. RECOMMENDATIONS FOR ACTION

Recognising that this Forum was convened to bring together government departments, international development agencies, NGOs, UN agencies and community-based organisations that have a special interest or mandate in increasing and improving access to education for nomadic groups, we the participants of this Forum recommend:

1. the establishment of working groups/ commissions or other organisational structures that have legal status that are relevant to the national context, which will comprehensively address issues and implement activities that are pertinent to marginalised groups including nomadic communities;
2. the expansion of networking among countries at further regional and international forums, and to examine possibilities of working together through the establishment of :
  - a) a regional association of educators working with nomadic groups,
  - b) an electronic network, and
  - c) a website that disseminates information on behalf of such a network
3. advocating at further regional and international forums for nomadic education in terms of increased recognition, funding and political will;
4. lobbying UNESCO for the inclusion of nomadic education within their analysis of marginalised groups, particularly within the EFA Global Monitoring Report;
5. producing an annual publication that documents for dissemination:
  - a) case studies of innovative initiatives and lesson learnt,
  - b) best practices in nomadic education provision;
6. the exploration of strategies that will arrest challenges of current and emerging health issues such as HIV/AIDS, malaria, TB, polio, and maternal and infant mortality;
7. the exploration of new information technologies (mobile phones, wind-up radios, solar powered computer kiosks) to provide timely information on current issues;
8. the development of an integrated approach on current issues such as health, nutrition, water and sanitation, livestock, agriculture and other immediate concerns;
9. the formulation of holistic policies and strategies, such as affirmative action and quota systems, which specifically target increased access to education for nomadic groups in countries that do not yet have them.

*Garissa, Kenya*

*23 June 2006*



## 11. APPENDICES

### I: Keynote Address: Nomadic Life and the Implication for Education Provision

*By Professor Gidado Tahir, Executive Secretary, Universal Basic Education Commission, Abuja, Nigeria*

I feel very much honoured and exceptionally delighted to be invited to deliver a keynote address at this all-important forum. I am particularly grateful to the organisers, namely the Commonwealth of Learning and the Commonwealth Secretariat.

#### **Introduction**

The concept of Education for All (EFA) is a direct political response to pressures emanating from civil society organisations and international donor agencies among others that realise the symbiotic relationship between education and good governance as well as the respect for human rights and dignity. Education is the major source of upward mobility, especially in developing countries, and a principal instrument in fostering democracy, equality and justice. Therefore, equal and equitable educational opportunities are essential as an answer to socio-economic and political marginalisation of different social groups in developing economies. Otherwise, the domination and suppression of the less privileged will continue unabated. The recognition of education as an indispensable weapon for human and national development, therefore, pressed both national and international laws to declare it a human right.

It is perhaps for this reason that the need to make education accessible for every individual has been acknowledged. A lot of arguments have been put forward to justify the need to institutionally and practically ensure unfettered access to, retention in and completion of the school cycle by all children, irrespective of their socio-economic status. Some of these arguments include enhancement of individuals' and national progress through better political enlightenment and participation, economic growth and positive change in cultural beliefs and attitudinal dispositions that are inimical to human and national development (World Bank, 1995; Tahir, 2005). We accept these reasons as enough bases for the provision of education to all, in addition to believing that education is an inalienable right. It is on this basis that we attempt to discuss one of the basic issues that need to be addressed for educational accessibility to ensue: the nomadic life and its implication for education provision.

In this paper, we will attempt to argue for a re-think of our conception of EFA, at least within the context of the nomadic populations. We will posit that nomads have not been fairly treated in terms of providing them with basic education. Consequently, we will specifically need to expand our parameters of what we consider an acceptable education and how it is delivered. We equally need to diversify our institutions of learning to cover other agencies that, though contributing to the education of individuals, are nonetheless not duly recognised by us. Before delving into these substantive issues, we deem it essential to first explain the concept of nomadism.

## ***The Nomadic Life***

Nomadism has been argued to be as old as humanity and is a common characteristic of human reaction to hostile or unfavourable conditions on their livelihood. All over the world, the phenomenon of nomadism is generally recognised since nomadic groups constitute a sizeable portion of the world's population. Nomads are an ethnographic group who wander from place to place with no fixed home. Their movement is necessitated by their economic activities, be they cattle rearing, fishing, hunting and gathering or craftworks. The San nomadic group in Namibia, for example, leads a nomadic life because of hunting and gathering wild food, while the Ovahimba are pastoral nomads whose life centres on cattle, moving from one area to another in search of grazing for their animals. Similarly, Nigeria is richly endowed with various nomadic populations that are pastoralists and fishermen. In Tanzania, too, different groups of nomads are found. These include the Maasai who are typically pastoral communities, the Hadzabe who are hunter-gatherers and the Nyiramba, the Gogo, the Sukuma and the Kurya who are agro-pastoralists.

Thus, nomadism is influenced by a number of factors, dependent upon the nomadic group in focus. Pastoral nomads, for instance, are compelled to move largely in search of pasture and water for their cattle. Because of their nomadic nature, they do not erect permanent structures. Elsewhere (Tahir, 1997), I have broadly categorised nomads into three groups, namely:

- I. Pastoralists, which include the Fulbe in West Africa, the Shuwa Arabs in Nigeria and Cameroon, the Massai, the Turkena and the Rendelle in Kenya, the Karamajon in Uganda, the Somali nomads in Somalia, the Tuaregs in Libya, Niger and Chad;
- II. Migrant fishermen, who are predominantly found along the riverine areas, lakeshores and the coasts of Atlantic and Indian oceans in Africa; and
- III. The hunters/ food gatherers who are predominantly found in the Rift valley around Lake Nyasa in the northern parts of Tanzania, Namibia and the rain forest areas of Central Africa.

We learn from post-structuralist and post-modernist thinking that social relations are viewed in terms of plurality and diversity rather than unity and consensus (Coffey and Delamont, 2000). This is also true in the case of nomadic populations. Thus, even within the nomadic population category, there are variations and dissimilarities, each with its culture distinct from others. Therefore, when attempting to explain the nomadic life, we do so with the understanding that nomads have some varying experiences.

Thus, apart from pastoral nomads, there also exist other groups of nomads from different parts of the world, with different experiences and reasons for their nomadic lifestyles. The term 'Travellers', for example, refers to several groups who, due to socio-economic and politico-cultural factors, have a constantly maintained nomadic lifestyle and are mainly found in Europe. Travellers are commonly referred to as 'Gypsies' (a term not preferred by the Travellers themselves because it symbolises some stigma) (White, 1994). Although Traveller culture varies enormously due to the different historical experiences of various groups, routes travelled and stopping-places, Travellers share certain cultural patterns that are common to all members of the group.

Describing the life of pastoral nomads, especially within the African context, Jibril Aminu (1991: 45) states:

*[the pastoralist] bears the brunt of natural disasters. With more-than-Spartan endurance, he defies the scorching heat of the sun, the chilly and dry winds of the rainy and harmattan seasons. He is exposed to the bites of insects and snakes which often times causes ill health and death. He has little recreation because he is constantly on the move in pursuance of his primary interests, the welfare of his livestock.*

Hamidu Alkali (1991) has described the pastoral nomads in similar ways. A nomad, according to him, lives without the basic necessities of life, such as good water and medical care and suffers from under-nourishment. Nomads are driven from place to place, either by natural forces or by farmers, sometimes including loss of lives in the process. They are isolated from all sorts of social amenities. This shows that the economic power they possess and cater for mainly benefits others who are opportune to settle down and have considerable government attention.

### ***Nomads as ‘the other’***

Whatever name is ascribed to nomads (nomads, pastoralists, Travellers, etc) anywhere in the world, they all share one thing: they are categorised as ‘the other’ by the larger society. It is important at this stage to explain the concept of ‘otherness’. De Beauvoir (1949), whose work was translated into English by Parshley in 1953, first coined this concept, which has also been used by Edward Said (1978) in his writings on orientalism. Said argues that it is generally human nature that we categorise ourselves into in-groups and out-groups on the basis of asymmetric power relations that exist between the ‘Subject’ and the ‘Other’. Said argued that the ‘West’ for instance, make two categories: “there are Westerners, and there are Orientals. The former dominate; the latter must be dominated” (p 36). He explained that the “oriental is irrational, depraved (fallen), childlike, ‘different’; thus the European is rational, virtuous, mature, ‘normal’” (p 40).

Paechter (1998) explains the concept further: who is labelled as the ‘other’ at any given period and place depends on “who is being defined as the subject”. She elucidates that the ‘subject’ has the ‘wherewithal to “set the agenda” and also is able “to behave as if it were the only group, or at least the only group that matters” and the subject of the discourse. The ‘subject’, according to Paechter, is “defined in opposition to and through the exclusion of the other”.

It is thus pertinent that nomads can be categorised as a group that is seen and treated as ‘the other’ in most societies. I will discuss this in turn.

### ***Nomadism as a ‘negative’ concept: the beginning of ‘the otherness’***

First and foremost, nomadism is considered a paradox or a problem that must be tackled by most societies. In a literature review on education provision to nomadic education, Krätli (2001) concluded that “nomadism as a way of life is seen as incompatible with

development and modernisation, and therefore bound to disappear". This is where the problem lies. Nomads, alongside their cherished culture, are largely seen and depicted as inferior, with ways of life that must change through the instrumentality of the state. Because they are seen as 'the other', they had long been neglected such that they were described, within the Nigerian context for example, as the "abandoned class of people", "socially deprived, denied and disadvantaged" and an "object of oppression and ridicule" (Alkali, 1991: 58; Aminu, 1991: 46; Bakari and Umar, 1999).

Even within the context of the West, where liberal democracy and anti-racist laws are in place, the nomadic population is treated differently, at least at the informal level. There is strong prejudice against them, which is rooted in history and institutionalised through individual practices. The Plowden Report (1967) had earlier described the Traveller children in the United Kingdom as "probably the most severely deprived children in the country". Travellers, like pastoral nomads, are subjected to constant eviction by the authorities. The Swann Report (1986), the Department for Education and Employment (DfEE, 1992) and King (1994) recognise the constant eviction of Travellers as a real issue for Traveller life. In addition, the Criminal Justice Act of 1994 further empowers the police to evict Travellers from unofficial sites at short notice.

Thus, nomads all over the world are largely treated as second-class citizens, who must conform to the norms of larger society for them to be recognised and accorded the rights and privileges of a citizen. This is a great challenge to educating them as there is bound to be a real conflict between the nomadic and the larger community. Our perception of nomads as inferior beings and their life as objectionable "is likely to make the context of formal education repulsive to nomads, therefore preventing technical solutions from succeeding" (Krätli, 2001: 55).

#### *Nomads as 'the other' and formal education*

The question as to whether nomads deserve education may appear absurd and perplexing. However, it is a question that needs to be addressed, especially at a forum dedicated to addressing the problem of nomadic education such as this one. From the superficial level, it seems easy to answer in the affirmative. To me, this kind of an answer is too simplistic and taken-for-granted. Dismissing this kind of question as unwarranted underscores our under-estimation of the problems being faced by the nomads.

Evidence abound that there are a lot of misgivings about the need for countries to invest in nomadic education. Seeing and treating them as 'the other', which is manifested through prejudice, many individuals in society hardly understand the need for education for nomads. At the initial stages (from 1986) of implementation of nomadic education as a national programme in Nigeria for instance, there was an outcry from many, including academic circles, against the programme. Some people saw it as waste of time, human and material resources, and baseless and designed to fail. Many others advocated for its stoppage until the nomads are settled. Thus, the prejudice against this category of people is so strong that in spite of the universal obligation of providing equal educational opportunity for all, nomads were not categorised among the beneficiaries of education.

In the 'developed' world, prejudice against nomads' education is manifested differently. Because of the existing anti-racist legislation, the public is unable to advocate against their education in the media and other formal forums. However, this does not imply acceptance. A 1998 study on the effects of school culture on the enrolment and retention of Traveller children in West Sussex (Bakari, 2000) showed how endemic is the prejudice against Travellers in general and the education of their children in particular. The research quoted Her Majesty's Inspector (HMI) in charge of Traveller education as saying:

*...only last week a school in Gloucestershire admitted four children from the Traveller community and a hundred and sixty other parents in the village withdrew their children from the school. That is an example of how endemic the prejudice is against these people. (p 27)*

Although the negative attitude towards nomads may vary from one geographical location to another, nonetheless it exists and does a lot of harm to their education. This is a great challenge to all those interested in addressing the enormous difficulties facing nomads and a great challenge to educational policy makers and planners.

Our next point to ponder is why education should be provided for the nomads.

### ***Why education for 'the other'?***

Krätli (2001) categorised the rationale for nomadic education into two parts, which, he posits, may work together or against each other. These are (1) the full accomplishment of the individual as a human being; and (2) the integration of nomadic groups into the wider national context. The ways these rationales are understood, combined and pursued may vary greatly. Whereas the first part focuses on a concept of education as an essential need and a basic right with great emphasis on inclusion and empowerment, the second centres on the economic and social development of nomads. Here, the central philosophy for providing them with education is the need for sedentarisation, modernisation, poverty mitigation, effective resource management and national integration. In most cases, this philosophy presupposes the assimilation of nomads into the mainstream society and economy, even though there are a few non-formal education projects that attempt "to promote negotiation and articulation rather than incorporation" (Krätli, 2001).

Krätli further revealed that with few exceptions, nomadic education is geared towards transforming pastoralists into (1) settled farmers or waged labourers; (2) 'modern' livestock producers; and/or (3) loyal citizens. From the first experiments in 1920s to the mid 1980s, at the epicentre of pastoral development theories was the postulation that pastoralism is environmentally destructive, culturally backward and un-economical (Anderson, 1999). The only way for pastoralists to develop, according to these presuppositions, is to abandon their nomadic way of life.

Perhaps influenced by the functionalist theory that upholds the need for the school to integrate the various sub-cultures into the dominant culture, most governments are set to alienate the nomads from their cultural heritage. The goals of providing education for nomads are largely reduced to making them appreciate and adopt the settler culture. Thus emphasis was laid on the integration of children from the nomadic backgrounds into the mainstream through their re-socialisation in accordance with the common core of the dominant shared values through education. If we analyse the first goal of the nomadic education programme in Nigeria, i.e., “integrating nomads into the national life by providing them with relevant and functional basic education” (Tahir, 1998:11), we will be persuaded to believe that the programme is aimed at destroying their perceived ‘inferior’ culture, which is not in harmony with the dominant cultural values.

The critical theme here is that nomads are seen as the ‘the other’ who must conform to the dominant culture, and that is substantially where the problem of providing education for them lies. Evidence abounds indicating that nomads generally keep children out of school because of their perception of formal education as a process of cultural alienation. ‘Western’ or ‘modern’ education has a long history of cultural alienation, and in many countries there exist memorable experiences of schooling aimed at transforming children into Christians, Communists, agriculturalists, etc (Hickerson, 1966; Habeck, 1997; De Young and Nadirbekyzy, 1996). Nomads are cognisant of the risk of cultural isolation involved in sending their children to school. A study on education provision to nomads in Somalia enunciates:

*Nomads in Somalia view both schools and schooling as alien things that do not contribute to the pastoral way of life. They believe that such facilities will in the end alienate their children from them and the society at large. (Jama, 1993: 9-10)*

Thus the goal of integrating nomads into mainstream society seems to add more problems than it sets out to solve. First, this type of education exposes nomadic culture to extinction in a multi-cultural world. Second, it is against the international conventions that guarantee a child’s right to education that takes cognisance of his/her culture. Third, the youthful age of the nomads is likely to be spent [wasted?] on teaching them an alien culture that may be less useful to their lifestyle, and fourth, it attempts to inculcate in their minds a feeling of inferiority. Indeed, the suppression of nomadic culture through emphasis on discourse that focuses on their adaptation of other forms of identity through integration raises the question of who benefits from nomadic education.

### ***The process of educating ‘the other’***

Having established that nomads are treated as inferior, which calls for their integration through education, I will now focus on the process of educating nomads. I will argue that the process of their education is where the alienating process begins. Equally true is the fact that nomads are able to understand the alienating nature of the school and react to it.

The school curriculum is largely ‘irrelevant’ to the socio-cultural and economic needs of nomads. This has been one of the major factors for their refusal to enrol, and/or for their withdrawal of their wards from school. As properly acknowledged by Kräli (2001: 42):

“pastoralists’ strong sense of dignity is linked to pride in their own identity as nomads, pastoralists and a distinct ethnic group”. Similarly, Connell (1994: 140) has aptly stated that curriculum “has the potential to empower or disempower, recognize or de-recognize different social groups and their knowledge and identities”.

The lack of curriculum differentiation that suits the distinct needs of the different nomadic groups has been widely explained as one of the major reasons for pastoralists’ low interest in education and for the attendant high drop-out rate among the pastoralist communities. The fundamental issue is that school curricula are designed and developed by sedentary people and could only appropriately suit sedentary people. Since we can only design what we experience, it seems impracticable, therefore, for the ‘dominant’ people to design a suitable curriculum for ‘the other’, in this case the nomads. This reality exposes the urgent need for a differentiation of the curriculum and the design of one that is specifically relevant to nomads’ identity and way of life.

Nigeria provides a fascinating example in trying to address the issue of curriculum relevance through the Nomadic Education Programme since the mid-1980s. The aim is to achieve relevance through the introduction of relevant topics and adapting the look of standard subjects to correspond with the nomads’ background. Subjects such as mathematics have undergone ‘cultural adjustment’ (cultural filters) through introducing relevant sets of problems and examples (FME, 1987). Nonetheless, relevance is still functional to the conformist goals of sedentarisation and modernisation. The aim of the adaptation is largely to make formal education more attractive to nomads, so as to integrate them into the mainstream society:

*The curriculum cultural adjustment will consist of taking into consideration the nature of the prevailing mentality in the nomadic society to establish the teaching strategies, the subject matter presentation, and material resources adequate to the way in which the subject [i.e. the nomad] perceives the world in order to facilitate the desired changes (Salia-Bao, 1982: 33-34; cited by Krätli, 2001: 46)).*

Consequently, the curricula reforms largely neglected or even under-estimated the genuine need for a comprehensive curriculum that is designed with the goals of providing nomads with the requisite for their needs and aspiration. Consequently, nomads “tend to resist measures aimed at destroying their cherished culture and resources” (Ezeomah, 1990: 16). Thus, efforts aimed at educating nomads failed largely because the curriculum was unable to capture their needs and interests.

### ***Educating ‘the other’: How feasible?***

Beyond doubt, education of nomads is a necessity. They are entitled to basic education like any other person in a way that conforms to their way of life and that addresses their needs and interests. However, this is only achievable if we are able to dissuade ourselves from the erroneous assumption that nomads are not interested in education. Rather, evidence shows that nomads are receptive to education that is culturally appropriate and economically relevant. There are examples of nomadic communities in

Nigeria owning and controlling schools. In fact, reports indicate that the nomad-controlled schools were the most viable one as they were sustained and supported by the local communities (Tahir, 1998). Sadly, those schools suffered from ethnic crises that engulfed Taraba and the Plateau States of Nigeria, where large number of nomadic population live, and the successful schools were wiped out. This act further explains how nomads, categorised and viewed as 'the other', easily become the object of terrorism at the slightest provocation. Similarly, Mongolia had achieved nearly 100 per cent enrolment of nomadic children when the environment was conducive, but this retrogressed since the 1990s as a result of a change in orientation about nomadism.

We therefore need to explore all possible means through which we can deliver an appropriate education as perceived and cherished by the nomads themselves. Unlike the simplistic assumption that nomads lack an understanding of the value for education, we need to seek for an explanation as to why countries fail to achieve great success in educating them. In so doing, we need a complete overhaul of the goals and curricula as well as our approaches to nomadic education delivery.

One basic way through which prejudice against the nomads is manifested at the official level is in the area of funding their education. Needless to say, however well designed a programme appears to be, it cannot be translated into reality without adequate funding. Unfortunately, nomadic education programmes suffer unspeakable financial neglect. Tahir (1996) has earlier noted the disturbing financial difficulties the nomadic education programme had been facing within the Nigerian context. It was striking to find that the problem of under-funding continued unabated, as documented by the National Commission for Nomadic Education (NCNE 2001; 2002). The NCNE (2002) has particularly pointed to under-funding and late release of approved funds as one of the greatest challenges impeding the Commission's activities, including the production of pupils' texts, the setting up of model schools, etc. In addition, the NCNE consistently reported the lack of willingness of state and local governments to even make budgetary allocations for the nomadic education programme. In a different context, it has been reported in England and Wales that many officials of local government councils persistently questioned the need to utilise public funds to finance Traveller education programmes.

Notwithstanding the preceding arguments, it is important to state that different countries with nomadic populations have made great efforts towards expanding access to education for such communities. It is worthwhile to highlight some of those efforts, despite their shortcomings in recording huge success when measured within the lenses of the low percentage of nomads who had access to basic education despite those initiatives.

### ***Policies and strategies of educating nomadic populations***

It is beyond doubt that a lot of strategies and efforts have been put in place over the years with a view to improving the participation of nomads in education. As a matter of fact, it may be impossible to deal exhaustively with this topic in this paper for want of space and time. Nonetheless, an attempt will be made to provide a summary of

strategies that, in one way or another, have positively impacted on the education of the target beneficiaries, though with some varying degrees of success.

### *1. Mobile schools*

As a response to the mobile nature of nomads, many countries have experimented with and some still pursue the use of mobile schools in order to make education more accessible to them. Mobile schools have largely used specially constructed tents or temporary shade under trees or thatches staffed by nomads who move along with the community and the mobile schools during migrations (Carr-Hill and Peart, 2005). There has been substantial experimentation with mobile schools. Krätli (2001) cited such countries as Algeria (Rybinski, 1981), Iran (Hendershot, 1965), Mongolia, Sudan and Nigeria. Nigeria, for example, experimented with the mobile school strategy through a carefully designed community project in which teachers from among the pastoral communities and those who were willing to travel with them were trained for a three-year period and then deployed to teach in the schools.

Similarly, there were small-scale nomadic mobile schools set up in Kenya in 1995 with a view to overcoming the exclusion of pastoralists from acquiring education. The Kenyan model used a teacher living with a family or a group of pastoralist, of which they are a part, with a learning process designed to fit the household labour arrangements and long distance mobility (Carr-Hill and Peart, 2005). The Kenyan model recorded the enrolment of almost 6,000 pupils between 1995 and 1999 (Hussein, 1999 as cited by Carr-Hill and Peart, 2005).

Despite the attractive nature of the mobile school approach, it had encountered a number of difficulties. Ezeomah (1997) and others (Carr-Hill and Peart, 2005; Tahir, 1997) identified problems related to the design of the mobile collapsible classrooms, lack of adequate funds to supply and maintain the tents in sufficient number, the reluctance of non-nomadic teachers to travel and live the nomadic lifestyle, lack of effective administration and lack of government policy, among others.

### *2. Remoteness and self-sufficient schools*

Self-sufficiency has a long history in remote pastoral areas. By and large, self-sufficient schools are implemented through farming the fields around the school using children's labour. Some examples of this that are worthy of mention include the Camel Programme in Kenya, the tent-boarding school at Yakcho, China, and 'on-site' schools, which are in fixed locations in the nomads' wet and dry season areas in Nigeria (Krätli, 2001; CiC, 2000, Tahir, 1998). There have been few recent examples of experiments in school self-sufficiency based on animal husbandry.

### *3. School feeding programmes*

Another effort at making schools attractive to nomads is the introduction of school feeding programmes for nomadic children. However, the expensive nature of the programmes, bad management and corruption have been cited as impediments to effective implementation. These problems have been found to be the case in Kenya (Krätli, 2001). Besides, Campbell et al (1999) revealed that in T sukana District, Kenya,

food supplements at school did not make up for the deficit in nutritional status of children from settled households compared with those who remained nomadic.

#### 4. *Community mobilisation and participation*

Some efforts towards enhancing community participation in education among the nomads have also been vigorously pursued. Nigeria is a typical case in point. The National Commission for Nomadic Education was in the forefront of mobilising community support and community participation in nomadic education programmes.

Some of these efforts include:

- a. Disbursement of funds as assistance to nomadic communities that are active in participation in education. The funds were meant to assist in the construction of wells and procurement of building materials to complete school projects embarked upon by various communities;
- b. Pre-service teacher training mounted by DFID in the Federal College of Education, Yola, and supported by the College, the NCNE, the Universal Basic Education Commission and the Education Trust Fund;
- c. Establishment of Nomadic Education Centres at the Universities of Maiduguri, Sokoto, Jos and Port Harcourt with a view to conducting research on all aspects of the lifestyle and/or education of nomads, developing relevant instructional materials and conducting training courses for teachers;
- d. Production of the NCNE-developed Teachers' Guide in eight subjects for nomadic education programmes;
- e. Support to active community leaders and state governments for the establishment of literacy centres across the country and development of an Adult Literacy Primer in Fulfulde for the nomads;
- f. Institutionalising of active community leaders' meetings in which various issues affecting the nomadic education programme were being addressed, etc.

#### 5. *Non-conventional approaches to teaching and open and distance learning*

Non-conventional approaches to providing education to nomadic populations had also been tested in different parts of the world. Some of these include;

- a. The Koranic schools or *madrasas*: in the 1970s, Somalia expanded the existing Koranic schools where they were available, which proved to be one of the most successful approaches in the education of nomads due largely to the religious rationale for teaching (Krätli, 2001). A similar approach was experimented with in Wajir, Kenya.
- b. Distance education through radio programmes has also been used in several countries. In Nigeria, for example, the model targeted two major components, namely nomadic schools and an adult education component. In the United Kingdom, a European Union-funded project linked Traveller children with one another and with a tutor and learning resources by using the Web, accessed by each learner through an individual workstation with wireless modem and interactive multimedia compact disks. A central tutor workshop controlled the

interactions and distribution of learning activities to the learners. Other similar distance learning programmes were tried in Australia, Kenya, Lesotho, etc.

### ***Conclusion and recommendations***

Certain significant premises should be highlighted here. These premises are: first, nomadic education programmes all over the world are an effort towards the education of the minority (Tahir, 1991). Second, the nomads hold strictly to their culture and are highly ethnocentric (VerEecke, 1991; Sa'ad, 1991). And finally, nomads all over the world, are comparatively disadvantaged, are largely self reliant and face prejudice. Apart from turning them into objects of exploitation and social deprivation (Aminu, 1991; Alkali, 1991), society also sees them as inferior and they are subjected to ridicule and cheating. They are also subjected to eviction by the local authorities and constantly face clashes with farmers.

Nomads form a significant population in the world. Educationally, from the way we perceive and pursue it, however, they appear to be greatly disadvantaged in terms of enrolment, retention and completion of the school cycle. A lot of efforts have been made to educate them. However, these efforts have failed to register appreciable progress largely due to the overall design and delivery of education programmes, which do not suit the interests and aspirations of the target beneficiaries. Nomads need education and not schooling, development and not transformation, appreciation of their culture and not ridicule. Nomadic communities would see a school that alienates their children from their culture in any form as a 'bad' school and they would therefore reject it. Cultural conflict between the school and the nomadic community often results in the parents' resistance to enrolling their offspring or their withdrawing them from schooling as they see the school as an agency for imposing a different culture that is hostile to theirs. As an example, the Buckland report (1992) quotes two Travellers who emphasised that the school should not alienate the Traveller children from their culture. They insisted that the school should be a place to share experiences of life and stressed that Travellers "need support but not instruction" on how to direct their affairs.

Nonetheless, research has persistently shown that nomads are responsive to – and are indeed demanding– education that is sensitive to their needs, aspirations and culture. From Sudan and Eritrea (Ismail, 2002), Nigeria (Tahir, 1998; Ezeomah, 1990; NCNE, 1999; Carr-Hill and Peart, 2005), the United Kingdom (Bakari, 2000), Mongolia (Krätli, 2001), etc, abundant evidence shows that nomads yearn and clamour for education. Yet, they are largely denied the type of education they envision, despite the efforts enumerated above. The deciding factors that make education unattractive to nomadic populations are the design and delivery of the education package that is largely insensitive to their culture and the negative attitudes and behaviours towards them as a group by the sedentary population. There are the overwhelming and unsubstantiated assumptions that pastoralism, for instance, is environmentally destructive, economically irrational and culturally backward. This is the major problem impeding their education.

There is, therefore, a need for responsive approaches to education of the nomads by using participatory methods to involve them in the process of definition and identification of what is relevant to them and, most crucially, in the design and development of the curriculum itself. The curriculum has to retain a high degree of flexibility in order to be able to adapt to changes.

Finally, the lack of relevance of the curriculum is not in itself enough to account for low enrolment and high drop-out rates amongst nomads. Mongolia is a typical example. It is the only country that had reached nearly 100 per cent literacy with almost half of the population being nomadic. It achieved this largely because of the exhibited respect and dignity given to the nomads' cherished cultural beliefs and practices within the context of national life (Krätli, 2001). In this respect, responsive attitudes and behaviours and a friendly cultural environment play a greater role in meeting the nature of the demand than relevance itself.

Thus, in order to ameliorate the problem of inaccessibility to basic education by nomads, we need to pay attention to the following:

### *1. Policy issues*

The fact that education policies need to be re-examined within the context of a globalised world is an understatement. There is the need for urgent reforms in education practices in order to accommodate more practical approaches to solving the problems of access to education. However, effective reforms may be impossible without first reforming the existing policies. It has been demonstrated in this paper how extant policies have impacted negatively on the education of nomads. We need to critically reverse aspects of our education policies that inherently or directly de-recognise or disempower particular social groups such as nomads. Those aspects of policies that have particularly devalued nomadic life must be expunged so that the goals of educating them will have nothing to do with 'schooling' them to abandon their cherished nomadic practices. Conversely, nomadism should be seen as a national asset. It seems paradoxical for member nations of UNESCO, a multilateral organisation that promotes culture through education, to pursue an educational policy that deliberately aims at destroying some other people's cherished culture. Education policies appear to condemn nomadic culture at various levels: in their philosophy and goals, in their explanatory paradigms, in their approach to evaluation of outcome and in their solutions to perceived problems of educating nomads (Krätli, 2001).

Still within policy lenses, we need to critically re-examine our approaches to education. We seem very much obsessed with the traditional teaching methods with all its attendant shortcomings such that we hardly recognise any other processes of education. Overall, non-formal approaches to educating nomads have proved more successful and more cost-effective. However, the major problem of this approach, for now, is that it is accorded low status and low recognition in both official and popular perceptions. Only rarely do issues of inclusion or social justice permeate the discourse of open and distance learning (ODL) promoted by policy makers in a global context. Hayward and Hedge (2001:1) earlier observed that negative reactions to ODL may result from a number of factors, not least that its image is often premised on a "deficit model of learning in which distance learning will suffice if there are no better options: implicitly 'it will do' if there is no opportunity for face-to-face learning and teaching". The potential for ODL to be an enabling force in a new global context is evident, especially within the context of information and communication technology.

Since 'knowledge is a process' in which we move towards understanding the social world, adopting the critical theorists' approach to knowledge will enable us to strive towards getting beyond the dominant societal values of traditional approaches to acquiring 'formal' education, to making efforts to uncover covert, taken-for-granted, beliefs and practices about the so-called conventional schooling approach. Until we demystify the conventional teaching and learning approach and appropriately locate it within its historical context, we may not be able to appreciate the value of an alternative form of schooling. Foucault, for example, was "interested in explaining how many features of social organisation, which we now take for granted as normal and unremarkable, have come into being", (Cooper, 2001: 6). He asks "uncomfortable questions about the way that society operates, the workings of power, and even our own role as social scientists" (ibid: 6-7). Foucault's thesis has been a critical view of the way in which some forms of knowledge have operated in modern societies. He questions different forms of knowledge and claims to authority and argues that certain claims to knowledge and authority made by some individuals or groups have contributed greatly towards the extension of certain kinds of power.

## *2. Curricula issues*

There is the need for new curricula to reflect the true multicultural society in countries where nomadic populations exist. To minimise the problems of integrating minority and ethnic groups such as the nomads, the school curriculum should undergo substantial changes that should value the socio-cultural differences of those populations. I am of the view that, if the school curriculum contains elements of the diverse culture, there would be a form of cultural exchange in schools that would facilitate learning, foster cultural integration and understanding, and promote the feeling of belonging in the school. Thus, facilitating cultural continuity between the school and the home will bring about "an adjusted social integration, the collective building of knowledge, and learning based on life and community experiences" (Morgado, 1992). This not only helps the nomads to adjust to the school environment, but also broadens the horizons of the other pupils.

One should appreciate the consultation of nomadic groups in curricula development in some countries, e.g., Nigeria. Nevertheless, evidence shows that consultation alone does not adequately address their interests and aspirations. Nomads have the power to decide on their fate. Thus, we either recognize their power and involve them in planning for their education, or they will continue to use their power in a negative way: abstinence from the packaged education meant for them but developed without their active participation.

## *3. Effective school-home collaboration*

To achieve our goal of educating nomadic children, there is a need for closer and better school-community collaboration. King (1994) provided a striking example where she advertised an adult literacy class to the Travellers in England through impersonal means without any success, but when she decided to visit two homes and personally invited them, the result was that apart from the invitees coming for the classes, they influenced five other women for the programme as well. Thus, the school should build on those types of good practices and build a trusting relationship with the nomadic communities through constant communication and reporting pupils' progress to parents.

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## **II: Forum on Flexible Education: Reaching Nomadic Populations in Africa. Background Paper**

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### **Rationale**

The Forum on Flexible Education: Reaching Nomadic Populations in Africa is being organised by the Commonwealth of Learning and the Commonwealth Secretariat in Garissa, Kenya, and hosted by the Ministry of Education, Kenya, in collaboration with UNICEF Kenya.

Providing education to nomadic communities is one of the most challenging and urgent issues currently facing education policy makers, practitioners and other actors within the field. Evidence shows that among those groups not enrolled in schools are the school-age children of nomads, and of these very few girls in particular are participating in education. This Forum therefore comes at a very opportune time, where experts and practitioners in the field can take stock of the situation, share best practices and make informed suggestions for the way forward in improving access to, participation in and completion of schooling. In order for this to take place, radical changes in the delivery of education provision are urgently needed.

The importance of education provision to nomadic communities is integral to the overall achievement of the Millennium Development Goals (MDGs) and Education for All (EFA). Attaining the two education MDGs – universal primary education (UPE) and eliminating gender disparities in primary and secondary schools, preferably by 2005, and at all levels by 2015 – are dependent not just on mass enrolment drives, but also on targeting and reaching those smaller percentages of marginalised groups who are currently unable to access the system. The international community has been unsuccessful in meeting the 2005 gender parity MDG, and indicators now suggest that the 2015 goals will not be met by many countries. It is time for educators to explore flexible and innovative approaches in education provision that address specific barriers.

*The EFA Global Monitoring Report 2006* (UNESCO, 2005) assesses that progress towards UPE has been rapid in Sub-Saharan Africa, but that “Sub-Saharan Africa and South and West Asia account for 70 per cent” of about 100 million children still out of school (p 19). National statistics of various countries confirm that nomads are among the largest groups absent from the education system. For instance, for Kenya in 2004, the national gross enrolment ratio (GER) stood at 99 per cent. For the North Eastern Province, however, which is a nomadic country, it is 14 per cent (18 per cent boys and 10 per cent girls); specifically, in Garissa where this Forum is taking place the GER is 17 per cent (20 per cent boys, 13 per cent girls). Similar statistics can be seen in other Commonwealth Sub-Saharan African countries that have nomadic populations, such as Botswana, Ghana, Namibia, Nigeria, South Africa, Tanzania and Uganda. These statistics show clearly that attempts to bring education to the nomadic communities have fallen far short of expectations.

Nomads constitute about 6 per cent of the total African population and are found in 21 different countries – Algeria, Botswana, Cameroon, Chad, Djibouti, Egypt, Eritrea, Ethiopia, Ghana, Kenya, Mali, Mauritania, Namibia, Niger, Nigeria, Senegal, Somalia, South Africa, Sudan, Tanzania and Uganda. They are categorised into three major groups based on their mobile lifestyle: pastoralists, migrant fishermen and hunter-food gatherers. Of these, the pastoralists are most predominant in Africa and are classified under the following categories:

- Nomadic pastoralists who live and derive most of their food and income from domestic livestock. They do not have any place of residence and constantly move in search of pasture for their animals.
- Agro-pastoralists who integrate crop farming with livestock. They live in semi-permanent settlements and only the male members move in search of pasture and water. Women and children remain in the homestead, tending goats and sheep and tilling the land.
- Transhumant pastoralists who have a permanent home area and move more or less on regular routes.

### **Nomadic Communities and the Education System**

To gain a clearer understanding of the issues, it is important to first understand the cultural imperatives of nomadic peoples. Education for nomadic people can appear to be a paradox if one is thinking specifically of mainstream, formal education provision. From the point of view of official education achievement, indicators reveal that nomadic groups are at the low end of national statistics in enrolment, participation, classroom performance, gender balance, achievement, progression to the next level of education and training. This poor educational achievement is usually attributed to the logistical difficulties of bringing education to mobile nomadic communities as well as the cultural resistance towards 'official' education. The paradox is that these communities have their own indigenous, traditional, informal education system. Nomads devote time for social life and the telling of stories that children share. Older children take care of younger ones; they look after their herds and perform domestic chores. Among hunting and pastoral groups – the Fulani, Maasai, Tauregs, Turkana, Hadzaabe – children are taught hunting and herding skills very early in life. Skills necessary for survival in a hostile environment have to be learnt very young (Ezeomah, 1997). Nomadic communities are highly structured and organised with strong traditions of self-government, sophisticated institutional arrangements and high levels of individual and social specialisation and organisation (Krätli, 2001).

There is some resistance to formal education as there is a fear that, because it is perceived as being designed for 'settled' people, it may lead to alienation from pastoral life. Nomads have seen little value in formal education and consider it a threat to their way of life as children are no longer available as labourers for the production of livestock, and it undermines their age-grade system and culture (Sarone, 1984). Thus

difficulties arise for those who go to school to acquire the necessary survival skills (Holland, 1996; Tahir, 1997). Indeed, some evidence has shown that in the performance of prescribed tasks, non-schooled nomadic children perform better than schooled nomadic children (Ezeomah, 1997).

Reasons often given for not sending children to school are distance from home, lack of security for their children and the cost of education. In reality parents do not send their children to school because they perceive threats rather than benefits such as alienation of children towards the community after they have gone to school, girls getting 'spoilt' (getting pregnant or not wanting to marry) and the realisation that there is no guaranteed employment after acquiring educational qualifications. Save the Children Fund (SCF) made the point that "only parents who did not have their children's best interest at heart would let them grow up without work responsibilities...the most important thing one can do for a child is to teach him or her to work...death can overcome the parents anytime" (SCF 2000). Ponsi, studying the non-enrolment of the Samburu in Northern Kenya, concludes that as long as the nomadic way of life proves to be a viable option, most of a family's children "will remain outside the modern school system" as they are needed for herding (in Krätli, 2001).

When it does occur, demand for formal education among nomadic communities appears to be of two kinds: Firstly, Krätli states that in scenarios where there is little stress to the running of the household economy, the decision to send one or more children to school is based on the anticipation that they will gain some extra skills, income or other advantages that could supplement the production of the household. The second kind results from poverty. When it becomes untenable to sustain pastoralism as a means of livelihood, nomads will integrate into a semi-urban area or a settled agricultural community to find work, and in so doing will send one or two children to school. In some cases, once the children have completed primary education they may obtain some work and – if the wages are good – they may even be able to re-stock their herd and become pastoralists again (Krätli, 2001).

In many parts of Africa, nomadic pastoralism is under threat and becoming increasingly unsustainable. Traditional grazing routes that provided vegetation for nomad herds are being reduced due to land shortage caused by population growth, the re-designation of traditional grazing areas for other purposes by governments, sedentarisation programmes and the prevention of nomads from crossing international borders. Other causes are drought, famine and armed conflict. In Kenya, settlement was seen as a viable alternative for the Government to bring education and a better living standard to nomads (Akaranga, 1997); in Nigeria, laws were passed reducing grazing rights (Ezeomah, 1997) and in Tanzania the Ministry of Education and Culture tried to transform nomads into agro-pastoralists (Bugeke, 1997). The apparent progression from pastoralism to sedentarisation will have implications for the future provision and delivery of education to nomadic communities. However, this transition is going to be very slow and the barriers to providing education for nomads as nomadic pastoralists are not going to go away (Carr-Hill and Peart, 2005).

In attempting to identify key areas of education provision that need focus, the following themes have come to the fore: ensuring basic education; provision of education for those most often excluded – women and girls; teacher and facilitator training; skills

training; and government policy approaches. In each of these areas the need for innovations beyond formal education provision (that nonetheless deliver on the same basic right to be educated) are plentiful, from re-evaluations of curriculum relevancy for nomadic communities, to ensuring gender-sensitised learning environments that understand and accommodate the cultural expectations of nomadic communities for their children. These themes and their implication for flexible learning for nomadic communities will now be discussed, looking at each of their specific challenges and the experiences of various governments and practitioners in trying to address them.

## **Basic Education**

Given the low population density of nomadic groups, their mobile lifestyle, the harsh environment in which they live and the distances from towns and villages (lack of roads), the traditional day school has not been a viable option. The options available in which formal or partial formal, non-formal, and informal education and training can take place fall into two categories: (a) bringing the children to the school by providing incentives to encourage nomads while they are mobile or (b) bringing the school to the children.

### ***Bringing nomadic children to school***

#### *Nomadic boarding schools*

Building nomadic boarding schools on routes that pastoralists use is a means of bringing and children to school and keeping them there while their parents are moving with their herds. The advantages of boarding schools are that they can cater for a large school population, which allows for a single or double streamed school, with the added bonus of having teachers housed in the school compound. These schools also allow for easier administration and access by the central or local government authorities, and books, learning materials and food can in principle be made available to the communities fairly easily, without the need for constant mobility. However, nomadic communities have strong family bonds and neither parents nor children like to be separated for long periods, usually with no way of communicating. Parents are also reluctant to relinquish any part of their children's upbringing to people they do not know, to whom they are not related and whose moral integrity they often doubt (SCF, 2000).

In an attempt to redress the geographical disparity in education provision between pastoral districts and the rest of the country, the Government of Kenya in 1973 launched the Remote Areas Boarding Programme (RABP), which aimed to improve the enrolment rate by providing low-cost boarding schools. The nomadic community's response to the RABP was negligible despite the abolition of school fees in the same year, which led to a dramatic 60 per cent rise in enrolment in the rest of the country. An evaluation of the programme showed that the schools were being disregarded by pastoralists and were operating below capacity (Krätli, 2001). The drop-out rate was high – children ran away because schools were not 'user-friendly'. Having been used to open spaces, children felt claustrophobic in the school building and in the dormitories; the food was mainly vegetarian and they were used to eating meat and drinking milk; the facilities provided were alien to them – they could not sleep on the beds provided as they had no mattresses; and finally they could not relate to the curriculum content. The success of boarding schools depends on the quality of life within the school, the recreation of a familiar and friendly environment, and on effective law enforcement to send and keep children in school as was done with the Fulani in Nigeria through using army patrols

(Krätli, 2001). The Kenyan boarding schools are currently oversubscribed, but they are populated by children from other settled areas where demand for education has outstripped supply.

In Nigeria (Kano State and Guri District), parents were forced to send children to existing schools, and initially some children from nomadic communities were enrolled and attended schools. After three years, the number of children dwindled because parents realised that it was becoming too burdensome for the few remaining members of the family to cope with herding tasks, marketing and domestic work. Furthermore, parents complained that when children came home from school during school holidays they were not much help and felt that school had de-culturalised them (Ezeomah, 1997).

Analysts have also argued that the planners got it wrong. Education does not lead to development but rather development brings about a need to acquire education. By the end of the 1980s the Kenya Government had started the Arid and Semi Arid Lands Development Programme, which was based in the Office of the President to give the programme the prominence it needed. Courses included the development of livestock resources, marketing facilities and banking services. Despite this effort, enrolment of nomadic children in the boarding schools continues to be low. This is further confirmation that major determinants of participation in education are not more courses and classes but culture and economic prosperity of the nomadic communities. Policy makers need to take cognisance of nomadic cultural sensitivity if they are to persuade nomads to send children to school.

The recent drought (2006) has decimated the livestock of the pastoralists and, faced with poverty, many parents have asked that their children be permitted to return to boarding schools. The UNESCO study in 2002 also confirmed this finding in that the elders interviewed said that as the cycle of drought was now at more frequent intervals (every 4 years, instead of 10 to 15), there was insufficient time to re-build stocks before the next drought came. It was time to re-consider a change of lifestyle – at least for some of their children. Sending them to school might result in wage-earning employment at the end of secondary education.

### *Informal boarding schools*

Placing children in the care of already settled nomadic families is fairly widespread in Djibouti, Kenya, Namibia, Nigeria, Tanzania and Uganda. Arrangements are made with families to house the pastoralist children in return for a small sum of money and the provision of labour to support the family when the children are not in school. Pastoralists are partial to this arrangement because they can be confident that the family subscribes to the same cultural norms as they do and consequently their children will be safe there. The UNESCO report states, however, that currently the economic crisis and decline in nomadic purchasing power are making this 'school solution' problematic (UNESCO, 2005).

### *Para-boarding*

Para-boarding or house boarding is a community-based version of informal boarding that has been developed with the participation of education administrators, teachers and the

nomadic community to enable children of nomadic groups to attend basic education schools. Each facility is put up with contributions by the community either in kind or through labour, and is run by a committee consisting of local education officials and community elders. Children who attend stay in this facility and are expected to bring enough food in terms of flour and grain to last them for a school term. The local education office provides the rest. Facilities such as these are being developed in Eritrea, Kenya, Sudan and Uganda, although the idea is believed to be more widespread and include the San and Ovahimba nomadic communities of Botswana, Namibia and South Africa. As is the case with informal boarding schools, nomadic parents know the Head Teacher and the school committee; consequently they are more willing to send their children to this type of schools. Consistently, a major reason for sending children to school is based on a friendly relationship and the understanding of cultural norms.

### *Madrasas*

Attempts at providing basic education have another interesting dimension resulting from the fact that a significant number of nomads are Muslim. The mosque has always been the traditional place for teaching and the emergence of religious schools or *madrasas* are popular with Islamic nomadic communities. *Madrasas* are more like formal boarding schools with specialised buildings, a timetable, a uniform and a curriculum. Although Islam remains central to learning within a *madrasa*, subjects such as history and maths are also taught, with Arabic as the medium of instruction (Eisemon and Wasi, 1987). To this extent, the *madrasas* are in competition with government primary and secondary schools and, like government schools, they are found in towns and larger settlements. To increase enrolment and attendance within orthodox Muslim nomadic communities who are otherwise reluctant to send their children to school, government policy should consider recognition, support and the encouragement of *madrasas*.

### *The ABEK model*

The non-formal Alternative Basic Education for Karamoja (ABEK) programme is used in Northern Uganda and started off in response to non-attendance in the formal system. The Karamajong considered education (the pen), to be a curse because during the colonial time officials had enlisted the men as soldiers, using a pen to take down their details, and the men never came home. It was against this background, already hostile to education, that the programme was formulated. In designing the programme, household priorities were taken into consideration as Karamajong children contribute to household chores from the age of five. For example, the timing of the programme was adapted to the time constraints of the children.

Children learn within their home setting, under the shade of a tree or in mud huts constructed by communities in Kotido and Moroto districts of Uganda. The project has two objectives: (a) to develop relevant teaching for Karamajong children by enhancing skills relevant to the Karamoja lifestyle for those who wish to continue as nomads; and (b) to create a path to formal education for those who want to enrol in formal schooling. With this in mind an NGO, Save the Children Norway, brought together education officials, doctors, nurses and veterinary doctors who met with the elders of the tribe (male members). During the period they lived with the Karamajong, they discussed, explored views and determined topics and the content to be taught, which incorporated the tribe's tradition and beliefs. Permission was also granted to have separate

discussions with women and children to obtain their input and to encourage them to participate. All stakeholders had an input into what they wanted to learn. The programme appears to be a success, although there has been criticism that it is geared to lead children into formal education. Over 80 per cent of the children attend the programme and of these about 10 per cent go on to formal education. The success of the programme can be attributed to the following measures:

- elders of the community, who are responsible for making decisions on behalf of the community, were involved in the initial consultation on the curriculum;
- relevance of the curriculum;
- flexibility in the timetable that adjusts itself to seasons and to children's needs;
- allowing communities to choose their own facilitators/ teachers; and
- the language of instruction was Nakaramajong

Some of the weaknesses pointed out in the evaluation included the lack of follow-up with the facilitators to assist them in areas of disseminating information that they had problems with, and the absence of a relationship between teachers in the formal school and facilitators in the learning centres. These two aspects have been rectified and the programme continues to operate with the output mentioned above. It seems self-evident that programmes like ABEK should be replicated and become more widespread.

### *School feeding programmes*

School feeding programmes provide a huge incentive in bringing children to school thereby increasing enrolment, attendance and participation. In areas of low food security, poor families are not able to provide a balanced meal for their children; consequently many school children walk the long distance to schools without eating anything in the morning. The occurrence of short-term hunger results in a lack of concentration at school, leading ultimately to poor school performance (Carr-Hill and Peart, 2005).

Since the 1960s, the United Nations World Food Programme (WFP) has been providing food to schools in conjunction with respective governments who contribute transport and storage facilities. Evaluation studies show that food in schools entices parents to send their children to school, even if only to get a meal. Governments hope that once in school, children will learn and become literate. Anecdotal evidence that school feeding does encourage attendance is seen in the fall in enrolment in one school in Turkana, Kenya, when the neighbouring school was selected to join the school feeding programme. Enrolment fell in the school without the programme from 300 to 40, with the 260 pupils defecting to the school that was offering food.

On the other hand when problems arise in the distribution network and food arrives late or is stolen from storage, nomadic parents tend to withdraw their children from school until the food supply is restored. In some instances schools actually close as was the case in Marsabit, Kenya, where there were no pupils or teachers. Both groups had left the school in search of food. The 'dependency syndrome', generated by giving free food that appears to have eroded the capacity of nomadic people to generate their own food supply, is now being debated. The Pastoralist Thematic Group has stated, "Although

many natural and man-made disasters have made food relief an avoidable short-term measure, the chronic dependence on food relief can have a deadening effect. It is remarkable how quickly it has eroded the initiative and enterprise of formerly fiercely independent communities” (Carr-Hill and Peart, 2005). In view of this the WFP is now winding down its school feeding programme in many countries.

Also common is the withdrawal of children from school during the rainy season, when cows, goats and camels yield a good supply of milk. The rainy season is also used for planting vegetables and crops, and children are required to provide labour. Education officials have found it difficult to persuade parents not to disrupt the school schedule by withdrawing their children during the rainy season. A more flexible school schedule in nomadic areas, which takes into account the rainy season where nomadic children are required to be available at home, will help to improve relations with the school and sustain class attendance.

### ***Bringing school to nomadic children***

#### ***Mobile schools***

Mobile schools, schools on wheels, tent schools and various types of collapsible schools are being used to bring education to nomadic people. The 'school' is held under a tent, temporary shade or a makeshift thatched structure to provide some shade during lessons. The premise is that, being a member of the community, the teacher will understand the sensitivities and culture of the nomads and live and move with them during migration. These types of schools have been used for over 50 years in Algeria, Iran, Kenya, Mauritania and Nigeria (Krätli, 2001).

In Nigeria, various attempts have been made to make mobile schools more relevant and related to the nomadic way of life. Today the “mobile school system is sparingly used due to the enormity of problems that are associated with the model” (Tahir, 1997). Adjustments were made, and in Bornu a one-teacher mobile scheme was started to educate nomadic children. Unfortunately this experiment failed because the teachers trained were those in regular teaching posts in settled schools who, although they were picked because of their good teaching credentials, did not understand the nomads nor did they adapt the curriculum or teaching methods to suit the learning needs of the children. In addition they got very little support from the local education authorities (Ezeomah, 1997). Adjustments were made with the Community Mobile Education Programme, which trained teachers from the pastoral communities in Adamawa and Taraba States. Sixty teachers were trained and they travelled with the respective communities. However, the programme also encountered difficulties in teacher training that are explained in more detail in the section under teacher education.

Tent schools in Iran were started as part of the Tribal Education Programme in 1955 as previous attempts to sedentarise the nomads had failed. Hundreds of tribal schools and tent schools were started in settlements to cater for mobile groups. Equipment was kept to the minimum – one blackboard, one case of equipment for science and nature study, and pupils' and teachers' books. A special teacher-training school was started for teachers from within the nomadic communities. This was in response to a failure to integrate nomadic teacher trainees with those from urban areas. By 1973 there were about 50,000 pupils enrolled, reaching about 10 per cent of the school-age children.

Analysis of the programme deemed it a success due to strong government intervention and good financial support. This case study suggests that unless governments give firm and whole-hearted support together with the required resources for education programmes for nomadic peoples, enrolment and attendance will not increase.

In Sudan, the UNICEF Nomadic Education Project (UNNEP) used collapsible classroom tents to provide basic education through a modified version of the national curriculum and to provide skills in animal husbandry, which the children of nomads could relate to. The results were mixed and there was a high drop-out rate. During the wet season the nomads dispersed and the tents were found to be inadequate for keeping out the rain (Carr-Hill and Peart, 2005). Availability of the learners to attend school during the year should have been considered when preparing the timetable. Non-nomadic teachers were also reluctant to live a nomadic lifestyle with the communities.

'On-site' schools have been developed for the Fulbe nomads. They are placed at intervals where nomads migrate during the wet season and dry season. This has logistical implications for teachers involved in organising mobile schools, the type of mobile teacher selected and teacher training. In many of these schools the primary school teacher was required to teach adult literacy classes (Adepetu, 1993). However, where nomadic parents gave consent, these schools appear to have been successful.

#### *The dugsi and hanuniye*

The *dugsi* is a Somali institution of learning that has existed for centuries, where Muslim children are taught to memorise the Koran. The medium of instruction is Arabic with oral repetition of the text, followed by reading and writing. *Dugsi* cater for young children usually between the ages of 5 and 10. Lessons are mixed (multi-grade) and both boys and girls may attend the same lesson. There are no construction costs as it is held in a home and no uniforms are required. School equipment is kept to the minimum – pens and exercise books. The *dugsi* are therefore much cheaper to run. They are found in towns and settlements but the *maalim*, or teacher, may just as easily travel with the herding group. The community is responsible for looking after the teacher and paying him a salary. *Dugsi* are classified as non-formal in operation and structure. Collaboration exists between the *dugsi* facilitator and primary school teachers over issues such as starting times of schools to enable children to attend both kinds of institutions. Nomadic parents believe that sending their children to a *dugsi* before going to school helps them adjust better to school and they make faster progress as they already have the basic skills of reading and writing. *Dugsi* are the fastest growing 'traditional school'.

Similar to the *dugsi* school model are *hanuniye*, initiated by the Nomadic Primary Health Care Programme (NPHC) in Wajir, Kenya. The *hanuniye* project has a mobile teacher who is a part of the community and lives with it or the herding group, just as do the Koranic teachers in the *dugsi*. The project has been successful in that lessons are designed to fit around household labour arrangements. According to Hussein (1999), 3,148 boys and 2,830 girls were enrolled in the project. If these figures are accurate,

they represent about 50 per cent of the school-age population in the district. Moreover, the high enrolment of girls is astounding. Such a programme dispels notions that nomads are not interested in education, and education officers should study it in detail to find out why it achieves an almost 50 per cent GER while the same districts have a GER of 18 per cent in formal education.

### ***Flexibility and relevance***

#### *Aims*

Aims of nomadic education usually fall into two categories: citizenship and improving the quality of life. Literacy skills are important to both categories. In Nigeria, the 1986 policy guidelines for education of nomads identified 'integrative objectives' (the right type of values and attitude) and 'distinctive objectives' (specific learning needs tailored to the needs of nomads) (Ezeomah, 1997).

#### *Timetabling*

Flexible timetables, which can be adjusted based on children's needs and to seasons when children's labour is in great demand, will encourage enrolment and attendance. From the evidence available, programmes that incorporate a more flexible timetable usually have greater success in minimising (a) the drop-out rate of children due to labour commitments during the day (feeding and herding animals for boys and domestic household chores for girls); (b) the economic loss of diverting child labour from the pastoral economy; and (c) the by-products of child education that are most unattractive to nomadic parents. Flexibility was evident in Eritrea where schools were operational from October to April to allow children to be of help to the household when needed. Similarly in Ethiopia there were regional alterations to the calendar and timetable to adapt school working hours to the climate and to the needs of nomadic communities. The age entry of children to school should also be made flexible to facilitate bringing older out-of-school children into school (Carr-Hill and Peart, 2005).

#### *Curriculum relevance*

One of the major explanations for the lack of interest in education and the high drop-out rates from schools in pastoral areas is that the curriculum lacks relevance for the students. The basic argument is that school curricula are developed by sedentary people for sedentary children, or urban dwellers for urban children, and are therefore not relevant to nomadic experience, pre-occupations or aspirations.

Nigeria offers a good example of curriculum relevance. It has been crucial to the national Nomadic Education Programme from 1990. Relevance is achieved by introducing specifically applicable topics and by modifying standard subjects to correspond to the background and needs of nomads. For example, social studies includes 'History of Nomadic Fulani and Nigeria' and 'The Culture of Nomadic Fulani and other Nigerians'. Elementary science has been adapted by adding animal management, which incorporates cattle and goat rearing, poultry production and marketing of fish. Agriculture science contains pasture regeneration. Maths has undergone a cultural adjustment through introducing relevant sets of problems and examples. Relevance makes school

more appealing to nomads. Education's influence is all the more persuasive and its transforming objective relating to pastoral society becomes more effective.

According to the Christian Relief and Development Association, the reason that most government schools in the nomadic areas of Ethiopia are empty or abandoned is that the education system is not flexible and pastoral oriented. Policy decisions on curriculum adaptation need to be taken urgently throughout Africa to encourage nomadic communities to send their children to school. Equally important, nomads should be involved in the planning and design of the curriculum as has been seen in the successful case study of ABEK schools in Uganda.

On the other side of the 'relevancy' argument are those pastoralists, in this case the Maasai, who wanted to learn Kiswahili to run their daily lives and learn about business and trade. In Iran, nomadic children excelled in the use of the standard national curriculum as was also the case with the children in Mongolia (Krätli, 2001). The issue is who decides what curriculum is relevant and for whom. The main aim of a relevant curriculum is to make school more appealing and functional for nomads. How far have we gone in achieving this objective and what have the results been in Africa?

### ***Language of instruction***

Traditional knowledge, values and customs are more likely to be passed down intact if the medium of instruction is the language of the people. Knowledge among nomadic communities is passed down orally and through art and handicrafts, rather than being written down. Losing a nomadic language and its cultural context is like burning a unique reference book of the natural world.

The consensus is that the first few years of basic education should be taught in the mother tongue of the children. However, this is only implemented in those countries that have teaching in the mother tongue as a national policy. Studies show that those schools that use the local language as a medium of instruction during the earlier years have lower repetition rates than those using a state language (Woldemichael, 1995). However, it is expensive for countries to translate and print teaching manuals and primers in all the local languages including those of nomadic groups.

The Government of Botswana provides free education but the San have problems accessing this service. Teaching is done in Tswana and English, which many San children do not speak. Irin News ([www.irinnews.org](http://www.irinnews.org)) reports that one Tswana first-year teacher in Ghanzi district had 40 San-speaking children in her class but was unable to communicate with them. In despair she went for help to the Naro Language Project (Naro is a widely spoken San language in Ghanzi). The Naro Language Project works with the Government and San communities to improve communication and education. The Government has backed the Project's suggestion of have mother-tongue education for the first three school years and has hired Naro-speaking assistant teachers. For over 13 years the Project has produced teachers who have had a positive impact on the students, with some even reaching university.

In Tanzania, during the time of Ujamaa, the Government forced the Maasai to learn in Kiswahili. They learned the language but when the pressure to attend school declined, so did enrolment levels. In Iran, teaching in the official language, Pharsi, in tribal schools did not appear to have a negative effect on the children, although it was foreign to them. On the contrary, the evaluation shows that nomadic children learned quickly and appeared to be outspoken and willing to participate in lessons. Hendershot says that surprisingly, “when the children pass to the city schools, they almost invariably excel their city cousins” (1965). The standard curriculum was also adopted in the tribal schools in Iran, but the teaching methodology was very different to urban schools. Teaching methodology that takes cognisance of how nomadic children learn disseminates knowledge in an appealing manner that may help in motivating children to stay on in school.

Language policies can be torn between functionality in later life within a wider societal context and the benefits of facilitating education through local culture. In Kenya, particularly in West Pokot, learners and their parents expected education to enable them to read and write. They wanted their children to learn how to market their produce and to run their business. They wanted to be taught in Kiswahili. “We want to be taught in a language which can help us run our daily activities...to understand issues discussed in public *barazas* (meetings) conducted by non-Pokot administrative personnel” (an interview with a Pokot elder quoted in Carr-Hill and Peart, 2005). Some nomadic groups in Ethiopia and Tanzania also expressed the desire for education to be functional i.e., lead to learning the language of trade and being able to interact with other linguistic groups they come in contact with.

### **Women and Girls**

In all pastoral societies, girls are very significantly under-represented in education. A good example is provided by the Kenyan statistics for the North Eastern Province, which is a nomadic area. While the national GER for girls is 102, in the North Eastern Province it is a mere 10 per cent despite the many efforts made by the Government, aid agencies, NGOs and faith-based groups to redress the situation of girls and women. There are well-documented reasons why girls are less likely to attend and why, if they do enrol, they are more likely than boys to drop out. Carr-Hill and Peart state that “Gender inequality is rooted in individual and social bias against girls and operates not in isolation, but as a bad example of discrimination in association with other factors” (2005). Some of these factors are given below.

### **Poverty**

Households find it difficult to educate all their children, and when a choice has to be made parents are less likely to send their daughters to school. It is not just the cost of paying fees, school books and uniforms but also the opportunity cost of losing out on girls’ domestic labour at home or in the market selling meat, milk or ghee. It must be understood that the basic productive unit in the pastoral economy is the household.

Dryland pastoralism is an extended family enterprise, never an individual one. Consequently, the logic that drives parents' choices about their children's education is a household logic based on risk distribution, opportunity costs and labour demand at the household level (Krätli, 2001).

### ***Labour needs***

Girls have been ascribed the role of providing domestic labour and childcare from a very young age, hence they are needed to be at home to look after the younger siblings and collect water and firewood. They are therefore too valuable to lose to the school system. However, Leggett (2001) disputes how genuine this argument is. He contends that nomadic communities that are semi-sedentary and live near villages or towns do send their daughters to school. If the gender division of labour that makes girls responsible for a whole range of domestic chores, is not particular to pastoral nomads but is typical of all nomadic communities, then the argument that it is girls' domestic labour responsibilities that keeps them from going to school or completing primary school cannot account for the large disparity in enrolment of girls.

### ***Status of females in nomadic culture***

Many girls from nomadic communities have to be prepared to be wives and mothers. Formally educating a girl is therefore sometimes considered to be a waste of time, energy and money – all of which are scarce resources in a pastoral community. Moreover, if a girl is educated she may not return to the community and there will be no bride price/ dowry.

It is the status of women and girls that is the most powerful determinant of gender inequality. Derived from beliefs and attitudes, and legitimised by social norms, it is the subordinate status of girls and women that explains why "girls are left behind" (Interview, Head-teacher Wajir School, quoted in Leggett, 2001).

Schooling is not seen as a good investment for girls, who will move to a different household after marriage. In some cultures the woman is expected to be less educated than her husband and sending a girl to school makes the chance of getting a potential husband more limited. Indeed, to make education less attractive for girls, some communities in Namibia "put higher dowry on illiterate girls" (Kamupingene in Ezeomah, 1997). Sending a girl to a boarding school is dangerous as it exposes her to the risk of getting pregnant, shaming her parents and ruining her life as she will not be able to find a husband. Pastoralists steadfastly protect their womenfolk from external influence and interference.

Maasai parents can have a very restricted set of opportunities for their girls because, in their experience, there are few advantages in sending them to school. Any advantage that may accrue from school education is transferred to a girl's future husband's family. In a typical Maasai family, marriage is arranged when the daughter is at a very young age in exchange for a certain number of cattle and goats. Neither side, therefore, has any interest in girls receiving secondary education. The husband wants the girl for whom he has paid dowry to be in the home, and the girl's parents worry that their daughter may

be overlooked by prospective suitors or may get pregnant if she is not married by a certain age.

### ***Initiatives specifically for girls***

The large number of girls enrolled in non-formal education programmes – particularly those offering interesting and relevant courses such as home economics, sewing, knitting and hairdressing – suggests that the issue of girls' non-attendance and high drop-out rates in formal school may be explained by the schools rigidity and lack of responsiveness to the needs of nomadic children.

#### ***The United Nations Girls Education Initiative (UNGEI)***

UNGEI has sponsored projects in many African countries in support of girls education and training. Working with and through central and regional authorities, who provide UNGEI with the political and administrative clout they need, they begin with an awareness campaign using the media to persuade girls to enrol in schools. The UNGEI project in Sokoto, Nigeria offered courses such as those mentioned above and approached various aid agencies for funds to buy equipment and materials. Additionally, courses in health education, hygiene, nutrition and HIV/AIDS awareness were provided. Within four years 100 girls attended the centre, of which 42 successfully graduated. Most of the girls returned to their communities with new knowledge and skills.

In Wajir, Kenya, UNGEI managed to enrol 60 girls in a boarding facility. UNICEF provided them with blankets and mattresses, and funds for running the projects come from various bi-lateral agencies such as JICA, CIDA, Australian Aid and NORAG. Pending an evaluation, it will be interesting to find out if they have managed to retain those who initially enrolled and whether the enrolment has increased.

#### ***The African Inland Church (AIC) Girls' Primary School***

AIC in Kenya has become a prominent haven for Maasai girls who ran away from home because they were denied an education for cultural and social reasons. Women married to educated men who have risen politically or economically also attend these schools in order to rise to the expectations resulting from the new social level of the husband. In addition, the AIC schools run integrated programmes for physically and visually impaired children. Approximately, 80 per cent of the girls are from nomadic pastoral families. The AIC school is supported through donations from benefactors and appears to be popular and fully subscribed. Enrolment in 2003 was 650, of which 530 were boarders.

#### ***The Girl Child Rescue Programme, Kenya***

In 1986 the first girl was 'rescued' from a forced marriage and brought to the centre. Knowledge of the centre spread through publicity and by 2001, 120 girls had been rescued from forced marriages and been brought there or they came by themselves looking for some sort of refuge. Girls, some as young as 9 years old, who are traumatised are admitted and guidance and counselling are provided for them. With the

steady influx of girls, the school facilities became crowded and overstretched. It soon became obvious that a congested environment was not conducive to rehabilitation, recovery and the acquisition of an education. Consequently, the Forum for African Women Educationalists, Kenya Chapter (FAWE-K), raised funds to expand classrooms and construct a hostel to provide the girls with a place to live during school vacations as they were afraid to return to their parents' home. It is not a happy situation when girls have to run away either because they are forced to marry or because they do not want to be circumcised. Cultural norms are held as sacrosanct by nomads, and practices such as female circumcision and early marriage continue to be highly valued (UNESCO, 2005).

The acceptance of the status quo and resistance to attempts to redress gender inequalities is such that isolated programmes, however successful, will not have a great impact. A comprehensive approach is required. Perseverance, local initiative and imagination are needed in good doses. Public policy and advocacy campaigns also have an important role to play in stimulating and sustaining change.

Change can be influenced by providing the kind of schools that nomadic people are comfortable with and that girls enjoy going to. A significant initiative was the opening of a girls-only primary school in Wajir town. Opened in 1988 as a pilot project, it saw enrolment increase from 122 to 469 in 2000. Why was this school different? The headmistress invited involvement and cooperation by establishing personal contact with the various nomadic communities and explaining to them what the school had to offer. She also invited them to come and see the school and suggest changes to improve it. Various elders and men 'checked out' the school and were pleased that the school had a fence around the compound, that it had enclosed latrines for the girls to use and that there was a well inside the compound so that girls would not have to go out of the compound to collect water. The headmistress also invited them to come and see her and their daughters every time they passed by the area. Simple personal initiatives establish relationships of trust with nomadic parents. Once there is a level of assurance that girls will be safe and protected in line with socio-cultural norms, resistance to education diminishes and enrolments and attendance increase.

## **Teacher Education**

The type of school (tent, mobile, formal, *dugsi*, *madrassa*, etc) often determines the curriculum, the type of teacher to be trained and the mode of delivery. Ideally, teachers should be recruited from the nomadic community itself as they are best able to fit in with the community and understand its values and norms. Recruitment has been problematic, however, because very few potential teachers have acquired the minimum level of basic education. Many of those who have obtained an education have either left the community for jobs in towns or have married and do not wish to teach, preferring to look after their herds instead. There is an even greater scarcity of female teachers available who would be good role models for girls. The teachers who are generally recruited for nomadic communities are:

- assistants from the community with some degree of literacy, and who need training;

- permanent teachers who may not be from the community but are interested in working with nomads; or
- teaching supervisors who are interested in working with pastoralist families and whose role is to supervise teachers and prepare teaching materials (Carr-Hill and Peart, 2002).

There are no teacher-training colleges dedicated specifically to nomadic education, but centres like the Nomadic Education Centre at the University of Maiduguri in Nigeria are used to in-service/ update serving teachers in nomadic schools. As a consequence, teachers recruited to teach in nomadic schools come from the general pool of teachers being trained. The Government of Kenya has a policy of topping up the salaries of teachers and civil servants working in nomadic areas. Although this has gone a long way towards attracting professional staff, particularly teachers, schools in the nomadic areas were generally understaffed by 30 per cent in 2002 (IIEP/ UNESCO, 2002).

Teacher motivation is a problem. Low and erratically paid salaries, poor housing and living standards (no electricity or water) and harsh environmental conditions contribute to teachers defecting from the profession or migrating to towns to teach. High teacher attrition rates and high mobility of teachers characterise the teaching profession in nomadic areas. The high turnover of teachers leads to a lack of continuity in subjects taught, which in turn leads to poor teaching and to high drop-out rates in school enrolment. Notwithstanding the difficulties mentioned above, the intuitive solution to this problem must lie in recruiting teachers from pastoral backgrounds. The Eritrean experience of recruiting teacher trainees from pastoral backgrounds, familiar with the living and environmental conditions of pastoralists, merits attention.

An IIEP/UNESCO study (2002) found that over half of the teachers interviewed in six East African countries were untrained and barely qualified to teach. The reason given was that most of the trained teachers had left and government officials were unable to find replacements. It is important for the Forum to discuss how to redress this problem. Should the district education officers offer in-service courses during school holidays for untrained teachers to help them with subject content and teaching methodology? Can governments afford the extra financial cost to undertake this training?

Mobile schoolteachers need to be skilled in multi-grade teaching because the total population of the community is very small and the number of children in each age group is even smaller. The Camel School is one such example, found in Samburu, Moyale and Marsabit districts in Kenya. The teacher is trained to teach multi-grade students in one class, and school is usually held in a tent or under the shade of a tree. Children are taught as soon as they have finished their daily tasks – which can be mid-morning or afternoon. The teacher is initially given three camels as an incentive. One camel carries the school components – tent, collapsible desk and chair, books, blackboard and chalk – and the other two carry the teacher and his/ her personal belongings. The camels should be ‘milking camels’ to enable the teacher to have his / her own supply of milk. The community provides the teacher with food, and on satisfactory completion of teaching (often two years), the teacher is rewarded with three more camels.

## **Skills Training**

Skills training for nomadic groups is usually done through non-formal education programmes and in combination with adult literacy. Nomadic communities in Ethiopia and Tanzania wanted their children to acquire skills in animal husbandry, traditional agriculture, hunting, technical skills and local history. Learners in the non-formal Shepherd Programme in Kenya gave similar answers.

Pastoralists have adapted to environmental challenges by developing a distinct and unique economic traditional knowledge system to sustain themselves and maintain their livelihood. Pastoralism is a major human occupation upon which hundreds of thousands of people depend where there is no viable alternative agricultural or industrial base. In Kenya, about 50 per cent of meat and other animal products come from the arid and semi-arid lands (ASAL). The contribution of livestock to agricultural gross domestic product (AGDP) is 40 per cent for Eritrea, Ethiopia and Sudan and 72 per cent for Somalia (Bosch, Maxey and Mohamed, 2006). Pastoralists in the ASALs are the major suppliers of meat, milk, hides and skin for domestic consumption and for export. With the increase of population in the arid areas, it is imperative that development programmes include livestock production and animal husbandry. This will serve well for poverty alleviation purposes too.

## **Health**

Health facilities were reported to be virtually non-existent in or too far away from the nomadic communities. The few existing dispensaries and hospitals lack basic facilities, equipment and trained medical staff. Medical facilities are not free and nomads find it expensive and beyond their means to get health care. They rely on traditional healers and traditional medicine for all their ailments and problems.

Diseases that affect the nomadic pastoralist communities are malaria, respiratory tract infections, urinary infections, diarrhoea and various skin diseases. HIV/AIDS was previously not prevalent among nomadic people because their culture and lifestyle isolated and protected them. In recent years it is becoming more widespread, but there is very little written material available to quantify this. Other health issues include those specific to women, particularly those who have been circumcised, including difficulty during childbirth and long-term internal damage. Babies are generally born at home and maternal and child mortality rates are high among nomadic people. Pastoral nomads are also generally meat eaters; their diet consists of meat, milk, blood and dairy products. Fruit and vegetables are not commonly eaten, which suggests that they may have a high incidence of health problems associate with a lack of essential vitamins and minerals.

There are very few NGOs working on health issues with pastoral communities. One such project was the Nomadic Primary Health Care Programme (NPHC) in Wajir, Kenya (mentioned earlier), which set up mobile schools or *hanuniye* to overcome the exclusion of pastoralists from health and education.

### ***Non-formal education programmes***

Skill-oriented non-formal education or alternative education structures are welcomed by pastoralists. One such education intervention was the Out-of-School programme in Samburu, Kenya, which started in 1992 with one centre. Using the learning facilities of a primary school it offered non-formal education to out-of-school children, targeting the 6-16 age group. The programme enjoyed the support of various organisations, international NGOs, the Department of Adult Education and several other Kenya institutions including the local government authorities. By 1999, 13 such centres had been built, with 6 centres having an enrolment of 700 learners of which 62 per cent were girls.

The Out-of-School programme centres rely on volunteer teachers who undergo a crash programme in the teaching of core subjects like mathematics, English and Kiswahili. In addition, animal husbandry and business education are taught. Those enrolled at the centres are aged from 10-25 years and not from 6-16 as originally planned. The non-formal environment allows for a higher degree of parental involvement and responds well to the problems associated with girls' education. Girls come to the centres accompanied by their mothers, who 'keep an eye' on them and on what is being taught. The centres are deemed a success largely due to the fact that they are flexible – in relation to timetables and to the entry age. They also have the direct support of the local communities, and an added advantage is that some centres share existing facilities with formal schools.

### ***Adult literacy***

Various attempts have been made to introduce adult literacy programmes to nomadic communities. *The EFA Global Monitoring Report 2006* (UNESCO, 2005) cites nomads as having much lower literacy levels than those in poor rural communities where severe poverty is widespread. Since the 1970s, adult literacy has been on the agenda and achieving a 50 per cent improvement in adult literacy levels is one of the EFA goals to be reached by 2015.

The Kenya National Library Service started mobile libraries to encourage adults to read by making books available to them. The Garissa Camel Mobile Library project started in 1997 with three camels, one on each of the three routes – two in the north to Sankuri and Tumaini and one in the south to Lamu. The distance travelled is estimated to be about 20 kilometres every two weeks. Readership by 2002 was at 570 and there was evidence that adults planned their work and lives to coincide with when the camel library passed by, to return the books they had and to borrow new ones. If the books are short, as soon as the nomad adults have read them they exchange the books among themselves. The project has been so successful that recently the library has increased its routes from three to six with an addition of three more camels (IIEP/ UNESCO, 2002).

In Eritrea, there were extensive literacy programmes during the war of liberation. Likewise in Ethiopia and Tanzania, mass national literacy programmes were also in operation but are no longer functioning due to a lack of finance, the inability to produce teaching and learning materials and the difficulty of sustaining a volunteer programme on such a large scale.

Poor funding, the lack of basic reading and learning material, the inadequacy of facilities and the inability of part-time teachers to make literacy interesting and relevant to learners are characteristic of many government-run literacy programmes. Indeed it was most revealing that when primary education was made free in 2003, an 82-year-old Kenyan man enrolled in a government basic education school instead of attending an adult literacy centre. A senior government official tried to nudge him towards adult education programmes on the grounds that the free primary education was for school-age children. He would not be dissuaded and responded that he would learn much more in a formal school than in an adult literacy centre where there were no books, teaching materials or even teachers!

In recent years, mainly due to international pressure to fulfil the EFA goal of literacy by 2015, there has been a resurgence in adult literacy programmes targeting women. In Eritrea, for example, there are various programmes for girls and women who have not acquired basic literacy skills and other programmes on skills training for women looking to improve their credentials in order to get jobs. In Uganda, the Functional Adult Literacy Programme was launched after a series of pilots in the 1990s. It is taught by volunteers and has not yet been evaluated. When interviewed, the majority of those participating in adult literacy programmes said that they had joined the programme to learn how to read, write and count. Other benefits cited were that they would learn how to improve their family's health, increase food security, increase family income, pay fees for their children, participate in civic activities and not to be cheated and manipulated by unscrupulous people in their communities. However, unless adult literacy is given the serious attention that it deserves – adequate funding and good management and organisation – and is made more relevant to the needs and aspirations of the learners, it will continue to have low enrolment levels and high drop-out rates.

### ***Open and distance learning***

Open and distance learning (ODL) for nomads has been used more extensively in Nigeria than in any other Sub-Saharan African country. An early example was the Nomadic Fulani Educational Radio Programme, broadcast by Radio Plateau in 1981. The purpose of the project was to make the nomadic education project popular among the nomads and to “affect their minds towards social change” (Ezeomah, 1997). It went on air twice a week. Weaknesses in its field organisation were quickly identified. Field officers had difficulty in informing the target audiences as to when to listen. It would have been more effective if nomads had been organised into listening groups. There was also the problem of ensuring that the target audience had adequate access to radio sets and batteries. However, the programme did establish that there was a real need for radio broadcasts and that these could be used as a means of imparting knowledge on livestock, family care and the environment that could be of use to nomadic communities. The organisers also saw it as a means of putting an otherwise isolated community in touch with fellow Nigerians and the

international community. In short, they hoped that it would bring about a change in attitude towards a more settled way of life (Ezeomah, 1997).

In Mongolia, the Gobi Women's Project was used to reach a thinly scattered population of nomadic women in the Gobi desert. The project was started in 1996 with the assistance of UNESCO and the Danish Aid Agency, DANIDA. The aim was to develop a non-formal education programme that fit the women's situation, with a focus on helping them to adjust to the country's transition to a market economy and to democratic government. More than 600 teachers were trained, three local radio studios were re-equipped and 23 subject booklets were produced. A pilot project was run for six months to determine the quality of the teaching materials and to establish a needs analysis, after which the main programme went on air.

So popular was the programme that over 15,000 women, aged between 15 and 45, took part. Although the programme targeted women, whole families got involved and the levels of participation were very high. Radio broadcasts, centrally produced booklets with locally developed supplements and face-to-face contact with voluntary tutors were planned for the distance education course. Instructors were local people (veterinarians doctors, teachers), often nomads themselves who worked part-time. Each teacher was responsible for 15 learners, visiting them twice a month. Course content focused on literacy, income generation (crafts, growing vegetables, converting animal dung into fuel, small business skills) and health (Krätli, 2001).

A few teething problems were experienced. Although extensive preparations were made, printed materials and radio broadcasts did not arrive at the same time as planned, with the printed materials arriving late. Subsequent repeats of the programme sorted out the print production and delivery times (Krätli, 2001). The radio clearly has tremendous potential for use in literacy and teacher education programmes, but it requires efficient organisation and effective planning.

The Adult Education Department in Zanzibar, in collaboration with the Fishery Commission, developed a series of courses to train migrant fishermen in modern fishing techniques, fish processing, fish preserving, literacy and numeracy. The fishermen studied from printed books while they were at sea for three months. On their return they enrolled in literacy classes. The skills taught were linked to their day-to-day activities and centred around fish and fishing. If the success of a programme is judged by the numbers enrolling and attending, then this programme could be considered a success. The partnership of the professional (Adult Education Department) with the occupational (Fisheries Department) helped to create a curriculum that was relevant and meaningful to the people using it. They were able to reap benefits from it and in the process became literate. However, due to under-resourcing and a shortage of funds, the project was brought to an end.

### ***Information and communications technology***

Information and communications technology (ICT) can provide significant opportunities for formal, non-formal and in-formal learning for teachers, adults and perhaps nomadic communities. Distance learning and ICTs can:

- help interaction and practice;
- use learner-generated materials;
- stimulate learner motivation and raise awareness;
- support and train literacy workers and teachers; and
- allow feedback to and from resource centres.

Interactive radio instruction, for example, along with community radio for programme support will allow a two-way engagement among learners and programme providers, which may be useful to nomadic communities.

However, while ICTs potentially offer flexible opportunities for providing education to nomadic groups, there are also several hurdles to overcome regarding the capacity needed to ensure this provision. Remote locations are handicapped by lack of or unreliable electricity provision. The costs of supplementing this power, whether it be by petrol-fuelled generators or batteries, are significant and hard to meet. Telecommunication infrastructure has been expanding rapidly and this does present opportunities for the future development of capacity to harness ICTs in education provision, but the costs are currently still high.

### **Government Policy**

Government policy has not always been favourable to nomadic populations because governments believe that they know what is best for the welfare of nomads. Population growth and resource shrinking are making pastoralism unsustainable for an increasing number of households. In all the countries in Sub-Saharan Africa, governments have sought to engineer the settlement of the nomads as their mobile lifestyle is seen as an impediment to education, to national integration in society and to the improvement in their standard of living (Carr-Hill and Peart, 2005). Moreover, nomads are increasingly coming into conflict with sedentary farmers and landowners who now own land on what were once considered traditional nomadic grazing routes.

In Nigeria, successive laws were introduced in 1965 and 1978 regarding land use and grazing rights of nomads. With pressure on the once open land, pastoralism has become increasingly difficult and conflict-ridden. There was even an attempt to make it illegal for pastoralists to cross international boundaries. In response to the importance of reaching these populations in a systematic and effective manner, the Nigerian Government devised the Nomadic Education Programme (NEP) in order to provide unfettered access to quality basic education and literacy for nomads and to equip them with the skills needed to enhance their well-being and participation in nation building. The National Commission for Nomadic Education (NCNE) was brought into being through Decree 41 of 1989 and given the mandate to carry out functions towards the successful implementation of the NEP (Federal Republic of Nigeria, 2003).

In Tanzania, the Ministry of Education and Culture emphasised the need for nomads to reduce the size of their herds in order to reduce pressure on the land available to them, and it encouraged them to use cattle feed rather than graze their animals over large tracts of land. In Kenya, banditry and cattle rustling have caused insecurity and instability

in the Northern and North Eastern provinces where nomads live. Consequently any livestock confiscated by the Government can lead to mistrust and hostility between government officials and nomads. Clearly, this does not augur well for government policy and relations with pastoralists.

Officials in ministries of education admit that it is difficult to provide education to nomadic pastoralists, particularly because they are mobile and thus difficult to reach. They move in small clans and the low population density does not make education services to a very small number of children cost-effective – especially when all educational resources are focused on bringing the majority of children in the nation into the educational system. Finally, the transport and communication infrastructure is so underdeveloped that it makes the provision of educational services – teachers, school inspectors, school buildings, teaching books, equipment and materials – almost impossible.

Low achievement levels have contributed to nomads being excluded from government decision-making. Consequently, nomads are prevented from determining their own educational, social and development activities, resulting in a lack of control over their livelihoods. This situation is now changing and governments are working in partnerships with nomads to bring services to them. Education is being seen as a means of empowering nomads, by counteracting their marginalisation and disenfranchisement.

## **Conclusion**

The issue of education provision for nomads *as nomads* is not going to go away and is now a major challenge for education provision (Carr-Hill and Peart, 2005). There is now sufficient information available showing that unless nomadic communities are involved at the outset in the planning of the design of the curriculum and are allowed to make decisions of where and when to send their children to school, enrolment and attendance will continue to be low.

Nomads appear to like to be consulted, to be part of the solution where they can participate fully in decisions that involve them. One of the best examples is the head-teacher of the first girls' school in Wajir, mentioned above, who made sure that all the building blocks were in place – the security, the trust and the safety that nomadic elders cherished for their girl-child.

Nomads must perceive that what they are being offered is an improvement on what they already have; therefore the aims, timetabling and curriculum must be relevant to their culture and values – they must be able to relate to courses being offered. The quality and type of teacher is crucial if the delivery of education is to be accepted and appreciated.

Education systems need to become more flexible if they are to entice more children into school. Non-formal education appears to be more appealing to nomads than formal education because the courses can be more relevant, flexible and shorter, allowing for the domestic obligations particular to the nomadic lifestyle. However, although having an education may not be as prestigious as having herds of animals, both are being

increasingly recognised as being important (Salzman and Galaty, 1990). Education for all is more likely to be achieved if girls and boys are not forced to choose between herding and schooling.

Throughout each of the key areas of focus in education for nomadic populations, ODL has an important part to play through service delivery within this environment, particularly in post-basic education and, more specifically, in teacher and facilitator training. Problematic areas regarding effective deployment and the inaccessibility of remote locations can be targeted using varied ODL packages that range from hard-copy toolkits to ICTs. In terms of ICTs, the potential to train teachers and literacy workers is increasingly on the agenda, particularly as it allows for more fluid interaction and feedback. However, the reach and depth of ICT capacity in many countries still need to be negotiated, and the effective coordination of ICT delivery is an area in need of work. The extent to which these applications can be used for nomadic education is an increasingly important and topical debate.

Nothing can be gained by trying to get more children into school unless those schools can be improved to the point of usefulness in the delivery of quality education that is relevant to the communities to which it is being offered. One essential mechanism for doing this is to involve nomadic students of all ages, nomadic parents, teachers, communities and government officials in a process that will shift education provision in a more responsive direction that accommodates the needs of those communities.

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## IV Forum Agenda

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### Monday 19<sup>th</sup> June

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Arrive in Garissa

7:00 Informal Welcome Reception

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### Tuesday 20<sup>th</sup> June

#### DAY 1

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8:30 **Welcome**

**Chair:** Ms Mary Njoroge, Director Basic Education, Kenya

**Welcome Remarks**

Professor George I Godia, Education Secretary, Ministry of Education, Kenya

Ms Susan Phillips, Education Specialist, the Commonwealth of Learning

Ms Fatimah Kelleher, Education Programme Officer, the Commonwealth Secretariat

Mr Golicha Hussein, Garissa Office, UNICEF Kenya

9:30 Setting the Stage: *Nomadic Life and the Implications for Education Provision*, Dr Salihu Bakari, Special Assistant to Professor Gidado Tahir, Executive Secretary, Universal Basic Education Commission, Nigeria

10:00 *From Kaduna to Garissa: A decade of experimentation with innovative interventions in the implementation of nomadic education in Nigeria*, Dr Nafisa Muhammad, Executive Secretary, National Commission for Nomadic Education (NCNE), Nigeria

10:30 Break

11:00 **Session One: Ensuring Basic Education for All**

**Chair:** Professor G I Godia, Ministry of Education, Kenya

**Presentation One:** *Alternative Basic Education for Karamoja (ABEK)*, Uganda Case Study, Mr Paul Oputa, Senior Education Officer, Moroto District Local Government, Uganda

**Presentation Two:** *Providing Basic Education for All in the Horn of Africa: Is it feasible for 2015?* Mr Kees Maxey, Pastoralist and Environmental Network for the Horn of Africa (PENHA)

Experiences from different countries

12:30 Lunch

1:30 Resume

- Presentation Three:** *Partnership and Collaboration: an NGO's Approach to Provision of Basic Education to Nomadic Pastoralists in Nigeria*, Mr Muhammed Bello, Pastoral Resolve (PARE), Nigeria
- Presentation Four:** *Taking Basic Education to Nomadic and Marginalised Communities*, Mr Godson Gatsha, Botswana College of Open and Distance Learning (BOCODOL)
- Presentation Five:** *Open Schooling*, Ms Susan Phillips, Education Specialist, Basic Education, Commonwealth of Learning
- Discussion and experiences from different countries
- 3:30 Break
- 4:00 Group Discussions
1. Delivery, including open/distance and appropriate technologies (radio, etc.)
  2. Curriculum content (flexible towards the requirements of nomadic groups)
  3. Adult basic
  4. Making formal schools more flexible for nomadic children
  5. Gender equity
- 5:00 Report back
- 5:30 Presentation on the Background Paper, Ms Alba de Souza
- 5:45 End of day

## Wednesday 21<sup>st</sup> June

### DAY 2

- 8:30 **Official Welcome by the Ministry of Education, Kenya**
- Keynote Speech by Professor Karega Mutahi, Permanent Secretary, Ministry of Education, Kenya
- Welcome remarks by the Provisional/District Commissioner, Garissa
- 9:30 **Session Two: Girls and Women**
- Chair:** Dr Nafisa Muhammad, Director, National Commission for Nomadic Education, Nigeria
- Case Study Presentations One:** *Education for Girls and Women in Nomadic Regions – Case Studies*, Ms Priscilla Naisula Nangurai (OGW), Programme Officer, Nomadic Integrated Dev. Res. Agency, Kenya
- Case Study Presentation Two:** *FAWENA Interventions in San Girls' Education*, Ms Hanna Garises, Executive Member, FAWENA Namibia
- Case Study Presentation Three:** *Gender Learning and Livelihood: A case study of women in the fishing industry, Western Kenya*, Presentation by Ms Jennipher Kere, Executive Director, Women in the Fishing Industry Programme (WIFIP) Education and Development, Kenya
- Discussion and experiences from different countries
- 11:00 Break

- 11:30 Group Discussions
1. Cultural attitudes
  2. Gendered effects of poverty
  3. Gender sensitive school environments
  4. Gender and the curriculum
- 12:30 Report Back
- 1:00 Lunch
- 2:00 **Session Three: Teacher/Facilitator Training**
- Chair:** Mr Lipangitekunu Mwegio, Ministry of Education and Vocational Training, Tanzania
- Presentation One:** *Current situation in teacher/facilitator training and provision, including recruitment and deployment in nomadic areas*, Ms Aishatu Saidu Song, Academic Services, National Teachers' Institute (NTI), Nigeria
- Presentation Two:** *Challenges of teacher employment, deployment, and retention for nomadic communities*, Mr Luka Spira, Teacher Service Commission, Kenya
- Presentation Three:** *Teacher Training in Pastoral Areas of Tanzania*, Ms Jennifer Mhando, Pastoral Education Officer, Oxfam GB in Tanzania
- Presentation Four:** *Teacher Training, Recruitment and Deployment*, Mr Ibrahim Yamta, National Commission for Nomadic Education, Nigeria
- Discussion and experiences from different countries
- 3:30 Break
- 4:00 Group discussions
1. Open and distance learning approaches
  2. More inclusive approaches within formal teacher training
  3. Training facilitators
  4. Curriculum development
  5. Continuing professional development
- 5:00 Report Back
- 5:45 End Day Two

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**Thursday 22<sup>nd</sup> June**

**DAY 3**

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- 7:00 **Site Visits**
- There will be an option of two site visits for participants to choose from. Participants can either take a two hour journey to the SAKA mixed day/ boarding school for nomadic children, or alternatively can stay in the Garissa town locale and visit the religious *dugsi* and *madrasas* that are also used by nomadic communities, and the locally run non-formal and vocational education rescue centres for girls from pastoralist backgrounds.
- 12:00 Lunch

2:00 **Session Five: Skills Training**

**Chair:** Mr Ato Abinye Bekele, Pastoralists Program, Federal Ministry of Education, Ethiopia

**Presentation One:** *Kitchen, Gardening and Nutrition: Do more for yourself*, Ms. Jennipher Kere, Executive Director, WIFIP Education and Development, Kenya

**Presentation Two:** *Challenges and Strategies of Providing Adult Basic Education for Nomadic Pastoralists in Nigeria*, Mr Ardo Aliyu Alhaji, National Commission for Nomadic Education, Nigeria  
Experiences from different countries

3:00 Break

3:15 Group Discussion

1. Open and distance learning approaches
2. Vocational skills
3. Business and enterprise
4. Curriculum development (formal and non-formal)

4:15 **Session Six: Government Policy**

**Chair:** Mr S Basiamang, Director, Primary Education, Botswana

**Experiences in Government Policy**

**Presentation One:** Nigeria, Professor Chima Ezeomah, Centre for Advocacy of Nomadic Pastoralists

**Presentation Two:** Kenya, Dr Esther Kakonge, Ministry of Education

**Presentation Three:** Tanzania, Mr Fortunatus Kagoro, Ministry of Education and Vocational Training

Further experiences from different countries

5:15 Break

5:30 Group Discussion

1. Implementation of policy – translating policy to practice
2. Incorporating nomadic education into national education sector plans

6:30 Report Back

7:30 End of Session

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**Friday 23<sup>rd</sup> June**

**Day 4**

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8:30 **Final Session: Recommendations for Action**

**Chair:** Ms Fatimah Kelleher, Commonwealth Secretariat

This final plenary will see the presentation of the draft Recommendations for Action and participants will be decide the final version of the document to be taken forward by actors at other national and international forums.

- 9:30 Round-up and Closing Remarks  
UNICEF  
Commonwealth of Learning  
Commonwealth Secretariat  
Ministry of Education, Kenya
- 10:30 End of Forum

**Participants return to Nairobi**