



UNIVERSITI PUTRA MALAYSIA

***THE UNDERSTANDING OF THE ROLE OF EDUCATION AS A
MECHANISM FOR CAPACITY BUILDING AMONG NOMADIC
FULANI COMMUNITIES IN KADUNA, NIGERIA***

SULEIMAN DAHIRU

FEM 2017 15



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By

SULEIMAN DAHIRU

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia,
in Fulfillment of the Requirements for the Degree of Master of Science**

May 2017

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DEDICATION

This thesis is dedicated to Prof Musa Alabe, my parents Alhaji Dahiru Shuiabu and Hajiya Binta and my family.



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Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirement for the Degree of Master Science

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May 2017

Chairman : Associate Professor Nobaya binti Ahmad, PhD
Faculty : Human Ecology

In recent time, it is evident that the number of uncounted out-of-school children from nomadic pastoralist groups has quite increased globally, even though much effort have been made by government and agencies for long to educate them, but have not achieved as expected. These have left them at the mercy of being isolated, illiterate, ignorant, attain low educational achievement and underdeveloped. However, it was from this background, the study seeks to explore how nomadic Fulani communities in Kaduna understand the importance of education as a mechanism for building capacity in Kaduna.

Methodologically, a qualitative method was employed and a case study design was used in this study. Whereas, purposive sampling was used to identify ten participants from the categories of Fulani parents as unit of analysis, one nomadic teacher and one nomadic education officer were purposively located based on a criterion set. The face to face interviews was used for data collection. Thus, the interview data was transcribed, coded and analysed inductively.

Thematically, two themes were inductively derived as the main findings, firstly that nomadic Fulani understand education as a process for capacity building. This include both at the level of the individual and community capacity building. Secondly, cultural believe and social factors such as lack of role model, parent ignorance of the importance of the formal education, and the fear of fragmentation of the social capital were found as the main aggravating cause of the Fulani nomadic poor perception and decline in participation in the formal education for capacity building.

It is from these findings that the researcher concluded that the nomadic Fulani in spite their dropout from the education system still believe that education is a capacity building process that can empowered the pastoralist to achieved community development, but the education system should concur to the moral cultural value (pulaaku) which is believed to be the identity of the group. These findings can be of significance to policymakers, government, agencies, and community developers in the design and execution of educational programmes or project for such marginalised community to achieve acceptability, participation and sustainability.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk Ijazah Master Sains

**PEMAHAMAN KOMUNITI NOMADIK FULANI DI KADUNA, NIGERIA
TERHADAP PERANAN PENDIDIKAN SEBAGAI MEKANISME UNTUK
PEMBINAAN KAPASITI**

Oleh

SULEIMAN DAHIRU

Mei 2017

Pengerusi : Profesor Madya Nobaya binti Ahmad, PhD
Fakulti : Ekologi Manusia

Pada masa ini, terdapat bukti bahawa bilangan murid sekolah yang tercicir dari kumpulan normadik pastoralis telah meningkat secara global, walaupun pelbagai usaha telah dilaksanakan oleh kerajaan dan agensi untuk mendidik mereka, tetapi tidak berjaya seperti yang dijangkakan. Fenomena tersebut menyebabkan mereka menjadi terasing, buta huruf, ketinggalan, memperoleh pencapaian pendidikan yang rendah dan tidak berkembang dari pelbagai segi. Oleh sebab itu, berdasarkan latar belakang tersebut, kajian ini bertujuan untuk meneliti bagaimana komuniti nomadik Fulani di Kaduna memahami kepentingan pendidikan sebagai suatu mekanisme bagi pembinaan kapasiti.

Dari segi metodologi, kaedah kualitatif telah digunakan dan reka bentuk kajian kes telah digunakan dalam kajian ini. Manakala, pemilihan responden secara bertujuan telah digunakan untuk mengenal pasti sepuluh peserta dari kategori ibu bapa Fulani sebagai unit analisis, seorang guru yang mendidik anak nomad dan seorang pegawai pendidikan yang menguruskan hal ehwal pendidikan anak nomad telah dipilih berdasarkan set kriteria tertentu. Temu bual bersemuka telah digunakan bagi pengumpulan data. Data temu bual telah ditranskripsi, dikod, dan dianalisis secara induktif.

Menggunakan pendekatan tematik, dua tema telah diperoleh sebagai dapatan utama, iaitu yang pertama, komuniti nomadik Fulani memahami pendidikan sebagai satu proses bagi pembinaan kapasiti komuniti mereka. Pembinaan kapasiti merangkumi kedua-dua tahap, iaitu pada tahap individu dan pembinaan kapasiti komuniti. Kedua, kepercayaan budaya dan faktor sosial, seperti kekurangan model contoh, kejahilan ibu bapa akan kepentingan pendidikan formal, dan kekhuatiran fragmentasi modal sosial didapati sebagai penyumbang penurunan dalam penglibatan dalam pendidikan

formal bagi pembinaan kapasiti yang membawa kepada tanggapan kurang baik komuniti nomadik Fulani terhadap pendidikan.

Berdasarkan dapatan tersebut, pengkaji telah merumuskan bahawa nomadik Fulani walaupun tercisir dari sistem pendidikan formal, masih mempercayai bahawa pendidikan merupakan proses pembinaan kapasiti yang dapat meyakinkan komuniti pastoralis untuk pembangunan komuniti, tetapi sistem pendidikan harus selaras dengan nilai budaya moral (pulaaku) yang dipercayai merupakan identiti kumpulan tersebut. Dapatan kajian ini amat penting kepada penggubal dasar, kerajaan, agensi, dan pemaju komuniti dalam reka bentuk dan pelaksanaan program pendidikan atau projek bagi komuniti yang dipinggirkan untuk mencapai kebolehterimaan, keterlibatan dan kelestarian komuniti yang dikaji.



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I certify that a Thesis Examination Committee has met on 2 May 2017 to conduct the final examination of Suleiman Dahiru on his thesis entitled "The Understanding of the Role of Education as a Mechanism for Capacity Building among Nomadic Fulani Communities in Kaduna, Nigeria" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Master of Science.

Members of the Thesis Examination Committee were as follows:

Syuhaily binti Osman, PhD

Senior Lecturer
Faculty of Human Ecology
Universiti Putra Malaysia
(Chairman)

Asnarulkhadi bin Abu Samah, PhD

Associate Professor
Faculty of Human Ecology
Universiti Putra Malaysia
(Internal Examiner)

Haris Abd Wahab, PhD

Associate Professor
Universiti Malaya
Malaysia
(External Examiner)



NOR AINI AB. SHUKOR, PhD
Professor and Deputy Dean
School of Graduate Studies
Universiti Putra Malaysia

Date: 8 August 2017

This thesis was submitted to the Senate of the Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Master of Science. The members of the Supervisory Committee were as follows:

Nobaya binti Ahmad, PhD

Associate Professor
Faculty of Human Ecology
Universiti Putra Malaysia
(Chairman)

Wan Munira Wan Jaafar, PhD

Senior Lecturer
Faculty of Human Ecology
Universiti Putra Malaysia
(Member)



ROBIAH BINTI YUNUS, PhD

Professor and Dean
School of Graduate Studies
Universiti Putra Malaysia

Date:

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Name and Matric No: Suleiman Dahiru , GS41875

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Signature: _____

Name of Chairman
of Supervisory
Committee:

Associate Professor Dr. Nobaya binti Ahmad

Signature: _____

Name of Member
of Supervisory
Committee:

Dr. Wan Munira Wan Jaafar

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LIST OF ABBREVIATIONS

AET	African Education Trust
EFA	Education for All
IFAD	International Fund for Agricultural Development
IDPs	International Development Program
ILO	International Labour Organization
IRIN	Integrated Regional Information Networks
MDGs	Millennium Development Goals
NCNE	National Commission for Nomadic Education
NEP	Nigerian Education Policy
UBE	Universal Basic Education
FRN	Federal Republic of Nigeria
NGOs	Non-Governmental Organizations
SDGs	Sustainable Development Goals
UN	United Nation
UNDP	United Nation Development Program
UNESCO	United Nations Educational, Scientific, and Cultural Organization
UNICEF	United Nation International Children Education Fund
WAHIS	World Animal Health Information System
SDC	Swiss Agency for Development and Cooperation

CHAPTER 1

INTRODUCTION

1.1 Background of the Study

Today, millions of children and youth particularly among marginalised communities are out, or do not attain school, because of poverty or discrimination (Power, 2015). In Nigeria, some stakeholders have argued that education for the nomadic group is a waste of public resource (Amadi, 2015), even though, education is recognised worldwide as a capacity building tool and the pathway out of destitution, distress, marginalisation and poverty (Power, 2015). Through education, people acquire skills, values, attitudes, gain knowledge, and have an understanding about the world, and themselves (George & Onyekachi, 2013).

According to UNESCO (2003), “education is the process of acquiring fundamental human rights and a means to which human capacity is built and empowered, poverty alleviated, exploitation of vulnerable groups combated, and all other human rights attained” Thus, to ensure the right to education for everyone, an educational vision has been incorporated into the United Nation development agenda in its millennium development goals (MDGs) as well as the sustainable development goals targeted to be accomplished by 2030, (United Nation, 2015).

Consequent to the light and significance of education, the Nigerian education philosophy was designed within the scope of achieving national development, by ensuring that all citizens acquire education that would build their capacity through inculcation of the right values and attitudes for the attainment of National Unity, and the survival of the individual and the Nigerian society (Federal Republic of Nigeria, 2004). Furthermore, it is within the said philosophy that educational system was designed for the citizens to acquire appropriate knowledge, competencies and skills for individual empowerment and national development, and the training of the mind for the understanding and appreciation of the world around (FRN, 2004). Finally, everyone is ensured to acquire appropriate skills and mental development, physical and social abilities, as a potential asset for the individual survival and community development (FRN, 2004).

The emphasis on education as a capital property is connected to human resources, thus it was asserted that the empowerment of individuals with skills is an important aspect of inventing activities. It is argued education builds better-quality residents and that it is the only way that leads to general improvement of the community (Olaniyan & Okemakinde, 2008). This is true and in congruence with Iro’s (2006) argument which asserts that a country searching for an enduring socio-economic achievement must improve the literacy and proficiency of its subjects.

In view of the aforementioned notions, it is extremely difficult to ignore the right and relevance of education to the marginalised and disadvantaged group like the nomadic pastoral group. Hence, Nigeria was among countries that prior to Education for All, had introduced Nomadic Education policy as a program especially for the marginalised nomadic Fulani community (Dyer, 2016). Subsequently, in the 1990 World Declaration on Education for All (EFA), the groups specifically, were identified among several others, needing a proactive will, to be freed from the disparities in education (World Declaration of Education for All WDEFA 1990, UNESCO, 2010). These nomadic groups include the pastoralists, fishing communities, hunting and gathering groups, who are still marginalised and discriminated in terms of access to quality education (Aikman, 2011; Sharma, 2011).

This study focuses on the pastoral nomads, who are defined by their nomadic culture of migration (see, figure 1.1) in search for good pasture, water and environment for their livestock. This culture also is believed to be a source of survival and established social system for generations (Carr-Hill, Ashete, Sedel, & de Souza, 2005).



Figure 1.1 : Pastoral Fulani nomad in Ikara grazing cattle

(Source: Author (August, 2015))

These pastoral communities are spread across Sub-Saharan Africa, Nigeria inclusive. Nomads are often stereotyped as people rejecting basic education, and are believed not to be interested in the education system as argued by some stakeholders (Amadi, 2015). It has been asserted that, historically, the discrimination and marginalisation in education, particularly to the pastoral community, was a known fact (Bishop, 2008; Caroline Dyer, 2010; I. Iro, 2006). It was also claimed that reaching the marginalised community with accessible education was a global concern (UNESCO, 2010).

It is within the ambits of EFA agenda, that all kids need to be empowered with access to quality education regardless of their gender, ethnicity, location and economic status.

They should also be free from any form of discrimination (UNESCO, 2000) in a way to achieve the sustainable development goals targeted in the year 2030 (UNESCO-EFA., 2013). In a statement by the then Kaduna state governor Muktar Lamaran Yero declared that equal access to all citizens must be ensure as he said

“My administration will soon set up a directorate on Nomadic Education Programme as part of its responsibility of ensuring that every citizen of the State is guaranteed equal access to educational opportunities.

“Kaduna State has established a total number of 270 nomadic schools with a total of 27,166 pupils’ enrolment manned by 899 teachers spread across the 23 Local Government Areas of the State to compliment the Federal Government’s effort,” Governor Yero (Channels Television, 2014)

Until recently, reaching the rural community with the basic education has remained a daunting challenge (Sharma, 2011). Consequently, millions of kids in these enclaves were unable to achieve any significant educational success in terms of enrolment, retentions and completion in education (UNESCO, 2010). Across Nigeria in 2010, only 484,694 enrolment was reported (Abbo, 2012), with only a slight increase to 519018 in 2013.

Previous studies have failed to understand the context to which pastoral Fulani perceived the importance of education as a tool for building capacity. Such need is yet to be identified in order to enhance participation positively in community and national development. Consequently, the pastoral Fulani remain marginalised and discriminated in education. They attain a low level of educational achievement in terms of enrolment, transition, attendance and gender disparities, below the national average in this pastoral community (Kratli & Dyer, 2006).

The Nigerian educational philosophy and the global agenda on sustainable development would not be actualised, in respect to the pastoral Fulani marginalised group. It was evident as theorised by Umar and Tahir (2000) who assert that, many of the early research highlighted are different methodologically based on the issues investigated, they argued from quantitative points of view. This is insufficient to understand how the pastoral Fulani perceive the concept of education as a tool in building human capacity. Based on the above, the researcher feel justified to use of the qualitative design for this study. Sharma (2011), asserted for the need to investigate and know what basic education, content, and value is to the pastoral community. Therefore, this study is focused to fill this gaps to consolidate previous studies through a qualitative approach in the view to understanding the actual situation regarding the case.

1.2 Problem Statement

Today, in spite the importance attached to education as a process of building the capacities of communities to achieve development, but the number of uncounted out-of-school children from nomadic pastoralist groups was estimated high at 21.8 million globally (Carr-Hill 2012). Interestingly, the actual numbers are asserted to exceed the global projection (Dyer, 2016). In 2013, it was reported that youth, amounting to over one hundred million still lack in basic education (UNESCO-EFA., 2013). Power (2015) further disclosed that most of the issues of out-of-school children were regarded high in the sub-Saharan African nations including Nigeria.

Though, considering the above issues of capacity building through education in Nigeria, the Universal Basic Education Act (no 66) was introduced in 2004 in Nigeria purposely to readdress issues of accessibility to formal education to all Nigerian citizens (UNESCO, 2010), and free to all (Universal Basic Education Commission, 2010). Similarly, since 1989, Nigeria established a National Commission for Nomadic Education (NCNE) purposely for the nomads (Abbo 2012, Ezeomah 1998, Tahir, Muhammad and Mohammed 2005). Yet the bulk of 3.1 million nomadic children, still remain outside of the system despite all the efforts made, the nomadic children recorded low participation in educational achievement (Aderinoye, Ojokheta and Olojede 2007). For example, in Kaduna, about 135 to 270 school were established across the state for the nomads (Bah-Lalya, Tahir, Onocha, & Sukon, 2012 and Channels Television, 2014) to build the capacity of the Fulani nomadic community through education. In 2006, only 28494 nomadic kids were enrolled in Kaduna (Bah-Lalya et al., 2012) and a sharp decline to 27,166 respectively. This raises the concern to know why.

Since, the main objective of the nomadic education is to build the capacity of the nomadic communities with useful knowledge and skills to achieve development (FMoE, 2003), but many families of the Fulani nomads' in Kaduna are more keen to teach their children the pastoral education than sending them to schools established for them purposefully (IRIN, 2010). Especially in Ikara district, identified with raising population of rural pastoral Fulani group in Nigeria. Characterised with more rural pastoral inhabitants with low educational achievement and pressure on the land resulting from cultivation for food, grazing and poverty as reported in the Millennium Village project, documented by the Earth Institute Columbia University and millennium promise report (2012).

Even though the decline in participation in education is argued to be as the result of nomadic culture, location of schools, irrelevance of curriculum, child labour and poverty, poorly trained and motivated teachers, a lack of funding and inconsistency in implementation (Hunt, 2008, Iro, 2001, Usman, 2006, Aderinoye, Ojokheta and Olojede 2007). In addition, focus of the previous research were for example, Tahir & Muhammad (1998), Umar & Tahir (1998), on delivery of nomadic education, these include organisation strategies for more effective and alternative program delivery. Ahmed (1999) and Haruna (1997) concentrated on the implementation and evaluation of the Nomadic Education Program in some parts of Nigeria, and the roles of

government agencies and local communities. Usman (2002) on the other hand, centred on the implication of Nomadic Education Policy on the Socio-Economic Development of Fulbe Women and Girls.

However, most of the reasons in these studies mention above were quantitative, structural survey, content analysis base and lacking theoretical explanation, with no strong emphasis on nomadic understanding of the importance of building capacity through education. Which is an important factor in achieving participation in the education for community development which (Umar and Tahir, 2000) argued that are not sufficient-enough in understanding the nomadic community. Therefore, disregarded other factors associated with the human perception, behaviour, feelings and experience that influence the nomadic Fulani drawback from the schools. This is the main concern of this study and the in-depth understanding of the underpinning phenomenon will be address.

More also, the claims of the government on the success of the nomadic education as mention above, does not ascertain the huge investment by the government and agencies in capacity building of the Fulani communities through nomadic education since 1980 (Okonikwo and Alhaji, 2014 and Channels Television, 2014) and how some stakeholders view educating the nomads as a waste of resource and their sorry situation of been isolated from the touch of development. As such, their low capacity in education has disempowered excluded nomadic Fulani from full participation in the democratic process, policy planning and decision-making. These have increased the challenges of community development within the Fulani tribe's (IRIN, 2010), characterised by poverty and ignorance (Aderinoye, Ojokheta and Olojede 2007). Certainly, studies highlighted little emphasis on their low capacity building through education as factor to the nomadic disempowerment confronting nomadic community development issues. Therefore, this study will be focus to explore how the nomadic Fulani low capacity building through education, constitutes a major barriers to nomadic communities in achieving development.

Furthermore, it is in the process of achieving success in enhancing community participation in addressing community development issues to listen to the views of it inhabitant (Duraiappah, A. K. et al (2005). Certainly, previous studies did not investigated the influence of the voices of the communities in order to identify ways to improve educational access and importance (Hunt, 2009), which is the concern of critiques of nomadic education policy like Iro, (2000) and Umar & Tahir, (2000) that research should looked at the educational needs from realities of the nomadic communities.

Therefore, from the above argument, inadequacies identified from previous studies include;

- The previous studies did not investigate how the nomadic groups understand the importance of building capacity through education as a factor to achieve the goal of the nomadic education principle. Therefore, impact of the

importance of education to the Fulani nomadic community development issues is not established (Hunt, 2009 and Sharma, 2011).

- The studies were mostly quantitative, lacking theoretical explanations and content analysis based as such lacked in-depth understanding and knowledge of the phenomenon within the context of the Fulani nomadic communities, hence, narrowing the huge intangible data that cause the Fulani nomadic community to drawback from the education system as their human right (Umar and Tahir, 2000).

Therefore, based on these gaps identified, this study is focused into exploring and understanding through qualitative data from the participants to achieve the understanding of the nomadic Fulani communities in Kaduna, on the importance of education as a mechanism for capacity building.

The expectation of the study is that, nomadic Fulani pastoral group has a different perception of education, believed to be driven by their strong cultural values that bonded them as a community that is different from the Nigerian Educational principles in operation. Therefore, the study was guided by the following research questions:

1.3 Research Questions

- A. How does the Fulani nomadic communities understand the importance of education as a mechanism for capacity building in Kaduna?
 - (i) Despite of the schools established for the nomadic Fulani communities over the years, why are the Fulani declining participation in the education?
- B. How does nomadic Fulani understand the impact of low capacity building through education to their communities in Kaduna?
- C. How can the barriers in the understanding of the Fulani nomadic communities on the importance of building capacity through education can be enhanced in Kaduna?

1.4 Research Objectives

- A. To understand the importance of education as a mechanism for capacity building in Kaduna amongst the nomadic Fulani community.
- B. To explore the impact of low capacity building of nomadic Fulani through education to their communities in Kaduna.
- C. To explore ways through the participants' views to enhance the Fulani nomadic communities understanding of the importance of education for capacity building in Kaduna.

1.5 Significance of the study

This study has the following significance: Firstly, it has uncovered the pastoral Fulani construct of meaning of education within their social world. This can be understood and utilised by policy makers and the government agencies in designing policy for similar marginalised and disadvantaged communities.

Secondly, the study has a significant contribution in its methodology because most research in Nigeria on nomadic education, tend to utilise quantitative, structure survey and content analysis which (Umar & Tahir, 2000), contested that it might not be the most suitable in understanding the nomadic group's educational needs, this research used qualitative approach to overcome the weaknesses.

Thirdly, the study gave insight that would be utilised by agencies such as UNICEF, UNESCO, and local NGOs, in initiating an educational intervention programme for the Fulani nomadic tribes to achieve Sustainable Development Goals in education.

Fourthly, the study has highlighted the encounters of the marginalised community to their underdevelopment caused by their low capacity building in education. Therefore, it advocates positive roles, and relevance to community development professionals in the aspects of rebuilding confidence, trust, and social capital of the marginalised community in achieving full participation for national development.

Fifthly, one of the major issues, with regards to the nomadic education in Nigeria, is the death in research as asserted (Usman, 2006, Umar & Tahir, 2000). The study will contribute to the body of knowledge. In addition, it will open up other avenues for future research, critical evaluation, criticism and debate in the field of social and development sciences.

1.6 Scope and Limitation

This study was qualitative based and a single case study, as such the study was limited to a scope of selecting only three Fulani settlement that include; Rukan Galegi settlement, Gidan Shanu settlement and Jobe Jibis settlement respectively with in Ikara district of Kaduna, North West Nigeria. As such, the findings of the study have the limitation of generalisation. The study will be relevant and utilised in the community where the study was conducted in Ikara district. Secondly, the motivation for the study in this community's was based on the fact that, these communities were privileged to access the basic education system, for example over twenty years But yet, there was no child or student that was reported from such communities that had completed secondary school. Therefore, the communities remain disregarded in the decision making, social security, justice process and democratic participation.

In addition, the study was affected by limitation of time. The data was collected within July to September 2015. This time was the peak of raining season, and the north-ward migration according to their grazing calendar of Fulani pastoral operation. This was understood through (Iro, 1994 & Bello 2013). That influenced the researcher decision and the reason for the three months stay in the community's for the data collection. Though the study uncovers the cultural aspect of the Fulani community, ethnography approach was not used, but a case study. This has limited the researcher's effort to explore other aspects of the Fulani culture in-depth and how it influenced their understanding.

Another limitation was the fact that conservative nature of the Fulani community still lingers among the people. In spite, the ethical procedure in seeking consent from community's stakeholders and gatekeepers, building confidence with the community members was still challenging. Some members felt suspicious looking at researchers more as a spy, who wants to cheat on them and make money and leave.

This study was unable to include every member of the group such as women, girls and children, because of the different understanding on the moral values hold by the group towards the researcher. Therefore, the focus was more on the male parents as the decision to take the child or to withdraw from school in this particular pastoral Fulani community is on them. Finally, the fact that the community lacks social amenities such as electricity and internet network, the researcher had to go far kilometres to have access to facilities required for the research. These hurdled the process of the data collection.

1.7 Conceptual and Operational Definition of Terms

The main concepts in the research topic are: the education, nomads, and capacity building though, in the context of this study, they were referred as to;

1.7.1 Education

Education is the ways in which people learn or acquire skills and gain knowledge and understanding about the world and about themselves. It is design to remove the chains of ignorance, superstition and diseases (Hamman, 2006). In the context of this study, formal education is central as a system that is mandated for every citizen in Nigeria to access and acquire nomadic communities inclusive.

1.7.2 Nomad

Nomads comprise of people living on land and water who pursue a wide variety of livelihoods that require spatial mobility: they are peripatetic (Rao 1987), these include, hunter-gatherers, sea nomads, fisher-folks and mobile pastoralists. The pastoralists are people who base their livelihoods by depending on the well-being of their livestock. They are in three dimensions, which include; the nomadic pastoralists who only keep

livestock involving irregular patterns of movement to several locations. The agro-pastoralism, are those families who combine crop farming and animal rearing. In another vain, local people entrust their cattle to herdsmen by either paying them or allowing them to use the milk (Tonah, 2005). Conceptually, nomads' families who migrate from one place to place in search of pasture for their animals, such as the pastoral Fulani herdsmen are characterized by not settling in a place for a long period; usually they stay as a community with identifiable households, and in a semi-permanent structure.

1.7.3 Capacity building

Capacity building is the process of enhancing the abilities of the people through the establishment of conditions that allow individuals to engage in the process of learning, and adapting to change so that they can better perform their societal roles for community development (UNDP, 2009). In the context of this study, capacity building is central to the understanding of the Fulani nomads as a process of empowerment with knowledge, skills, and experience for community development.

1.8 Organization of the Chapters

The research report was organised into five consecutive chapters. The first chapter, include the introduction of the study, was establishing the background, problem statement, research questions and objectives, setting, the significance of the study, scope and limitation as well as the conceptual and operational definition of the key concepts. Chapter two covered the theoretical framework, review of the relevant literature on the said topic and the conceptual framework of the study. Chapter three, focused on the methodological aspect of the study which include research design or approach, sampling, data collection method, data management and analysis, validity and reliability. Chapter four, presents the interpretation and discussion of the findings. Finally, chapter five concluded the report/thesis with in depth conclusion, implication and recommendation for future research.

1.9 Summary

This chapter explained the introductory aspect of the study, via presentation of the general background of the issue, setting the problem, which identified the gap to be filled in the study, through the guide of the raised research questions and objectives. Although, the significance, as well as the scope and limitations of the study were discussed. Finally, the conceptual and operational definition of terms and organisation of the chapters of the study were highlighted. To appreciate the contribution of scholars to the Fulani pastoral nomadic understanding of education, thus, a review of other scholars' studies would be the next presentation in the next chapter two.

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