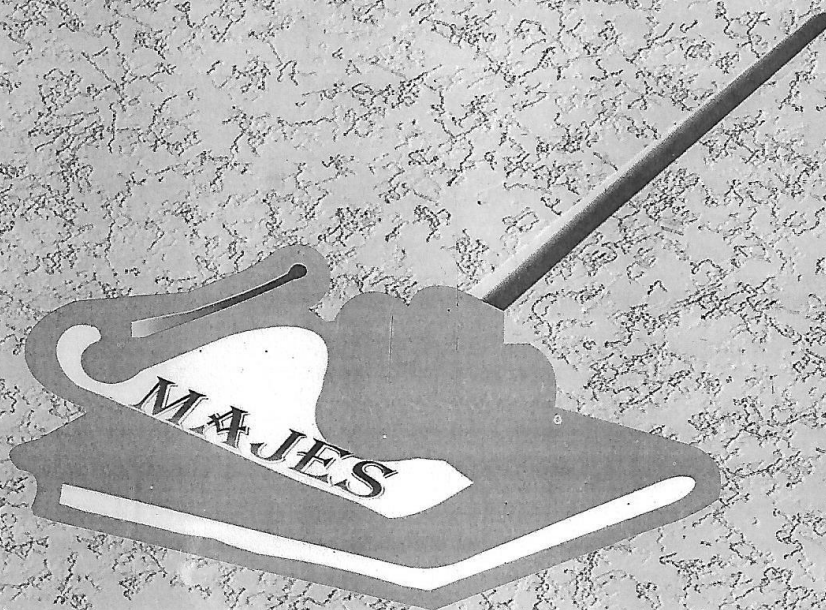




MAIDUGURI JOURNAL OF EDUCATIONAL STUDIES

MAJES

*A Publication of The Department of Education,
University of Maiduguri*



VOLUME 8, SEPTEMBER, 2015.

ISSN 116-137X

MAIDUGURI JOURNAL OF EDUCATIONAL STUDIES (MAJES)

Published by the Department of Education
University of Maiduguri
PMB 1069, Maiduguri
Nigeria

© Maiduguri Journal of Educational Studies

Typeset by:

GLOBAL COMPUTER RAY Maiduguri Branch
No. 3, Damasak Street, Kumshe Area, M.M.C. L.G.A.
Maiduguri, Borno State.
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Printed by:

GLOBAL COMPUTER RAY Maiduguri Branch
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Tel: 08063027958
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Cover design

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ISSN: 116 – 137 X

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Implications of Radio Listening Habits of Nomads in Kwara State on Adult Education Component of Nomadic Education Programme

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Abstract

The cardinal objective of this study was the investigation of radio listening habits of pastoral Nomads in Kwara State and its implications on Adult Education component of Nomadic Education Programme. A total of 560 respondents were engaged in the study using cluster sampling technique. Also, a researcher- designed questionnaire was used for data collection. The data collected for the study was analysed using Charts, frequency counts and percentages. The reliability co-efficient was calculated to be 0.76. The findings of the study showed that majority of respondents own radio sets and listen to it frequently. It was also revealed that various radio programmes that pastoral Nomads listen to have made them to enroll their children of school going age in school. It was recommended that Information Communication Technology can also be used to reach the nomads as it is capable of providing learning opportunities for informal and non-formal continuing literacy in adults and basic youth education programme.

Keywords: Pastoral Nomads, Radio Listening habits, Implications

Background to the Study

Education is a basic necessity for good life, economic and natural developments. Thus, it should be regarded as right and not a privilege for citizens of societies aiming at sustainable manpower development. According to Yusuf, Ajidagba & Olumorin, (2010), education is the instrument of economic growth and technological advancement of any society. It is in recognition of this fact that governments at all levels in Nigeria tailored their various policies towards ensuring that basic education is accessible to the generality of citizenry.

The 1999 Constitution of Federal Republic of Nigeria stressed the justification for the provision of education for all Nigerian citizens and thus stated that education is a Fundamental Human Right. This fact justifies the introduction of the Nomadic Education Programme in 1986 (Mahuta, 2008). This educational programme according to Iro (2006) has three broad goals namely: to raise the living standard of the rural community; to harness the potentials of the Fulani; and to bridge the literacy gap between the Fulani and rest of the society. Arising from the aforementioned goals, the specific objectives of Nomadic Education are spelt out in short and long terms basis.

On the short term objectives, the acquisition of basic functional literacy and numeracy are paramount. Therefore, in practical terms, acquisition of functional literacy and numeracy should mean, for the Nomads, the ability to do the following:

- (a) read with comprehension those things that affect their occupational roles like useful directions, tax (Jangali) receipts, instruction on health and animal treatment, and manufacturers' instruction sheets relating to Animal Husbandry and Agriculture.
- (b) read and understand national papers and magazines to what is happening around them. Functional literacy will enable them read simple instructions, for example voting instructions in order to make independent choices on those to govern the nation.
- (c) write legible and meaningful letters to friends, relations, Veterinary Agriculture and Livestock officers on how to improve their herds, poultry, and crops; write to Government officials on the needs of the clans
- (d) do simple calculations and keep records relating to the number of their herds, cost of and returns from investments on improved herds and grazing, distances covered on seasonal movements, interest charges on credits and rental on lands, measurements of land and buildings to hold family and herds; birth and death statistics.
- (e) develop scientific outlook, positive attitudes and self-reliance to deal with their problems such as reporting out-breaking of diseases to Government Agencies.
- (f) Improve their relationship with immediate neighbours, sedentary farmers, and Government Authorities and Agents.

The long term objectives of Nomadic Education are as follows:

- (a) acquisition of knowledge and skills to enable them improve their income earning capabilities through mixed farming, land acquisition and consequent development of grazing reserves and settlement, proper grazing management including effective use of good variety of fodder (grass and Legumes improvement), modern scientific livestock breeding and scientific treatment of animal diseases.
- (b) improvement of livestock products, such as milk, meat, butter, hides and skin by application of modern technology.
- (c) better marketing of their products including progressive economics of export.
- (d) appreciation of the need to use modern savings and bank credit facilities, which will enable them integrate better within the dominant national culture.
- (e) appreciation of the aims and functions of co-operatives. By so doing, they will participate better in the national economic life.
- (f) production of skilled Fulbe professional and administrators such as: doctors, nurses, teachers, veterinary or livestock officers, pasture agronomists, lawyers and lawmakers for effective management of Fulbe affairs, and constructive contribution to the large society
- (g) acquisition of functional knowledge and skills for raising healthy well adjusted families, and for operating happy households. Such skills will ensure the protection of family health, good child care, nutrition, sanitation, cultural and recreational activities (NCNE, 1996).

As part of effort to widen the scope of Nomadic Education Programme and also to sustain the interest of Nomads in the Nomadic Education Programme, the National Commission for Nomadic Education, a body charged with the responsibility of implementing Nomadic Education Programme, expanded the programme to provide functional adult educational programmes for both nomad men and women so as to boost literacy and equip the nomads with skills and competences that will enhance their well being and participation in nation building. In a bid to achieve this measure, Radio Distance Learning Scheme was introduced (Umar, 2000). The nomads are noted to be captive audience for radio programme. They carry along radio sets and listen to them while grazing animals. By Radio Distance Learning Scheme, radio is used to aid all educational systems adopted for the Nomads at different levels. Radio drama, whose style, plot and content reflect the Nomadic cultural heritage, radio commercial and sport announcement and radio discussions by Fulanis who have made it to the top are all envisaged (FRN, 1987).

According to Umar (2000), Radio Distance Learning Scheme which took off on a pilot basis on 9th May 2000 on Kaduna Media Corporation, has the following basic ingredients as a mediated instructional system.

- a. The radio broadcasts
- b. Print-based materials i.e a specially designed Fulfulde literacy primer and posters
- c. Audio-cassette recordings of the broadcasts
- d. Extension agents

- e. Outreach/support centres that will facilitate contact between learners on the one hand and radio producers and extension/monitoring staff on the other
- f. Radio-listening and discussion groups. These are for organized listening/discussion of the radio broadcasts and the provision of tuition.

Against this backdrop, the Commission directed all the states that are participating in Nomadic Education Programme to introduce the scheme in their respective states. Kwara State as one of the participating states moved into action by introducing different programmes in Fulfulde language on Kwara State Radio Broadcasting Corporation. The programmes include,

- a. News (it comes up 5:20pm everyday)
- b. Wakkati Haala Fulfulde (it is an enlightenment programme which comes up every Thursday between 7:15pm and 8:00pm). This programme focuses on creating awareness on pupils enrolment and attendance, importance of pupils graduation and transition, effect of pupils dropout especially the girl-child and so on
- c. Jogadhe wuro (for household, it comes every Friday between 7:15pm and 7:30pm)
- d. Sanore (A request programme, it comes up every Sunday between 7:30 and 8:00pm).

All these programmes were introduced in the best interest of the Nomads, who are known to be captive audience for radio, so that the literate world can reach them without disrupting their nomadic life or livelihood. The study was hence necessitated by the radio listening habits of Nomads so as to reveal its implications on the adult education component of Nomadic Education Programme

Purpose of the Study

The study specifically examines:

- 1. examined the radio listening habits of pastoral nomads in Kwara State, Nigeria
- 2. the implications of radio listening habits of pastoral nomads on the adult education component of Nomadic Education Programme.

Research Questions

This research is aimed at finding answers to the following questions

- 1. What are the radio listening habits of pastoral nomads in Kwara State?
- 2. What are the implications of radio listening habits of pastoral nomads in Kwara State on the adult education component of Nomadic Education Programme?

Method

The population of the study included all adult pastoral nomads in Kwara State. Because of the migratory nature of the nomads, cluster random sampling technique

was employed to select 560 respondents across the three Senatorial Districts of Kwara State. Daramola (2006) posited that a researcher can adopt cluster random sampling in a situation where it is difficult or almost impossible to obtain a complete listing of the element of given target population.

A researcher-designed questionnaire was used to gather data for the study. In order to take care of the respondents who are not literate in the use of English Language and also to avoid any alteration in the original content of the instrument by the research assistants, the questionnaire which contains fourteen items was hence translated into Fulfulde Language. Test re-test reliability co-efficient of 0.76 was obtained on the instrument. Percentage was used to analysed the data gather

Data Analysis and Results

Figure 1: Distribution of Respondents by Gender

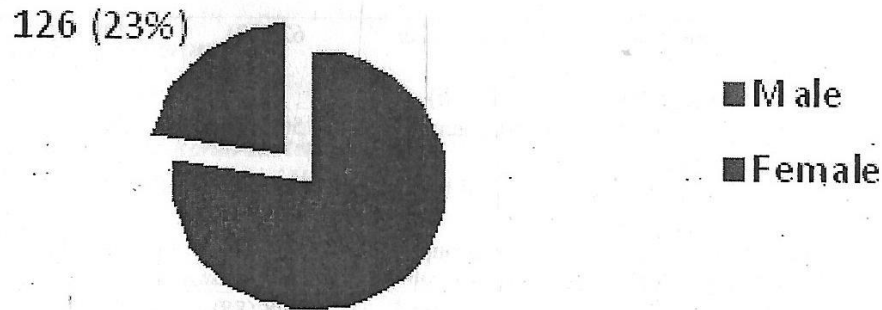


Figure 1 shows the distribution of respondents on the basis of gender. It indicates that 434 (78%) of the respondents were males while 126 (23%) were females. This implies that there were more male respondents that participated in the study as compared to their female counterparts.

Figure 2: Distribution of Respondents by Senatorial Districts

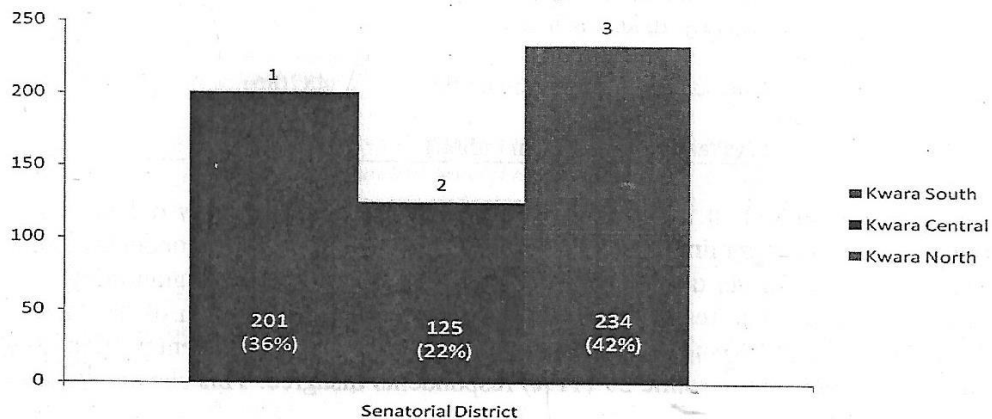


Figure 2 shows the distribution of respondents based on the Senatorial Districts. It indicates that 201 (36%) respondents are from Kwara South Senatorial District, 125 (22%) respondents are from Kwara Central Senatorial District while 234 (42%) respondents are from Kwara North Senatorial District of the state. This means that large proportion of respondents are from Kwara North Senatorial District

Research Question One: *What are the radio listening habits of pastoral nomads in Kwara State?*

Table 1
Radio Listening Habits of Pastoral Nomads in Kwara State

S/N	Item (Unee)	Yes (%) (Nono Nu)	No (%) (Nono Bane)
1	I listen more to news programming than other programmes (Emi dhudhi hetinaago habaruji bura shiriji)	62 (12)	498 (88)
2	I listen more to enlightenment programmes than other programmes (Emi dhudhi hetinaago halaaji boddi bura goddi shiriji)	501 (89)	59 (11)
3	I like listening to radio programmes in group (Emi yidi hetinaago shiriji radio e yimbe)	482(86)	78 (14)
4	I always listen to radio programmes designed for the Fulani (Emi dhudhi hetinaago harakaji fulbe gadheteedhi der radioji)	498 (88)	62 (12)
5	I listen to radio programmes in other languages like Yoruba and Hausa (E mi hetinoo harakaaji leyin godhi hande habhe e hausaaaji ko wadhete der radioji)	443(79)	117 (21)
6	I listen to radio programmes while herding animals or engaging in other activities (Emi hetinoo harakaaji fu ko wadhete e radiori bhaawo nain)	477 (85)	83 (15)
7	I fully concentrate on radio programmes that suit my needs (Emi hetinoo harakaaji fu dhi kajaami radioji)	482(86)	78 (14)

From the table 1, it is the opinion of the respondents that they did not listen more to news programming than other programmes as 62 (12%) respondents against 498 (88%) respondents disagree that they listen more to news programming than other programme. The responses of the respondents on the 2nd item of the table 1 showed that 501 (89%) indicated that they listen more to enlightenment programmes than other programmes, while 59 (11%) respondents disagree. This shows that they

listen more to enlightenment programmes than other programmes especially news. The results of the 3rd item on the above table revealed that the respondents like to listen to radio programmes in group as 482 (86%) respondents against 78 (14%) agree to the item.

The study, as could be seen on the table, revealed that 498 respondents representing 88% listen to radio programmes designed Fulani while 62 (12%) respondents did not. 443 (79%) respondents against 117 (21%) respondents indicated that they listen to programmes in other languages like Yoruba and Hausa in addition to programmes in Fulfulde. 477 respondents which respondents 85% indicated they listen to radio programmes during herding of animals or while engaging in other activities. 482 (86%) respondents against 78 (14%) agreed that they always concentrate fully while listening to radio programmes.

Research Question Two: *What are the implications of radio listening habits of pastoral nomads in Kwara State on the adult education component of Nomadic Education Programme?*

Table 2:

Implications of Radio Listening Habits of Pastoral Nomads in Kwara State on Adult Education Component of Nomadic Education Programme

S/N	Item	Yes (%) (Nono Nu)	No (%) (Nono Bane)
	Radio programmes I listen to have: (<i>Harakaaji radiori dhi keti ntoomi:</i>)		
1	made me to be aware of the significance of Nomadic Education Programme (<i>walin an e faamugo bofe jande fulbe</i>)	534 (95)	26 (5)
2	made me to enroll my children of school-going age in school (<i>dhun wali an e watingo sukabhe an potushe yahingo booko e sudu jande</i>)	521(93)	39 (7)
3	made me to ensure regular attendance of my children in school (<i>dhun wali an e yingo wigo sukabhe an e yahana jande mabhe finde fu</i>)	515 (91)	45 (9)
4	enhanced my income generation activities (<i>dhun wali e hebhingyo bheidari harakaaji kebhal an</i>)	540 (96)	20 (4)
5	improved my productivity on animal production (<i>dhun wali e hebhingyo bheidari goleeji an</i>)	538 (94)	22 (6)
6	improved my relationship with sedentary farmers (<i>dhun wali e kantall fue gondal an e demobhe geleeji</i>)	523 (93)	37 (7)
7	improved my relationship with government authorities (<i>dhun wali e kantall ane golirhe lamu</i>)	501 (89)	59 (11)

Table 2 revealed that 534 (95%) against 26 respondents which represent (5%) indicated that radio programmes they listen to have made them to be aware of the significance of Nomadic Education Programme. Also, 521 respondents which represent 93% agreed that the radio programmes they listen to have made them to enroll their children of school going age in school. This finding corroborates the findings of Tahir and Umar (2000), which underscore that "Don Makiyaya a Ruga"(For Pastoral nomads in homestead), a 30-minute radio programme designed to disseminate information on education, animal husbandry and civics so as to enlighten the pastoralists and motivate them to get their children of school going age educated.

The table has also revealed that 540 (96%) of respondents indicated that the radio programmes they listen to have enhanced their income generation activities. Some of the programmes were designed to sensitize the nomads on how to improve on their economic activities. Programmes such as "Jogadhe wuro" and "Wakkati Haala Fulfude" were basically designed to enlighten nomads on animal husbandry, animal health and other activities that would enhance their economic and social survival. As shown in the table 2, 501 (89%) against 59 (11%) of respondents which agreed that the radio programmes they listen to have improved their relationship with government authorities. This means that the radio listening habits of nomads has bridge parts of the gap between them and the government.

Conclusion and Recommendations

Using radio to integrate the Nomads into the mainstream Nigerian society is a welcome development and a good approach to bring literacy close to them. Radio listenership is an integral part of Nigerian Nomads' life. As such, it is an established fact that while herding animals, Nomads go about with radio sets which they listen to. This study therefore, investigated the implications of radio listening habits of Nomads on the Adult Education component of Nomadic Education Programme and it was revealed that this activity of the nomads has tremendously bridged part of the gap between Nomads and the rest of the society. The following recommendations were then made based on the findings of the study:

- (a) To further strengthen the interest of the nomads in the Nomadic Education Programme, Information Communication Technology can also be used to reach them as it is capable of providing learning opportunities for informal and non-formal continuing literacy in adults and basic youth education programme
- (b) Radio continues to be the most potent tool for use in literacy development. Thus, locally produced interactive radio instruction, along with community radio for locally specific programme can be employed. This will allow for two-way engagement among learners and programme providers, especially where potential learners are widely scattered or mobile.

- (c) The use of cassettes can provide more potential for genuine multimedia pedagogy to enrich functional teaching in literacy. Therefore, programmes can be recorded on cassettes for onward distribution to the nomads. By this, they would have ample opportunities to listen to programmes over and over again.

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