

Breaking Language Barrier in Rural Awareness Campaign on School Enrollment through Drama among Nomads in Taraba State

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ABSTRACT

Accessibility to formal education is the right of every child, yet the socio-economic circumstances of children of nomadic Fulani may not allow them to fully enjoy such rights due to their itinerant way of life. The government in response to the need to bridge literacy gap in its population has various agencies in place to cater for the educational needs of nomads but the efforts are not without challenges. This paper considers the practical steps that can be taken to enlighten nomadic Fulani communities on the importance of enrolling their children into formal schools thus working towards realization of government objectives. Drama speaks a universal language by virtue of its action and could be a veritable tool in awareness campaigns among itinerant Fulani population in Nigeria.

Introduction

The acquisition of formal education is considered key to development of humans and the society. Providing children with education has become a major issue in the international community and it is a matter of right, backed by law. At the global level, the United Nations' International Covenant on Economic, Social and Cultural Rights of 1966 guarantees this right under its Article 13. The United Nations Convention on the Rights of a Child emphasizes the rights of a child to education where Articles 28 and 29 provides that parties recognize the right of the child to education with a view to achieving this right progressively and on the basis of equal opportunity. In particular, they shall make primary education compulsory, available and free to all (Unicef, n.d). There have been commendable efforts by the government of Nigeria in this area albeit the multiple factors that thwart several good spirited projects for the masses. Much enlightenment has been carried out concerning school enrollment yet gender disparity exists, particularly in view of the discriminatory tendencies when it comes to educating female children. Mikhail (2012) argues that "education is a fundamental girls' right and therefore under no circumstances a girl be denied her right" (p. 4). This suggests that though the child's education is enshrined as a right, the female children have not totally been beneficiaries (at least from the cultural end as held by some parents and caregivers). The international interest in child education underscores its important place in the life of the child and the society as tomorrow's leader. This paper takes into cognizance the fact that children live and grow in various conditions as a result of factors like the parents' socio-economic status or vocation as in the case of nomads.

Nomads are people who move seasonally from place to place to search for food and water or pasture for their livestock. They are professional herds' men who move with their families and cattle, often as groups and settle temporarily where conditions are favorable for grazing. This itinerant way of life has deprived them of a structured formal education as they cannot to be in a particular location for a specific period of time required as obtainable in regular schools. The population of Fulani nomads in West Africa and indeed Nigeria is high, as Iliyasu (2012), citing a report of nomadic education extension services in 2002 puts their population at roughly six million. Availing formal education to this number is a major issue in national development and this action ought to go beyond policies in boardrooms to the field.

Realizing the goals of Theatre for Development necessarily requires the application of practical steps to communicate intended messages to a target audience and moving them to action. The action itself is targeted at affecting them in ways that will amount to development or a change from a backward state to a

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better one. The nature of the theatre affords it the function of *edutainment*, a term that has recently come to be associated with the multiple roles of entertainment and education by this exceptional stage art. It can be used to raise awareness and reawaken consciousness of people in the rural communities on matters that has direct bearing on their livelihood. The theatre is able to reach out directly to its audience within a common space thus making interaction possible between performers and spectators. This immediacy created by live performances, Wilson (1998) opines, creates an avenue for a personal exchange between the performers and spectators. Many inhibitions are broken in this atmosphere and total freedom replaces timidity, distance is shortened by the physical interaction.

A major issue for consideration is how to successfully incorporate the nomads into a programme that is specifically designed for their welfare. This is because it is not enough for them to know the intentions of the programme without being adequately informed on how it directly affects their well being as well as their means of livelihood. According to Iro (2006), the success of nomadic education depends largely on vigorous and continuous outreach programs in the rural areas. Effective ways must be sought to engage the nomads in interactive sessions to convey relevant information to them and feel their pulse as well. Drama is one such avenue.

Language as the means of communication between human beings is used in various forms; these could be either verbal or non-verbal and is a potent tool of socio-cultural control. Where there is a barrier in coding and decoding verbal expression of language, it often impedes laudable prospects of social relation. The choice of and use of language is essential to defining one's self in relation to the environment (WaThiong'o, 1969). Indeed, when one uses a familiar language understood by a given group to relate with them, there is often an active flow of communication. Many of the nomads speak Fulfulde as mother tongue and in few cases Hausa language. This is likely to be an issue for a group that is conducting awareness campaigns among the people (if there are no Fulani speakers among them). Following a pilot study conducted among itinerant Fulani in JauroGana area of Jalingo metropolis in Taraba state, this paper conceives of drama as a bridge that can link the two groups even in the face of such challenges because the non-verbal aspect of language takes over where the verbal one stops. The study indicates that the policy that makes provision for the incorporation of the Nomadic Fulani into the social mainstream is yet to be fully functional in some parts of the country. Many are yet to embrace the concept of formal education as an aid to their vocation but instead consider it a distraction. This indicates that the concentration of awareness campaigns have been limited to certain areas which avail significant improvement in terms of statistics of school enrollment in many reports.

The Nomadic Fulani: Background Information

The Fulani peoples (also known as *Fulbeor Peuls*) live in West Africa. They are among the most widely dispersed and culturally diverse peoples in all of Africa. Many Fulani trace their beginnings back one thousand years to the Senegambia area. By the eighteenth century some had migrated as far east as the Niger and Benue Rivers (now in Nigeria). In the eighteenth and nineteenth centuries, some Fulani populations adopted the Islamic religion and initiated *jihads* (holy wars) in several parts of West Africa (Everyculture, 1998).

Today, one finds both nomadic, pastoral Fulani (*mbororo'en*) and settled Fulani (*Fulbewuro*) all over Africa and beyond. The pastoral Fulani (full-time cattle keepers) move about with their cattle for much of the year. In contrast, the settled Fulani live permanently in villages and cities. Although both groups share a common language and origin, they regard themselves as only distantly related (Everyculture, 1998). This paper focuses on the pastoral Fulani and issues relating to formal education for this group.

Itinerant Fulani cattle herders are found in all parts of Taraba state and are often found living in makeshift huts in open fields. The males herd cattle to graze long distances from the homestead while the women also walk to surrounding markets to sell dairy products, shop for domestic items and return in the evening. This gender division of labour is typical of the Fulani nomads (De Bruijn, 1997), and either gender considers this an exclusive duty. The grown up children in some cases could accompany either parents but the younger ones are left at home to look after the young fragile animals that cannot go long distances to graze. They are thus not enrolled in schools where they would acquire formal education like other children. However, adults and older children help educate the younger children through scolding, sayings and proverbs, and stories.

Children also learn through imitation. In many communities, children from about the age of six attend Islamic (*Koranic*) school. Here they study, recite the scriptures, and learn about the practices, teachings, and morals of Islam (Everyculture, 1998). Iro (2006) opines that, apart from the literacy gulf between the Fulani and the non-Fulani, there is a disparity in the attainment of different types of education among the Fulani. In a sample of 1,998 pastoral Fulani surveyed in a study, about half of them have Koranic education. Forty percent have no education, and only seven percent have either formal or both mainstream and Koranic education.

They live temporarily in the makeshift structures until they migrate again in search of a new base that is proximal to good grazing land. Sometimes the movement is necessitated by clashes with farmers over farm trespass and destruction of farm produce. These clashes are common and recurring cases which have been adduced to economic reasons rather than religious, cultural or political (Abbass,2012). This constant movement makes it impossible to enroll the children in regular schools that are around the homesteads. For instance, the area which this study was conducted is today a plane land, part of the property of Taraba State University, without a sign that the Fulanis have dwelled there at a point in time.

They have utmost value for their cattle and would do practically anything to protect them from harm. In an interview with a herder boy who travels to the southern part of the country during dry season in search of good grazing land for his cattle, he said his heart bleeds when he sees his cattle looking scrawny due to lack of grass. This motivates him to move with them each dry season, not minding the long stay away from his family. On whether he could slaughter one of his cattle for meat, he vehemently disagreed, saying he could only sell them to be slaughtered by those who do not feel as close to the cattle as he does. Certainly, losing cattle to disease or attacks by others is a very serious issue with the Fulani and this has constituted a major factor that causes clashes with farmers who equally consider their farms as important.

In an era that the clamor for human rights and social equity has gained much recognition, this group of Nigerians are not fully integrated into any provision that is targeted at the citizens. Aderinoye, et al (2007) aptly observe that,

Nigeria's nomadic people are typically described in terms of what they do not have. They do not have access to adequate food, clean water, health care, clothes, or shelter. They do not possess basic literacy skills. Their children do not have access to basic education. Young female nomads do not have the cultural freedom to marry who they want to marry. Nigeria's nomads, therefore, arguably need a better understanding of their socio-cultural predicament, which many consider as less developed (p.1).

This describes the situation observed by the researchers in the course of the study. Formal education is certainly a key to empowering the nomads in all aspects of life.

Issues in Nigeria's Nomadic Education Programme

The Nomadic Education Programme was established by the government in its effort to provide this unique group of people equal educational opportunities with other Nigerians. It was launched in Nigeria on 4th November 1986 and followed by the establishment of the National Commission for Nomadic Education (NCNE) through decree 41 of December 1989, which charged the commission with the responsibility of implementing the Nomadic Education Program in the country (Imuesi,n.d). The thrust of the programme was to address the high illiteracy rate among the mobile population of Nigeria. The programme, according to its policy framework has three major objectives, namely: to raise the living standard of the rural community; harness the potentials of the Fulani and bridge the literacy gap between them and the rest of the society.

The service charter of the National Commission for Nomadic Education (NCNE) indicates, as one of its mandate, the formulation of policy and issuance of guidelines in all matters relating to nomadic Nigeria (Mohammed, n.d). The commission thus is the resource house for all activities pertaining to nomadic education in Nigeria like providing funds for research and personnel development, the development of programmes on nomadic education, provision of equipment and other instructional materials, construction of classrooms and other facilities relating to nomadic education.

A key approach to achieving these objectives was the establishment of mobile schools which use collapsible classrooms that can be assembled or disassembled within thirty minutes and carried conveniently by pack bulls. A whole classroom and its furniture may be hauled by only four pack animals. Motor caravans are replacing pack animals in moving the classrooms. A typical mobile unit consists of three classrooms, each with spaces for fifteen to twenty children. Some of the classrooms are equipped with audio-visual teaching aids (Iro, 2006, Aderinoye, et al, 2007). The teachers move with the Fulani nomads each time they migrate. Another approach is the radio and television education where the literate world can reach them as many of them have radios and listening to it is no distraction to their herding (Iro, 2006). Aderinoye, et al (2007), advance a case for the adoption of modern technologies for mobile learning through mobile phones. Indeed, many Fulani own mobile phones but until they advance to the level of being able to read messages sent on the phones, it will remain only a tool to monitor their migration location.

It has always been the expectation of various stakeholders that the implementation of policies on education will reduce the illiteracy level in the country. Ewuzie (2010), advances that since its establishment, 'the programme has recorded no meaningful development owing to the shoddy strategies deployed by those charged with the responsibility to make it work' (p. 1). This factor is a major impediment in many sectors of the nation owing to clog-like characters in the wheel of progress. Various reasons have been advanced by experts and stakeholders in the issue of nomadic education in Nigeria. Some are of the view that the task itself is overwhelming for the Commission for Nomadic Education, which is saddled with providing basic education to the children of pastoral nomads, with support from both the states and local governments. Nomadic education in Nigeria has been described as being hampered by faulty procedure, inadequate finance and defective school placement. The incessant migrations of students, unreliable and obsolete data, cultural and religious taboos are setbacks as well. According to Iro (2006),

Lack of money also forces the government to rely on volunteers or unqualified teachers. The poor salaries cannot attract a caliber of staff with the commitment to educational enrichment of the Fulani. Scarcity of chalks, books, pencils, and blackboards, for example, undermines teaching. Students are taught how to write on the sand with their bare hands. Requests from schools for children to bring learning kits dampen the spirit of parents who think they have already made enough sacrifices by letting their children go to school rather than go on grazing (p. 1).

Experts have argued also that the top-to-bottom method of planning adopted by government is faulty in itself because it makes the target group recipients inactive rather than active participants in the planning of education programme meant for them. This, they observed has not aided the success of the scheme as little or no consideration was given to issues like role of specialized services that will adequately meet the needs of qualified teachers, monitoring students and developing suitable curricula.

The curriculum of instruction is also a major issue in the nomadic education programme. The use of English or Hausa in learning has been severely criticized for being difficult for the children who are yet to master their mother tongue to understand a second language. On this, Iliyasu (2012) opines that:

All races (tribes) or communities have their own language, language of immediate community (LIC) or mother tongue (MT) in which they think, communicate and use in their dream. Therefore, if any knowledge should be imparted to a child, it should be in his/her mother tongue which is the language of his reasoning. If that is the case, then Fulfulde language has a significant role to play in nomadic education. Fulfulde is the best language of instruction in teaching nomadic children in Fulbepastoral nomadic primary school. (p. 123)

This means detailed long term plans to train teachers in the language that will facilitate teaching. The inefficacy of such plans been over the years is a cause for concern in view of the inconsistent policy implementation and underfunding of agencies saddled with such responsibilities. In such fund-constrained situations, the possibility of meeting the welfare needs of teachers to sustain the mobile school system wherein the schools and the teachers move with the Fulani children is not realistic. Another issue is the involvement of the people in the planning stage but most times they are not. Their participation will help the agencies in the planning of school curricular since they (the people) have an idea of the duration of stay in a particular area even though weather condition is also a determinant.

Citing a report prepared by the Department of programme development and extension, National Commission for Nomadic Education, Kaduna in 2001, Imuesi (n.d) advances that:

As at March 2001, there were 1,574 nomadic primary schools located in all (36) States of the federation, out of which 1,102 were schools for nomadic pastoralists, while 472 were schools for migrant fishermen. The total pupil enrolment in these schools was 203, 844 made up of 118, 905 males and 84, 939 female. The report also had it that the total number of teachers as at 2001 was 4,907. The report further noted that since the inception of the programme in 1989 up till 2001, about 15,833 pupils have successfully graduated from the nomadic school system. This is made up of 10,290, boys and 5,543 girls, which represent 65% and 35% respectively (p. 1).

On the whole, this report indicates that the agencies involved in nomadic education programme have not been dormant.

The place of partnerships in the bid to provide access to a special kind of education for the nomads has been regarded as very central to achieving the desired aims of the programme. International Non-governmental Organisations (NGO) and Donor Agencies are key players in the efforts of the NCNE (Tahir and Umar, 2000). This has produced laudable results at the local level with the involvement of Community Based Organizations (CBOs). Abbo, (2012) asserts that,

The NCNE has established links and fostered partnerships with nomadic communities, which by 2010 numbered 2,889. It has also collaborated with all the 774 local government education authorities. In addition, the NCNE has partnered with a number of community-based organisations (CBOs) to help with the mobilisation and sensitisation of pastoralists in making them aware of the importance of education (p.1).

He further identifies significant improvements following the active partnership with local, national and international organizations and agencies. Recent statistics points towards a steady progress looking at the improvement in the quality of teachers, school infrastructure and learning 1990 and 2010 (Muhammad and Yamta, 2010 cited in Abbo, 2012). Additionally, increases were recorded as follows:

- i. The number of nomadic schools – from 329 to 3060.
- ii. Teacher numbers – from 873 to 13849, of which 5,954 were female.
- iii. Pupil enrolment – from 19,769 to 484,694.
- iv. Nomadic girl-child enrolment – from 4,982 to 215,752.
- v. Pupil attendance, progression, graduation and transition rates.

Much as the overall challenges of bringing plans to fruition may seem, there are good signs that the Fulani are gradually embracing education and improving their literacy. There are positive steps that are geared towards success especially with the involvement of nomads themselves such as the Miyetti Allah Cattle Breeders Association of Nigeria (MACBAN) that has focused on the mobilisation and sensitisation of pastoralists since 1985 and the Muslim organisation Al-hidayah that has also been in partnership with the NCNE on the sensitisation of nomads since 2010 (Abbo, 2012). Many Fulani are interested in formal education. They admire children who go to school (Iro, 2006). The energy directed at providing formal education for nomads thus need to be more properly channeled in order to get results.

Speaking the Language of Drama for Nomads

The language of drama (action) is universal. The impediment of communication is not present so long as there is visual link between spectator and performer. In fact, the accompanying elements of theatre – music, dance drama, puppetry, songs and mime are entertaining thus having a ready audience often. Popular theatre as a medium of communication offers the people opportunity to be in control (Mlama, 1991). The immediacy and simplicity of the theatre bridges the gap of communication. Bertolt Brecht asserts that the theatre is capable of creating simple and complex pleasure and great drama is capable of creating a more intricate pleasure that is richer in communication, more contradictory and more productive in results (cited in Willet, 1964). This demonstrates the ability of theatre's value to be assessed in material terms. The theatre could effectively be used as a revolutionary tool against oppression (Boal, 1998). It affords a new orientation and spurs to action a mind that would otherwise have remained indifferent. An effective application of drama therefore, could lead to social revolution in the required direction (Ukwen, 2008). Also, the audience of an interesting drama performance cut across the borders of gender, age and other factors. A necessary theatre ought to always have its sight on the society it is serving (Brook, 1972), and popular

theatre upholds this by its form. Theatre thus is a practical medium to use in the process of creating awareness by agencies saddled with the task of mobilizing the nomads for education programmes. "Theatre, particularly theatre for development creates the magic from which the society can find a level of fascination, entertainment and knowledge" (Boh, 2012, P.21).

Drama has many factors that make it a veritable tool for multiple usages. Teaching is one such field that has made use of drama with many results. Drama is capable of integrating verbal and non verbal aspects of communication, thus bringing together both mind and body, and restoring the balance between physical and intellectual aspects of learning (Maleyand Duff, 2005). Speech, gesture, bodily movements and facial expressions smoothly flow with verbal expressions to communicate meaningfully even to a person that does not understand the language. Costume, set and props also 'speak' thereby enhancing communication to an audience with little or no words from the performers. Improvisation, the spontaneous response to the unfolding of unexpected situation (Hodgson and Richards, 1974), plays a vital role in unscripted community drama whose content is necessitated by the situation on ground. It brings out deep-seated thoughts, imagination and emotions of the performer and affords total flexibility in story-telling.

Intervention programmes that follow the Participatory Rural Appraisal technique usually engage the rural beneficiaries in ways that they (the interveners) will learn from the community as well as share experiences. The experience, fears and conviction of the people is understood through PRA. It is a practical tool of data collection and analysis through participation of the people. The data gathered will be the primary source of the content of the drama that will be used for the enlightenment programme.

The Theatre for Development (TfD) is an approach to mainstreaming local issues that impede on the people's sense of collective action using cultural forms that are popular and acceptable to the people (Iorapuu, 2006). It is through this that the real needs of the people are identified in reality. Obonguko (n.d), relates the experience of a community theatre project in Anagada community in Gwagwalada area council by students of Theatre Arts Department of the University of Abuja. The week-long project afforded the group interaction with the community and observation of environmental and health issues there. The project culminated with a performance by the community members and it focused on the lack of sanitary facilities and improper waste disposal and the resultant effects. He notes that the audience interrupted the performance at various points and made inputs and it led to the post-performance stage without the play ending formally. The session raised questions which were answered by the people themselves and they agreed that keeping the environment clean could prevent illnesses among other things. This experience indicates that, much as the people have been living what they see as 'normal' lives, this 'third eye' (participatory drama) affords them an entirely new experience.

Iorapuu (2006) recorded the TfD experiences of Nigerian Popular Theatre Alliance (NPTA) in using the strategy of theatre and drama to stimulate new perception through cultural action. Some of the communities were Birnin Kudu and Sara in Jigawa State and the three campuses of Ahmadu Bello University, Zaria. The campaign and performances were targeted at HIV/AIDS awareness. The author's conclusions were that the male population after the performances generally showed naivety about the disease as well as a defiant attitude, assuming that women should be the focus of the campaign. Such reactions are to be expected in environments that are inclined towards certain cultural perceptions. However, the real message and change of attitude may not occur instantly in public (perhaps for fear of unpopularity) but will be slow, yet steady metamorphosis occasioned by the visual images of the drama that will continue to replay in the mind of each person. Armed with this a pilot study was conducted to aid the nomadic Fulani population in Taraba State to come to terms with their basic educational needs.

This pilot study was conducted in a typical cluster of nomadic homesteads scattered over an eight-kilometer radius with an estimated population of five hundred people. The facilitating group was made up of selected students from various institutions of higher learning on industrial training with Taraba Television Corporation. The target was to engage the nomads in a discourse and use the issues to create awareness and draw attention of government and other agencies to their plight using Television programmes, particularly drama. The study lasted for five days. Day one was the entry period and statement of mission to the community head and his advisers. Day two and three afforded a house to house contact and oral interviews with the aid of guides provided by the leader. The primary source of information was semi-structured interview with respondents totaling 200 people across both sexes and age grades. The results are presented in tables thus:

Table 1

1. Is cattle rearing of utmost priority to you?

Responses	No. of Respondents	Percentage
Yes	200	100%
No	-	-
Total	200	100%

Table 1 above indicates that cattle rearing is the most important thing in the lives Fulani nomads; it provides their needs and the welfare of the cattle cannot be compromised.

Table 2

2. Is Koranic education important to you?

Responses	No. of Respondents	Percentage
Yes	200	100%
No	-	-
Total	200	100%

Table 2 above indicates that Koranic education is important to them as it equips them with the knowledge of Allah and provides the moral base for co-existence.

Table 3

3. Is formal education important to you?

Responses	No. of Respondents	Percentage
Yes	22	11%
No	178	89%
Total	200	100%

Table 3 above indicates an overwhelming tilt towards sufficiency of non-formal education to meet their needs. Formal schools are considered an intrusion into culture and religion. Also, the formal schools will affect the role children and wards play in taking care of the cattle resulting in loss of time and man power.

Table 4

4. Will formal education add value to your lives?

Responses	No. of Respondents	Percentage
Yes	32	16%
No	168	84%
Total	200	100%

Table 4 above indicates a shift towards associating formal education with people that are stationary, reside in urban areas and will eventually work in offices rather than for the nomads that are prone to constant migration.

Table 5

5. Should females be enrolled into formal schools?

Responses	No. of Respondents	Percentage
Yes	12	6%
No	188	94%
Total	200	100%

Table 5 above indicates that educating the females was particularly seen as irrelevant. It is seen as capable of eroding good morals. Most educated female children are believed to stop respecting their parents and are often wayward. The positive responses in this question notably came from some few outspoken teens.

Day four was used for focus group discussion, results analysis and scenario building. After the results analysis, the people were set in groups of men, women, male teens, female teens and children where a focus group discussion in each group was conducted by the facilitators. In the course of the interaction, the facilitators tactically raised various issues that were contained in the responses gathered from the interviews. Based on the foregoing results, the discussion in the groups followed thus:

- i. Formal education has more merits than demerits for the nomads who require the services of trained professionals who went through formal schools. Some of these professionals include veterinary personnel that attend to their cattle and medical personnel in hospitals and clinics they visit for treatment. If their female children are trained as doctors and nurses, they would attend to their female patients in hospitals (which, by religious orientation, is more acceptable than male doctors treating their female patients).

- ii. The value of their cattle will be improved when they acquire education which will arm them with knowledge of carrying out vaccination and treatment of their cattle themselves if the need arises.

These discussions provided a base upon which scenarios for drama was built. Day five was the performance at the community leader's compound. The story that emerged adopted a contrast model of two persons, showing a cattle owner whose children are educated and another whose children are not. The first man's children are literate and able to read the labels on veterinary medicines and administer vaccination in the correct quantity while the other man's children are unable to do so. This results in increase in the number of cattle due to low mortality rate and healthier animals of the first man. They have less need of the services of veterinary personnel due to knowledge of preventive strategies.

The second man however depends solely on the services of a veterinarian in a far town who is himself quiet busy and therefore responds late to calls for attention. The delay in coming leads to loss of cattle most of the time. In the end, the second man realizes that the time invested in acquiring formal education by his children paid off at the end of the day and takes a decision to enroll them in schools.

In a second episode, this scenario sufficed: A sick father and community leader who has been subjected to treatment with local herbs was not getting any better until the intervention of female doctor, the daughter of a family friend of his. He recalls when she was enrolled for school and he had tried to dissuade her parents without success. When he gets well, he becomes convinced that if his own daughter was trained like the doctor, many lives would have been saved in the community. He resolves to make it a law that all female children be given formal education in addition to Koranic education.

In the course of scenario building, the people were timid at the beginning but later joined in excitedly, making inputs and disagreeing with some aspects they felt was not properly reflected. The younger ones were especially intrigued with the dance drama that was later incorporated into the stories. An elderly person volunteered to play the flute in the dance drama.

The performance was participatory to a large extent and the performer-spectator wall is broken by collective participation of the people as well as role exchange. The post-performance session created an atmosphere for in depth discussions.

- Suggestions were given on how best to take advantage of Government plans for the Nomads who are also tax payers.
- Some were not aware that there is a special plan to cater for their mobile way of life and were excited at the prospect of having teachers attached to them where ever they migrate to.
- They agreed that formal education will give them access to many economic opportunities.

The efficacy of theatre is often seen when the audience is able to identify with issues in the drama and leads to decisive thoughts that would lead to action. This process is what will effect transformation. The direct result of a successful awareness campaign is observed collective sustained action (lorapuu, 2006b). The Fulani community should be affected to a level of action that indicates realization of the need to respond to the message of the drama.

Conclusion

The mandate of NCNE is enormous and requires a multi-pronged approach to meeting targets and ensuring results. The concept of 'educating' the Nomadic Fulani certainly goes beyond the peripheral perception of class knowledge but a major step at integrating them into the collective socio-cultural development process of the nation. This will begin at the roots as it is rightly positioned by the establishment of the NCNE. However, establishing, managing and maintaining primary schools in the settlements and grazing reserves carved out for nomadic people will yield no results if the Nomads do not get a motivation to avail themselves for enrollment. This paper advances that multiple approaches are necessary and that the use of drama in campaigns would greatly enhance this laudable endeavor.

Participatory drama performance can be used raise the consciousness of the rural nomads to the need to enroll their children in schools established for them. They would learn that the benefits of the schools will

be to them as the children will be exposed to knowledge on management of their cattle. It is a means that will be used to disabuse their minds on any reservations they may have about the gesture. It will provide a less formal atmosphere for mutual learning and expression of opinion in a language everyone understands. This will be an effective buffer for the conventional methods that have been in use.

Recommendations

The following are put forward for consideration by government and agencies involved in the nomadic education programme in Nigeria.

- There should be an active plan at the national level to engage Theatre professionals in planning process of campaigns and orientation for the Fulani Nomads in the NCNE programme.
- The curriculum of Students of Theatre and Drama in institutions of higher learning should be adapted to accommodate practical visit to Fulani Nomadic settlements proximal to them over longer periods as obtainable in students' Industrial Training. This should be covered by the Industrial Training Fund (ITF).
- Independent theatre groups should be encouraged by regular funding to engage in the campaigns through drama.
- Particular attention should be given to learning the basics of the Fulani language by participants in order to relate with them cordially and gain acceptance.

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