

## **Building Nomadic Fulani Capacity through Education for Sustainable Peace in Ikara District, Kaduna State, Nigeria**

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### **Abstract**

The paper explore how building the nomadic Fulani capacity through education for actualization of sustainable peace in Ikara district. Methodologically, the study was a qualitative case study, in Ikara district, Kaduna, Nigeria. Data was obtain through interviews and analyzed thematically. From the data obtained, two themes derived were firstly; social consequences of deficient in education; subthemes; distrust and misunderstanding, youth redundancy, poverty, and crime, secondly; the Fulani understanding of education; as a tool for sustainable Fulani capacity building and empowerment for sustainable peace. It was concluded that, building nomadic Fulani capacity through education is a viable tool in achieving sustainable community empowerment in peace, and free them out of the social consequences of their deficiency in education. Thus, the study recommended that, government must invest hugely for nomadic Fulani to have access to quality education and engage the Fulani in advocacy and awareness on the significance of building their capacity through education for sustainable community empowerment in peace.

**Keyword; Nomadic Fulani, Education, Capacity Building, Sustainable Peace**

### **Introduction**

Every society want to achieve sustainable peace, because, it is a condition for the actualization of community development. However, socialization and resocialization of its members is key through Capacity-building. Capacity-building is a process were by members of the society are engaged in a continuous process of learning, adjusting to change and improving on the existing knowledge, skills and ideas, thereby utilizing them in addressing new challenges in the society. On these note, education is paramount (UN, 2006). This is why Power (2015), viewed education as a simultaneous process that improves the life of people and the entire society, because, the goals of education is to provide the populace without discrimination with the significant socialization needs in valuable talent, knowledge, skills to participate fully in community development. In other words, education is a fundamental bases for the empowerment and building of the marginalized group capacity to be productive in solving social issues. Mandel (1994) in his book titled “Long Walk to Freedom”, corroborated, that the actual machinery for societal and individual capacity building is education. He attested that it is through education the children of the poor, weak and marginalized can became doctors, engineers and head of units, ministers and even president of great nations.

Sadly, the nomadic pastoralist group are must marginalized in terms of access to that peace capacity building machinery ie education and the likelihood of dropout of the system mostly attributed to their lifestyle. The Nigerian nomadic pastoralist are often described based on their necessary needs, as those lacking accessibility to basic social needs characterized in lacking basic literacy skills and kids access to basic education, good food, clean water, health care, and shelter (Aderinoye, Ojokheta, & Olojede, 2007). Even though, in their quest to survive their herding

occupation couple with the above condition the Fulani nomad are been vulnerable to be victims of war between farmer and violent conflict with cattle rustlers, which added up to the millions of children, adults, and families in struggle for survival in poverty, suffering and abuse (Power, 2015). In spite, the Fulani nomadic impact on the Nigeria economy, were the livestock sector contributes 5.2% of the gross domestic products (GDP), and they control 90 percent of Nigeria protein (Abbass, 2014).

Thus, it could be wright to concur that sustainable development can only be realizable through achieving peace, and peace is actualized through making quality education for all accessible to build capacity, which the nomadic Fulani in Nigeria are not an exception. The future of an individual person or society that has been denied opportunity of getting quality education would end up in an undesired situation (Ilhan, 2015). Thus, it was claimed that, the accomplishment of disadvantaged groups like the nomadic Fulani and the central rural society with education is a great challenge globally (UNESCO, 2010), that is why ninety percent of the Fulani nomadic are ignorant and lack education (Ujorha, 2014a). Kwankwaso contested that, if all Fulani's were given the opportunity to access qualitative education, they would not run their lives on pastoralism cursing them violent clash. Hence, building the Fulani's capacity through education would manifest sustainable peace (Ajayi, 2015 ).

Thus, Muhammadu Buhari, President of the Federal Republic of Nigeria has concluded that, building the Fulani capacity through education is the only reliable strategy for peace as attested that he could have been part of the contemporary Fulani violent clash in Nigeria, but was save out through educational capacity building and became employed, and advocate for education as key to sustainable peace; as he was quoted;

I might have been part of the herders' farmers' crisis, had it been I have not gone to school. Now look at the farmers herders clash in this part of the country, I have been telling people you cannot make it in this generation except you are educated. If I had not gone to school, I would not have gone to the military and where I came from since my cows are finished, maybe, I would have been involved in this fight... But because I went to school, I got a job to do and because of that, desertification is everywhere, there is no scrub land /bush we will go to and cut down trees and destroying farms and the raining season is not promising, because of that, education is the guarantee (Bakam, 2018).

This raised the question; is sustainable peace realizable through educational capacity building of the Fulani nomads in Ikara district? Does the Fulani nomads deficiency in educational capacity building has some social consequences in Ikara district? Therefore, it is from this background this paper seek to explore how building nomadic Fulani capacity through education for the actualization of sustainable peace in Ikara district, Kaduna, Nigeria, West Africa.

### **Theoretical framework; Human capital theory**

The human capital theory was an economics perspective firstly applied in the works of Becker and Mincer of the Chicago school in 1964. Where the model stands for individual investment in human capital. To this view, physical means of production is the same as human capital, as such investing in human education, training, health, information etc will all influence future income through the embedded resources on the people (Becker, 1964 cited in Fleischhauer, 2007). Human beings are the active agents who accumulate capital, exploit natural resources, build social, economic and political organization and carry forward community development (Psacharopoulos, 1997).

(Mincer, 1981). Thus, human capital is defined as the skills, competence and knowledge as qualities or attributes in persons or individuals that helped in the establishment of personal, socio-economic and societal wellbeing (Becker, 2009).

### **Application to the Issue**

HCT asserted that, the nomadic Fulani community gains to education could possibly overcome issues, because, educated people are likely to be sustainable peace builders as they are more understanding, diplomatic in approach to situation, just, politically stable and have a high sense of negotiation power of fostering peace and coherence (Appiah & McMahan, 2002). This has however, described, through education the nomadic capacity will be build which enhance their economic potentials and empowered them to gains benefits from sustainable peace (Colclough, Kingdon, & Patrinos, 2009). As a strategy for sustainable peace, among the educated Fulani that has under gone capacity building through education, particularly the youth, could get employed for wages as teachers, interpreters, and entrepreneur, an model in future, as it reduces poverty and youth redundancy (Appiah & McMahan, 2002). Thus, investing in building the nomadic Fulani capacity as human capital through education is necessary as the outcome or benefit could facilitate the actualization of sustainable peace in Ikara district, as it would enhance their awareness and understanding of peace for the wellbeing of the Fulani society.

### **Methodology**

The study used a case study approach, in light of the fact that a case can be a thing, a solitary element, unit around which there are limits. In this manner, case can be a man, a program, a gathering, a particular arrangement was utilized, to comprehend the views of the nomadic Fulani on how significant is building their capacity through education to ascertain sustainable community peace. The study was confined to Ikara region, found north-east of the city of Zaria in Kaduna State, north-west Nigeria, with a geological directions of 11° 11' 0" North, 8° 14' 0" East, in Africa. The region is devastatingly populated by Hausa and Fulani tribes, whose occupation is significantly cultivating and raising livestock's. With the authorization of the District Head, the Local Education Secretary and participants, twelve informants in three Fulani settlement were purposively located. The informants could be portrayed into ten Fulani male parents, a nomadic educator and a nomadic disk officer. The reason behind the decision on male parents depends on the knowledge of the way of life of the Fulani community, as the power and choice to take kids or pulled them from school is on the male parent. Information was gathered through the interviews, which typically secured at least fifteen to one hour maximum with informants, from August to September 2015. The interviews were carried out in Hausa dialect and translated into English language by an expert translator. The transcript was later send to member to cross check and a senior lecturer an expert in linguistics read and approved the interpretation. All interviews procedure was guided by an organized open-ended questions. The interviews were tape recorded and transcribed. The data was examined, as all the transcript were line numbered and a twofold line space between the questioner and informants' response. All transcript were coded, themes emerged inductively.

### **Result of the Findings**

Firstly; social consequences of deficient in education; subthemes; distrust and misunderstanding, youth redundancy, poverty, and crime. Secondly; the Fulani understanding of education is a tool

for Fulani capacity building and sustainable peace. Consequently, the nomadic Fulani thought in education deficient is tantamount to expose the community vulnerability of been in challenges of;

### **Social consequences of deficient in education; Distrust and Misunderstanding**

Deficiency in education has results to distrust and misunderstanding between nomads and other community. Taking instance of the nomadic Fulani operation, traditionally a strong social capital with the local farmers was a necessity, it fashioned as a reciprocal relationships between the farmers and the Fulani nomads. Because both communities depend on the land resources for their survival as the farmer need the water and land for cultivation similarly, the Fulani need the land and water for grazing their animals as a source of their survival. The Fulani depend on the farmers for food and reminisce on the farm to graze after harvest, on the other hand, the farmers depend on the Fulani nomads for meat, milk and dump for revival of the land. But however, with the social and environmental changes taking place in the community the land resources is now scarce and the demand for land became very high by the two communities. This situation has generated misunderstanding and disagreement since the approach to resolutions is accompanied by illiterate and ignorance members which brought about misunderstanding of the laws and right to land influence tension, clash of interest, and later ignite crisis, loss of lives and properties. These manifested the rival from generations to generation for a revenge if had any opportunity. It was further demonstrated by one of the informant quoted saying;

*For instance I'm educated I knows how I can manage situation so that I would maintain my personality. But I don't know how I can go about doing it, because of miss understanding, .... all the conflict and destruction of life and property is all attributed to ignorance and lack of education. If you are educated why must you involve in any destruction" informant 8*

The above however attested that crisis situation of nomadic Fulani community in Ikara district is associated with their deficient educational capacity building which manifested into miss understanding. These is because, management of conflict and a sustainable peace and agreement were difficult to reach, hence fuel more controversy, conflict, and to loss of job by the pastoral Fulani youth.

### **Youth Redundancy;**

To vindicate further, the deficiency in educational capacity building has in spite of the loss of cattle's as the result of crisis and rustling, the youth are redundant. Because, they are posed with challenges cause by social changes in the Fulani nomadic community in Ikara district in population increase and land scarcity for cultivation and grazing. The Fulani nomadic youth deficient in skills in any entrepreneur skills as a complimentary source of survival, as majority are not educated formally to seek for jobs outside the pastoralism, hence surfer the challenges the more. As one of the informants was quoted saying;

*....". Allah is the one to relay on then the cattle's'. But now there is no grazing land. One farm land before is cultivated by only three of you, and now you have increased to ten person on the farm land. So we can't cop. Most of us now are migrating to other places..... we don't have any job or enterprise skills and now our population is increasing by the day.....*

However, it should be understood from the above quote that, as the Fulani deficient educational capacity building and the natural resources is exposed to pressure on the need to cultivate for food to sustain the population increased. Therefore, over reliance on the livestock without opting for

alternatives is the major cause of their challenges for survival. Thus, exposed the Fulani youth in redundancy, poverty and frustration aggression and the likelihood of igniting crisis.

### **Poverty and crime**

It is a fact that, the Fulani's deficient in educational capacity building has push them into poverty and crime, because of their inability to meet up with the family basic needs, hence, worsen the situation of individuals' victim of redundancy. Since the Fulani youth were jobless with stock of skills and ideas of the forest and lack potentials of survival in the urban centres, delved in to exploring their skills to survive through cattle rustling and other social vices. Informants asserted that for the fact that the Fulani youth are only familiar with the forest and only few embrace the education and changes, leaving huge percentage of their population, ignoring been educated formally increases the possibilities in the loss of economic source of sustenance. Therefore, such situation influence the youth frustration and family loss of influence, precipitated involvement into crisis. It was found that a Fulani nomad could be poorer than a poor in other communities, possibilities to engage into dangerous vice is high, as quoted in a statement from informants;

*"...you see... if one is arrogant among Fulani can be poorer than a person that is in the town, because, the poor in the town could break fire wood to survive, he can venture in to hard labour to survive, but you are arrogant you can't help someone to herd so that you can survive, of course, he would not break fire wood to survive, so from there he could move in to stealing people's property and you know we the Fulani if we are interested in doing something and we made up our mind, no one can stop us or change our mind. That is why if the Fulani youth delved in to criminality they excel and their operation use to be very dangerous, because they are fearless, you know, fathers of nomadic children do give him herbs and charm that would make them strong and fearless, so that if he is migrating with his cattle's even if he is going to die he must pass through a place".*

This shows that because arrogant Fulani youth would not engaged in any hard labour job to earn a living, argued that a Fulani youth fearless of confrontation, can navigate the forest and parents prepared the youth with charm for protection against any danger in carrying out his normal routine with livestock in the forests. These skills, ideas, and experience were utilized in dangerous attacks such as in cattle rustling, arm robbery, and crisis in the community. Corroborating the above views thus, informants attested that the status of the Fulani nomads' who's capacity is not educationally build in both the religious and western education influence the possibilities of deviant behaviour. Because, a Fulani youth are much familiar in spending money with no idea of generating income hence transformed in to the perpetrators in cattle rustling and violent attacks, since they are still swimming in dark of illiteracy and ignorance

Informants contested to other factors and concluded that deficient in educational awareness is the fundamental cause of the Fulani youth to such violent act as quoted in a statement that;

*... All the youth engaged in the act because they are lacking in education wallahi. And lack of awareness is the cause of all these"*

It is asserted from the finding that education generally to the pastoral Fulani has a potentials of empowerment and achieving sustainable peace. For example the knowledge of the divine and spiritual moral values in religion to humanity and the society is acquired through education. The knowledge of social roles and responsibility of individual to the development of the society and

the world is attained through education. But those that ignored the value to seek for knowledge such Fulani youths were frequently accused of been perpetrators of arm robbery and violent attacks. Therefore, it is evident that, the situation of the Fulani nomadic community crisis and tension is the consequences of deficient in educational capacity building which influence social ills and deviant behaviours contrary to the moral values of the Fulani and affect their community empowerment and national security.

### **The Fulani understanding of education; is a tool for Fulani capacity building and sustainable peace.**

The Fulani nomads built meaning in knowledge of the social world, but believed through education individual capacity and community is empowered as exemplified from the interviews with the informants. Education is an ingredient and a mechanism that develop individual rationality independently, and integrate individual fully through understanding of his social roles and responsibility with other members within nomadic community. That is why corroborating these fact, one of the informant asserted the magnitude of education as a tool through which community progress is achieved, attested that education is a sustainable treasure and society lacking education expose such society to underdevelopment, misunderstanding as he was quoted saying;

*“it is only with education development is attain.... A community without education is likely to have it generations thrown into difficulties...because there is no point in leaving wealth for your kids, because the wealth will finish, but knowledge is permanent”*

Thus, wealth in this context is refer to the herds of cattle and livestock's, as a physical asserts or resource that can vanished. But knowledge is gain through education that one learned new skills, ideas and experience help in developing and empowering the individuals to be utilized in a sustainable community development. Even though, there are other forms of education, but in these context the Fulani pastoral nomad perceived generally educated individual in any form is resourceful and a tool in developing the community.

### **Discussion**

The purpose of this study is to explore how building nomadic Fulani capacity through education for the actualization of sustainable peace in Ikara district. It was found that the Fulani nomad believed that deficient in education disempowered individuals and ran community into moral decadence and difficult situations. Thus, it was proven that the Fulani nomad in Ikara acknowledge the fact that education is an important aspects as constructed to be a factor into building individual capacity and the source of community empowerment in peace. These was supportive to the fact that, the challenges faced by the Fulani nomadic community in Ikara as in the scarcity of land resources which was the result of encroachments of their allocated grazing reserve by farmers, authorities, and developers which cannot be claimed back. This began to argument and misunderstanding influenced by ignorance and illiteracy ignite the possibilities of violent. These concur to the Abubakar Salihu in interview with BBC hausa in 2016 that, in reconciliation on matters of damages there is communication gap as the Fulani do not understand English that influence perception of been ill-treated which manifest a mistrust between the groups and later to conflict and violence. These explain the views of the informants that if the fulani were educated they would have the potentials of peace conflict understanding and approach to issues in a diplomatic manner as the outcome, viewing the human capital theory. Hence deficient in education worsen misunderstanding and mistrust result to destruction of life and vanished of the cattle's.

Consequently, these situation further expose the Fulani into redundancy, as Bakam (2018) asserted and concur with the above situation of pastoral family poverty describing their source, that the climate is not promising for their nomadic culture, hence, some families are knockdown by sickness and malnutrition. However, it was evident in the findings that the nomadic Fulani educational deficiencies had affected their rationality into evaluation of situation either right or wrong, hence left alone to operate in the hash situation with few or no livestock to survive on. Thus, swift in to explore their potentials to meet up with their needs at all cost, hence, influenced to cattle rustling and violent conflict.

This harmonize Dahiru *et al* (2016) and Ogah (2014), assertion that youth lacking knowledge are more detrimental than an incurable infection because of its consequences. This explain the views of informants that the result of Fulani's ignored been educated. These further resonate Karamoja in Uganda situation were nomadic children who dropout from the education system are influence to be arrogant, not familiar with pastoral system of survival as such are left with no work to do. Unfortunately, dropped back in to the social reality with no required potentials to survived couple with pressures and anger of not been supported. As such it was a common belief that these frustration pushed such children in to highway robbery, cattle rustling and violent conflict (Krätli, 2001).

These agreed to the fact that huge percentage of the Fulani nomads are ignorant and deficient in education, if the livestock's perished, that situation influence them into social vice (Ujorha, 2014a). In addition to the outcome of the Fulani situation of deficiency in education, the Fulani victims is vulnerable to poverty and the problem of weak family social capital. In these situation parent have no influence on the youth hence increased the possibilities of involvement in crisis (Ujorha, 2014b). This also explain the views of informants that an arrogant Fulani nomad can be poorer than a poor from another community. Because he cannot exploits his physical strengths to other options to earn a living, rather explore their skills, experience and knowledge of the forest in to cattle rustling and criminality. This further strengthen Bukari and Schareika (2015) finding in Ghana that, Fulani herders has strong social network those involved in the criminality in communities or connect roads network to communities as escape roots after operations.

Therefore, Kwankwaso and Buhari concluded to corroborate the findings that, if all Fulani's were opportune to access quality educational capacity, that would cartel the issues of crisis and sustainable peace will prevail (Ajayi, 2015 & Bakam, 2018). However, this could be supported with the human capital theory assumption on education as an acquired experience that could build human skills for a productive benefit to one self and the community, low participation in education has influence the situation of the Fulani involvement into crisis as ignorance increase misunderstanding, low income, poverty and crime. This hampered not only on their social existence but has eroded the moral value that define the identity of the Fulani.

## **Conclusion**

To conclude therefore, building nomadic Fulani capacity through education is a viable tool in achieving sustainable community empowerment in peace, and free them out of the social consequences of their deficiency in education. Consequently, the implication is, if Nigerian system field to meet the educational needs of the huge reserved army of millions of nomadic children who are supposed to be educated, the situation could produce future potential cattle rustlers, bandits and kidnappers in the society.

## Recommendation

Based on the findings, the study recommended the following;

- i. Thus, government must invest hugely into the nomadic Fulani affairs to have access to quality education.
- ii. The government and NGOs should engage the Fulani in Ruga to Ruga (settlement to settlement) advocacy and awareness on the significance of building their capacity through education for sustainable community empowerment in peace. This will enhance participation in education and their understanding of dialogue and the implication of crisis to the pastoral development and curtail possibilities of violent crisis in future.
- iii. Government and other stakeholders must recognize pastoralism as a system with the potentials of creating jobs for millions pastoral youth, thus, should be enhanced through the speedy passage and inclusion of education in the grazing reserve bill by the national assembly.
- iv. There is the need for government and volunteers to build the capacity of the nomadic Fulani on community policing and peace building. It should be noted that priorities on recruitment should be on rehabilitated rustlers and the Fulani nomad in to the policing. These would assist the Nigerian security with the ideas in to navigation of the forest to crack down the menace.

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