

## **A Paradigm: Mobile Cinemas for Nomadic Curriculum**

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### **Abstract**

This article has highlighted the inspiration for a craved curriculum for the nomads. It also spelt out the need to design a relevant nomadic schooling curriculum which will meet the needs of the nomadic pastoralists. It acknowledged some objectives for providing the nomads with a serviceable curriculum, identified some traditional methods of realizing nomadic schooling curriculum objectives and finally enumerated various methods of evaluation so as to resolve whether the objectives have been realized.

**Keywords:** Mobile cinema; Nomadic curriculum; Paradigm; Design; Schooling

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### **I. INTRODUCTION**

Scholarship provided that several peripatetic's are not prepared to respond to schooling that has no relevance to their mode of existence which is centered on domestic animals, grazing upbringing. Interpreting the history and the 'transitioning programme' of the nomads, one appreciates their trepidation of losing their culture through western education. The Nomad's sacred structure, hovers around domestication of animals and grazing upbringing. In fact, they can go to any coverage to protect their cattle (Gidado, 1988, Aminu, 1986).

The type of schooling for the nomads is subject of debate among erudite interest groups. These debates are sometimes raised to the level of seminars or workshops. This debate may include, among others things, the queries of the didactical objectives of Nomadic education. Studiously we understand that this is to promote, or rather retain, their cultural, economic and social interests (Gidado, 1988). To give them the type of schooling that, in other words, will enable them to better nomads. Didactical objectives in view of this learning are designed for nations, not for the people. According to Alkali (cited in Gidado, 1991) posit that, understanding of any educational objective is that it should provide for the assimilation of individual cultures into better national cultures for the good of the citizens; the realization of economic growth; the attainment of self-reliance and self-sufficiency; the achievement of political awareness based on unity and the formation of a nation based on mutual respect. How is a nomad to be brought into these principles if he is to have his own didactic objectives designed, specially, for himself as distinct from that his countrymen? What will be the implication for the Nigerian Educational Objective if it is aimed at serving one ethnic group (Alkali, 1988)?

There were all sorts of misgivings' expressed by a progressively decreased number of people about Nomadic education. Some watch that Nomadic education is impracticable in the framework of nomadism. The avowed that propositions envisaged in the Blueprint (1986) were easier than done. Some seemed certain that the mobile system would not succeed. They speciously assumed that the concept of Nomadic education in its entire ramification, implied Mobile education, no more no less. Some would like Nomadic education halted until all the Nomads were settled (Aminu, 1988). Some put forward that there was no need for special educational understanding for the wellbeing of the nomads, given that there were spaces in existing educates (Gidado, 1991). They argued that if special curricular arrangement were made to suite the socio-cultural aspirations and occupational roles of the Nomads, it would be tantamount to second rate education, and that the Nomads would therefore not be integrated into the national life. These must be acknowledged. But national challenges are not solved by obstructionism or arm chair criticism. The challenges of the nomadic education were not being under-rated and more would continue to surface as we embark on the exploits of orthodox teaching modus operandi, sedentary pedagogy is not the disputes.

In education's continuing undertaking of meeting the needs of the learners, a noticeable paradigm shift from 'orthodoxy' are giving way to dexterous psychoanalysis, postmodernist advancement approach that are considered desirable in today's modern culture (Ahmed,&Watila,2018,Kalia,2003). Proficiency with words and numbers is unsatisfactory and must be supplement with additional arty (creative, imaginative, inventive) dexterities as new and emerging technologies (mediasphere) permeate activities of daily living.

A mobile cinema has been tried out successfully in many countries of Africa especially exploited for the spread of the Christian gospel. Apart from its successes, the Blueprint (1987) recommends a multifaceted approach that will smooth the progress of schooling the Nomads in Nigeria (Ardo, 1988). The alternative intake model proposed, for this study is the nocturnal or evening systems envisage to suite the Nomads, in a concentrated reserves setting. Most of us have been brought up the unadventurous school model. That is why it appears too many of us that the only practicable model is the conservative school system created mainly for the settled population.

Schooling for itinerant's people is not an exclusive Nigerian phenomenon. Paradigms of experiments and successful implementation of special integrated schooling settlement schemes abound in all the continents. There are cases of the Gypsies and Tinkers in Britain, the Aborigines of Australia; Masai, Somali and Turkana Nomads in Kenya; the Karamajon in Uganda. If such are the successful practices in those countries, one does not see why Nomadic Education can fail in Nigeria as some of us forecast. Nomadic Education will fail if we all want it to fail. What are required are sustained commitment, proper funding, adequate ('medicological') instructional resources and faultless organization (Lar, 1991). What is also required is for us to do our preeminent whenever we have the openings to do so and encourage others to do their best whenever they have the opportunity to do so, the nomad's cattle grazing will be at odds in the county.

Nomadic Education programme is not a waste of public funds-remember they are also tax payers too. Unlike the unproductive Nomads of other lands, Nigerian Nomads are economically very productive. They are not beggars'. All they need is to be shown the "light". Education will only hand out their productivity; which is so important to all of us. It is stated that sustained development of human and resources of the Mambilla Plateau alone can supply the livestock requirements of the whole of West and Central Africa (Aminu, 1988, Ezeoma, 1981). Previous efforts to give the nomads western education were not successful partially because the nomads were neither consulted nor involved. More than that, the curricula materials were unrelated to their cultural and work-related aspirations. The schooling giving them must thus have substantial cultural and employment elements.

On the basis of the above accentuated dynamics and practices, it is a *sina-quantum* to design a unique "mediacological" curriculum that will meet the teaching and learning needs of the nomads. This of course is based on the following certainties: We can create the most sophisticated animatronics and multi-channel thoughts as we can select different type's thought-based "visual" and "audio" effects as well as "actors". In other words, we have an unlimited amount of resources to choose from to design our thought-based "visuality" "acousticity" and "textuality" mediasphere system.

The exploit of multi-channel equanimity for information reception, analysis and recall is something our right and left hemispheres (brain) can relate with very well. It should be emphasized that images and sounds do not always have to be actual; they can be virtual. Virtual images and sounds can be "seen" and "heard" in our mind (Ahmed, 2017, Ahmed & Watila, 2018). Conceivably the virtual-visual features of our mind are the self-motivated part in creating thoughts.

## **II. MOBILE CINEMAS AND INSTRUCTION**

An enthusiastic, dexterous and knowledgeable instructor/catalyst who exploits speech, drawings, text, and possesses persistence and willingness to repeat and network with students is perhaps the superlative learning facilitator. A Mobile cinema's format ('visuality', 'acousticity' 'textuality') of presentations teaching tactic can provide additional assistance for the nomad's learning in terms of creating the necessary images, sounds, the juxtapose text and the nocturnal atmospheric conditionings enhances attention focuses during their learning pedagogy. It also enable them have more implicit, and participatory control in the learning process (Ahmed, 2017).

Mobile cinemas is a less language-dependent strategy in teaching/learning resources may perhaps allow us to cross the language barriers and make a significant input towards indigenization of knowledge. For instance, we may compromise and encourage the use of more textbooks based materials in the form of concept records and recreation.

The knowledge is shifting and innovative ideas are being pioneered all the time. For case in point, speech identification will probably make a significant input in transforming the means of interface with processors. Other postmodernist advancements such as implicit reality will allow the nomads pupil to be a part of the learning resources and play imperative role in expectations 'mediasphere' structures

## **III. DESIGNING EFFECTIVE NOMADISM CURRICULUM**

This of course is based on envisioned unaffectedness:

1. Exclusivity of their transitioning programme, upbringing and habits, e.g. their movements and community modus operandi of existence are important assets for interpretations and curriculum development.

2. Their size, numbering more than six million in West Africa sub-region, is large enough to sway the attention of government and international agencies (Lar, 1991, Sali-Bao, 1980).
3. The cattle economy is an important one for the nation. If this economy is to grow then it is necessary for a serviceable curriculum to be designed to achieve this objective, Here one can see the need for a curriculum that can give the nomads modernist culture in the care and maintenance of these animals i.e. a curriculum that can help them discover reality and raise their standard of living, so that they can positively participate in the national economy.
4. There is need to design a serviceable curriculum which must be of symbiotic relationship with the target society, the learner, the ideology of the nomadic culture, belief system and environment. Thus it is the relevance of the curriculum that will change the mind-set of the nomads and motivate their children to respond to education which in return positively change the entire society.
5. An outstanding curriculum for the itinerant will help to bridge gap that is apposite to exist between their schools, homes and the entire nomadic culture.

#### **IV. A DEVELOPMENTAL STRUCTURE FOR THE CURRICULUM**

Having made clear the need for an outstanding curriculum for the nomads, it is currently relevant to deem the structure which will be appropriate for the development of such a curriculum. The following queries will serve as advance organizer in dialoging about the structure.

1. What curriculum design do we crave to have for the schooling of the nomads?
2. What is to be realized by philosophized a serviceable curriculum to the nomads?
3. How the objectives to be are realized?
4. What will resolve whether the objectives have been realized?

##### **1. What curriculum design do we crave to have for the schooling of nomads?**

The answer to this noticeably curriculum which is based on indigenous oriented structure within the following categories :( a) Nocturnality and pedagogy, (b) proficiency and concepts, (c) stance and values (d) relevant body of knowledge.

a) **Nocturnality and pedagogy.** It is vital to make out the fact that nomads see their survival as dependant on animal's domestication. A nomad's first ambition is to the cattle and grazing, therefore, the pedagogical atmosphere can only have admittance in the nocturnal hours. The design structure of the craved curriculum must accommodate that system.

b) **Proficiency and concepts:** It is also imperative to know the fact that a nomad's first aspiration is to own cattle which are his assert to relationship in the society. The measure to his subsequently gain status and prestige depends upon how successful he is in attaining and increasing his cattle. Once the nomads lose their cattle, their identity will also be lost, and they will feel extremely apprehensive. The knack to increase cattle is used in measuring a man's success. Educates nomads are among the majority who were Islamized. However, there are quite a number of them who are worshipers 'Bima' (a stone in Burma) which they go to worship once a year. They believe that their God, "Madi", will one day appear to them in 'Bima'. Hitherto, there are some who do not profess any religious faith at all (Gidado, 1991).

The nomad's traditions of transitioning programme of 'bare- bones' to younger cohorts should be borne in mind. They typically instruct offspring on cattle rearing early in life. Scholarly articles bare that by the time the nomads child attained school age, he has already acquired some basic statistics about animal domestication and grazing upbringing e.g. he can distinguished dozens of species of cattle's, their shapes, colure of their skins, their particular markings, the shape of their hones and can even identify the species of the ticks that rest on them. This background knowledge will form the basis on which cattle rearing will be animatronics' (moving cartoon-type) be built in primary disciplines (Ardo, 1988, Ezemah, 1987, Lar, 1991).

The traditional system of counting among Fulbe pastoral nomads is based on base 5 as against the present universal system which is base 10 (Gidado, 1991). These calls for the exploits of (media sphere) visor-spatial calculus or visual performative-triagulation teaching which well harnessed and articulated will be a pertinent pattern to attaining a gradually introduce to the pupil's to base10.

There are constructive theories to bear in mind when planning an outstanding curriculum for the nomads. The listening, watching, milking, and appreciation skills all are fundamental skills which should form the foundation of schooling the nomads (Salia-bao, 1980, Ardo , 1988). Their concepts of unity, co-operation and solidarity are equally very valuable, and these are in line with our national philosophy as contained in the National Policy on Education. It will be strange to talk of national unity to the nomads, and neglect the unity and solidarity which so strongly exist among them. In fact the peripatetic's child sees himself as a member of a group and not as an individual. This situate knowledge will determine the approach to teaching social studies to the nomadic child though cinematographic format of presentations

c) **Stance and Values:** These have to be identified from the onset so that appropriate to curriculum improvement is applied. The nomads are rich in cattle, but do not perceive this along the modernist economical value. The cattle could be used in acquiring other material wealth which they might need for their well being. This is however seem as sacred, as crime to sell or give it in exchange for other goods, unless in situations which cannot be helped. Perhaps this stance will need to be changed. The nomads should learn to give prominence to their personal well being as well as their wealth. Perhaps this will come naturally if they are lend a hand to improve and modernize their husbandry skills, and when more cattle related industries are established in the area of their location. Thus when they have cattle in great numbers, they will have no option but to get rid of some in exchange for other valuable and essential goods and services. Alternatively they need to be encouraged to participate in mixed farming. Most nomads' adults spend time in the markets only for the sake of socialization. Harnessing mobile cinematographic education can encourage them to learn and be involved in agriculture, both for their consumption and for extra income. This will enhance economic status and attract them towards the acquisition of other necessary of life.

The nomads have tremendous respect for their elders; children may have little or nothing to say in the presence of their elders as a mark of respect. However, in as much as the idea of respect for elders is good, it must not be allowed to over shadow the children's critical thinking, which is important for both personal and national progress (Ardo, 1991).

d) **Relevant Body of Knowledge:** The subject area has been identified to be related to the nomad's culture, environment and needs.

i) **Language:** This should comprise visual literacy, interpretation, writing, theatrics and poetry (Ahmed, 2017). Fulfulde should be exploited as language of instruction for the first three years of educate and other language like vernacular and English could be taught as subjects in anticipation when the children get to the fourth class of important educate. This will be in line with the sequences for the development of a curriculum which must be based on Bruner's (1996) spirals approach to the curriculum design, which advocates for the development of curriculum and teaching that adheres to this order: easy to hard; near to far; and known to unknown. This approach should however be applied to all subjects areas. The knack to decode and communicate with people is very important and exploiting the mothers tongue in first three years in school, will help the child to develop his cognitive ability faster. This because children visualizes things and interpret them faster in their mother-tongue. This relevant body of knowledge can be successful if harnessed 'mediacologically'.

ii) **Elementary Science:** This should deal with the nomad's child's immediate environment. It should seek to inculcate in the child a scientific attitude and skills to navigate and negotiate his every day challenges. This subject should concentrate on mixed farming e.g. animal husbandry and agriculture and other elementary science. Some examples of possible content area would include care of cattle, cattle diseases and their prevention and cure, dairy farming implements, use of fertilizer, crop production, irrigation, etc., etc (Gidado, 1991). This subject area should be designed and transmitted practically by means of "visuality" "acousticity" with juxtapose "textuality" (media sphere) in such a way as to help the nomads understand the effect of whether on their environment. Astrology is a very familiar subject with the nomads, and it can be fully explored and incorporated in the science subjects.

iii) **Mathematics.** This should be with the needs for solving the nomad's day-to-day challenges, i.e. cattle business which calls for numeracy, which earlier advocated that it should start with base 5 before moving to the universal one of base 10. As the children advance they should be taught other mathematical concepts as well-using visual performative-triangulation (learning by association).

iv) **Health and Physical Education.** This is sina-quantum especially as the nomads are exposed to many dangerous environments which threaten their health. Health programme as a result should include, personal sanitation, spotlessness of their environment, prevention of and cure of diseases that are well-known amongst the nomads, such as cold, coughs, tuberculosis, meningitis, worms of various types, meander bites etc. First aid should be taught to give instantaneous help before reaching the nearest health clinic or hospital. Physical education should not be left out as this provides for physical fitness. This educates be facilitated, captured and visualize cinematographically.

v) **Social Studies:** Family and kinfolk ties provide a base where nomads are found in the L.G.A., State, Nigeria and West Africa and their input economically, politically and socially in the past and present, could lead in other priceless knowledge that will help the nomads child to identify himself with the world, accordingly enhances his position as a contributor towards national development and progress.

The physical and social environment of these places could be connected with areas of nomad's transhumant orbit-meaning that the nomads and their neighbors who share common needs and interests with them should be studied (Salia-Bao, 1980, Ezeomah, 1981) scholarly approved that, social studies should be seen as a community of interest shared several disciplines e.g. concern over the way man lives as an individual and association with his fellows men. Thus social studies for the nomad's children should relate to individuals, groups and the nomads community as well as other people around them. Through this, they will learn to respect

the dignity and worth of every human being regardless of his ethnic group and political or religious affiliations. This studious proposition can be tailored through the exploits of comical- strips and folklores cartoon-type for the nomads child schooling.

vi) **Creative Actives.** This area will cater for the development of their already existing dexterity in craft and other “maniplo-spatial”. Local materials, their sources should be the focus and how they are fully utilized in this respect. “Taburma” “kabido” “faifai” tapestry weaving, heir plating modish and calabash carving are some of the very well known crafts of the nomads that have found their way into our markets. These traditional skills should be fully encouraged and new ideas be introduced pertaining such skills development.

Aesthetic positive reception and other forms of creative art should be centered on the background of the nomad’s e. g. the use of the Fulbe traditional motif to creates calabash designs, create shapes based on nomadic motifs, (utensils) ornament, weaving patterns, animals, ‘ruga’ architecture, and other items which they have observed around them. Painting of ‘ruga’ sceneries, which must of them are exposed to should not be left out of the nomadic educate curriculum, because this amount to destruction of certain valuable comprehension.

vii) **Sacred and Ethical Instructions.** This subject area is a very important aspect in the ethical and sacred upbringing of the nomadic child. It teaches love and tolerance for one another. Undoubtedly religious conviction makes man complete and on no account should this aspect be neglected. However, at the same time it should be approached with an opened mind. Ethical education is best imparted through religious conviction and stories of people with living life’s example or by instilling the right discipline in the children. This dynamic should never be overlooked in curriculum design for sacred and ethical instruction

## **2. What do we anticipate to achieve by schooling a serviceable curriculum to nomads?**

The first major achievement will be the bridging of gap between educates and the society, since the child will be introduced to learning that exploits the adventurous concepts (“visuality,” “acousticity” and “textuality”) of mediacology. Thereafter there will be a gradual introduction of these elements. Furthermore, the children will understand their social, cultural and physical setting for development purposes that is a little deviant from the orthodox methods of teaching and learning. This will help them to overcome the trauma of the conformist educational system, but scum to a system that imbibed an adventure settings by which if well articulated will help the nomads to develop a capacity that will improve their schooling upbringing.

Also, they will acquire relevant knowledge for the personal and national development. Concomitantly, the serviceable nature of the curriculum will make the knowledge relevant, perceptible and practical so that the learner should interpret those things that affect his work-related roles (Ezeomah, 1980). In visual communication the nomads learner should be able to capture a panorama, and narrate the visual implications. Subsequently also in writing the nomads learner should be able to write a friends, veterinary or other agricultural establishments that gives him the information he needs in order to improve his occupational skills. The nomads will be in circumstances to read the dailies which will enable him act upon his civic tasks. Finally by serviceable curriculum, the learners will develop a sensitive appreciation of the diversity as well as interdependence of all members of the community.

Nigeria is a sundry in culture, religion and social class, hitherto it has one identity. So emphasis will be laid on area which unites us, historically, geographically and politically. No man is an island to himself hence we depend on each other for our very survival. As Taylor, (cited in Gidado, 1991) highlighted, “the distribution of world resources makes for interdependence, specialization and division of labor make for interdependence, limitation of individual effort, make for interdependence and such universal needs as affection, need for respect, make for interdependence” If nomadic schooling is able to make the children realize all of these then, it convinced that knowledge has been relevant.

## **3. How are the objectives to be achieved?**

a) Selecting the correct and current kind of ‘comfortable’ materials is obviously very important, such learning envisioned and practices must be put together coherently, for effective learning, especially as curriculum organization has great impact on the efficiency of learning. Tyler (1949) stressed the importance of examining the vertical (pedagogical advancement) and horizontal (learning practices) relations.

Tyler outlines of some the following decisive dynamics for effective organization:

1) **Stability:** It is necessary to have stability by conveying in the same or similar kinds of practices from other subjects. This will prove the inter-relationship of subjects

2) **Sequence:** Learning practices will be organized so that successive practices are built upon the preceding one. Here all the cinematographic learning series, procedures involved in the comprehension area is studied systematically edited and archived for regurgitative purposes. Although the knowledge procedures must be in line with Bruner’s spirals approach, whereby learning should be organized starting from known to unknown, near too far, and easy to hard.

3) **Integration:** This is the horizontal relationship of curriculum practices. It gives the learner a consolidated view before he searched the part which forms the whole.

b) **Selecting indigenous methodology.** This will have to be given adequate attention since it is this area that will form the basis for the acceptance of the knowledge or rejection of it.

i) **Group Teaching/Facilitator.** A cinematographic instruction is watched mostly in group. The nomads see themselves as a member of a group rather than as individuals. It is therefore pertinent that group technique be fully explored and utilized in teaching nomads children. A health competition amongst the different herding groups can be introduced through group assignments and projects, which can be assessed to determine the winning group.

ii) **Oral tradition.** The traditional way to imparting values through oral tradition is still very valuable in teaching today. Stories and folklore-cartoon type tales could be taught under a relaxed and informal atmosphere by means of cinematographic (“visuality” “acousticity” and “textuality”) instruction. Jokes and hilarity that such a media sphere utilizes are rich in attracting children’s attention thereby making learning easier. Oral tradition is an effective method of imparting nomadic and pastoral values which can be adopted in pedagogical situation.

iii) **The use of theatric.** Constant use of gestures and actions by Fulbe pastoral nomads are very common and this can be developed into useful drama in order to build up imaginations, as well as to make learning interesting and lucid.

iv) **Learning by Doing.** Traditionally pastoral nomads impart knowledge to the younger cohorts’ by allowing them to actually do the job. Herding, milking, cattle tending etc. are learnt by doing, and adults correct the child whenever he goes wrong. This same indigenous modus operandi can be adapted in educates to instruct nomads children. Learning by doing will also cater for individuals’ aptitude and proficiency. Consequently learning will be made serviceable. The nomads are mobile people, and have an effective educate for them that school must be based on their life pattern. That’s why the schooling has to be mobile in nature, which will be difficult to run on the same footing as the conservative educates. Thus it is quite obvious that it will be unrelated to have fixed chairs and tables as we have in conservative schools and therefore a substitute had to be considered. Perhaps simple trampoline (synthetics) material for chairs and low boxes would be realistic substitutes, since these items of furniture will not be heavy to pack when need arises. Similarly, building a permanent infrastructure for someone who is constantly on the move will not be realistic. Consequently there is need to have a mobile caravan with all the inbuilt gadgets for the transitioning the schools programme, make-shift (temporary) shelters as classes i.e. structures similar to ‘ruga’ so that they can be taken apart and packed for the next place of abode.

Needless to say those teachers of nomad’s schools will be faced with untold hardships. And if at all they are prepared for the job they will be tempted to abandon the job halfway. There is therefore, a great need for the patronages of the cinematographic adventurous system of schooling the nomads. There is also need of a ‘Helping Hand’ to accept this challenges as a national service from an instructor /facilitator trained as iconographers (graphic mediacologist) that are ready to sacrifice their time to bring the desired social transformation. Ezeomah (1981), Ahmed, (2017) unmistakably acknowledged that nomadic parents have point toward preference for residential teachers. The challenges likely to arise here is that the unwillingness of teacher to reside with the nomads. This fear can be curtailed by technological erudition exploitation the “Mobile van cinemas” (mottan magi ji in Hausa).

c. **Teacher/Facilitator Programme.** Training programme for instructors/Facilitators of nomadic schooling will help them to be dedicated to the programme. Such training will seek out to inculcate the spirit of forbearance and resourcefulness. After the training the instructor/facilitators should be able to establish trust between them and the nomadic community, as well to help them adjust to the rural condition which will make it possible for them to achieve the desired results.

d. **The Mobile Schools.** The nomadic (cinematographic) education schools should continuously tartan materials that noteworthy and develop topics which are in line with the goals of the programmes and the needs and aspiration of the community. Being a driving force of transmitting values, the nomadic education schools should be in the vanguard in transformation exercise. Although the home and community settings form part of the educational development of the child, it is the school that directs the process.

**e. Resources and Material.** Nomadic education instructors/facilitators will have to by design instruct, create a visualized phase to the child on how to source and utilize local materials such as raffia mats, clay and corn stalks, for model making as well as calculating distance etc. Instructors should be able to transmit cinematographically and practically on how to design self-instruction materials for children when schools are not in session.

**f. Evaluation and Examination.** These actions try to assess the successes or failure of the curriculum. They measure what are realized against the stated objectives and try to discover new ways of improving on what have been realized.

#### **4.What will resolve whether the objectives have been realized?**

The following eight factors resolve the extent to which objectives are realized:

- a) Upbringing, intuitive and behavioral changes. The instructor should be able to perceive the conduct of the nomadic children and assess them aptly.
- b) Oral questionnaire responses on the pupils and teachers /facilitators
- c) Children performance in aptitude check
- d) Visor-spatial (cognitive) test
- e) Maniplo-spatial (work-related) appraisal
- f) Pupils general performance and their attitude to learning
- g) Sampling parents reactions
- h) Constant appraisal by professional who will watch the expected behavioral changes in the pupils and assess them with a symptomatic ways of bringing about improvement.

In fact every curriculum is subjected to adaptations and adjustments. However, this will only be possible when an effective evaluation is conducted. It is the result of the evaluation that will resolve the necessary modification. Evaluation of progress or achievements could be done after each period had been taught by the instructor either on daily, weekly, monthly, termly, or yearly or even after the programme completion of the first batch learners.

### **V. CONCLUSION**

In making out sources of types of knowledge it is necessary to raise queries about assumptions implicit in much of the organizations of conservative schooling, not only with respect to the Nomad pastorals, but also in relation to its existence in any developing society. All that this scholarship wish to ascertain here is that these issues point to the need for a re-appraisal of educational policies and actions both on national and international scale in the schooling the nomadic and other minority people.

It is significant to resolve the needs of the society one is dealing with, then proceed to select the schooling practice that are relevant to these needs. These selected and practices required some dexterity in systematizing them so as to make the schooling easy and meaningful for the learner. Accepting the methodology is circumspectly selected and effectively applied the optimistic behavioral changes may be slow to accomplish. Concomitantly the need for invariable evaluation will bring to light the areas for adjustment and further improvements.

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