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Qualitative Study on Ethical and Values Education for Sustainable National Development in Management of Nomadic and Islamic Educations in North-West, Nigeria

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Abstract
Education is one of the most powerful tools that can change ethical and moral values of individual and society in general. This paper explores the need to re-engineer the ethical and values –based curriculum within these educational framework s to align with contemporary socio-economic and moral demands, with this present era of security is everybody business, nomadic and Islamic education system in the northwest play a pivotal role in shaping the moral and intellectual development of a significant portion of the population in both the rural and urban area in the region. However, the paper highlighted on the various concept of the ethical education, value education and the significance of Islamic and nomadic education in shaping the mind of individual in reducing the challenges of insecurity in the northwest for sustainable national development. Therefore, the paper emphasizes on the revitalized ethical and valued-based education system for nomadic and Islamic schools in the region will not only enhance individual moral development but also contribute to social cohesion, economic productivity and sustainable national progress and development within the educational system and global best practice among others.

Keywords: Re-engineering, Ethical, Value, Education Management, Nomadic, Islamic and Sustainable National Development.

Introduction
Education is one of the most important vehicles that transport every society to the needed destination no society or nation could reach its developmental stage without qualitative education. One of the major sources of boosting the economic activities, social development, political achievement as well as scientific and technological advancement is education; this is in line with National Goals of Nigeria, in the National policy on education (FRN, 2013). Nigeria as a developing country needs to change its position to become fully developed country and compete with other nations. That is the reason why the Federal, State, as well as the Local government allocate funds for the development of education. Allocating funds to education is not the only way of boosting the educational activities in this country. There is also need to manage education for quality control that can help the country in general to realize its national goals; this could only be achieved through ethical and values education is currently managed in these settings and proposes strategic reforms to re-engineer the system for inclusiveness, functionality, and developmental relevance. Ethical and values education is a cornerstone of sustainable development. It serves as a means of inculcating civic responsibility, tolerance, peacebuilding, and moral consciousness—elements essential for national unity and prosperity (UNESCO, 2015). In Nigeria, however, particularly in the North-West geopolitical zone, the Nomadic and Islamic education systems face profound challenges in embedding these values due to socio-economic, cultural, and administrative barriers. Nomadic communities, largely composed of pastoral Fulani, often suffer from educational exclusion due to their mobility, economic marginalization, and weak infrastructure (National Commission for Nomadic Education [NCNE], 2019). Similarly, Islamic education (particularly Almajiri systems) has struggled with integrating Western-style ethical curricula and modern management systems. While both systems are deeply rooted in cultural and religious identities, their isolation from mainstream national education strategies poses risks to national integration and sustainable development.

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Conceptual Clarifications

The following are the conceptual clarification in order to guides the study

Concept of Ethics and Values in Education

Ethics refers to normative principles that guide behavior, while values are the internalized beliefs that influence decisions (Campbell, 2003). Ethical and values education is therefore an intentional process of equipping learners with character-building frameworks that enable responsible citizenship, tolerance, and respect for human rights. Ethics and value education is the process of inculcating ethical and moral values in individuals through education. It is essential for the overall development of an individual in leading a meaningful life. It involves teaching individuals about values such as honesty, responsibility, respect, empathy, and compassion, and how to apply them in their daily lives. The goal of ethics and value education is to promote a sense of social responsibility and encourage individuals to act ethically and with integrity in all aspects of life.

Importance of Ethics and Value Education

Ethics and value education play a crucial role in a person's growth and development. It shapes an individual's character and helps in cultivating desirable values such as honesty, integrity, and respect. Also, this education also contributes to social growth by instilling a sense of responsibility towards society, promoting a positive outlook and a proactive mindset. On a global scale, ethics and value education can create an immense impact by eradicating social evils such as corruption and violence. It encourages people to make informed and ethical choices that contribute to the betterment of society and the world. Ethics and value education provide a strong foundation for personal, societal, and global growth, and it is imperative to incorporate them into our learning processes.

Ethics And Value Education in Education Systems

Education systems play a critical role in shaping the values and ethics of future generations. Incorporating ethics and values in the curriculum can have a significant impact on students' development. Teaching ethics and values in schools through interactive and experiential lessons can strengthen their understanding of the concepts. Evaluating the effectiveness of ethical education through assessments and feedback can help identify areas for improvement. By emphasizing the importance of ethical values, schools can prepare students to make responsible and informed decisions in their personal and professional lives. It is crucial to create an environment that promotes ethical behavior, where students can cultivate their values and contribute positively to society.

The Role of Ethics and Value Education in Personal Development

Personal development is crucial for achieving success in life. One often-overlooked aspect of this is ethics and value education. By understanding our values, we can identify ethical dilemmas and make ethical decisions. Ethics and value education teach us to be honest, compassionate, and ethical leaders, which are essential qualities for personal growth. Developing ethical values promotes accountability both in personal and professional life. When we learn to make better decisions, we improve our relationships with others and gain respect from our peers. Ethics and value education are key components for personal development as they help us recognize our values, navigate ethical dilemmas, and make decisions that align with our values. By teaching these skills, people can grow and achieve success in their lives.

Ethics And Value Education in the Workplace

Ethics and value education are essential in workplace settings. Ethical behavior is crucial in promoting fairness, respect, and trust and strengthens relationships between employees, managers, and the organization as a whole. It builds a positive work culture, drives business results, and helps to mitigate any legal and regulatory risks. A workplace that values ethics creates a level playing field for all employees and gives them greater security and confidence to perform their duties without fear of retaliation or unfair treatment. By fostering a culture of appreciation and recognition, platforms like the kudos platform can help reinforce ethical behavior, ensuring that employees feel valued and motivated to uphold these standards in their daily work. To establish ethical standards in the workplace, there needs to be clear communication between all stakeholders and an ongoing commitment to uphold those standards. Leadership plays a critical role in defining ethical guidelines, modeling ethical behavior, and providing ongoing training and support to employees to ensure everyone stays compliant with those standards.

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Ethics And Value Education in Society

Ethics and values education play a significant role in shaping our society. Increasing public awareness of the importance of ethics and values is the first step that can be taken to ensure a sustainable future. Integrating ethics and values in civic activities can help individuals understand their impact on society. It is essential to promote ethical behaviors in society to develop a culture of honesty, trust, and integrity. These values will help to build a better world where people can coexist peacefully, and conflicts can be resolved amicably.

Concept of Nomadic and Islamic Education

Nomadic education refers to government-recognized education models tailored to mobile communities, primarily the Fulani pastoralists, using mobile schools, radio lessons, and community instructors (NCNE, 2020). Islamic education, traditionally Qur'anic, has long been the primary means of education in Northern Nigeria. The Almajiri system, which sends children away from home to Islamic scholars, is often criticized for exposing children to neglect and exploitation

Nomadic Education in Nigeria

According to Akinpelu (1993), the contemporary definition of 'nomadism' refers to any type of existence characterized by the absence of a fixed domicile. He identifies three categories of nomadic groups as: hunter/ food gatherers, itinerant fishermen, and pastoralists (a.k.a., herdsmen).

In Nigeria, there are six nomadic groups:

1. The Fulani (with population of 5.3 million)
2. The Shuwa (with population of 1.0 million)
3. The Buduman (with population of 35,001)
4. The Kwayam (with population of 20,000)
5. The Badawi (with population yet to be established)
6. The Fishermen (with population of 2.8 million)

The last group, The Fishermen, is concentrated in Rivers, Ondo, Edo, Delta, Cross River, and Akwa-Ibom States (FME, Education Sector Analysis, 2000). The first five nomadic groups listed are considered pastoralist nomads. Delivery of educational services to the children of all nomadic groups has tended to follow the lines of the formal school system. Special attention was paid to these groups by the Nigerian Government when it set-up the National Commission for Nomadic Education by Decree 41 of 12 December 1989 (Federal Government of Nigeria, 1989). Of the estimated 9.3 million people that currently comprise Nigeria's nomadic groups, approximately one third, that is 3.1 million are of school and pre-school age. The pastoral nomads are more highly disadvantaged than the migrant fishermen, in terms of access to education primarily because they are more itinerant. As a result, the literacy rate of pastoral nomads is only 0.28 percent, while that of the migrant fishermen is about 20 percent (FME, 2000). The basic responsibility of the Commission for Nomadic Education, among others, is to provide primary education to the children of pastoralist nomads – a responsibility shared with the States and Local Governments. To provide education to its nomads,a multifaceted strategy has been adopted by the Commission, that includes on-site schools, the 'shift system,' schools with alternative intake, and Islamiyya (Islamic) schools. The current mobile school system in the strictest sense remains sparingly used, primarily due to the enormity of problems associated with this model. Some mobile schools, however, are in operation in the River Benue area of Taraba, Benue, Adamawa, Nassarawa, Borno, and Yobe Sates. By the beginning of the 1995/ 1996 school session, there were 890 nomadic schools in 296 Local Government Areas of 25 States of the Federation catering for the education needs of the children of pastoral nomads alone. Of these, 608 schools are owned and controlled by States, 130 by Local Government, and 152 by Local Communities. Together they serve 88,871 pupils of the estimated population of the 3.1 million nomadic school-age children. Of this number, 55,177 (62%) were boys and 33,694 (38%) were girls. There were 2,561 teachers, a majority of whom 1,326 or 51 percent were teacher-aides, who are unqualified and in need of upgrading. This has been the usual practice because of the nature and characteristics of the nomadic populace. As of 1993, 661 schools had been built for pastoral nomads, out of which 24 percent (n = 165) had permanent classrooms and 46 percent (n = 293) had temporary classrooms built of grass, mats, canvas tarpaulins, et cetera. Subsequently, mobile, collapsible classrooms were procured. Altogether, the schools had an enrolment of 46,982 children taught by 1,896 teachers. This number, however, only scratches the surface of the problem, as it only serves an estimated 3.1 million primary school age nomadic children. The

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Comprehensive Education Analysis Project, (Federal Government of Nigeria, 2000) provides the enrolment figures during the 1990s in Table 1.

Table 1. Enrolment of Pastoral Nomads in the 1990s

Pastoral Nomads	
1993	46,982
1994	49,617
1995	64,459
1997	118,776
1998	116,944
1999	122,517

Source: ESA (2000)

Note that between 1993 (n = 46,982 students were enrolled) and 1999 (n = 122,517 students were enrolled), there has been an increase of 260.8 percent. Considering that there are an estimated 3.1 million pastoral nomads in Nigeria, however, there is still a long way to go.

Current State of Ethical and Values Education in Nomadic Schools

While the NCNE has introduced moral education elements in nomadic school curricula, implementation remains weak. Teachers lack adequate training, and resources are sparse.

"We talk about honesty and fairness, but there are no textbooks or materials on ethics,"

Teacher, Argungu Nomadic School.

Lessons are often oral and influenced by the teacher's personal values, with minimal structured guidance.

Current State of Ethical and Values Education in Islamic (Almajiri) Schools

Moral instruction in Islamic schools is typically embedded in religious texts (e.g., Hadith and Qur'an). However, it lacks structured engagement with national values like democracy, gender equality, or civic responsibility

"We teach Islamic morals, but we do not follow any government syllabus. It's not our way," *Mallam, Sokoto Central Islamiyya.*

Additionally, Almajiri children often face neglect and exploitation due to poor administrative oversight

Problems/Challenges in Ethics and Values Education Management

There are several problems or challenges facing in managing ethics and value in the region specifically in kebbi, Sokoto and Zamfara state.

1. Curriculum Deficiency: there is a disconnect between Islamic/Qur'anic studies and the national civic curriculum. Most nomadic schools lack formal value-based content, and Islamic schools resist secular integration.
2. Teacher Capacity**:** teachers in both systems are largely untrained in ethics education. Many are volunteers or informal instructors without pedagogical skills or formal qualifications
3. Administrative Fragmentation: there is poor coordination between UBEC, NCNE, and the National Board for Arabic and Islamic Studies (NBAIS), resulting in inconsistent policies and duplication of efforts
4. Socio-Cultural Resistance: Parents in conservative communities sometimes reject value-based content that includes gender equality, child rights, or democratic values, considering them "un-Islamic"

Way Forward with respect to ameliorating Problems/challenges of Ethics and Value Education management the areas.

There is no doubt in every challenge the must be solution to that, in other to ameliorate the problems the following way forward are suggesting

1. Curriculum Harmonization**:** A hybrid curriculum integrating Islamic moral teachings with national civic education should be developed collaboratively by UBEC, NCNE, and NBAIS, ensuring cultural sensitivity and national relevance.

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2. Capacity Building: a teacher training model should be institutionalized focusing on such as values-based pedagogy, multilingual teaching (e.g., Hausa, Fulfulde, Arabic) and community mediation and conflict sensitivity
3. Community-Led Monitoring: School-based management committees (SBMCs) should be established in nomadic and Islamiyya schools to oversee the ethical climate and report abuses or neglect.
4. Technology and Radio-Based Learning: values education can be disseminated through mobile radio programs, storytelling, and drama in Hausa and Fulfulde to ensure wide community reach.

Conclusion

For Nigeria to achieve sustainable national development, it must not leave behind learners in nomadic and Islamic education systems. Ethical and values education is not a luxury but a necessity for peace, development, and cohesion. Through strategic re-engineering of curriculum, pedagogy, and management structures, values education can become a unifying force in Nigeria's pluralistic society. As we realize the significance of values in our daily lives, we cannot deny the need for ethics and moral values. Ethics and value education help people make better decisions, develop good habits, and lead happy and peaceful lives. It is a holistic approach to life that aims to create a just and equitable society that values individual and collective needs. The inclusion of ethics and value education in schools and universities is essential to raising ethical and responsible citizens who can contribute positively to the world. By embracing ethical principles, we become more compassionate, and empathetic and develop positive relationships with others.

Recommendations

In other to achieve the aim of objectives in modeling character to the nomads through the teaching of Islamic education management the following recommendations are made

1. Develop a National Values Education Framework for marginalized education systems.
2. Train a cohort of mobile ethics educators fluent in local languages and Islamiyya culture.
3. Launch community awareness campaigns using religious leaders and local media.
4. Integrate values education into UBEC and NCNE performance metrics.

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