



Sudan

Education for the Children of Nomads

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Lessons Learned

Knowing the Community

A hallmark of a successfully functioning school in a nomad community was the clarity over the responsibilities of various stakeholders, whether these were teachers, community leaders, parents, government officials, UNICEF staff or children. In particular, the involvement of government officials who understood and were sensitive to the culture and pressures on nomadic communities was central to project success. They were able to effectively broker relations between communities, teachers and UNICEF. That role gave them an impressive sense of project ownership.

Monitoring and Mobility

The mobility of government officials was essential for supporting teachers, maintaining standards, and facilitating community contributions to education. The Directors of Nomad Education needed access to vehicles and travel allowances that would allow them to make regular visits to the nomad communities. UNICEF helped to fund some vehicles and would like to see them supplied to all Directors of Nomad Education. The state Ministries of Education have a responsibility to maintain and support operating costs. At present it is not clear whether all state Ministries are equally committed to the project – without that commitment the supply of a vehicle for the Director might be wasted.

Girls

Only a very small proportion of the more than 6,500 girls in the nomad schools would have been allowed to attend a basic school. The nomad schools represent only the first step in establishing the right of these girls to education, but without this first step they would have no opportunity at all. However, drop-out from the nomad schools (for marriage in the case of girls, and to watch animals in the case of boys) is still a problem, especially among children who are already ten or eleven years old when they first enrol in the nomad schools. A key to girls education is getting girls enrolled in school by age 6. To do so requires schools to be close to home.

Adolescents

Adolescents who have just missed the opportunity to join the nomad school demand special attention. Teachers need to be encouraged to make special efforts to recruit adolescent boys and girls into adult literacy classes.

Multi-Sectoral Approaches

There was some frustration among communities that their concerns over the drought and water supply were not being heard. In fact UNICEF WES staff had looked into the water issue in some areas and had assessed that the area was unsuitable for hand pump installation. The community was either unaware of this or unwilling to accept it.

The nomads wanted improved health care for women and children, especially access to trained midwives. In Umm Badr, a midwife from the settlement regularly moved into surrounding nomadic communities when a woman was about to give birth. A similar approach might be followed with other communities.

The Expanded Role of Teachers

Teachers have an important role to play in asserting the rights and equality of girls. Gender divisions were so stark in the classroom that it appeared essential for teachers to be trained in methods that would help to break down stereotypes.

Many teachers were already conducting adult literacy classes, but their role as community educators could clearly be expanded to include primary health care, basic animal husbandry, support for birth registration and immunization and so on.

Partnership : Communities, Government and UNICEF

The project is working well because of the convergence in the interests of all the key stakeholders. While each stakeholder possessed a different motivation for supporting the project, these had been articulated in ways that made the objectives of the each stakeholder understandable and acceptable to the others. For example, communities generally did not give priority to girls education but they seemed to understand that this was a key objective of UNICEF and government and that their own participation in the project required that girls be encouraged to join the school.

UNICEF's support for the provision of educational materials for the nomad schools is valuable and helps to raise the status of the schools. However, the high quality could raise expectations and present sustainability problems.

In Darfur's poorer communities, especially now with the onset of drought, the pressures may be considerable and may be undermining the school, financially and with regard to drop-out.

The project does not support education beyond grade four. While various alternatives are being explored it seemed clear that these must be worked

out with the communities themselves. Different solutions will be appropriate for different communities.

Introduction

The Setting

Mohamed Hassan Abu-Shaura
Director General for Education, North Kordofan

The nomads used to say that education will steal their children. Once a child gets a taste school and the town, they would say, that child won't want to come back and be with his family or move with the animals. But gradually things are changing. The great drought of 1984 and 1985 was a lesson to a lot of people. Many animals and people died and most of the nomads were forced into camps where they had to line up to get food handouts. Nomads are proud and self-sufficient people and so this was very demoralizing for them. Many of the nomads saw that those who fared best in the drought were the ones with an education. They could see that they were being marginalized.

I understand the nomad people because I am also from a nomadic tribe and grew up in a nomad community, though I was one of the few who was able to get an education. I sit down with the people and tell them: look at yourselves, you have no education so you have no one in the government. You pay taxes but you have no say in how much is taken or how the money is spent. You have no doctors to treat you when you are sick. You have no lawyers to represent you. You have no engineers to help solve your water problems. If you send your children to school, then you can have your own



A typical home of the Habanya Tribe, near Um Rawaba, North Kordofan

doctors, lawyers and engineers, and representatives in the government who can protect your interests. This is language that they understand.

I understand their difficulties. Parents are especially afraid of sending their daughters to school if it means that they must mix with people from another tribe. I explain that this project will allow them to have the school in their own community, at least up to Grade Four. All they have to do is to pay an incentive to the teacher, look after him or her well, build the school from local materials and organize a parent association to help the teacher. If you do these things, I tell them, you can have a good teacher for your daughters and sons who will move with you when you move with the animals.

Most people are more concerned about getting their sons educated because that is the way things are in these communities. We encourage them to think of their daughters, and tell them that it is the right of all children, girls and boys, to be educated. But we also have to persuade them in their own terms. The Ameer Ahmed Fadl Alla El Eassir, chief of the Kawahla tribe, tells his people that educated women are an asset. He tells them that she will manage the household better and her children will be raised better. He says, "Even the calabash used by an educated woman will be better and cleaner." These ideas make sense to people and it is important that the Ameer is the one who presents them. If the chief tells his people that girls should be educated, then most people will do as he says.

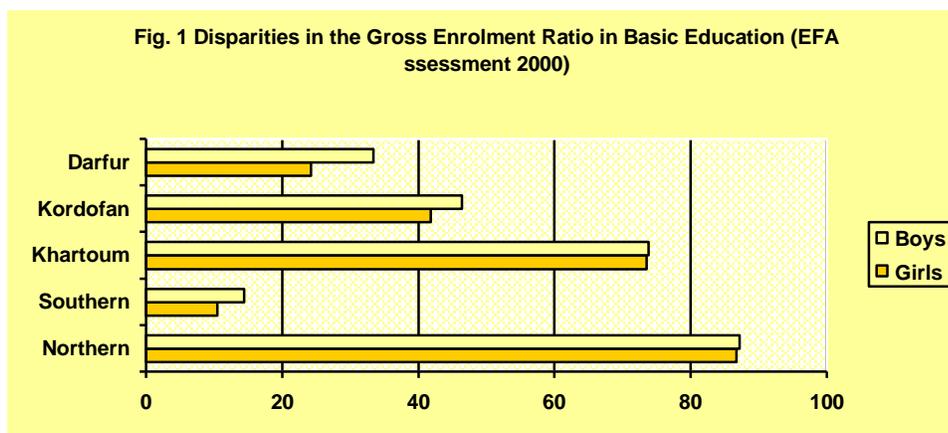
Sometimes there is resistance, but once we make that first breakthrough into a tribe the idea of the nomad schools spreads very fast within that tribe. These days nomads are coming to us to ask how they can get a school. And the model of community support has been so successful that we are considering using the same approach in small rural non-nomadic villages where children are still without access to education.

The Nomad Schools

During the 1980s and 1990s, access to primary education expanded in Sudan but disparities widened, particularly between north and south and between urban and rural areas. Children living in war-affected areas in the south and in nomadic communities were the worst affected. In the mid-

1990s, for example, less than 5 per cent of boys living in nomadic communities, and virtually no girls, were attending the primary school. Meanwhile, average gross enrolment in the north soared to more than 80 per cent for both boys and girls. (Figure 1)

Nomads make up about eight per cent of Sudan's 28.8 million population. The Education for the Children of Nomads project was first initiated in



1993 in the Darfur states, where enrolment of children from the deeply impoverished nomadic communities was negligible. Based on a partnership between communities, state education authorities and UNICEF, the project supported the establishment of multi-grade, single-teacher schools that provided community-based education to Grade 4. The project objectives were to increase enrolment, especially among girls, and to reduce drop-out, by providing education that was accessible, affordable, appealing and culturally appropriate.

The schools were accessible, because they moved with the nomadic tribes or were located in dry-season areas where they remained for several months. They were affordable, because costs were shared between government and the communities, which paid an incentive to the teachers in addition to their salary. They were appealing, because the incentives attracted good teachers who used good quality teaching materials provided by UNICEF. The schools were culturally appropriate, because they provided an educational environment that communities considered safe for their daughters. The project was also timely, because it responded to increasing awareness in the nomadic tribes that their children needed to be educated.

By 2000, more than 20,000 children (about 30 per cent of them girls) were enrolled in the nomad schools in the Darfur and Kordofan states.¹ Today, although drought looms over the region, demand from nomadic

¹ Darfur is now divided into the states of Northern, Western and Southern Darfur, while Kordofan has been divided into the states of Northern, Western and Southern Kordofan.

communities continues to expand. Communities with schools are sometimes making migration choices based not only on the needs of their animals for water and grazing, but also on the education needs of their children. “We now only move twice a year,” said one community leader, “instead of four times a year because it is less disruptive to the school.”

Critical factors underlying this success include the sensitivity and insight brought to the implementation of the project by education officials who are often themselves from nomadic communities. There is also a crucial synergy between the interests of the nomadic communities, the aims of education officials, the availability of motivated teachers and UNICEF support for innovative solutions that can provide girls with access to education.

Success also seems due to the clarity in agreements between the various actors involved – the communities, teachers, the state authorities and UNICEF. For example, in each of the communities visited during the course of this case study, agreements between the teachers and the communities concerning incentives the teacher would receive – usually in the form of livestock and a cash payment each month – often differed. However, there was never any doubt, among teachers or the communities, about exactly what the incentive was and when and how it would be paid. The need for such clarity may seem axiomatic, yet it is certainly a factor in the downfall of some development programmes.

The teachers were regarded as an asset to communities because their role as educators extended beyond the classroom. They offered adult education classes and gave advice on health and hygiene. Parents often turned to the teachers, for example, if a child fell ill with malaria or had an accident and some teachers felt they could do more if they were properly trained (for example in primary health care) and equipped with a first aid kit.

The schools might easily have been construed as contributing to an undermining of traditional culture. However, the communities visited tended to see the schools as strengthening rather than challenging traditional values. Several community leaders commented that children who attended the nomad schools were more polite and respectful than children who did not go to school. Children were also said to be taking their lessons home and educating their parents. (Children themselves supported this view.) Such achievements were widely regarded as a consequence of the national curriculum which places emphasis on respect, tolerance, and the correct use of language.²

² Children in the nomad schools follow exactly the same curriculum as all other children in the country. The curriculum includes sections on religious values, not on particular religions.



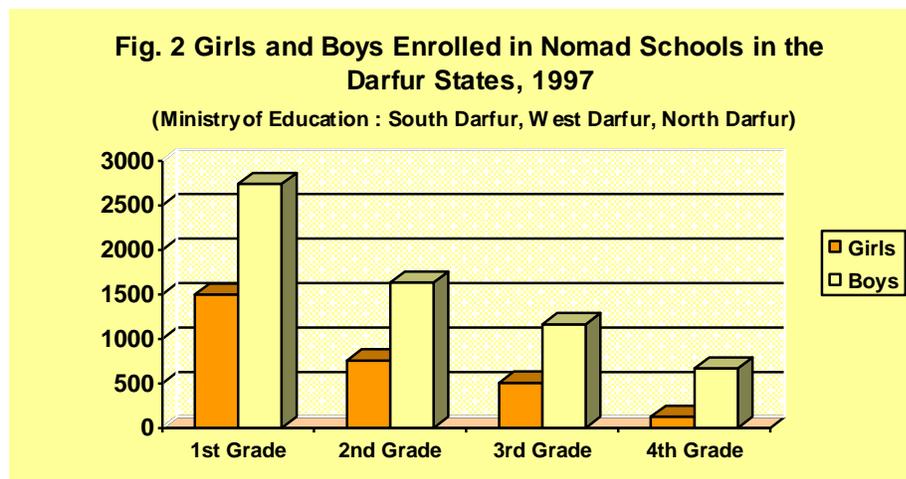
Sudan is Africa's largest country, covering one-eighth of the continent. Culturally and geographically diverse, Sudanese belong to more than 600 tribes. The country is arid and drought prone northern areas and densely populated in the savannahs of central and eastern areas, while the vast swamps of the Sudd and the tropical rain forests are found in the south.

The Blue and White Niles flow northwards, meeting at the capital Khartoum. Intensively farmed plains in the convergence zone yield cotton and sugar cane for export, and cereals for local consumption. Western areas produce livestock, gum Arabic and oil crops. Meanwhile, exploitation of oil reserves in southern Sudan is expected to bring the government about \$250 million annually. Oil politics has become an influential factor in the war between north and south that has lasted more than three decades.

Chief problems of the project concern its limitations in providing education only to Grade 4. Education beyond this level is difficult to provide in a community-based setting, yet many families were reluctant to consider transferring their children, daughters especially, to Basic Primary Schools from Grade 5 onwards. Such a step inevitably meant leaving the children behind, usually with their mothers, while the rest of the tribe migrated. Some tribes had already begun making arrangements like these, but inevitably it caused disruption that more conservative tribes were less likely to accept. Solutions proposed by education authorities, to establish boarding schools for the children of nomads have a historical precedent but seem unsustainable.

Drop-out from the nomad schools was also a problem, for boys who were sent to look after the animals and for girls whose parents sometimes arranged marriages when they were fourteen years old, or even younger. Child marriage was a consequence both of fears that a girl who reached puberty might "shame" the tribe if she was not married quickly, and of traditional kinship ties. Several leaders from the nomadic community said, "If my cousin's son asks to marry my daughter, I cannot refuse him."

Other problems concerned adolescents who had been unable to enrol in the school because they were too old. Some of the boys had attended Basic School for a year or two before dropping out. Some had enrolled in the *Maderassas*, the Koranic schools which teach pupils how to read the Koran and provide instruction in the Arabic language, but did not include mathematics or science. Adolescent girls were almost entirely without access to education. Teachers from the nomad schools sometimes organized adult literacy classes, but in very traditional tribes young women were prevented from attending if the teacher was male (as was usually the case.) Instead, they had to rely on their younger siblings who attended school, and who became a surrogate teacher. In other communities, girls and women could attend adult literacy classes in the afternoons, while men and youths could attend in the evenings.



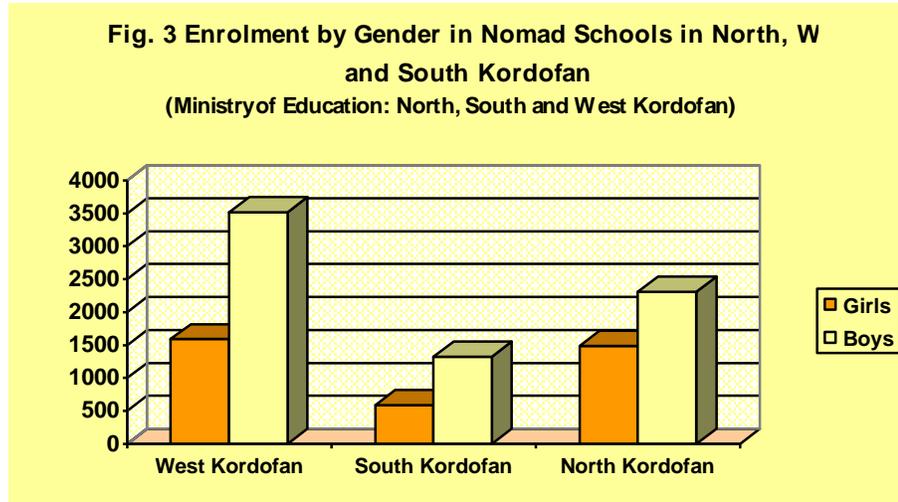
The difference in the number of students in 1st grade compared with 4th grade can be explained partly by expansion in the number of schools for children of nomads in the Darfur states. Nevertheless, drop out was considerable, especially among girls. Out of a total of 264 pupils who enrolled in 1993/94, only 47% completed 4th grade – and only 17% of girls who entered grade one finished grade four.

However, 1993/94 was the first year of the project and in the early years of a school enrolment often includes older students who are more likely to drop out. Over time, there appears to have been a gradual decline in drop out and a proportional increase in girl enrolment.

UNICEF, A Comprehensive Evaluation of the Nomadic Education Project in the Darfur States, 1998

The nomadic tribes were under considerable pressure because of the drought covering the region. (see *Schools in a Land Without Water*, below) While there were no signs as yet that the drought was impacting the schools, it clearly would if things grew much worse. There was the possibility that livestock would begin to suffer and die, including animals promised to the teacher as part of his or her incentive. If food was in short supply, the teacher might leave or be sent home, since provision of food was always part of the incentive.

UNICEF provided quality teaching materials for the nomadic schools. By many accounts, the materials supplied to the nomad schools were superior and more plentiful than those provided to the Basic Schools. This implies potential sustainability problems, unless the State or Federal governments raise the standard of materials they deliver to the Basic Schools. In general, Federal expenditure on basic education has been minimal and the quality of education has suffered as a result.



While overall enrolment is greater in West Kordofan, the gap in enrolment between girls and boys is less in schools in North Kordofan, where girls are in the majority in some schools. In these communities, drop out of boys (who were sent to look after the herds) before Grade Four was sometimes more of a problem than drop out among girls (usually for marriage.)

Payment of teachers salaries was also frequently irregular and has undermined education in the Basic Schools as well as the nomad schools. Until recently, salaries were the responsibility of local governments – the Mahaliats. The Federal government has stated its intention of taking over this responsibility but has yet to do so.

Methodology and Constraints on the Case Study

The author spent ten days in Sudan, of which six were devoted to field visits to nomadic communities located near Um Rawaba, and Umm Badr in the state of North Kordofan. Throughout the field trip, the author was accompanied by the Director General for Education in North Kordofan, Mohamed Hassan Abu-Shaura and the Director of Nomad Education for North Kordofan, Mohamed Idris. Both grew up in nomadic communities and provided a wealth of information about the culture, terrain and local economy as well as the project.

UNICEF education staff joining the field trips included the section chief, Ikem Chejjine and project officer Haja Ghandour from the Khartoum office. Haja acted as interpreter and provided supplementary information on education drawn from her many years experience in teacher training in Sudan. Useful insights were also provided by staff members from the El Obeid field office including the RPO, Saeed Awadalla, education officer

Dr. Abdel Rahim Ahmed El Mustafa, and health officer, Abd Elrahman Gibreel.

Interviews were conducted in seven communities with children, teachers, community leaders and members of the Parent Associations which organize community support for the schools..

Discussions were held with H.E. Abdalla Ahmed al Tuhami, Minister for Education, North Kordofan and with members of the Federal Ministry of Education, including Abdel Gadir Mohamed El Hag, Deputy Director of Educational Planning, and Eltayeb Abdelwahab Mohamed, Director of Studies and Educational Innovation.

Due to time constraints, the author was only able to visit a few communities in North Kordofan. The author had access to a 1998 evaluation of the nomad education project in the Darfur states. The evaluation was quite critical of several aspects of the project, particularly of the number of untrained teachers. While this may be an issue in Darfur, it seemed to be less of a problem in Kordofan. Apparently, steps had been taken to address this and many other issues raised in the evaluation.

Schools in a Land Without Water

The journey from El Obeid to Umm Badr takes ten or twelve hours by car and maybe 20 days by camel. The trail, no more than a couple of tire tracks etched in the sand, runs so shallow at times that it could be obliterated by a breath of wind. Vast plains extend on either side, covered by spindly clumps of *um semama*, the tough, yellow grass that feeds the camels

Children along the trail call out to passing vehicles, moya! moya! (water! water!) Everywhere, in every village, the talk is of moya.

and goats. The land is scattered with green reed-like bushes called *el mareih* and thorny trees called *syaal* that the nomads use to make their houses.

Not far from El Obeid, the Jabel Abu-Sonnoun (Mountains of Teeth) jut out of the plains like an odd set of molars. The trail

runs on, past the hills of Abu-Assal (honey), the Sodiri hills and the higher mountain ranges beyond Kojom. It crosses cracked, grey-earthed *wadis* (seasonal river beds) including the vast *wadi* of Abu Zaima (the *wadi* of Milk) that runs from Darfur all the way to the Nile. It passes over the seemingly endless undulating dunes beyond Um Khirwa.

Legend says that the dunes were formed in ancient times when pregnancy belonged to Man, but Man kicked so hard during labour that he pushed against the very earth and created the dunes. Afterwards childbirth was given to woman “who is more tolerant.”



Every hour or so a settlement appears that has grown up around a watering point for the animals and now also serves the occasional truck that plys the route to Libya. The settlements carry evocative names – Um Keraidim, Tinna, Um Khirwa, Um Khusus, Sawani El Shekhaib and the provincial capital, ironically named by former British colonists as “Sodri” (So-Dry) but now given a more lyrical lilt as Sodiri.

If the rains come, the landscape is transformed. The *wadis* flood with water, the *hafirs* (man-made ponds) overflow, the desert blooms and the land springs crops of sorghum, watermelons, castor oil and hibiscus – the blossoms of which are plucked, dried and served up as tea. During the



rains, the trail is lost altogether and travellers can be held up for a month or more before they can cross the raging *wadis*.

But this is May, the harshest month, and the heat is relentless. The vast dome of the sky seems to promise rain but delivers none. The plains are littered with the skeletal remains of dead trees. All natural water sources are dry. The water points are nothing more than a cluster of wells surrounded by animals. Donkeys haul the water to the surface. Men pour it into mud-pools for the camels and goats to drink. Children and women fill plastic cans and goatskin sacks to carry the

precious water home on donkey-back.

For three years rainfall has been scarce. The last short rains failed completely and rumours abound that the long rains of June and July will also be scarce. Children along the trail call out to passing vehicles, *moya! moya!* (water! water!) Everywhere, in every village when we try to discuss education, the talk always turns to *moya*.

One elder tells us “Without *moya* there can be no education.”



Children from the Habanya tribe line up outside school, girls on the right, boys on the left. Divisions by gender are a feature of almost every aspect of school life and work.

Gender and Education in the Nomad Schools

Equal Access

One nomadic community that had recently established a school proudly marched the pupils in front of the visiting Director of Nomad Education in North Kordofan. All the students were boys. There wasn't a single girl in sight.

"What is this?" asked the Director, Mohamed Idris, "Why don't you have any girls in your school? You must have girls as well!"

The community leader was stunned to be criticized in front of his people. "We..we don't have any," he stammered. "We only make this kind."

"Excuse me?" Mohamed Idris responded.

"We only make males," replied the community leader.

"The people who were listening looked very confused, " the Director reported later. "I took the man aside and explained that I was going to come back, and when I did, I wanted to see girls in the school as well as boys. I returned a month afterwards, and sure enough about a third of the students were girls. I told the community leader, 'So you found some of the 'other kind', that's very good!'"

Educating girls is still less important to most communities than educating boys. Often, when asked "What happened on the first day the school opened," a teacher or community member would say "Well, the fathers came with their sons to sign them up."

"And the girls?"

"Oh, the girls came too."

Inside school, following government policy, teachers always tended to divide classes along gender lines. In one classroom the teacher had arranged the students in alternating rows of girls and boys. In another, the girls sat crowded together on one side and the boys crowded on the other, with a gap of about a metre in between. The teacher said that this arrangement was at the insistence of the community – even though all the children in the school were related to each other.

Sometimes, teachers divided the children into teams to compete and test their knowledge of mathematics or Arabic. In every school visited the teams were divided by gender. The girls said it would be strange to be on the same team as a boy and that they wouldn't like it.

All the children interviewed agreed that the boys were best at mathematics and some of the girls were good at Arabic. Only El Radia, the only woman teacher who was interviewed, said that the girls were quicker and more intelligent than the boys.

Work Burdens

Birth-order, particularly whether a child was the oldest or youngest among children in their families, appeared to be almost as strong a factor as gender in determining workload. While girls appeared to have a heavier workload, boys who were the oldest often had to milk 15 or 20 goats before going to school and usually had to fetch water in the afternoon before taking the goats out to graze. Usually they did not return until after dark. Meanwhile, some of the girls who were the youngest in their families (and younger boys) did not have to do anything except drink tea and make their prayers before going to school. Girls who were the oldest in their families had to milk goats, make the fire, make tea and clean the house as well as making their prayers before school. After school they had to clean, collect water and/or firewood and sometimes milk the goats again.

When one mixed group of girls and boys was interviewed about their activities outside school, only the boys mentioned that they studied every day. The girls had to be prompted before agreeing that they studied at home. It seemed that the girls had little time free for study or that this was encouraged less in girls than boys.

The question “When do you play” always received the answer “at school.” By this they were referring to the outdoor exercises that are part of the curriculum. There was no indication that the work burden on children had changed as a result of them now spending several hours each

day at school. Adults said that their own work burden had not increased to compensate for time the children now devoted to schooling. “The children can do their work when they get back from school,” was a common response from adults.

Some tasks were more rigidly defined by gender than others. Boys and girls both milked goats and fetched water, but no boy or man would ever collect firewood. If the girls or women in a family were sick, other women – such as a grandmother or an aunt – would have to fetch firewood for the home..

Early Marriage

Some village leaders were adamant that girls could not leave to continue their education outside the community because it would be “too dangerous” for an unmarried adolescent girl to mix with men who were not of her tribe.

If a girl becomes pregnant when she is not married she “brings shame not only on herself and her family but on the whole tribe.” This is so serious that for some, the only solution is to take the girl’s life. In the past, “honour” killings happened without hesitation. Today, they are said to be less common, but they still happen. “Parents marry their daughters young to avoid this kind of problem.” This point of view was repeated many times.

Men and boys who belong to the same tribe as an unmarried adolescent girl could be trusted because their honour would also be tainted if she became pregnant. For this reason, in areas where one tribe dominated there seemed to be less concern about transferring students to the Basic School after Grade 4, even if this involved walking two or three kilometres to get there. However, in areas where exposure to other tribes was common, there seemed much less likelihood that girls would be allowed to leave the community to attend school.

One group insisted that the only solution was to establish schooling in the community for Grade 5 and beyond. “We will pay for it ourselves if necessary,” they said. For education authorities, the issue was problematic because the curriculum for later grades requires more specialized teaching. The authorities favoured the establishment of boarding schools for girls and boys in Grade Five and beyond. There is a historical precedent for boarding schools for the children of nomads.³ However, it seems that each

³ When Sudan was ruled by the British, boarding schools had been established for the sons of chiefs and these had been maintained until the late 1980s, when the government closed the schools as too expensive.

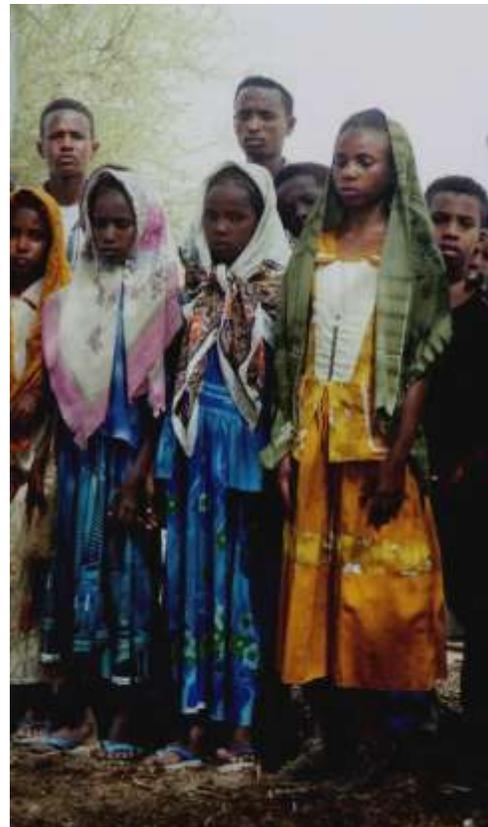
tribe would need its own boarding school, and despite pledges of support from agencies like the World Food Programme, the proposal raises many sustainability issues.

Some communities were open to the idea that girls should be educated, could go to university and join a profession. The difference between these and more conservative communities was apparently related to the level of education of community leaders. Yet even the most educated of nomads conceded that after a daughter reached “marriageable age” (about 14 or 15 years) they would not be able to turn down a cousin’s son if he asked for her hand in marriage. “Perhaps I could ask him to wait until she has finished her education, but if he refuses then I would have no choice but to accept,” said one. “It would be too shameful to deny him.” It seemed likely that wealthy and more powerful nomads would be more likely to be “forced” by such traditions into marrying their daughters when they were still young.

Adolescence

The nomad schools were designed for children aged 6 to 10 years, but older children are admitted to many schools when they are first established in a community. Perhaps as a result, drop out in the early years after a school is established may be higher because demands on older boys to assist in tending livestock, and pressure on older adolescent girls to marry, is greater than for younger children. If boys and girls enter the schools at age 6, families may be more willing to support their continuation in Grade 5 and beyond, if they are still only about 11 years old when they reach this stage.

Adolescents who miss the opportunity to join the nomad schools, should be able to join adult literacy classes, but these work better in some communities than in others. The access of adolescent girls (and older women) to adult literacy classes sometimes depends on whether the teacher is male or female, if male, whether



he comes from the same tribe. In some communities, direct contact between the teacher and older girls and women is prohibited but some literacy activities continue with young children acting as go-betweens for the teacher and their older sisters and mothers.

In some communities, teachers did little to solicit adolescent or adult students for literacy classes. Active solicitation seemed to be a good idea, however, particularly since adolescent boys and girls were sometimes reluctant to volunteer themselves.

Children

**Asia Mohamed Ali, Age 12
Ababda Branch, Kawahla Tribe, Near Um Badr**

When I was about eight years old there were so many insects around that people were sleeping on their roofs just to get away from them. I wanted to sleep on the roof as well but my mother told me not to. When she wasn't looking I climbed up anyway but as soon as I put my foot on the roof, a scorpion stung me! I screamed. They brought me down and my grandfather gave me sugar-water to drink but I was yelling and crying because my father was away in Omdurman.

“I am going to die without seeing my father ever again!” I wailed.

They tried to calm me down but I was in so much pain. My leg swelled up. They could do nothing for me. When my brother got stung by a scorpion they cut open his leg and tied a special stone in the wound that sucked out all the poison, but when I got stung we didn't have any of those stones. Thanks be to God I didn't die and by the time my father got home my leg was better.

We pray every day, five times a day. To pray means you are clean. If you pray you will be honest and you will not be an unbeliever. Always before praying we must wash and this washing is called *wadoo*. Before *wadoo* I go to the bathroom. Then I wash my hands three times, my mouth and teeth three times, my nose three times, my face three times. I wash my right and left forearm, my hair, ears and right and left foot and leg. At school I learned how to do the *wadoo* properly. I learned that when we wash



our mouths we must also wash our teeth very well and our ears very well. I told my parents so now all the family follows the teacher's advice.

As soon as I have finished *wadoo* I place my forefinger against my forehead, which means that there is only one God. Then I bow and pray by saying the Raka – the verses from the Koran. I stand up to say them and then I kneel and touch my forehead to the ground, then I sit and meditate.

In the early morning prayer we say two ragas, then four for the noon prayers, four in the afternoon, three at sunset and four at night. The verses can be chosen from anywhere in the Koran but my favourite is the raga about the stars, the universe and the judgement day when the sky cracks and disappears and all the dead awoken.



Riya Abdala, Age 12

I dreamed that rain was pouring from the sky. Everyone was running outside and getting soaked. Some were tipping back their heads and opening their mouths to drink the raindrops. I wanted to go out there to stand in the rain with everyone else but in my dream my mother would not allow it. She said I had to stay inside and look after the baby.

Every morning, after saying my prayers, I milk the goats and then I sieve the milk to get out all the dust which is very important. I make the fire, make tea for the family which we drink together, then I wash the dishes and cups, dress my hair and go to school when the teacher rings the bell. The children line up outside, the girls in one line and the boys in another, the smallest children at the front and the older children at the back.

Our school is in a thatched shelter just a little bigger than our homes. We sit on mats on the floor. We have a blackboard and books but sometimes we practice writing in the sand. We study mathematics, Arabic and general studies and we also learn about respect, honesty and other values.

We study for about two hours at school and then we go home for breakfast. We eat porridge with dried meat, or with dried, ground okra, or else we eat yoghurt with dried meat. Then we go back to school until noon when it is time to come home and make our

prayer. In the afternoon I clean the house but I don't have to milk the goats again. My sister does it. Instead I take the donkey to fetch water. We have some hand pumps which only the older girls like me can operate. The little girls aren't strong enough to get water so they have to get the firewood which they carry on their heads. Once, I dreamed that there was a very heavy flood and all the hand pumps were washed away. I was crying and crying because the hand pumps were going and I couldn't stop them.

I like going to school and want to continue so that I can become a teacher. If my father tells me I have to leave school to marry I will (she hesitates)I will give him my decision which is that first I must be educated.

**Rihana, Age 11,
Habanya Tribe, Near Um Rawaba**

There are ten children in my family, seven girls and three boys. The oldest is my sister who is fourteen and the youngest is a baby of seven months. We older children have to help a lot. I wash the clothes and dishes, clean the house, look after my younger brothers and sisters and help to take care of the sheep and goats. It is my job to see that the baby animals feed from their mothers and then I have to tie up the teats of the mothers so that they don't give all their milk away. I know how to do this because my father showed me how. It's very easy.



When I was eight years old my father told me that there would be a school in our community and that I was going to be one of the students, along with four other children in the family. My older sisters did not go. They were needed to help my mother at home, but they were allowed to go to the literacy class in the afternoons.

I had heard of school and knew that this was where children learned to read and write but I had never been to one before. Our teacher is a lady from Um Rawaba who has come to stay with our community. She even comes with us when we go on the migration. She is a very good teacher and we have learned a lot. She says that we are learning better than the children who go to the Basic School. The Basic School is miles away from here. Some of the boys from our community used to go there but none of the girls did.

I am now in Grade Four and I like going to school very much. Education means science and science means that you have to use your brain and think a lot. I like thinking and reading and want to continue with my education but I want to do it here in the community. I don't want to go far away. I want to stay near my family.

I keep on asking my teacher and my parents, "What will happen after Grade Four? How will I be able to continue?"

They haven't been able to tell me yet but they say, *inshallah*, God Willing, it will happen.

Songs of the Girls

Goz El-Marech School for
Nomads
Kawahla Tribe, near Um Badr

*Let us go with the goats to the
fields
There we will find the rich grass
and fresh water
Let's go, let's go
And take our rest under the trees
And drink some fresh water*

*We sing to the trees, we love the
trees
And value the greenness of the
valley
I love this country
Care for it by night and day
And sing for it.*



Songs of the Boys

**Hamad Fadul El Mulla, 12
years,
Eial Zaied Nomad School
Kawahla Tribe, Near Um
Badr**

*You, Zeinaba⁴, truly you
deserve that name,
Too delicate and tender are
you,
To fast the Holy Ramadan
Eat and drink and your sins
will shoulder all*

*Today the camels come along
Omdurman road
With their rider Hassan
vigorously driving
The girl with the long hair
Shrouded with perfumed and
fragrant smoke
She wounded me deep
All these years I am still
sickened.*

**Ahmed Mohamed Ebaid,
13 years
Eial Zaied Nomad School
Kawahla Tribe, Near Um
Badr**

*You shouldn't be admired by
the sheep owner
Who becomes famous because of his money
Nor by the cattle owner
Who brings a lot of milk and oil to the shops
You should love the boy who is a camel owner
Free in his movement like a community dog,
Moving to and fro*



The songs of the boys, performed in front of the girls for the case study team and men from the community, drew laughter. Someone remarked, "These are the songs that ignorant people sing."

The girls showed little reaction.

Interestingly, the boy's song suggested that camel owners were better than sheep or cattle herders, yet in their own community there were no camels. They kept sheep and goats.

⁴ Zeineba means "beautiful and delicate tree."

**Mohamed Tabid Ali, 12 years, and other boys
Ababda Branch, Kawahla Tribe, Near Um Badr**

Collecting firewood is girl work. A boy would never pick up firewood. We would be too ashamed. Sometimes we fetch water after school but mostly we look after the animals. Looking after the animals is really the work of boys and men. It is true that girls sometimes look after goats but they are not good at it. Boys are better because we are not afraid like girls. When they go out with their goats I think they are afraid of getting lost or something.

The migration is a very happy time for everyone. We take the animals, the beds, the mats. We pack up everything and load the donkeys. Some of us ride on top and some of us walk. The boys and men sing songs as we go along. The girls and women sometimes sing as well but they have their own songs. Our songs are very old and in classical Arabic and some of them are very funny.



A boy from the Habanya tribe, recites from the Koran outside a nomad school near Um Rawaba

We spend the dry season near Um Badr but during the wet season we head south. The best part of the migration is when we ride through the forest because it is cool, shady and very beautiful. Usually we stop at the same place every wet season but last year the rain didn't come so we had to go further south. When we reach the wet-season land we unload the donkeys and start making our houses. The men cut the trees and the grasses and the women build the houses, but the men and boys build the school.

It takes two days to get everything organized. Then we get up in the morning as usual, make our prayer, milk the goats, drink tea and when the teacher rings the bell we run to the school.

Omer

When I was about ten years old I started going to the Basic School. Seven of us went from this community, four boys and three girls. We were the first to ever go to school. I only went for one year but then I dropped out. I went to my father and told him I didn't want to go there any more.

I stopped because I didn't like walking all that way to get there. If I am watching the animals it is not a problem because I take a donkey with me. I couldn't take a donkey to school because I would have been worrying all the time about the donkey instead of studying.

Actually, we didn't do much studying anyway because a lot of the time the teacher didn't come. We spent the day doing nothing or making a small riot in the classroom. It was a waste of time.

The following year all the girls dropped out and then another of the boys. Two boys went as far as Grade Five and then they stopped as well.

Habeeb

I went to Basic School a year after Omer and stayed for two years but then my father told me that I had to stop because he needed me to work with the animals. My younger brother is studying now in the nomad school and my older brother goes to the Koranic school with Omer. I am needed by my father here so I don't go to school.



Omer Sheik El Keer, 17 years (left) and his cousin Habeeb Allah Mohamed Fadul El Marula, 16 years

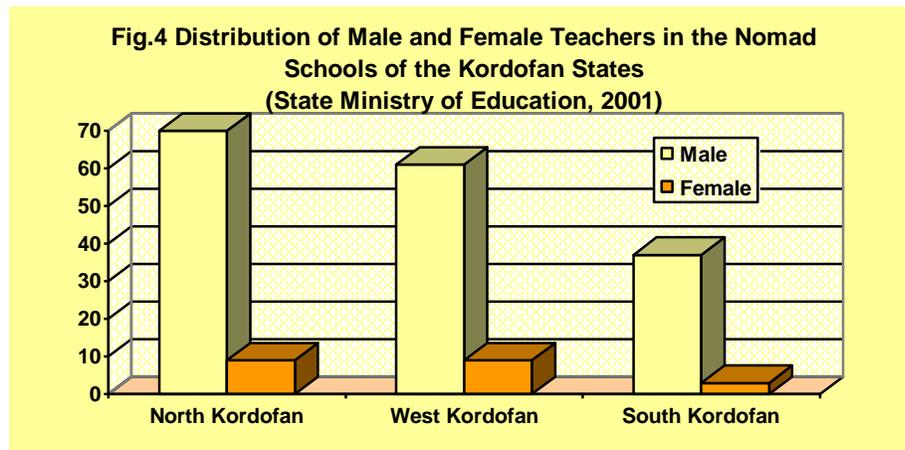
Ababda Branch, Kawahla Tribe, Near Um Badr

I did not like the Basic School but people say that the nomad school is better. It wasn't available for me. There are maybe fifteen girls and boys my age who missed out on the opportunity. I would join the adult literacy class if there was one, but the teacher here didn't offer it to us and I didn't ask him. I don't know him. I think others would go as well if they could.

محافظة سوهاج - محلية أم بدر							
مدرسة رخت عيال زايد الأساسية							
نتيجة الامتحان							
الصف: الترتيب: ١٢							
اسم التلميذ:	البيان	قرآن	آداب	لغة	رياضيات	مناشط	تربية
	كريم	اسلامية	عربية	لغة	رياضيات	مناشط	تربية
الدرجة القصوى	٦٠	٤٠	٤٠	٤٠	٤٠	٣٠	٢٠
درجات التلميذ	٤٢	٤٠	٤٤	٤٦	١٥	١٥	٢٣
ملحوظات:							
تفتح المدرسة: ١٠/٧/٢٠١٥ مدير المدرسة: الزين حامد سرغوب							

The final Nomad School report card of **Mohamed Abdulla, age 7**, who died the day before the case study team visit to his Kawahla community near Umm Badr. He was stung by a desert scorpion while watching the goats.

Teachers



Gender

Women teachers are preferred by many communities, but it is hard to find women who are willing (and permitted by their families) to put up with the hardships of a nomadic life. Women are preferred because they represent less of a threat to the community, and because they can interact freely with women from the community, and have greater opportunities for passing on advice about hygiene, health, nutrition and other matters. The added value of a woman teacher seemed to be as much appreciated by the communities involved as by project organizers. This was especially the case of the community where El Radia (see her story below) was the teacher. Most communities had to accept male teachers, but these were always mature men, a few of whom moved with their wives and children into the nomadic community.

Incentives

Teachers received their regular government salaries and also entered into agreements with the communities. The teachers pledged to remain for four years. In exchange, the community would provide shelter, food, usually a monthly cash payment of 5,000 to 10,000 dinar (about \$???) and livestock – perhaps ten goats or some cattle or even a camel (a full grown camel is worth about US\$800.) In some cases, the teacher received the livestock at the beginning of the contract, so that their herd grew over the four year period. In others livestock was handed over only at the end of the four year period. The incentives were generally quite considerable. In North Kordofan, there was no shortage of men applying for such posts.

Quality

Adjustment to the nomadic lifestyle was often hard for teachers who had no previous experience of living so simply. For some teachers, however, the experience was a revelation.

Children in the nomad schools often seem to perform better on standardized tests than children in the regular school system. “They have nothing to distract them,” commented one teacher. Some nomad schools, such as this one near Umm Badr, were well run with many examples of children’s work posted on the walls. In others, there was no such display. Poor performance by some teachers was cited as a concern in the 1998 evaluation of the programme in the Darfur States. Monitoring of teacher performance depends on the frequency of contact between education authorities and the nomadic communities hosting the schools. (see Ministry of Education, below)

The multi-grade school works a shift system. Grade one comes for 3 hours a day, grade two for four hours and grades three and four for five hours . The afternoons are dedicated to adult education. Some of the teachers were provided with solar lamps to enable classes to continue into the night. Many of the lamps, which were supplied by UNICEF, now need to be replaced. Meanwhile evening classes in some communities have been suspended.



El Radia Ahmed El Haj Unis
Teacher, El Haj Mohamed Kamis Nomad School
Habanya Tribe

I did not grow up in a nomadic family. I lived close to Um Rawaba and went to the Basic, Intermediate and Secondary School there. Afterwards I took some short courses in teacher training in El Obeid. I had been teaching in the Basic School for a few years when my cousin called me to a place called Rahaat to celebrate the opening of one of the



first nomad schools in this province. My cousin was the teacher. It was the first time I had ever seen such a school. I heard Mohamed Idris, the Director of Nomad Education, saying that there was a shortage of women teachers in the nomad schools because not many women will put up with the lifestyle.

I was not married and had a strong inner feeling that it would be very good for me to work with these far off communities. I went to see Mohamed Idris and told him that I was willing to be a teacher in a nomad school. Some months later I received a message that a suitable community had come forward. I went to the education office in Um Rawaba to meet people from the community. I was very happy. I didn't feel at all afraid. I really felt as if I was going to the place where I belonged.

As agreed, they had already built a shelter for the school and a small house for me, with walls of woven grass called *el mareih* and wooden posts



from the *syaal* tree and a thatched roof. The floor was of bare sand and I had a simple bed and mattress. According to our agreement the community provided all of my food. They gave me five thousand dinar per month in addition to my regular salary as well as one cow and ten goats.

The children who came to

school on that first day were very quiet and seemed happy although some were afraid. None of them had been to school before. We had to start from the very beginning of the curriculum, but they learned quickly – especially the girls. Their marks are excellent and show that the children here are learning faster than children in the Basic School. Every month I hold a meeting with each parent to talk about how their child is doing in school.

I had been with the community for several months when they told me we had to migrate to a place with more water and better grazing for the animals. They helped me pack up my home. Everything was put on a camel, and then I climbed onto the camel as well. It was the first time I had ever done such a thing but I was so excited. All the children were laughing and shouting, “Look at Teacher! The Teacher is riding a camel! Take care Teacher! Don’t fall off!” Everyone was happy to be on the move. We travelled for several hours and then we stopped and put up our homes.

Today there are 27 girls and 24 boys enrolled in the school. I lost one girl when she was 14 years old because her parents made her marry. Ten boys also left school before completing fourth grade because their fathers sent them to be with the animals.

There are other problems too, especially with health care. People often come to me when they have malaria. Sometimes they ask me for injections. I feel it would help a lot if I had some training in health care and had a first aid box so that I could treat some ailments.

I have been here for four years now. It was hard to adjust to the life at first but people here always helped me. Some of the girls I went to school with think that I am crazy to be living this way, but other teachers who have visited me tell me I am better off than they are.

A few weeks ago I got married to one of the men from this community. He followed the customary procedure and went to my father’s house to ask for his permission. This is my home now, and my new family.

Communities

Motivation and Mobilization

Mohamed Idris, Director of Nomad Education in North Kordofan, explained that to a nomad, his animals are everything. “A nomad’s value is measured by his wealth which depends on his ownership of animals. Without animals, a nomad has no sense of himself, no dignity. He does not have the right to be heard. He will do nothing to draw attention to himself. He will not even laugh out loud in the presence of other nomads of wealth.”

Mobilization of communities in support of the nomad schools appeals to their sense of self sufficiency and the idea that they need their own engineers to help solve their water problems, their own experts in animal husbandry, their own teachers, lawyers and their own soccer stars. The nomads pay taxes on livestock they sell, yet have little influence over how revenue is spent, so they want their own representatives in government. They also want health services inside their communities, especially midwives. All of these issues provided strong arguments for the nomad communities to support the establishment of schools, and will provide continuing arguments in favour of education beyond Grade 5.

For girls, the advantages of education were usually seen in terms of the improvements educated women bring to household management and raising their families. Yet many of the girls had caught the aspirations of their communities, and said that they also wanted to become teachers, doctors and engineers.

Hamarati Fazary Bassar
Chief of the Habanya Tribe
General Director of the Nomadic
Pastoralist Union

Water and grazing are what the lives of our animals and our own lives depend upon and so we follow these wherever we can. At the beginning of the rainy season we send our scouts to look for the best places. They travel for days and when they return with the news, we pack up everything, our homes and possessions



and these days the school and the teacher as well.

The chief orders the *nugara* (drum) to be beaten with the rhythm for migration. The *nugara*⁵ is sacred to the tribe, handed down from chief to chief, and played by hereditary drummers who act only on the chief's instruction. Special rhythms are played for migration, for lost animals, for the death of an important man and so on.

The whole tribe moves in days, two or three clans at a time with all their animals – maybe 100 people and about 500 animals each day. There are thirty known tracks for the nomadic tribes and every tribe knows its own tack and follows that path. These are ancient paths that we have known for centuries. The path is known even in places where no trace of it remains because all sign has been blown away by the wind or washed away by rain. We know whose land we are on, whose territory we inhabit, where the water is likely to be found.

When we get to a place for grazing there is sometimes competition from other communities. If there is sufficient for all then we remain but if there is not then we move elsewhere. It is the custom among all nomads that water and grazing must be shared. Some nomads may fight over this but it is not a source of conflict for us in this area – we may fight over women or for revenge or over other things, but never about grazing. Right now our clan is hosting people who have come from the north.

Nomads do not recognize borders but these days you must belong somewhere. If you belong to North Kordofan then you must pay North Kordofan taxes. If you belong to South Kordofan you must pay their taxes. You may roam with your herds into either place but the taxes must be paid at your place.

How Much Water Does a Camel Need?

When animals are taken to water they remain for the entire day. Cattle and goats have to drink every other day. Sheep have to drink every 5 days. In the summer, camels have to drink every 9 days, but in the winter the camel nomads move to a place where there is no water at all. The camels can survive for 3 months in such a place, feeding on a succulent plant called jozu. In this place, people drink only camel milk.

⁵ For camel herders the drum is called a *nhazz*.

It was a dream for us to have our own mobile schools because it was difficult for us to send our sons to the Basic School and impossible for us to send our daughters. I have accepted personal responsibility for spreading the news about these schools. In many of our communities the concept was accepted immediately, by the boys and girls and by their parents. Now each one of the six nomadic clans of the Habanya Tribe has a Nomad School and almost all the children are enrolled.

Mohamed Omer Salih Ali

Abdalla Ali Sabah El Keer and Omer Ali Sabah El Keer

Members of the Ababda Branch, Kawahla Tribe, Near Umm Badr

Mohamed, who leads the Parent Association, begins telling the story of the community. “There are six hundred people in this community. We are all related here, all one family. The elders, Abdalla and Omer, are brothers who came to this place with their families during the great drought of

Drought, Disease and Conflict



Across the Darfur States, the drought already has a vicious hold. Child malnutrition and infant deaths are rising and so are other tell-tale indicators of looming disaster – increased cases of measles and conjunctivitis, crop failure, declining milk production, increasing numbers of families turning up in the towns, and tension over water sources that occasionally boils over into full-blown tribal conflict. In January one Darfur village was burned to the ground and its residents forced to flee.

Emergency education support was included as part of the Consolidated Appeal for Sudan but so far has failed to attract donors.

As of May 2001, 83% of the 2001 Consolidated Appeal for Drought Response in Sudan was unfunded,

1984/85. By that time all our cattle and donkeys were dead. We had only one camel and a few goats and sheep. Sometimes we used the camel to carry water but mostly we had to carry it by hand.”

“We need water,” Omer interjects.

“Before the drought,” says Mohamed, “we sometimes came to this place to plant sorghum. After the drought we started coming here every year because we found it more fertile than other places. In 1992, after the hand pumps were installed, the elders settled here permanently but the rest of us still migrate. When the rains come, we move with the animals, with our families, the children and the school to a place about six kilometres from here. We re-establish the families and the school and then the men and all the boys over the age of twelve take the animals out.”

“Forget all the talk,” says Omer, “We need water. We can do nothing without water. There can be no education without water.”

“Water is a problem,” Mohamed agrees, and continues the story. “The Director General for Education came to see us to talk about the nomad school. Many people came, men and women, and he told us that we were a backward tribe because we had no doctors or lawyers or anyone in the government. We had to agree with him. Out of six hundred people only ten or eleven men were educated and only one woman. We had another meeting soon afterwards to hear what the elders thought. Whatever the elders say, we do, and they said we should make the school.”

“Education is good,” says Omer, “Education makes people know what is good.”

The War and Nomad Migration

Some areas of South Kordofan and South Darfur run into territory that has been affected by Sudan's thirty year war. Some migration routes that used to be followed by the nomads have been lost because of the war.

“The Hawazima is a very big tribe of thirty or more clan,” reported Mohamed Idris. “They used to range very far into the south but now they cannot go there any more. Sometimes the men and boys will still take the animals to graze into conflict areas, but they will leave the women and children behind in a safe area.”

One tribe that lived in South Kordofan called the Rowagi had connections in the SPLA area but they decided they had had enough of the war and have moved completely to North Kordofan. Last year they opened three nomadic schools.

“We agreed on the incentive that we would pay to the teacher. It is an obligation that is shared among us. If one family cannot pay, others will pay for them. Within a month of us agreeing to establish the school, the teacher came. We are insisting that this school must produce doctors and lawyers.

“Before, it was impossible for the girls to go to school because it is our responsibility to keep the girls under our own eyes. For the same reason we must establish Grade 5 to 8 right here in the community. We will not allow the girls to go away for education. We will pay for everything if necessary or else there will be no more school for them.”

Ministry of Education

Implementation and Monitoring

The agreement drawn up between UNICEF and the participating states requires the state Ministries of Education to establish the post of the Director of Nomad Education. The Director's responsibilities include identifying and encouraging communities to establish schools, linking them with suitably qualified and motivated teachers, helping to broker agreements over the incentive that the community will pay to the teacher, and orienting the teacher to the nomad lifestyle. The Director also has responsibility for monitoring implementation of the project, for ensuring in particular that girls get access to education, and for ensuring that educational standards are maintained. The Director facilitates the delivery of teaching materials supplied by UNICEF and assists communities and teachers in overcoming problems in operating the schools. As the first group of students neared completion of Grade 4, the Directors have become increasingly involved in helping to find solutions to what will happen in Grade 5 and beyond. The effectiveness of the Director seems to be enhanced if he is from a nomad community himself. (All the Directors are currently male.)

The degree to which Directors of Nomad Education can effectively discharge their role depends on their capacity to regularly visit communities.

Crossing Borders

For tax purposes, every nomadic community must declare its allegiance to a particular state. Migration, however, frequently takes the nomads into other states. Monitoring the nomad schools sometimes requires the Director of Nomad Education in North Kordofan, for example, to travel into North Darfur or into one of the other Kordofan States.

This can be difficult, involving extensive travel over rough territory. (See Schools in a Land Without Water, above.) In North Kordofan, UNICEF has supplied a vehicle specifically for the nomad education project which has provided a considerable boost to project implementation and monitoring. However, vehicles have not been provided to all the Directors, and monitoring appears to have suffered as a result.

The priority given to nomad education by the state and federal ministries is another key factor in determining the success of the project. In the relatively wealthier states of Kordofan, the state Ministries have been able to fulfil their obligations to the project. In the Darfur states, however, some teacher training sessions have been cancelled because the Ministries were not able to support travel and other costs for the teachers.

**Abdel Gadir Mohamed El Hag
Deputy Director of Educational Planning
Eltayeb Abd Elwab Mohamed
Director of Studies and Educational Innovations
Federal Ministry of Education, Khartoum**

We want to expand the nomad education project to other tribes but first we need to understand more about who the tribes are and how and why they migrate. We know that in places like North Kordofan, a mobile school is the most appropriate. In the White Nile state, however, perhaps they only move a few miles and a more permanent solution might be found that would still be community based. We also need to study more the issue of community participation. The communities are always claiming that they are ready to open schools, but there are always problems concerning whether the teachers will stay.

The teachers need to do a lot more than simply teach children. We need them to be trained in basic animal husbandry and primary health care, so that they can be educators of the whole community. It would be an advantage if we could recruit married couples, because then the woman could work on health and nutrition issues with women in the community. A male teacher cannot do this.

In 1999, we tried to jump-start a nomad education project in Blue Nile state. We had a conference with tribal leaders and made an agreement to open six schools. After two months they had all failed because the communities had not been properly prepared and mobilized, the tribal leaders were not completely committed, we didn't have strong support from the state, UNICEF was not involved and also this was a war zone. It showed us that even if there is a desire for education in the tribes, "desire" is not enough. We need all the support mechanisms that the schools in the Darfur and Kordofan states possess. We need to understand the people and their circumstances better.

In 2000 we held another conference on nomad education here in Khartoum. It was supported by UNICEF. The Directors of Nomad Education from the various states came and so did tribal leaders and Federal Education officials. It was a fruitful meeting in which we frankly

discussed all the pros and cons. The President then urged widespread support for nomad education, and a suggestion that a department for nomad education be established at the federal level.

Conclusion

The project is helping to increase enrolment, especially of girls, by providing education that is **accessible, affordable, appealing and culturally appropriate**.

Particular strengths lie in the partnership formed between the responsible officers in the state Ministries of Education and the leadership of the nomad communities. In North Kordofan, Ministry officials have been able to articulate the aims of community based education, and the education of girls, in ways that make sense and have won support even from quite conservative communities.

In the next programme phase, the approach will be expanded to other states and the system of establishing satellite schools may become more widespread – as seems to be the intention in remote settled communities in North Kordofan that are currently unserved by schools. A satellite school system seems critical for attracting girls into school. It appears that the younger girls are when they enter the school system, the less likely it is that they will drop out for marriage.

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Mohamed Idris, Director of Nomad Education, North Kordofan

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El Radia Ahmed El Haj Unis, teacher in the El Haj Mohamed Kamis
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El Fatih Osman El Rikaby, teacher in the Goz El-Mareh School for
Nomads

Osman Salih Osman, Teacher in Rahaat School for Nomads

El Zein Hamid Sardoub, teacher in a school of the Kawahla, near Umm
Badr

Chiefs

Ahmed Fadl Alla El Eassir, Ameer of the Kawahla Tribe

Mamarati Fazary Bassar, Leader of the Habanya Tribe, Director General
of the Pastoralist Union

Community Members

Hussein Salih Kamis

Fatma Mohamed Darfalla

Aboud Kamjaan Salim

Mohamed Omer Salih Ali

Abdalla Ali Sabah El Keer

Omer Ali Sabah El Keer

Ali Omer Ali Sabah El Keer

Dr. El Saddig Mohamed Ahmed Fadl El Mula

Abd El Rahim

Children

Rihana

Fatima Ibrahim

Bakhita Idris

Tayiba Hussein Musa

Ali Mohamed Ibrahim

Riya Abdala

Asia Mohamed Ali

Bakhita Musa Ahmed

Mohamed Musa Ahmed	El Tayeb Mohamed Omer
Mohamed Salih Omer	Mohamed Tabid Ali
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