

The Basic Moral Education at the Primary Level: The Fulbe Pulaaku Code as an Example

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Abstract

There is no doubt that moral decadence is on the increase in our society and our schools especially the Primary School level today. It is of course on the alarming rate and all must be done to ensure its eradication in our society by emulating the Fulbe Pulaaku Code. It is therefore, the attempt of this Paper to highlight the need for basic Moral Education using the Fulbe Pulaaku examples, right from the Primary School, which is the backbone of education to ensure a crime free and save to live. The paper highlights problem areas which ranged from orthography, syntax, graph logical semantic which pupils confronted during learning. And how these tools Pulaaku- code should have promoted in teaching and learning in our primary level. This paper therefore recommends that education sector should adopt the new era Pulaaku-code as the only alternative in teaching and learning in various school for proper understanding of our younger ones. The research question was administered and the hypothesis. The methodology carried out by this research were pre-test and post-test and experimental and control group design. Also, result and discussions and recommendations was highlighted.

Introduction

Nigerian philosophy of education is based on the integration of the individual into a social and effective Citizen an equal education opportunity for any Citizen of the Nation at the Primary School, Secondary and Tertiary levels both inside and outside the formal School system. Language is not a static phenomenon, day- in day –out variation Abubakar, M. (2016) Its equally right that the realizing these noble objectives are tantamount to realizing National efficiency, effective Citizenship, rational consciousness, national unity as well as cultural, social, economic, political, scientific and technological progress. However, could these objectives be achieved in a society where morality is fast declining? This paper therefore posits that only way to the achievement of the above said objective in Nigeria is for us to copy and use the Fulbe Pulaaku Code of Conduct in order to inculcate into the brains of our younger ones the spirit of discipline and morality right from the primary school's level.

The Europeans Missionaries and Colonizers who came to Nigeria in a bid to Christianize and enhance their commercial Schools where Pupils were taught reading and writing, subsequently in 1960, Nigeria gained her independence. The said good thing however, is that as Kurian (1982) observes that Nigeria is the most populous country in Africa and ranking 10th in the world. Unfortunately, though the United Nation Development Programme UNDP (2015) report on Nigeria says that the country continues to open its doors to new partners and ideas on how best to surmount its difficulties. In a county where education is regarded as an instrument per excellence for effective national development (NPE 1998) emphasized moral education as much as they emphasize in science and technology. In line with the idea of Daudu (1999) rightly observes that, since independence Nigeria has been grappling with moral decadence, which seems to defy solution. It is our belief that with much emphasis moral problems can be solved. However, for it to succeed it has to emulate the Fulbe Pulaaku code to begin with in our primary schools teaching of moral education.

The moral problems in our society are enormous but the pressing ones in our society today include: armed robbery, bribery, dishonesty, ritual murder, political thuggery, pick pocketing, to crown it all un-patriotic acts all of which have assumed disturbing proportion. Realizing the menace of these social vices in our society as an impediment to national development, successive regimes, civilian and military alike have taken various measures to curtail the spread of the canker worm in both public and private schools' life. These include among many others Decrees, Special Tribunals, Code of Conduct Bureau, Public Complaint Commission, Mass Mobilization, War Against Indiscipline, Economic and Financial Commission, Anti-Corruption Commission and a host of others. To say that these measures have not yielded result is an understatement.

Education is a corner stone of both economic and social development of an individual and the nation. Primary education school been the foundation on which subsequent education is built upon is the right target for the dissemination of discipline and morality. Since time immemorial, the African Child is subjected to good training hence Parents, Relations, Peer Group, School and the entire Community provided enough education for the Pupils. According to Fanfuwa (1994) education to an African Man he said:

"is the aggregate of all process by which a child or Young Adults develops the abilities, attitudes and other forms of behavior which are positive value to the Society in which he lives".

In other words, to the African, education means the process of transmitting culture in terms of continuity and growth and the dissemination of knowledge for social control and rational direction for the society. Also to emphasize learning to communicate by interacting with the target language Abubakar, M (2018).

It is generally accepted that the attribute desired of in a man could be acquired only through training; this training therefore could come from the home, the environment i.e. the School, and in the African manner through the elders in the Community. Learning then also takes place by the use of elders' words of wisdom and stories. Through these methods the elders were able to impose it upon the Youth that every action had its reward. With that everybody in the society behaved and even the way that he should, to that the Society was morally peaceful which is bastardized today in all ramification, all in the name of sophistication and civilianization. In a similar vein, Uyanga (1995) highlights that institution all over the world has often experienced discipline problems in one form or the other, some of which have at times erupted into bloody violence. Similarly, in Nigeria, she further adds of considerable concern to the public are the prevalent student's crisis, Teachers crises, Labor Union crises, Leadership crises, Military crises, and even National and State Assemblies crises.

If the spirit of emphasizing discipline example the Fulbe Pulaaku Code in our society does not start from the grassroots that is the primary School level, Nigeria will one day wake up to forget the meaning of discipline. Discipline is nothing more than, the process whereby one conforms to the rules and regulation without coercion (Uyanga 1995). This to mean that an individual has so internalized such rules and regulations that it becomes part and parcel of his behavior because this can only be achieved if the child is trained right from his childhood days that is the primary schools level, so much so that it becomes his life style. Products of such schools are found everywhere; they are found in the Civil service, financial institutions, Hospitals, Military, and even Politics. In line with the above discussion, we are going to look at what is Pulaaku Code and its tenants for possible emulation by all for good moral education.

Pulaaku Codes and its Tenants

The Fulbe (Fulani) ethnic group is one of the dominant inhabitants in the Northern part of Nigeria (Abubakar, M 2016). Based on Islam and on the prudence of the Fulbe people they have an own word for their behavior and code of living: Pulaaku. Pulaaku is a central element of the Fulbe culture and is not only achieved by speaking a Fulani dialect. Pulaaku is taught by the parents to the children and by the clan leaders. Pulaaku is expressed by a polite and introverted behavior, keeping distance especially to outsiders. The Fulbe people don't show their emotions and are maintaining respect to each other including to enemies. There are 3 pillars of Pulaaku:

Munyal = Patience, Self-control, discipline; also written as munyal.

Semteende = Modesty, respect; with this expression I have a problem, because it is translated as "lie"

Hakkiilo = Wisdom, forethought, managing its own; hakkile is translated with "brain, sense, mind".

There is a diversity of meanings implicit in the concept Pulaaku itself we thus, attempt the description and interpretation of Pulaaku, but which by no means exhaustive. To Fulbe, Pulaaku, is an entity on to itself, it is sometimes which can be possessed or owned. But it is not something to be observed directly rather it is part of a Pullo inside him, inside him heart (Pulaaku haa bernde woni) "Pulaaku is in heart", it is something that cannot be obtain or acquire through specific action or training or leaning but rather a Pullo is born with it is inherited from one parent, particularly the father as well as from lenyol (ancestry or clan) and the tribe Independent "asli" in general.

As such only Fulbe can have Pulaaku, but others can emulate the Fulbe. The Fulbe recognized that Pulaaku, makes them free from or independent "Ndimu" of their tribe. Traditionally, speaking, Pulaaku is an unborn attribute but it's a degree varies from person to person and its contingent upon one is behaving appropriately like a Pullo. One's Pulaaku is not static rather may be enhanced or diminished depending upon one's action. Pulaaku has also speaks about the actual rules or guidelines for appropriate behavior and presentation of one's self example (a moral code) as well as a series of virtues and personal attributes which may be viewed as reward for behaving like a Pullo.

Semteende "Shyness"

Semteende: by far is the most significant component of the Pulaaku and thus, being a Pullo. Majority of writer scholars and anthropologist define Pulaaku as semteende "shyness" and all emphasis its priority over all aspect of Pulaaku. To demonstrate that one is a Pullo or one may emulate a Pullo, one must show Semteende. Semteende has several meaning thus must be its actual rule or as a personal characteristic. Thus a Pullo can follow Semteende or he can possess it. Semteende has the broadest of an array of related concept, has a dual nature if it entails rule or social interaction particularity with a relative and second rule presentation in the general public.

Munyal "Patience"

Munyal: the personal attribute as well as behaviour is nearly as important as semteende as Pulaaku, however, it meaning is simple and straight forward, thus patient and endurance. A Pullo must be patient under all circumstances, no matter how much pain is suffered on account of it; furthermore, he must not show any emotion in such situation. For instance, if a Pullo is being harassed by someone, he must exercise munyal "patience" at all course. If somebody ought him money, he must also have munyal and not request for payment. The Fulbe belief that their leaned of munyal distinguished them from most other ethnic groups.

Ngorgu "Bravery"

Ngorgu "bravery" is very close to patience and patience is bravely. In the 19th century, the term bravery was frequently employed to refer to both being brave and having military power that is the Fulbe Jihad of Sheehu Usman Dan Fodio. In the 20th Century, ngorgu has not diminished in significance. A Pullo must defend his cows against any force that will come his way such as wild beast or theft. For example, a Pullo must defend his household against thieves. Having ngorgu is an aspect of a Pullo's responsibilities as the head of a household. Ngorgu thus contribute to a Pullo's honor (ndottaaku): the head of the house is the defender of the house.

Marugo Na'i "Having Cows"

Marugo Nai - (Having Cows) historically speaking there is strong color of ngorgu and Munyal against marugo na'i, they are synonymous with each other. A Pullo must exhibit bravery and endurance when confronted with the hardship of herding. Therefore, to be consider a true Pullo (Pullo Ndooso). And to have complete Pulaaku, one must have owned cattle's. The Fulbe belief they were the first ethnic group to owned cows. The cow originated from the Fulbe, later some after tribes possessed the cow. But those that have cow as their identity is the Fulbe. This can be emulated from the perspective of whoever control a herd of cow will be able to control his emotion and attitudes.

Endam (kindness)

Literally Endam means kindness or love, thus, as part of the Pulaaku Fulbe are to manifest kind towards any one. However, contextual usage reveals that endam has more specific meaning. Endam is most frequently discuss it contain with one kind on both mother and father side in particular, a Pullo is expected show endam to his mother, sisters because they too have shown him same during his struggle more so that the father side endam is often sighted as a rational for teegal bandiraagu (endogamy) marriage. Fulbe say we marry our relation in order to keep kindness in the group.

Education Should take Care of Immorality

Looking back at the traditional African child, we see that education process was continuous from when the child is born throughout life. The curriculum, although not on paper was Comprehensive, carrying all aspects of man's life, religion politics hand craft, etiquette and physique, Fafunwa (1974) affirms that most educational activities were best on age group and associations. The concept of western education as it is defined could be said to have borrowed its leap from the traditional education this is because education as defined by Farrant (1976) is the process of learning to live as useful and acceptable members of the community and as a good citizen. It is therefore enshrined the curriculum maintenance of law and order, which is only feasible where the society is morally sound.

In an attempt to ensuring awareness and understanding of the evolving, social and physical environment as whole, its natural, manmade, cultural and spiritual resources together with the rational use and construction of resources for development, the philosophy of discipline through the curriculum of social studies and religion were drawn in Nigeria. This call for all agencies of education to join hands together to save -to-live virile and discipline Nigeria. However, for lack of emphasizing the cultural norms and values as well as religion, most children who pass out of primary schools today are not only unaware of most of them but also have no regard for them.

Primary school should be provided with a broad and balance curriculum to promote spiritual, moral, cultural, mental, and physical development of pupils. This foundation will prepare them for opportunity, responsibilities and experience of adulthood. Dry and hard academic information may spell disaster; and educated crook is more dangerous than an illiterate crook. To achieve this, it is perhaps true to introduce a compulsory ethics and moral courses based on the student religious background. Pupils should be guided to see how morality grows out of religion and how good a stable and tolerant society is. It is observable that morality constitutes a standard of determining what is right or wrong, appropriate; just or unjust; good or bad in social interaction. The Nigerian society of the past cherished values like hard work, love, honesty, peace and tranquility. The sad thing today is that those values, which allow securing peace and tranquility, are being gradually wiped out in Nigeria. The end of any action now justifies the means is now measured with breeding an insecurity which traverse every aspect (William 1986) However, Nigeria desperately of human life needs a Person of good morals who can emulate the Pulaaku code to man the affairs of this nation in the new era of Nigerian.

Who Is Responsible for Moral Duty of the Youths?

The answer is simple. Based on what has been discussed, we can conclude that everyone with who the young people come in contact directly or indirectly influences them. This means that not only the parents, the school and religious leaders are responsible for their moral development. As he grows and goes through the various stages described, a young man who is morally developed exhibits certain characteristics. He knows the right from the wrong and because of his knowledge; his choice is always a preference for that which is right, socially and morally acceptable.

Characteristic of a Good Morally Developed

- A morally matured person is rational, altruistic.
- Responsible and morally independent.
- He makes his own decision and stands by them.
- He has his own principle on which he makes his Judgments.
- He sees himself as entirely responsible for his own action and so develops independence and sense of responsibility.
- Because his decisions are based on reasoned conclusions, they bear the hall-mark of consistency.
- He is thus recognized and identified as a man of sound morals, of character and wisdom.
- A morally matured person is independent of all external authority.

Fafunwa as cited in Uyanga (1974) looking at education traditionally, formally and informally, opines that “every society, whether complex or simple has its own system for bringing up its youth and that education for the good life has been one of the most persistent concerns of men throughout history”

Any Hope for our Younger One?

In view of the fact that the spread of immorality and indiscipline is faster than the attempt to fight it, what hope do we have to succeed? We must employ other agents as in the traditional African system and also emulate the Fulbe Pulaaku code as discussed earlier. All hands must be on deck.

It is true as rightly observed by Daudu (1991), the moral temperature of our society has risen to a dangerous level and therefore must not allowed to continue unabated because it poses a serious threat to national survival. He further posits that the circumstances that forced the Previous Speaker of the House of Representative Mal. Salisu Buhari to resign and his

subsequent trail in the court of law points to the fact that corrupt officers will no longer be above the law. It is our prayer that the Anti-corruption bill and similar bills constituted panels will fight against the menace of immorality and indiscipline in our society. In the primary school, there should be emphasis on moral education and discipline, as much as the emphasis on Arithmetic and the Arts. For an improvement; the following institutions should also make positive contributions.

The Home and The School

In as much as the child is almost every day at home, yet his immediate environment between six or eleven years, the primary school; hence the role of molding his character practically rests on one hand, on the shoulder of his parents and on the other, on his primary school teachers, it is his teacher in the primary, popularity knows as uncle and or Auntie, who the child envisages and emulates as such, can successfully change the child. Unlike the family, there is a greater emphasis on written and unwritten rules and regulations that guide behaviors in the school. However, both should work hand-in-hand. Holding similar view, Uyanga (1995) posits that, it is essential for the home and the school to complement each other. The same basic skills, values and attitudes upheld by the families should be upheld by the school. It is true that moral education must be made basic and emphasized on for our society to move forward.

Research Question

What is the different between the mean academic performance scores of pupils taught Pulaaku-code and those taught with conventional method?

Hypothesis

The null hypothesis is formulated and tested at 0.05 alpha level.

HO: There is no significant difference in the mean academic performance scores of primary school's pupils in basic Education and English.

Methodology

The research design employed in this study was pretest –posttest experimental and control group design. The pretest was given to ascertain the equivalent level of the study pupils before treatment. The average age of the pupils was 11 years. The population comprised all the primary school pupils. Federal College of Education, Model Primary School, Yola. The sample consisting of 62 pupils drawn from primary five (5) were randomly selected and categorized into experimental (32 pupils), control group (30 pupils) were exposed to treatment for four (4) weeks. The treatment used for data collection based on the blooms taxonomy such as educational objectives such as knowledge.

Result and Discussion

The result obtained from the study was analyzed using t-test statistics. The result revealed p-value of 0.01 at degree of freedom (DI) of 60 obtained at < 0.05 level of significance. Since p-value is less than the 0.05, it means that there was significant difference in the mean academic performance scores of primary school's pupils taught using Pulaaku-code.

This result showed there was significant difference in the mean academic performance scores of primary schools using the Pulaaku – code as mean for the instructional. This finding is supported by Usman and Ibrahim (2005) who supported that using Pulaaku –code is capable of improving the academic performance of pupils.

Summary and Conclusion

This study revealed that the use of Fulbe Pulaaku- code have enhanced the academic performance of primary school pupil. Although, the crux of this paper is to highlight the need for moral education at the primary level and by way of emulating the Fulbe Pulaaku- code, yet other agencies of education too have been viewed as agents of sensitization so that our youths of today, could be the leaders we will love to have in the future. The peer group also plays a significant role in moral development of the youth; this is because as an individual, he wants to move with his age mates or peer group. Parents should therefore sit up to ensure that norms and values in children are always closely monitored. Friends of children of questionable behaviors should be driven away from becoming close to the child. The mass media on her part should educate and guide the youth on social, national, economic and international issues. In this respect, as Uyanga (1995) advises, parents and youth leaders should provide good guidance and direct young people as to the right choice of their television programed or the books they read. Since parents, teachers and youth leaders are the guardians of morality in Nigeria; they should see their direct responsibility.

Recommendations

Based on the finding of the study, it was recommended that:

1. The use of Fulbe Pulaaku code appears to be a better method of teaching and it has been found to be more effective in improving academic performance of pupils in especially in schools.
2. Local Education Authority should organize workshops for primary school teachers on improving their mastery in Knowledge for the Fulbe Pulaaku Code as the mean for the effective teaching.

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