

Almajiri System of Education in Northern Nigeria: Implications for National Development

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Abstract

This paper advocates ways to tackle the age long Almajiri culture which has become a menace to the Nigerian society. It notes that the Almajiri system of education in its originality could not have contemplated the ways the practice has been abused in modern times, to wit, the Almajirai are now turned into child labour 'profession'. They fend for themselves and are equally exploited by their parasitic teachers (Mallams). It further notes that, for some time now, factors such as poverty, government neglect, parental irresponsibility, population explosion occasioned by culture of marrying many wives, undue emphasis on Qu'ranic literacy, etc., have bedeviled the Almajiri system of education in Northern Nigeria. This no doubt has affected the socio-economic development of the zone as well as national development. For instance, out of about 13.2 million children of school age that are out of school, North alone has about 70% of the number. This ugly situation which is a sign of educational under-development requires that urgent solutions be proffered to this menace. To do this, government at all levels should eliminate street begging; and ensure that all children are compulsorily enrolled in an integrated education system with emphasis on vocational and entrepreneurial education. This is necessary because to continue having a growing army of uneducated children roaming the street will end up spelling doom to the country.

Keywords: Development, national development, education, Almajiri system of education

Introduction

Originally, the Hausa word Almajiri referred to a pupil under the tutelage of an Islamic teacher receiving Qu'ranic education. In those days, the Almajirai were sent by their parents and guardians to far away villages or towns to seek for Qu'ranic knowledge under the guidance and supervision of a Qu'ranic teacher known as a Mallam. Then it was the responsibility of parents or guardians to see to the upkeep of the pupils. The system was also supported and funded by relevant stakeholders viz: traditional institutions; host communities and sometimes through the farm output of the pupils/students. People gave accommodation to the pupils and at times fed them because their population was small (Maraya, 2019). During the period emphasis was on how the child can learn the rudiments of Islamic Religion especially on recitation and memorization of the Holy Book.

The origin of Almajiri system of education has for decades been the issue for very serious intellectual discourse. Many scholars had in the past given various accounts of its origin.

According to Ahovi, Alabi and Adewale (2019), the practice predates the colonial era. It was a system of education that put children, as young as four years in quest for Quranic literacy. Maraya (2019) opines that “the history of Almajirism, the system that allows people to seek Quranic education is traceable to the advent of Islam in Nigeria, in the year 1056 AD. To Babagana, Idris, Danjuma and Abudullahi (2018), the word Almajiri and the concomitant system of education could be traced to Prophet Mohammed’s migration from Mecca to Medina. Further, they maintained that the word Almajiri coiled from Arabic word Al-Muhajirin was first used by Prophet Mohammed to indicate those of his companions who migrated with him for the sake of Islam from Mecca to Medina. When he migrated from Mecca, some people followed him in search of knowledge and they were catered for; they were not left hungry, they were fed. The above view was supported by the assertion of Olurode (2019) which is to the effect that “the concept, Almajiri as well as its system of education dates back to the time of Prophet Mohammed’s migration from Mecca to Medina – the period of Hijrah.

The need to seek Quranic education by the Almajirai could be seen in Hadith, i.e., sayings of the prophet in collection of Al-Tirmidhi, cited in Babagana et al. (2018). Here, Prophet Mohammed is quoted to have directed all adherents of Islam that “the search for knowledge is obligatory upon every Muslim and that the Hadith does not have age, status, religion or geographical boundaries or limitations”. Consequently, Moslems can search for knowledge everywhere. In another pronouncement of the prophet in the Hadith, he made it clear that “wisdom (knowledge) is the lost property of the believer and he/she should search and pick it no matter where it is found. It is basically because of some of these Hadith pronouncements that have really propelled Muslims to go in search of knowledge everywhere in the world (Babagana et al., 2018).

Currently, the Almajiri has become synonymous, albeit erroneously with begging. The Almajirai now beg for money, food, gifts of various types. In most cases the venue of their operation include traffic junctions, major markets, motor parks, mosques, restaurants, fuelling stations, other public places in state capitals and other big cities in Northern Nigeria. They lack parental care, and appear unkempt, pale, deserted, poorly dressed, etc., and are in most cases exposed to various diseases and sicknesses (Ahovi, Alabi, & Adewale, 2019).

On daily basis these army of uneducated, unskilled and hopeless children (youths) roam the major streets of Northern Nigeria in search of alms, instead of knowledge. Their preference for alms is to take care of themselves, their parents and sometimes the Mallam who regularly prays that, “Manna might fall from the heaven”. This no doubt exposes them to the status of child labour. This is because they suffer to “earn” their daily bread. Their suffering is occasioned by their peculiar circumstances which have bestowed on them the status of “bread winners” in capitalist society where they find themselves (Agbo, 2019). In order to get alms they struggle fiercely and this exposes them to exploitation, alienation and other human right abuses.

Today, the Almajiri System is a burden, a social nuisance and no doubt a discredited practice whose existence appears to be obnoxious having outlived its purpose. The Almajirai now constitute a large chunk of Nigeria's embarrassing population of 13.2 million out of school children. Not only that, they have also formed a pool from where unpatriotic elements with questionable characters recruit for their own selfish purposes to unleash and perpetrate violence and other criminalities on the society. Infact, they are now a menace to the entire Northern Nigeria (Momah, 2013). It is strongly believed that the scourge is one of the factors responsible for the security challenges and other vices plaguing the country. For instance, many Boko Haram insurgents were products of school drop outs. The main thrust of this paper therefore is to critically review the soaring scourge of Almajirai in Nigeria at present and the attendant social consequences which are cardinal indicators of Nigeria's underdevelopment. In this paper, the policy frameworks and situation analyses of Almajiri system of education were discussed. Its implications for national development were highlighted and recommendations proffered.

Conceptual Framework

The Meaning of Almajiri

The first issue for clarification is that the concept 'Almajiri' is a Hausa word for pupil or student. It is derived from an Arabic word 'Al-Muhajirin and its English literal translation means a child who leaves his home in search of Islamic knowledge. Put differently, it refers to a child (pupil) who migrates from his home to a popular teacher (Mallam) in the quest for Islamic knowledge. The young child (pupil/student) migrates from rural areas to urban centres for the purpose of acquiring Qur'anic education. The Almajirai are usually sent to study the Quaran under the care of a Mallam, i.e., teacher of the Qur'anic school whose duty is to direct the children to memorize and write many verses of the Quran.

Development

Many scholars had in the past defined the concept differently. In most cases, each definition reflects the person's worldview and idiosyncrasies. The reason for these differences of opinions is because some people are of the view that development should be analyzed relative to time, place and circumstances and therefore dismiss any universal formula or any generally accepted definition of the concept.

According to Nnoli (1981) development "is a dialectical phenomenon in which the individual and society interact with physical and biological factors for the betterment of the individual as well as the society". To Mclean and McMillian (2003), "development refers to the increase of general social welfare which embraces even spiritual and cultural attainments, personal dignity as well as group esteem." In this context, it refers to the realization of the potential of human personality, as well as the increasing satisfaction of the basic needs such as food, water, shelter. Rodney (1982) sees development as "a many sided process", implying for the individual increased skill and

capacity, greater freedom, creativity, self-discipline, responsibility as well as material wellbeing.” Equally, Gauba (2007) opines that “development is a process in which a system or institution is transformed into stronger, more organized, more efficient and more effective form and prove to be more satisfying in terms of human wants and aspirations.”

From the above definitions, it is clear that development is a multi-faceted concept. It is a far reaching transformation of society’s economic, social and political structure within the environment. In fact, it connotes increase in general social welfare, socio-political cum, cultural attainments; personal dignity; respect for the rule of law etc.

Education

Here, attempt will be made to define education vis-a-viz the western type of education. The concept education is very difficult to conceptualize. This, to a large extent is because of the vagaries of opinion among scholars. Presently, there is no definition of education that has been very comprehensive enough to attract universal acceptability. The usual practice is for social commentators, educational experts, etc., to focus attention on the various aspects of education viz: ethical, etymological, psychological, sociological, philosophical etc. For our purpose here, emphasis shall be on sociological and ethical approaches.

According to Wikipedia (the free encyclopedia), education is the “process by which an individual is encouraged and enabled to develop fully his or her innate potential.” It may also serve the purpose of equipping the individual with what is necessary to be a productive member of society. Dewey in Ravi (2015) defines education “as a process of living through a continuous reconstruction of experiences.” It is the development of all the capacities in the individual which will enable him to control his environment and fulfill his possibilities. To Obanya (1985), “education is the process of continuous all round development of the individual for life in society”. It includes all influences viz: social, cultural, political, domestic, geographical etc. It also includes experiences gained through the various formal, non-formal and informal agencies of education (Aggarwal, 2007).

For education to achieve its purpose, it has to be functional, practical and inclusive. This is necessary, since it is the root of knowledge which serves as the pedestal on which the nation’s overall development depends. It, therefore, plays an indispensable role in the political, economic, socio-cultural, aesthetic and industrial development of a nation such as Nigeria. It is no doubt one of the important and primary agents of social transformation and development of any country. It is also vital to note that if education should serve its purpose of enhancing the capabilities of all the citizens, it should be devoid of social exclusion. A situation where 9.5 million Almajiri children from the northern part of the country do not receive Western education is counter-productive. This is clear departure from the UNESCO (2017) proposition which is to the effect that meaningful education as a right is a key to advancing social justice; as people who are marginalized in

education face the prospect of bleak future chances which truncate their participation in social processes affecting them.

The Almajiri System of Education

The Almajiri system of education is a form of discipleship or religious training whereby a young child, less than 14 years old is sent to another part of the village, town or country to learn about Islam. Usually, the children (Almajirai) were sent out early in life to seek Islamic knowledge outside their environment. Then, they undergo a period of tutelage under Islamic teachers (Mallams) whom they are supposed to learn the rudiments of the religion. It started in the Northern part of the country long before the advent of Western education (Babagana, Idris, Danjuma, & Abdullah, 2018). Its early start could however be as a result of the involvement of Borno rulers in Qur'anic literacy.

The purpose of this type of education whose origin is traced to Kanem Empire around 11th century was to transmit moral, religious values as well as discipline to the children. It was established as an organized and comprehensive system of education for learning Islamic principles, values, jurisprudence and ultimately, the recitation and memorization of the glorious Qu'ran. The Qu'ran has been the core-curriculum of Almajiri system of education since its inception primarily because it plays a central role in the life of a Muslim, spiritually, politically, socially, economically and otherwise (Ifeh & James, 2018).

National Development

According to Eluche, cited in Modupe (2015), national development refers, among other things, to the growth of the nation in terms of unity, education, economic well-being and mass participation in government. To Edeh and Ogbu (2002), national development unlike educational development simply means the acts or process of developing a nation. The United Nation Report quoted in Aggarwal (2014) is to the effect that National Development is "growth plus change in a nation's life; noting that change in turn could be social, cultural, economic, educational, qualitative as well as quantitative".

The conclusion therefore is that the term national development is a very comprehensive one. This is because it includes all round development of an individual as well as the nation. By this, we mean the cultural, political, emotional, economic, social, moral, spiritual, ethical, etc., aspects of the life of an individual and the nation. All of them are very vital and equally inter-related. Where one aspect remains under-developed, others will be affected (Aggarwal, 2014).

Theoretical Framework of Analysis

The study adopts the Marxist theory of historical materialism to explain the Almajiri system in Northern Nigeria. This is necessary since the theory is a subject of social and historical investigation. The basic assumptions of the Historical Materialism as advanced by Karl Marx are as follows:

1. That, all types of social relations prevailing at any stage of historical development are determined by economic conditions.
2. That the mode of production in any given society constitutes the base (substructure) while legal, belief systems, political institutions, religion, morals etc. constitute its 'superstructure,' which are shaped according to the changing character of the base (substructure).
3. That at each stage of historical development, society is divided into antagonistic classes; the class which owns the means of production and controls the forces of production (i.e. means of production and labour), dominates the rest, thus perpetuating conflict and tension.
4. That, class-conflict was inevitable during the capitalist stage of historical development and this could give rise to a revolution (Gaub, 2007).
5. That though capitalism revolutionized the techniques of economic production, reduced international barriers by undermining national barriers; created an urban civilization (urbanization), it has several defects, as outlined below:
 - i) It results in unjust distribution of the national wealth, i.e., inequality in wealth, income and opportunity.
 - ii) It results in insecurity; and this is a direct consequence of the wage system, which is implicit in capitalism.
 - iii) It gives rise to the alienation of the worker; the worker has no voice to decide where, how and where to work but merely obeyed the commands of the boss.

Educational, Economic and Social Implications of Almajiri System of Education

A look at the Almajiri system shows that it served its purpose during the pre-colonial era, i.e., the time of pure feudalism in the region. Initially, when the Almajiri system started around the 11th century in Kanem Borno Empire and later replicated in the Sokoto Caliphate following the triumph of the jihad led by Sheikh Uthman Danfodio, it was fully supported and funded effectively by all. The set goals and objectives were equally achieved.

Following the invasion of northern Nigeria in 1904 by Britain, the Almajiri system of education, which before then had been prospering, started to witness a negative twist. The new regime came up with an entirely new mode of production (i.e. capitalism) which then displaced the older feudalistic system in practice in northern Nigeria. Capitalism which was introduced by the Colonialists changed the entire social relations at the time. Many traditional institutions were very negatively affected. For instance, the new regime took control of the state treasury with which the Almajiri system was funded. They killed and disposed those Emirs who resisted the foreign rule,

while those who were subjugated lost their territories and accepted their new advisory roles as mere traditional rulers used for the purpose of Indirect Rule (Al-Amin, UPE). Equally, the new regime never recognized the Almajiri education but rather introduced and funded Western education (Boko) to the utter disappointment and disapproval of many Islamic scholars who were then at the helm of affairs during the pre-colonial regime.

During the post-colonial era, the situation vis-viz the Almajiri system continued to worsen. Today, the system has even become a menace to the society, whereas, it was initially a system conceived for religious and character development of children as they grow (Ahovi, Alabi, & Adewale, 2019). The current insecurity in northern Nigeria is to a large extent traced to the defects of capitalism on the ideology of Almajirism.

Overview of the Almajiri System of Education in Northern Nigeria

The Pre-Colonial Era

The Almajiri system of education started around 11th Century in the ancient empire of Kanem Borno. The system was later introduced in Sokoto Caliphate following Sheikh Uthman Danfodio's revolution which was solely based on teachings of the Qur'an. During this era, the system was highly organized. It offered a very comprehensive system of education whose emphasis was for learning Islamic principles, values, jurisprudence and ultimately the recitation and memorization of Quran (Al-Amin, 2019). Equally, the Danfodio revolution introduced some modifications that included the establishment of an inspectorate of Qur'anic literacy and appointed inspectors who reported directly to an Emir in every province concerning all matters. The system was funded by traditional institutions as well as host communities, parents and the pupils were very supportive. The parents ensured that the pupils sent out to acquire education went with what would sustain them for the stipulated period of time they would stay with the Mallam.

It is also worthy to note that the Almajirai partook in some economic activities such as laundry, cobbling, masonry, gardening, manicuring, weaving, tailoring and were temporarily employed as labourers in various forms (Maraya, 2019). They do these things for their own upkeep and sustenance and at times as charity to the community that funded the scheme. In practical terms, it is a case of reciprocal gesture; they pay the society back for helping them with their academic and religious pursuits. The truth therefore is that though the Almajiri system was funded by the traditional institutions it was not over dependent on them.

The pre-colonial era could no doubt be seen as the glorious stage of the Almajiri system. For one, at this time, the Almajiri pursued Qur'anic education and equally engaged in economic activities. Secondly, the discipline, ethical orientations as well as quality of Islamic education offered helped to give rise to enterprising elites. Consequently, the products of the system formed the group of elites that controlled the economy, bureaucracy and politics then. In the education sphere, it should

also be noted that it was through the Almajiri schools that people for the first time started to read and write. This is succinctly put by Al-Amin (2019) thus “reading and writing came to the North first before any other region. Based on this system, which was founded upon the teachings of the Qur’an and Hadiths, Northern Nigeria was largely educated with a complete way of life, governance, customs, traditional craft, trade and even mode of dressing.”

The Colonial Era

The Almajiri system flourished for many centuries before it started to show an imminent danger of collapse. The centre could no more hold because of an invasion by an entirely foreign and new culture; that is the British culture that came with Western education in 1904. The British invasion of 1904 gave rise to many fundamental changes.

The first was that following the conquest and subsequent colonization the colonizers started managing the treasury and equally abolished the community funding of the Almajiri system of education which they saw as “mere religious schools”. They went further to replace the system of education with “Boko” which means western education. Shehu (2004) concurred with the above view and posits that “the colonialists specifically came up with policies aimed at destroying the traditional Qur’anic schools and replacing them with the western style school.” This was equally acknowledged by Yahaya (2004) who asserts that “the problem of the Qur’anic school started with the colonial invasion of Northern Nigeria and this led to the relegation of Islamic education to the background”.

Secondly, the introduction of Western education system affected the earlier Islamic education negatively. This could be seen in the way the curriculum content, teaching methods, teachers’ qualifications, infrastructure, etc., not only came to be compromised but made to be inferior and archaic. Thirdly, the colonialists destroyed the earlier traditional institutions in place. This they did by killing and disposing all Emirs who opposed foreign rules, while those who were subjugated were reduced to mere subjects or made to accept their new roles in the Indirect Rule System. Fourthly, the non-recognition of the Almajiri education system by the new British regime gave rise to some socio-political cum economic problems. For one, the new regime made many Islamic scholars who were at the helm of affairs during the pre-colonial era look ordinary. Their status changed with the new dispensation since they were now considered illiterate or uneducated in the new scheme of things. The new system made them not only to be unemployed but unqualified to participate in politics even though they can read and write Islamic numerals. Consequently, new set of people came to control the bureaucracy; the Mallams (teachers) became unemployed basically because they were not qualified in the western education scheme of things which was the only criteria for white collar jobs.

Again, following the loss of support from the government, the reduction of the authority of Emirs as well as the increasing number of Almajirai to cater for, the upkeep of the pupils/students became

overwhelmingly burdensome for Mallams who were left with no choice but to send these young pupils out to beg for alms (Abdulqadir, 2003; Gomment& Esomchi, 2017). Idris (2003) summed up the collapse of the Almajiri system thus: “with no support from the Community, Emirs, Government, the system collapsed and because the teachers (Mallams) and students had no financial support they now turned to alms begging and menial jobs for survival”.

The Post-Colonial Era

During the post-colonial era, the attempt made to build on the very poor, weak and destructive foundation laid during the colonial era was met with some problems. Many factors gave rise to this problematic situation. First, the Islamic scholarship practice of sending children (some of them as young as six years) from the rural areas to the urban areas as well as other states of the North for Islamic studies became unregulated.

Secondly, the children were only sent out to acquire Qur’anic education (and not Western formal education) as such they have no hope of jobs (white collar jobs) due to the fact that they never acquired Western education which is the only criteria for white collar jobs. This point probably explains why an estimated number of 9.5 million out of 13.2 million children that are out of school in Nigeria came from Northern part of the country (UNICEF, 2004).

Thirdly, the years of mistrust brought about by the culture shock during the colonial era laid the foundation of the system during the post-colonial era. Today, the Almajiri system which may have served the people in the past is now a factory of poverty filled with semi-literate Mallams and child beggars occasioned by parental irresponsibility (Sanusi, 2020). Its original intention which was to be an alternative to Western education has been bastardized over time (Adetiba, 2020).

Fourthly, the post-colonial Almajirai are victims of neglect, exploitation, deprivation, alienation, etc. This view point is succinctly supported by Gommen and Esomchi (2017) who posit that “these children are dumped in Almajiri schools because Islamic education is free and, in most cases, some of the parents never show up again, let alone cater for the children”.

Fifthly, the severe economic conditions in the country as well as population explosion also played a major role in the destruction of the Almajiri system. This is because in many cases, the Islamic teachers (Mallams) basically because of poverty have succeeded in sending the children out to search for their livelihood. This point is acknowledged by Ifijeh and James (2018) who posit as follows: “the Mallams (Islamic teachers) abuse and exploit these children by sending them out to the streets to beg for food and alms, thereby deviating from the intent of the programme; and the children grow up to become a nuisance and menace to the society.”

The above factors are what actually gave rise to the critical change we are seeing today. There is change in form, character, as well as mode of operation of the Almajirai. This change which is real

creates social problems. You may call it paradigm shift if you like. This is because the group which hitherto conducted their affairs peacefully has embraced violent and other social crimes. They have revolted and the revolt is from begging to banditry, armed robbery, kidnapping, terrorism, cow rustling etc (Sobowale, 2020). This is the new face of Almajirai in recent times which I may call the socio-economic cum environmental apocalypse. They are the Almajirai response to neglect, social injustice and social exclusion by the ruling class in the North as well as failed national economy (Olurode, 2019). The Almajirai have now put in place their own economy; the “Almajiri economy” which is now being oiled by social problems (Sobowale, 2020).

Today, the Almajirai we know in the past as innocent beggars who eat junks, leftovers, garbages, etc., have now taken over major streets and roads. They are the street urchins, but they have now dropped their bowls in exchange for bows and arrows, bullets and sophisticated guns. They have become “ready-made-raw materials for criminal activities and as an indoctrinated underclass are often used to serve the interests of the feudal lords. The rich and the poor are not save. They are at the receiving end.

Equally, the poverty and unemployment rate are high and the leaders are not helping issues. They are seriously involved in party politics, policy somersaults, bourgeoisie corruption that includes electoral corruption while the percentage of out-of-school children of which the Almajirai make up to 80% of the population is on the increase. It is against this background and in view of the fact that things have actually fallen apart that possibly made President Muhammadu Buhari to call for the abrogation of the Almajiri system of education. According to him, “the move was part of his administration’s commitment to free and compulsory education as a long-term objective of bringing to an end, the phenomenon of out-of-school children prevalent in the north” (Monguno, 2019).

Conclusion

The menace occasioned by the Almajiri system of education in Northern Nigeria has far reaching consequences for the entire nation. Firstly, as noted by Shehu (2003), “the begging culture exposes the Almajirai to all kinds of environmental hazards which in turn affects them psychologically and instills in them inferiority complex, dependence, sense of dejection and all sorts of negative psychological feelings.” These psychological dispositions in turn affect their sociological interactions which now make them vulnerable and susceptible to social vices. Related to this is that being exploited, alienated deprived, unemployed, these Almajirai now constitute a good force in case of any social, political or religious uprising. For instance, the Almajirai are vulnerable to being used as political thugs by benefactors who take advantage of their lack of formal education. They are usually recruited during political and religious riots; protests marches and religious purposes. Thurstan (2013) posits that the violent Northern Nigerian sect, Boko Haram drew some of its recruits from the Almajirai group. It is also believed that both Mohammed Yusuf and Abubakar Shekau

were all products of the Almajiri school (Agbo, 2019). Yusuf, for example, while alive went recruiting his members from mosques as well as Almajiri schools (Ifijeh & James, 2018).

Secondly, a situation whereby the Almajirai constitute a large chunk of Nigeria's embarrassing population of 13.2 million out-of-school children is worrisome. This figure no doubt is a serious threat to the quest for the educational development of the zones as well as the entire nation. It is therefore important to note that unless an urgent remedy is proffered the achievement of the Sustainable Development Goals (SDG's) may at best be a mirage.

Another negative effect of the Almajiri menace is that it hinders the socio-economic development of the zones as well as the nation. The social problems created by the system seriously jeopardize all plans aimed at developing the zones. This point is succinctly supported by Abuh (2015) who asserts that "the rising insecurity in Northern Nigeria creates a threat to economic and political stability of the region". This type of situation, no doubt begets the drive towards development. This is because rather than developing the capacities of the Almajirai the system subjects them to neglect, abuse, inexplicable exploitation and deprivation, unemployment, etc., all of which open the road for their under-development.

Recommendations

Finding lasting solutions to the Almajiri menace in Northern Nigeria will no doubt create conducive environment for peace and development, not only in the geo-political zones of Northern Nigeria but the entire nation. For this to be done, we recommend as follows:

- a) On the issues of vagabondism, begging with its concomitant recitation and memorization of the Qur'an, state governments in the zones should try and embark on multi-dimensional strategies aimed at establishment of modern Islamic schools with facilities to train the children in technical education (skill acquisition), Western and Islamic education.
- b) There is the need to control population explosion; effort should be made to stop the culture of marrying many wives and producing many children who at the end are left on the streets to beg for what to eat.
- c) The issue of parental irresponsibility should stop. Government at all levels should put the necessary legal framework to ensure that parents take adequate care of their children by giving them the requisite basic education in Western as well as Qur'anic education since education is every child's right.
- d) Effort should be made to embrace the Kukah Almajiri initiative that advocate the establishment of skills acquisition centres across the region. Alternatively, governors from northern Nigeria should follow the example of Governor Ganduje who summoned the political will to enforce free and compulsory basic and secondary education in his state.
- e) Government, at all levels, including relevant stakeholders should come up with the necessary interventions and viable policies for the development of the Almajiri schools.

Such intervention will help in proper funding of the programme and subsequently address the issue of insecurity, reduce street begging among the Almajirai while the Mallams (teachers) are paid an average living wage.

- f) The affected state governments should ensure that basic education is not only free but compulsory. They should make provision for the enrolment of legions of out-of-school children back to schools as well as the integration of all the Qur'anic schools into formal schools. The integrated model Almajiri education system started by President Goodluck Jonathan should be supported and improved on.

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