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**THE PREDICAMENTS OF ALMAJIRIS CHILDREN OF THE  
STREET IN KANO STATE NIGERIA**



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**DOCTOR OF PHILOSOPHY  
UNIVERSITI UTARA MALAYSIA  
2018**

**TITLE PAGE**

**THE PREDICAMENTS OF ALMAJIRIS CHILDREN OF THE STREET IN  
KANO STATE NIGERIA**



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**UUM**  
**Universiti Utara Malaysia**

**Thesis Submitted to Awang Had Salleh Graduate School of Arts and Sciences,  
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Doctor of Philosophy**



Awang Had Salleh  
Graduate School  
of Arts And Sciences

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## ABSTRAK

*Almajiri* terdiri daripada remaja berusia antara 14 hingga 17 tahun yang majoritinya berasal dari puak Hausa yang tinggal di wilayah barat laut Nigeria. Kebanyakan remaja *Almajiri* berasal daripada keluarga ter miskin yang tidak mampu menyara kehidupan mereka. Bagi meringankan beban, keluarga menghantar mereka ke sekolah pengajian Al-Quran yang dikenali sebagai *Tsangaya*, untuk meneruskan kehidupan tanpa dibekalkan dengan makanan atau tempat tinggal. Kajian ini mengkaji kesukaran hidup yang dialami oleh kanak-kanak jalanan di utara Nigeria yang dikenali sebagai *Almajiri*. Justeru, kajian ini bermatlamat untuk meneroka situasi sosial, ekonomi dan psikologi yang dialami oleh *Almajiri* dalam usaha mereka untuk terus hidup dalam keadaan keterasingan. Kajian ini menggunakan metod kualitatif yang melibatkan temu bual mendalam, perbincangan kumpulan fokus dan pemerhatian sebagai kaedah pengumpulan data yang utama. Seramai 23 orang informan dalam kalangan pemegang taruh sekolah *Tsangaya* telah terlibat dalam kajian ini. Mereka terdiri daripada *Almajiri* itu sendiri dan mereka yang biasa atau pernah terlibat dengan golongan ini, iaitu ibubapa *Almajiri*, guru sekolah Al-Quran, bekas *Almajiri*, orang yang tinggal bersama *Almajiri* dan pegawai kerajaan. Data yang diperolehi daripada temu bual dan perbincangan kumpulan fokus telah dianalisis menggunakan kaedah analisis tematik dengan bantuan perisian Nvivo. Kajian ini mendapati bahawa golongan *Almajiri* menderita ketiadaan jagaan ibubapa, kekurangan zat makanan, kelaparan, kemiskinan, ketiadaan tempat tinggal dan layanan yang buruk daripada masyarakat. Kajian ini merumuskan bahawa pihak kerajaan dan komuniti perlu bekerja bersama untuk memperbaiki kehidupan golongan *Almajiri*. Oleh itu, kajian ini mengemukakan suatu kerangka yang dikenali sebagai “Kerangka *Tsangaya*” yang mencadangkan agar diwujudkan kerjasama daripada pemegang amanah komuniti dan agensi kerajaan untuk membiayai, mengawal selia dan melaksanakan pelan tindakan bersesuaian yang mampu meningkatkan kesejahteraan golongan *Almajiri*.

**Kata kunci:** *Almajiri*, Sekolah *Tsangaya*, Penderitaan sosial, ekonomi dan psikologikal.

## ABSTRACT

The *Almajiris* comprise teenagers of 14 to 17 years of age, majority of whom hailed from the dominant Hausa tribe in north-western Nigeria. This study examines the predicaments of the children of the street in northern Nigeria known as *Almajiris*. Majority of the *Almajiris* came from extremely poor families who do not have the means to support them. To bear with the hardships, the family would send them to Qura'nic boarding school known as *Tsangaya* to survive on their own without provision of food and accommodation. Hence, the study aimed to explore the *Almajiris* state of social, economic and psychological distress in their strife to survive in isolation. The study employs a qualitative method using in-depth interviews, focus group discussions and observations as the main tool of inquiry. A total of 23 informants who are the significant stakeholders of *Tsangaya* Schools were consulted. These participants consist of the *Almajiris*, and those who are familiar with, or to some extent deal with the *Almajiris*, namely the parents of the *Almajiris*, teachers of the Qur'anic schools, former *Almajiris*, people living with the *Almajiris*, and government officials. Data collected from the interviews and the focus group discussions were analyzed thematically using Nvivo software. The findings revealed that the *Almajiris* suffer the absence of parental care, malnutrition, hunger, destitution, lack of shelter and harsh treatment from the public. The study concludes that the government and the community should work together to improve the lives of the *Almajiris*. Towards that end, the study proposed a framework named "Tsangaya Framework" which suggests a team work from the community trustees and the government agencies to finance, regulate and execute an action plan capable of improving the well-being of the *Almajiris*.

**Key words:** *Almajiris*, *Tsangaya* school, Social, economic and psychological distress,

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„In the name of Allah, the most merciful, the most beneficial“

I confer the most exalted tribute to the lord of the universe, Allah (Subhanahu wa ta'ala), may his concord and blessings be upon our noble and beloved prophet Muhammad (S.A.W), his family and companions. First of all I want to thank the Almighty Allah, for making my dream come true. I'm indebted and remain grateful to my mother, my wife and my children whose prayers and supports became instrumental for the successful completion of my PhD journey.

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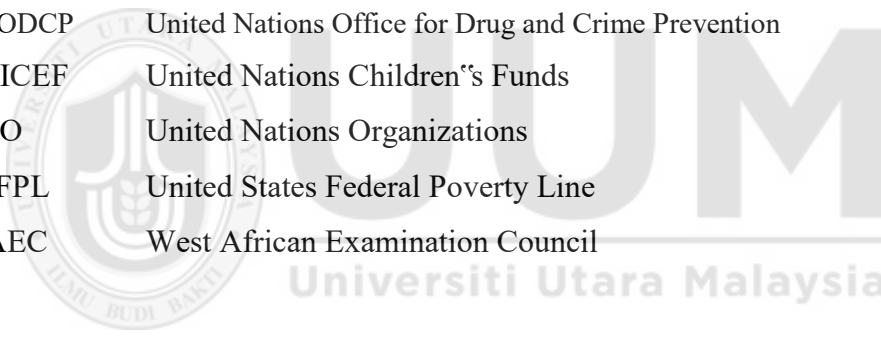
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## **List of Abbreviations**

ASCO	Abubakar Siddiq Charitable Organization
ACF	AlFurqan Charitable Foundation
ACRWC	African Charter on the Rights and Welfare of the Child
ALM	Almajiris
ALP	Almajiris Parents
ALT	Almajiris Teachers
BUK	Bayero University Kano
BBC	British Broadcasting Cooperation
CAESI	Child Almajiri Empowerment and Support Initiative
CEEPA	Center for Evaluation and Education Policy Analysis
CQS	Center for Qura'nic Studies
CRA	Child Rights Act
CRC	Convention on the Rights of the Children
CI	Crescent International
CRK	Christian religious Knowledge
DFID	Department for International Development
EFA	Educational for All
ESSPIN	Education Sector Support Program In Nigeria
FAL	Former Almajiri
FGD	Focus Group Discussions
GOF	Government Official
HND	Higher National Diploma
IRK	Islamic Religious Knowledge
JSS	Junior Secondary School
KSQISB	Kano State Qura'nic and Islamiyya Schools Board
MDG	Millennium Development Goals
MSc	Master of Science
NCWD	National Council for the Welfare of the Destitute
NECO	National Examination Council
NRN	Nigerian Research Network
NCE	National Certificate in Education

OND	Ordinary National Diploma
PLA	People Living with the Almajiris
PHE	Physical Health Education
PIN	Peace Initiative Network
RCRC	Red Cross and the Red Crescent
SAW	Sallallahu Alaihi Wasallam
SSCE	Senior Secondary Certificate of Education
SUBEB	State Universal Basic Education
SUK	Stand Up for Kids
TETFUND	Tertiary Education Trust Fund
UBEC	Universal Basic Education Commission
UBE	Universal Basic Education
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNODCP	United Nations Office for Drug and Crime Prevention
UNICEF	United Nations Children's Funds
UNO	United Nations Organizations
USFPL	United States Federal Poverty Line
WAEC	West African Examination Council



# CHAPTER ONE

## INTRODUCTION

### 1.1 Background of the Study

Children of the street are those male or female folks who are less than 18 years, and spend all or most of their time on the streets, in the absence of supervision, protection or guidance, which makes them vulnerable to a wide range of social, physical and psychological hazards. Globally, it is estimated that 1.2 million children are on the streets of the urban centers and some major cities around the world (Habib and Khan, 2017). They further reported that the survey of the United Nations Office for Drug and Crime Prevention (UNODCP) indicated that 7.2% of working children do not have contact with the family and are involved in scavenging, hawking, begging, theft and prostitution. This constitutes the tendency to regard them as criminals, victims or as free spirits. Today, many factors are known to have contributed to the problems of children of the street, which in the views of Beyene and Berhane (2017) includes; exposure to adverse weather, congestion, crime, poor sleeping places, unhygienic environment and poor nutritional status. They further observed that due to those exposures, the children of the street have high rate of developmental, emotional and nutritional challenges.

Because of the multiple problems children of the street encounter, mostly at their early ages, they are bound to remain disadvantaged all the way through their lifetime, due to lack of experience in an organized family. They also lack basic education and vocational training opportunities. In most cases the origin of their predicaments lies

in their family poverty status, where they failed to secure the essential needs of their children (Habib and Khan, 2017). Poverty also leads to the spread of children and other older destitute to the streets to earn a living and find shelter. Poverty has much relationship with children of the street, and the notion of children of the street presently has been globally accepted. According to Shelter (2015) couples of years ago, children roaming the streets were addressed by the nature of their work or by what they do to survive.

Children of the street represent a certain group of marginalized, vulnerable and victimized segment of the society (Okonkwo and Ibrahim, 2014). The United Nations has estimated the population of children of the street worldwide, with varying circumstances at 150 million, and the number increases daily (Abro, 2012). Although children of the street share the same characteristics (like dirty looking, delinquency, and living in poor environment), the circumstances leading to the streets vary with the locations, culture and beliefs. Many scholars around the globe, such as Vojdani and Tezerni (2016), Tufeiru (2016), and Phineas (2014), have studied the phenomena of children of the street from different perspectives, and the consequences of living on the streets on their social, economic and psychological wellbeing. According to Abdulhakim and Azizur, (2016) children of the street who are part of run away from home in more developed countries do come from single-parent homes or due to the consequence of polygamy in different societies across the world. They are often in use in illicit activities such as drug dealing, crime, theft, swindling and gang activities due to their deprivation

On the contrary, the children of the street of Kano, and other northern states of Nigeria, are purposely sent to the streets by their parents, with a view to learn the recitation of the Holy Quran. The children are called the *Almajiris*. The term *Almajiris* is an Arabic word culled from the original Arabic word *Almuhajiruun* which means „the emigrants.“ Initially, the term was used to refer to those companions of the prophet Muhammad (S.A.W) who migrated or followed him, from Makkah to Madinah due to the severe persecution from the people of Makkah. Subsequently, in Nigeria, the term was used to refer to children, whose parents sent them out of their homes in search of Qura’nic education (Naij, 2012). Usually, *Almajiris* aged four years and above are sent out in their early lifetime, mostly from the rural peasants, to study the recitation of the glorious Qur’an outside their place of birth. They are placed under Qura’nic teacher called „Mallam“ and they are supposed to learn the recitation of the holy Qur’an, throughout their stay at the school. (Abdulqadir, 2003; Hoechner, 2013; Shehu, 2003). There are limited studies on the northern-Nigerian children of the street. This research work is unique in addressing the psychological predicaments of the *Almajiris* children of the street, where it thoroughly investigated the effects of the absence of parental care, absence of self-esteem and the absence of self-actualization.

According to British Broadcasting Cooperation (BBC, 2008) there exist about eight million *Almajiris* children in Nigeria. Usually, the *Almajiris* pupils come from the rural areas and belong to economically disadvantaged families. Such parents find it difficult to enroll their children in public schools where school fees are charged. Therefore, Tsangaya free education become the last option (Shehu, 2003 &

Hoechner, 2013). While the Nigerian Research Network (NRN, 2013), reported that The idea of sending children to Almajiri schools has direct link with poverty, though some parents send their children to the Tsangaya school due to theological reasons, because they believe it is part of fulfilling religious responsibilities to train their children how to read the Holy Qur'an.

Most of the Almajiris pull out from the Qur'anic school, due to the problem of harsh punishment from the teacher, or maltreatment from the elder Almajiris. The runaway pupils do not go back to their families, rather, they continue inhabiting the streets, because of their experience in Tsangaya of independent life. Eventually, such children become a nuisance to the society. Residents of major cities in northern Nigeria, frequently express their dismay over the activities of the Almajiris, such as rampant begging in all the public places, and littering the environment (Easy, 2012). In the social sphere of the Almajiris, their boundless crusades and intermingling with various personalities, open up and link them with a number of negative influences. Almajiris come across numerous sort of perilous juvenile delinquency. In their daily life schedule, they often interact with all kinds of personalities, and unlike mature people, they are not able to differentiate between what is good or bad, or between what is right or wrong (Abdulqadir; 2003; Jungudo & Ani, 2014).

Almajiris like every other child in the globe is supposed to enjoy the United Nation's provision, of the protection of human rights and dignity, such as security, basic education, welfare and good life. The resolution of the United Nation Convention on the Rights of the Child (CRC, 1989) designed by the United Nations general



Assembly 44/25 on the 20<sup>th</sup> November, 1989, under Article 19 of the charter entitled „protection from abuse and neglect“ stated that “The state shall protect the child from all sort of mistreatment by the parents or guardians who are responsible for taking care of the child and establish appropriate social programs for the deterrence of violence and maltreatment of victims” (CRC, 1989 p.5). The convention further proclaimed that, children are eligible to special care and assistance, from their family and community. The convention caution against abandonment and deprivation of children, as it is practiced in the Almajiris system of education. In the same vein, article 20 of the charter enshrined that, the state is required to produce distinct safety of a child, who is deprived of living with family, and ensures the provision of a formidable substitute for the victim. In addition, considerations in the child’s cultural background have to be observed in the effort to meet the obligations (Jungudo & Ani, 2014).

## **1.2 An Overview of Children of the Street around the Globe**

Every individual needs a specific and relevant care and attention in all the stages of human development, most especially children who are weak and vulnerable. Therefore, it is pertinent to note the importance of staging a strong foundation for children and youth for personal and societal stronger and brighter future. Though the causes and process of the children of the street could differ from the Almajiris scenario, as it differs from one nation to another, the phrase „children of the street“ has long been in existence and became into common use in the 1990s. The word children of the street denote to millions of impoverished male and female offspring who has accepted the street as a residence or basis of their livelihood. Children of the

street could be termed as abandoned children in some ways, because they survive on their own without supervision from any adult or government officials. According to Chowdhury, S., Chowdhury, A. S., Huq, Jahan, Chowdhury, R., Ahmed and Rahman, (2017) in the low developed and some developing nations, children of the street belong to the category of children who lead a difficult life, and their continued existence or survival depends on their personal struggles in the street. The African child does not only have limited access to basic resources, but in many instances has been denied the right to childhood (Boakye-Boaten, 2006).

Children of the street used to refer to the children who roam the street, begging and or doing other menial jobs in urban areas in Europe, in the early 19<sup>th</sup> century (West, 2003). West further argued that, the meaning and definition of the children of the street, has been debated within the academics, policy makers, politicians, practitioners and the general public. Individuals and groups might also have their own perceptions. The divergent views on the issue of the children of the street, gave the room for the policy makers and practitioners to modify their responses, in terms of the law, implementation and the services required. Cosgrove (1990) argued that the term “children of the street” demonstrate only the place where these sets of human population are domesticated rather than denoting to a certain unique group of neglected, abused and exploited younger generation. He further observed that in Latin America alone, there exist over 30 million children of the street and their number keep on increasing which visibly make it difficult to ignore.

Children of the street struggle to survive alone through begging and participating in minor labor along the street such as shoe shining, cleaning the windscreen of motorists or petty trade. Most of the children of the street are associated with family poverty, and lower social and educational status. Children opt for street due to different reasons, and they are called different names in their localities. In India they are called „rag pickers,“ in Kenya „parking boys“ „peggy boys,“ in the Philippines, „pivetes“ in Brazil, „pajaro frutero“ in Peru, homeless or runaways in Europe, Almajiris in northern Nigeria (West, 2003; Joda 2014; Odumusu, F. O., Odekunle, S. O., Balarinwa, M. K., Taiwo, O., Aluko, Y., Alonge, S. K., Aliyu, I. A., Akujobi, C. 2013 and Jungudo & Ani 2014). The menace of children of the street is not confined to the developing countries, there exist hundreds of thousands of children of the street, leaving their home and live on the streets of Europe, Canada and the United States of America. This explains that not only countries with poor economic background have the problem of children of the street, but other social issues are also contributing in forcing the small children to the streets. Some of the issues identified by the children of the street were abused from drunken parents or guardians, neglect, peer pressure, demise of parents, natural disasters and wars (Onosaye, 2010).

De Venanzi (2003) refer the children of the street to as “excluded class” which he argues that it is beyond mere experience of possessing inadequate means of survival. Exclusion may amount to a relative loss of human rights and dignity. These commonly include poor access to important services such as education, accommodation and health care facilities, as well as proper representation in the political system. De Venanzi (2003) further laments on the degree of exclusiveness

of the children of the street, where he drew more exclusion factors affecting the children of the street such as; unemployment, pejorative ethical judgment from the mainstream society and vulnerable, destitute and population at risk. In the opinion of Aptekar, (1994) children of the street receive three different treatments from the society based on their perception and experiences of the children of the street, first, some people consider them as being heroes for their ability to survive the draconian lifestyle of the street, while the second group accord them piety due to the harsh living condition of deprivation and aggression. The third group sadly, are the most common, they are the people who treat them with disdain, hostility and scorn.

Indonesia as a comparison has an explosion of children of the street in the larger cities (Beazley, 2003). The state and people in the society, consider these children to be committing a social violation, as their existence opposes state philosophical dialogue on family values and notions about public order. Such an offense rationalized the „cleaning up“ of children from the streets, put in detention, incarceration and, in some extreme cases, torture and execution. In reaction to their relegation and subordination, children of the street in Yogyakarta, Central Java, (Indonesia) have developed a series of strategies in order to survive. That includes the annexation of urban slots within the town, where they will be able to earn some money, feel safe and have fun. These areas have become terrain in which identities are produced, where alternative neighborhoods are created, and where children of the street have created joint solutions, for their daily life predicaments (Beazley, 2003).

In Moscow, the presence of ragged and dirty children, seemingly searching for trouble in the streets, has caused an ethical trauma in the Russian communities (Stephenson, 2001). Hence there is an utmost fear over the children, as victims of poverty and exploitation. They are often perceived as out of control and hazard to society. Children of the street or „Bomzhi“ (a term referring to children of the street in Russian dialect) are usually seen as indication of destruction of the very foundation of society (Stephenson, 2001). Some of the reasons given by the authorities on the problem of the children of the street in Russia are genetic deficiencies and medical pathologies of the children, growth in delinquency, as a result of the breakdown of social control that was in operation in the past, by the state institutions. The apparent display of violence and crime in the media, also contributed to the rising problem as well as a lack of positive role models (Stephenson, 2001).

The Bomzhis differs from the Nigerian Almajiris, as they opted for streets on their own choice, due to family problem or abuse. The Bomzhis join other informal associations, both criminal and non-criminal in nature, such as „The Punks, Hippies, Ravers, Tolkienists, Skinheads, Satanists, etc. The children of the street struggle to belong to sub-cultural groups, because it serves as a protection and the medium to access a temporary shelter (Stephenson, 2001).

In America, poverty and homelessness are apparent and disgusting issues, as observed by a charity based organization, namely Stand Up for Kids (SUK, 2014). There are 1.3 million reported children of the street in the US, and one out of every

four homeless people, are alarmingly teens and children, with an average age of nine years. Everyday 13 children die on the street due to multiple reasons of malnutrition, cold and diseases (Hamilton, and SUK 2014). Homeless children and teens do not usually live in an open place, but choose to hide in alleys, under bridges and other unseen environments, because they do not want to be returned to their homes (Stephenson 2001, Beazley 2003, SUK, 2014). The majority of the children of the street in America, are from the families with abject poverty, and children running away from horrible abuses. A study indicated that 92% of the homeless youth were physically or sexually abused at home (Better Home Fund, SUK, 2014).

SUK (2014) observed that, universally, not much is done to address the problem of children of the street, with little or no resources at their disposal, the helpless children are alone and desperate. For fear of encouraging misconduct, or assisting them to remain on the streets, many people shun away from helping these children, as they are generally perceived to be delinquent teenagers, who vacate their family home because they refuse to abide by the rules, and feel that they can take care of themselves (SUK, 2014). In the process of finding food, children of the street also face constant police harassment, physical and sexual assault. A study discovered that 60% of youth on the streets have been raped or assaulted in the United States (Youth Care, (YC) 2014). Homeless children face all the problems homeless adults do, but they are more helpless and lacking in maturity which makes them vulnerable (SUK, 2014; Hamilton, 2014; and YC, 2014).

The case of children of the street in Zimbabwe is not a different one from other cities of the world. The majority of the children are male between the ages of 8 to 18. They hawk fruits and sweets and beg as their major activities (UNICEF, 2014). While Phineas, (2009) observed that the department of social welfare estimated the number of children of the street is around 5000 on the street of Harare. But the number had been rising due to growing joblessness and poverty in the country. According to a non-governmental organization focusing on the children living in the street „Street Ahead“ currently there are 7000 to 8000 children of the street in Zimbabwe.

The main distinguishing feature of the children of the street is that they live in isolation in the streets, in the absence of good shelter, lost contact with parents, and as such they failed to enjoy parental care and protection, love and care (Stephenson, 2001; Beazley, 2003; Phineas, 2009). Children of the street in Zimbabwe as Speak (2005), Rurevo and Bourdillion (2003) concur, children of the street live in squalid conditions due to the psychologically impoverished environment, bringing about physical and social problems in the society.

Phineas (2009) opined that children of the street had been blacklisted in the social and print media, as common criminals and thieves, for their moral values and conducts are quite different from the children staying with their parents, and this happened because they lacked parental guidance and ethical training. The family remained the sole body responsible for material and moral support in the children’s growth and development. The strong attachment between parents and their children has been supported by both religious bodies and African traditional system, where

there exist filial duties, responsibility, respect, parental commitments and responsibilities of mutual support within a united family network (Muchini, 1994 cited in Phineas 2009). Given their sexual behavior, children of the street in Zimbabwe are at the high risk of HIV infections; however, there is little information on the rates of HIV infections among the children of the street. Dube (1997) in Phineas (2009) discovered that both boys and girls participate in risky sexual activities which make them prone to HIV infections.

### **1.3 Problem Statement**

The long tradition of informal Almajiris system of education seems to have created a large vacuum, and cycle of poverty, on Almajiris lifestyle which has negative impacts on their social, economic and psychological development. The act of sending male children at the tender age far away from home in search of Qura'nic knowledge, is common in northern Nigeria, and other neighboring West African countries such as Ghana, Mali, Senegal, Chad and Niger Republic (Odumusu, Odekunle, Bolarinwa, Taiwo, Ajala, Alonge, & Akujobi, 2013). Most of the Almajiris suffers malnutrition and hunger. They usually survive through begging in the streets, door to door, restaurants, and marketplaces. Some of them eat only once or twice a day, with carbohydrates as the usual available food they could get (Jungudo & Ani, 2014). Sometimes Almajiris sleeps without taking dinner and they have no other source of income apart from begging and menial domestic jobs (Odumusu et al., 2013). Hence this study is pertinent at this point in time as it strives to explore the predicaments haunting the well-being of the Almajiris such as the persistent hunger, lack of shelter, hostilities from the community, absence of parental



care and suggests some possible ways to solve them. The researcher used Abraham Maslow's Hierarchy of needs theory in addressing the issues of basic needs of the Almajiris. The theory postulates that there are five basic human needs which every human need. They are physiological needs, safety needs, love and affection needs, self-esteem needs and self-actualization needs. The theory was used because all the five needs are important in this study.

Usman (2008) posits that Almajiris found themselves in a systematic state of exclusion, neglect and rejection. The study also shows that Almajiris have been deprived of both emotional and material support as well as dehumanized and exposed to starvation, deprived of shelter and hygienic environment. In a similar respect, Okonkwo and Ibrahim (2014) observed that the condition under which Almajiris survives can be clearly understood as:-

“...A child far away from his home sent  
Out ostensibly to read the Qur'an, but usually found  
In ragged clothes with dry, cracked skin, tattered  
Looks, unclean and filthy appearance, roaming  
The streets chanting rhymes, begging and begging  
For food with bowl in hand, sleeping anywhere  
Mainly on the street day and night.”

The existing reality of the visible hardships (Socio-economic and psychological) endured by the Almajiris in my community explains the motive of choosing this area of study. In addition, the Hausa tribe (tribe of the researcher) does engage their

children in the Tsangaya learning system more than any other tribe, which form a basis of abuse and mockery of its people. It is this challenge that influenced the idea of writing in this area with a view of exploring the predicaments and suggesting some possible ways to overcome them. The social and psychological predicaments of the Almajiris were examined through the social capital theory and the psychosocial theories.

Available literatures also show that the environment under which Almajiris live and study is not conducive (Jungudo & Ani, 2014; Hoechner, 2013). The pupils sit on the bare floor due to inadequate or absence of the essential school facilities. There is no particular building or special place under which Almajiris School operates (Kabir, 2012). The lesson is taken in any available place, such as under the tree, uncompleted buildings or the teacher's house. They sleep in an overcrowded room that lack enough windows for cross ventilation and there is no provision for convenience room or sewage disposal for the Almajiris (Kabir, 2012; Abdulqadir, 2003). The above submissions demonstrate the need to ameliorate the Tsangaya system of education. Social capital theory was used to study this part of the study because it accommodates cooperation between members of the society, the community can help in bringing developmental programs within their locality.

Additionally, health care facilities and medical treatment are difficult to access, because Almajiris do not possess the means to take care of themselves. Nor does their teacher, who in some cases depends on them to go out for begging and bring some returns. Therefore, some Almajiris make use of traditional medicines by

flocking some leaves or roots of trees from the bush, or endure the sickness to its natural healing (Zakir, Abubakar, Lawal, Imrana, Habibu, Hassan & Harande, 2014). Yet studies towards exploring the shortages of the essential medical facilities in the Tsangaya institutions are lacking.

Odumusu et al., (2013) also observed that the traditional organization of the Tsangaya institutions currently makes their graduates irrelevant because the curriculum of the Tsangaya School contains the recitation and memorization of Holy Qur'an alone, in spite of a variety of Arabic and Islamic studies subjects, it does not also contain some contemporary subjects. Shehu (2004) is of the opinion that the trouble in the Tsangaya life style is the exposure to different physical and social hazards. Sensitively, the living circumstances manifest in the pupils a sense of overdependence on immediate society, mediocrity, rejection from other children and all kinds of pessimistic emotional defeat. This explains the urgent need to modify the Tsangaya curriculum and address the bitter pupils-public relationship with a view to building stronger ties.

It is apparent that every child needs parental care, affection and supervision since children lack physical, mental and emotional maturity required in facing everyday life. Children demand special safeguard, care and protection (Lundy, 2007). Almajiris stand to represent discarded or abandoned children on the street, with no parental care at the tender and vulnerable ages of their life. Almajiris survive through difficulties from childhood to adulthood in the absence of parent's, adult care or guidance which every child needs (Joda, 2014). Studies addressing the psychological

distress of the Almajiris are lacking despite its importance in Nigeria, which this study aimed to achieve. Psychosocial theory was used in addressing the traumas, worries and the feelings of less self-esteem and low self-actualization.

However, Muslims all over the world, including Nigeria, enroll their children into Qura'anic schools at an early age, to study the glorious Quran, starting from the Arabic alphabets to memorization levels. Nevertheless, the procedures and facilities differ from one country to another. Whereas in other Muslim nations such as Malaysia, Indonesia, Saudi Arabia, Brunei Qur'anic schools attracts concern from the Governments the communities, in Nigeria the schools are run by an individual teacher without any support from government. Children are enrolled in the Tsangaya boarding school at the age of four and above, without the specific dates of graduation because the pupils graduates in accordance with their ability. The number of Almajiris exceeds 9.5 million where the highest percentage lies in the northern part with an estimate of 8.5 million (Hoechner, 2014). The estimated number of Almajiris in the area of this study (Kano State) stands at 3 million pupils which is almost 30% of the total number of Almajiris population in Nigeria (Ganduje, 2016). This study chooses Kano State because it has the largest population of the Almajiris in Nigeria and Africa as a whole. The system has been in operation for decades in the State.

The Almajiris system of education has been in existence centuries prior to British colonizers, (11<sup>th</sup> century through Borno Empire) and it has been the source of moral and educational training to the offspring of the northern Muslim societies in Nigeria. Before the advent of the British colonial rule in the year 1824, every Muslim family

send their children to day Qura'nic schools, known as *makarantar allo* meaning „the school of the slate“ in Malaysia, Indonesia and part of Thailand it is called the “pondok” school (referring to an object made from wood). Children study the Qur'an from the comfort of their homes and go back when the school hour is over. While they stay with their parents receiving moral training and directions for further steps in life to be taken (Umar, 2006). Unfortunately, records show that things turned upside-down when the British forces took the control of the Tsangaya institutions from the traditional rulers (Maigari, 2017; Odumusu et al., 2013; National Council for the Welfare of the Destitute, 2001).

Many countries around the globe have signed the United Nation's Convention on the Rights of the children (CRC) and the African Charter on the Welfare and the Rights of the Children (ACWRC), Nigeria inclusive, but they are not strictly implementing the stated provisions. In other countries around the globe, the children are forced out to the street due to the breakdown of the social order, such as violence, drug abuse, death of parents, family crises, communal clashes, natural and man-made disasters and the government action or inaction, but Nigerian Almajiris are purposely sent to the street by their parents. United Nation asserts that there are over 150 million children around the globe (Abro, 2012; UNESCO, 2017). It further claimed that statistics has shown that 65% of the children of the street located in African countries are under aged children involved in multiple ethno-religious crisis and becoming political thugs as well as engulfed in holding arms with name of militancy. Children fall victims of dehumanization and deprivation in all corners of the world without help.

Though, there were numerous attempts to salvage the predicaments faced by the Almajiris school system by the past governments. However, not all the attempts were sincerely meant to help the situation as observed by NCWD (2001) that the colonial administration attempted to upgrade the Qura'nic schools by incorporating the teaching of Arithmetic and Geography, so as to serve as a training medium for potential clerks to the colonial masters. The policy was rejected by the teachers of the Qura'nic schools, whose memory of British aggression was unforgettable. After almost ten years of unsuccessful efforts to establish the policy it was proved abortive (NCWD, 2001).

Abro (2012) conducted a research on the children of the street in Pakistan, where he aimed at getting the actual data of the children of the street in the area as well as investigating the causes that push children to opt for the streets rather than to stay with their parents. This researcher's area of study was Urban Sindh, Pakistan in Asia. Abro (2012) also highlighted the children who either ran away from their parents, decided to stay on the street or were forced to the streets due to circumstances which might be linked to socioeconomic problems, such as; poverty, broken homes, floods, drunken parents, domestic violence, war or natural disasters. In this research, the target respondents are the type of children that their parents willingly send them away to boarding schools, where a significant part of their time is spent on the street to earn a living, and learn the phonology of the Qur'an. The researcher, (Abro, 2012) used Durkheim's structural functionalism as the theoretical framework and conflict theory, while this research used the Social Capital Theory, Theory of Needs and Psychosocial Theory.

Isiaka (2015) studied the challenges of integrating the Almajiris system of education with the Universal Basic Education in Nigeria, the study covered Sokoto state of Nigeria using quantitative data method. The findings of the research indicated that the integration program has been adversely affected by lack of funding, inadequate infrastructural facilities, poor supervision and planning and inadequate public awareness. The location of the research is Sokoto state, the researcher adapted Quantitative descriptive research design, while the location of this study is Kano State and Qualitative case study design were utilized.

Kabir, Iliyasu, Abubakar & Ahmad (2005), identified some social problems concerning the Almajiris, which includes; food shortage, involving in physical fights, stealing and their major health problem such as dermatological diseases and haematuria. The researchers limited their scope to medico-social problems and the research did not mention what condition warrants the pitiful state of the Almajiris, which is poverty as this research work has clearly addressed. Also the researchers used mixed methods in the process of their research, while this research work applied Qualitative method in order to have direct contact (through interview, focus group discussions and observation) with the participants and the make critical observations on the locations and the community concerned.

Isah (2013) focused on the problems of infusing the Almajiris school system with a formal education (Ph.D. Thesis) where she found that the Almajiris teachers were interested in the amalgamation of their schools with the formal educational system, and that some of the skills are needed to be integrated into the Almajiris schools are

pre-vocational skills for an age group of five (5) years and above which may include; welding, tailoring, cap making, computer education, weaving, embroidery and tie and dye. Quantitative method was used and Roger's theory of learning, while this research used the Social Capital theory to address the social predicaments, Psychosocial Theory of Erickson to address the psychological predicaments and used the lens of Maslow's hierarchy of needs to address the economic predicaments.

Specifically, this study is unique in the study of the Almajiris, because it covered issues disturbing the wellbeing of the Almajiris in a single document, (e.g. Social, economic and psychological predicaments in one thesis) because other scholars either studied the economic predicaments alone, like Obioha (2009), social predicaments such as Kabir, Iliyasu, Abubakar, Ahmad, (2005) or examines the Tsangaya integration such as Isiaka (2015). Most of the research works on the Tsangaya schools were written a long time ago (Some of the research works were written in the past ten to fifteen years in different destinations).

The researcher is of the view that this study became necessary, due to adequate information needed to upgrade the Almajiris schools, and its pupils, which was sufficiently provided by this study, which the previous researchers could not ascertain. The research work would be of great benefit to the policy makers, the executive arm of government and eventually to the larger society when the Almajiris system of education is rectified and harmonized.



#### **1.4 Research Questions**

The following research questions were raised for cross-examining the research work.

The central research question is: What are the predicaments of Almajiris children of street in Kano State Nigeria? While the specific questions are:

- i. What are the factors that contributed to the Almajiris economic predicaments?
- ii. What are the social and psychological predicaments of the Almajiris?
- iii. How can the Almajiris school system be improve?
- iv. What are the views of the Almajiris and stakeholders on Almajiris school system?

#### **1.5 Research Objectives**

The general objective of this study is to examine the predicaments disturbing the wellbeing of the Almajiris in Kano State Nigeria, while the specific objectives include:

- i. To explore the factors that contributed to the Almajiris economic predicaments.
- ii. To examine the Almajiris social and psychological predicaments.
- iii. To suggest some roadmaps for improving the Almajiris school system.
- iv. To discover the views of Almajiris and stakeholders on the Almajiri school system.

#### **1.6 Significance of the Study**

The essence of this research is to fill the gap that has not been filled by the previous researchers, through presenting the voices and experiences of the Almajiris and other stakeholders as well as highlighting some of their attendant difficulties, through the

adventurous journey of the Tsangaya institutions. This would substantiate the originality of the study as against the past literatures. The significance of the study can be divided into two categories such as: theoretical and practical contributions.

### **1.6.1 Theoretical Contribution**

The research has provided an important contribution to the body of knowledge by exploring the troubling Almajiris predicaments. The findings of the study on the psychological predicaments, such as the effects of the absence of parental care, self-esteem and self-actualization had filled the gap in the study of Almajiris. The study could help the local and other international academic researchers with inputs on the plights of the Almajiris in Nigeria, and could lead other researchers to conduct similar study in other parts of Nigeria and African countries in general. Other researchers could also use this study to formulate hypothesis for further research works. Although there exist a number of research works, journal articles and textbooks examining different problems of the Almajiris system of education and poor condition of learning of the Almajiris, but there are limited studies that explored the predicaments of Almajiris social, economic and psychological wellbeing.

The study has also added a new taste to the existing literatures that studied children of the street in Western Europe, Eastern Europe, Asia, America and other parts of the world by providing information that is peculiar to Africa and Nigeria in particular, with regards to the cultural background, religious and political affiliations. The voices of the participants provided in this research, have explored more revelations

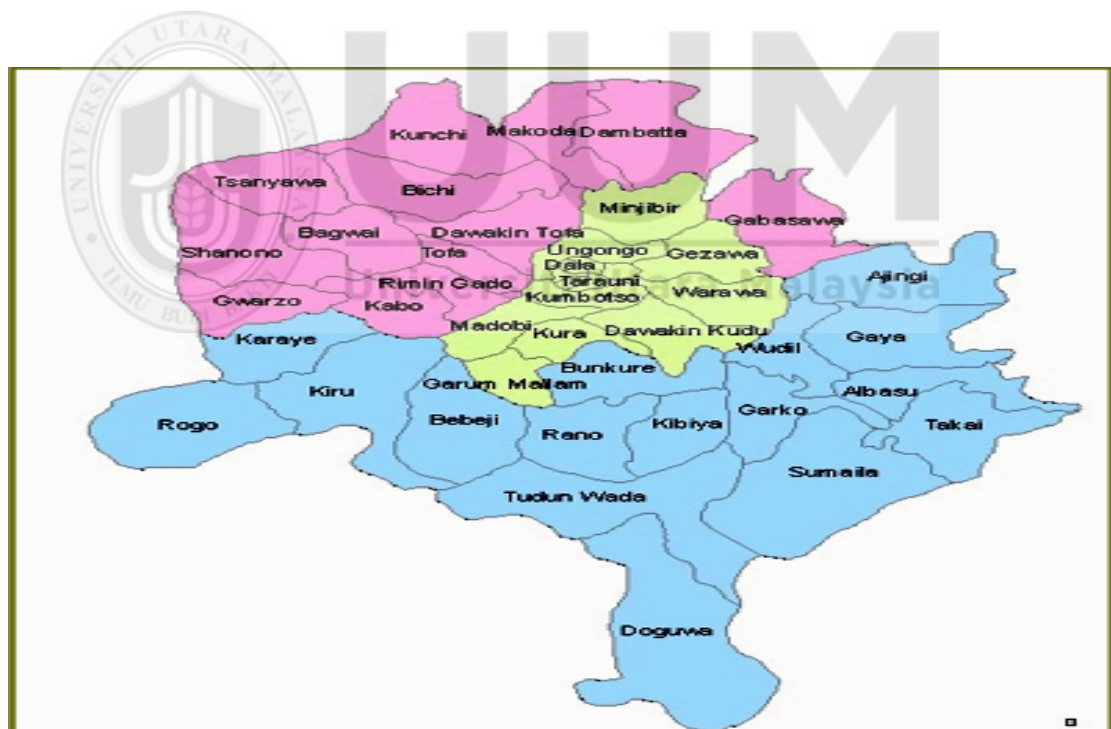
concerning the predicaments of the Almajiris, through the lens of Social Capital Theory, Theory of Needs and Psychosocial Theory of Erickson.

### **1.6.2 Practical Contribution**

The study is expected to aid the Nigerian Government in drafting a policy framework to tackle the socioeconomic menace of Almajiris life style of starvation, destitution and rejection. While some agencies like the National Poverty Eradication Program (NAPEP), the Federal Ministry of Education (FME) and the State Ministry of Education (ME) may use this valuable data on the plight of the Almajiris so as to consider them in policy making. Other government organizations such as the National Directorate of Employment (NDE) the Small and Medium Enterprises (SME), the Universal Basic Education Commission (UBEC) could use the study for setting a ground to cater for the Almajiris. The research has suggested some useful roadmaps that can help in shaping the lives of the Almajiris and their teachers. In addition, the study has developed a model that could help the policy makers to overcome the predicaments of the Almajiris in Kano state and Nigeria in general. The Tsangaya framework (when properly implemented) could help in reducing the over dependence of the Almajiris on other people in the society, menial jobs or vagrancy. Other policy makers in the national and international, governmental and non-governmental, human rights organizations, like the United Nations commission on human rights, Nigerian National Assembly, and African Union would also find the results of this research worthy of consideration.

### 1.7 Scope and Limitations of the Study

The impact of poverty is apparent in human lives at different ramifications, as it affects male and female, old and young at different level, it could be abject/extreme poverty or relative poverty, structural or artificial. This research has focused on the predicaments of Almajiris children of the street in Kano State Nigeria. The researcher could not cover the whole issues concerning the Almajiris educational system in Nigeria, or cover the entire country due to the time frame, financial constraints and the dearth of data. The research has covered three schools from the three senatorial zones in the most populous and Almajiris prevalent town in Nigeria, Kano state (i.e. Kano-Central, Kano-North and Kano-South districts).



■ Kano North      ■ Kano central      ■ Kano south

Figure 1.1. Three senatorial districts of Kano state  
Source: African Map (2016).

## **1.8 Concepts and Operational Definitions**

### **1.8.1 Predicament**

Predicament refers to hardship, difficulty, dilemma, mess, problem, and quandary or to be in a tight corner. It can be an abrupt or gradual occurrence of unwanted incidences, to an individual, group of individuals, a community or nation which could be economic, social or psychological difficulties. Predicament can be defined as both formal predication and unpleasant difficulty (Shell, 2002). For the purpose of this research, predicaments refer to untold socio-economic and psychological hardships endured by the Tsangaya pupils.

### **1.8.2 Poverty**

The existence of poverty in the world lies in the early history of the human race. Poverty has been regarded as the state of inability of man, to cater adequately for the essential basic needs, (such as food, clothing and shelter) and being unable to meet socioeconomic obligations, such as gainful employment, skills, assets and self-esteem and having inadequate means to secure economic and social infrastructure in terms of education, health, potable water and sanitation. Wright, Sanchez-Azofeifa, Portillo-Quintero and Davies (2007), define poverty as the condition of possessing very limited means or unsatisfactory earnings that cuts human's ambition from realizing their dreams or desires. When poverty becomes chronic, it denies basic human needs, such as adequate and nutritious food, clean drinking water, clothing, housing, and health facilities. Poverty in the context of this research refers to acute basic needs endures by the research participants.

The continuous replication of conflicts, bloodsheds and wars around the globe and the rising problems of poverty through joblessness, meager wages, and overcrowding, have principally contributed to the deteriorating problems of socioeconomic and psychological wellbeing among the people (Wright et al., 2007). The poorest people around the globe where the majority of whom exists in the developing nations of Africa, Asia, Latin America, and Eastern Europe fight on a daily basis to get shelter, food, and other human physiological needs. They usually endure severe malnutrition, hunger, epidemic disease explosion and war. In the developed countries such as Canada, Japan, the United States and those in Western Europe the consequence of poverty may include poor nourishment, mental illness, drug dependence, and high crime rates (Wright et al., 2007). Child poverty is measured to be an impediment for the growth of children around the globe and to contain a harmful consequence of the economic, social, and human development of a nation Pinilla-Roncancio and Silva (2017). For the purpose of this research poverty refers to the absence of basic needs of the itinerant Tsangaya pupils and their parents.

### **1.8.3 Well-Being**

The term well-being refers to the state of being in good health, fortune, in an efficient, satisfying condition of life. For the purpose of this study, well-being refers to the existence of the basic human needs such as nutritious food, good shelter, safety, love, self-esteem and self-actualization. Circumstances indicating that something is satisfactory or is performed in a satisfactory way, pleasingly or desirably. Well-being is a common phrase referring to the favorable state of an

individual or group of certain people in issues concerning their economic, social, psychological, spiritual or medical favorable status (Guttam, 1982).

#### **1.8.4 Children of the Street**

Children of the street refer to the children who roam the street, begging and or doing other insignificant jobs in urban areas (West, 2003). For the purpose of this study, children of the street refer to pupils who are sent to learn the glorious Quran in Tsangaya schools and source their livelihood autonomously on the street. Children of the street are individuals below the age of 18 years, living alone without parents or adult care. There are different types of children of the street around the globe considering the nature of their involvement in the street and the consequences that leads them to the streets. Some children were forced to the street due to natural or man-made disasters like flood, earthquake, wars family disorder, etc. Some children spend some hours in the street, but at the end of the day they go back to their parents' house and sleep (Children on the street) while the second category spends all their time in the streets (Children of the street).

#### **1.8.5 Almajiris**

Almajiris refers to male children sent to boarding school in search of Qura'nic education. No female child is involved in Almajiris boarding school. The children are sent out in their early lifetime, usually from four years and above, outside their home town. They are placed under Qura'nic teacher, popularly known as „Mallam“ under whom they are supposed to learn everything in life (Mukhtar, 2013). They

struggle to survive in the streets through begging for food, and money for daily keep up.

### **1.8.6 Social**

Social connote to the philosophy of human lives and the interrelation that exist between them, their ethics and human dignity (Hellmich, 2005). Social is a term that explains the people's communal values (Lutz, 2009). Social is the human attitudes, orientations, beliefs and interests (Dolwick, 2009). For the purpose of this research, social refers to the cultural and environmental standard of the Almajiris.

### **1.8.7 Economic**

Economics is concerned with the individuals' prosperity, wealth, affluence and capital. It refers to the status of a financial standard and viability. It is the philosophies, principles, and models that deal with how the market system work. It endeavors to explain how wealth is generated and disseminated in societies, how individuals allocates that are rare (<http://www.bussinesdictionary.com/definition>).

### **1.8.8 Psychological**

From psychology, psychological denote to emotional or mental sensibility, consciousness, mindset of human being. Psychology is the art of rationality in human life, both in its trends and conditions (Davis & Sanchez-Hucles, 2010). It is the study of human behavior and mind that seeks to understand and explain an individual and group of individuals, accommodating conscious and unconscious experiences of human endeavor (Fernald, 2008).



### **1.8.9 Tsangaya**

The word *Tsangaya* is derived from the Hausa language referring to the Qura'anic education center. Habitually, it used to be a local hut, built from thatches and sticks, situated outside the town, where the pupils learn the study of the Qur'an. The Tsangaya system has been in existence in northern Nigeria before British colonization in the 18<sup>th</sup> century. Tsangaya also exists in other African nations, such as Chad, Senegal, Ghana, Timbuktu (in Mali), and Niger republic (Shehu, 2006). He further observed that there are two (2) types of Tsangaya; the mobile Tsangaya and the resident Tsangaya. While the resident Tsangaya entails the child staying with his family, and be going to the school on the daily basis, the mobile Tsangaya requires admitting the child to a boarding school, to live in the Tsangaya and move to different parts of the country with the teacher.

### **1.9 My Personal Concern**

I was born on 12<sup>th</sup> March, 1973 in Kano State Nigeria. As tradition of every family in the community I started attending Qur'anic school when I was four years old in the company of my elder brothers and sisters. Our school consisted of two types of students, the Almajiris who were brought from far places and the children coming from the comfort of their homes. The children going to school from their homes have usually participated in the formal education system, unlike the boarding children who survives through begging on the streets. The school I attended gave me the opportunity to interact with the Almajiris, and that has been the source developing a keen interest in their predicaments. The rampant begging on the street coupled with

deteriorating security challenges, moved my interest to write on this topic, hoping that it will be a tool for alleviating the agony of the Almajiris.

### **1.10 Summary of the Chapter**

Chapter one has provided the significant features and the foundation of the study. It featured the background of the study and the overview of the children of the street around the globe. The chapter also explored the problem statement which highlighted the issues of concern in the research and raised four research questions and four research objectives in an effort to bring the clear picture of the aims and objectives of the research. The theoretical and practical significance (contribution) of the research work was stated as well as the scope and limitation of the study. Operational definitions such as predicaments, poverty, well-being, children of the street, Almajiris, Social, economic, Tsangaya were examined.

### **1.11 Organization of Chapters**

In this study, the organization of chapters was carefully synthesized chronologically and hierarchically. Chapter One contains the essential foundation of academic research, while chapter two highlighted the historical origin of the Almajiris children of the street. Chapter Three showcased the research literature review, where important and relevant studies were examined. The technical aspect of this research (Methodology) was displayed in Chapter Four, while Chapter Five contained the research results and discussions. Chapter Six presented the recommendations and conclusions of the research.

## **CHAPTER TWO**

### **AN OVERVIEW OF ALMAJIRIS CHILDREN OF THE STREET IN NIGERIA**

#### **2.1 Introduction**

In this chapter, the background of the Qura'nic studies from the time of the prophet Muhammad (S.A.W) down to his righteous Caliphates was examined (The origin of Qura'nic Schools). General overview and issues of Almajiris system were provided in the chapter. Status of Qura'nic schools in other Muslim countries, the structure and the school system has been premeditated. Other sub topics of the chapter include an overview of Nigeria's administrative system, Almajiris Qura'nic School, and its hurdles in pre-colonial, colonial and post-colonial northern Nigeria. The organizational settings of the Almajiris learning system and the policy context of children of the street in Nigeria have also been explored.

#### **2.2 Overview of Nigeria's Administrative System**

The Federal Republic of Nigeria is a federal republic in West Africa bordering Benin in the west, Chad and Cameroun in the east, and Niger in the north. Its coast in the south lies on the Gulf of Guinea in the Atlantic Ocean. It comprises 36 states and the Federal Capital Territory, where the capital, Abuja is located. Nigeria is officially a democratic secular country. Nigeria has been home to a number of kingdoms and tribal states over the millennia. It experienced a civil war from 1967 to 1970. It thereafter alternated between democratically elected civilian governments and military dictatorships until it achieved a stable democracy in 1999 (Nossiter, 2016).

Nigeria is often referred to as the "Giant of Africa", owing to its large population and economy (Nossiter, 2016). With 198 million inhabitants, Nigeria is the most populous country in Africa and the seventh most populous country in the world. Nigeria has the third-largest youth population in the world, after India and China, with more than 90 million of its population under age 18 (National Population Commission NpopC, 2018). The country is viewed as a multinational state as it is inhabited by over 500 ethnic groups, of which the three largest are the Hausa, Igbo and Yoruba; these ethnic groups speak over 500 different languages and are identified with a wide variety of cultures (Otite, 2015). The official language is English. Nigeria is divided roughly in half between Christians, who live mostly in the southern part of the country, and Muslims, who live mostly in the north. A minority of the population practice religions indigenous to Nigeria, such as those native to the Igbo and Yoruba ethnicities (Nossiter, 2016).

As of 2015, Nigeria is the world's 20th largest economy, worth more than \$500 billion and \$1 trillion in terms of nominal GDP and purchasing power parity respectively. It overtook South Africa to become Africa's largest economy in 2014 (World Bank, 2013). It has been identified as a regional power on the African continent (Cooper, Antkiewicz, and Shaw). And has also been identified as an emerging global power (Rupp, Breunig and Kahlheber, 2008).

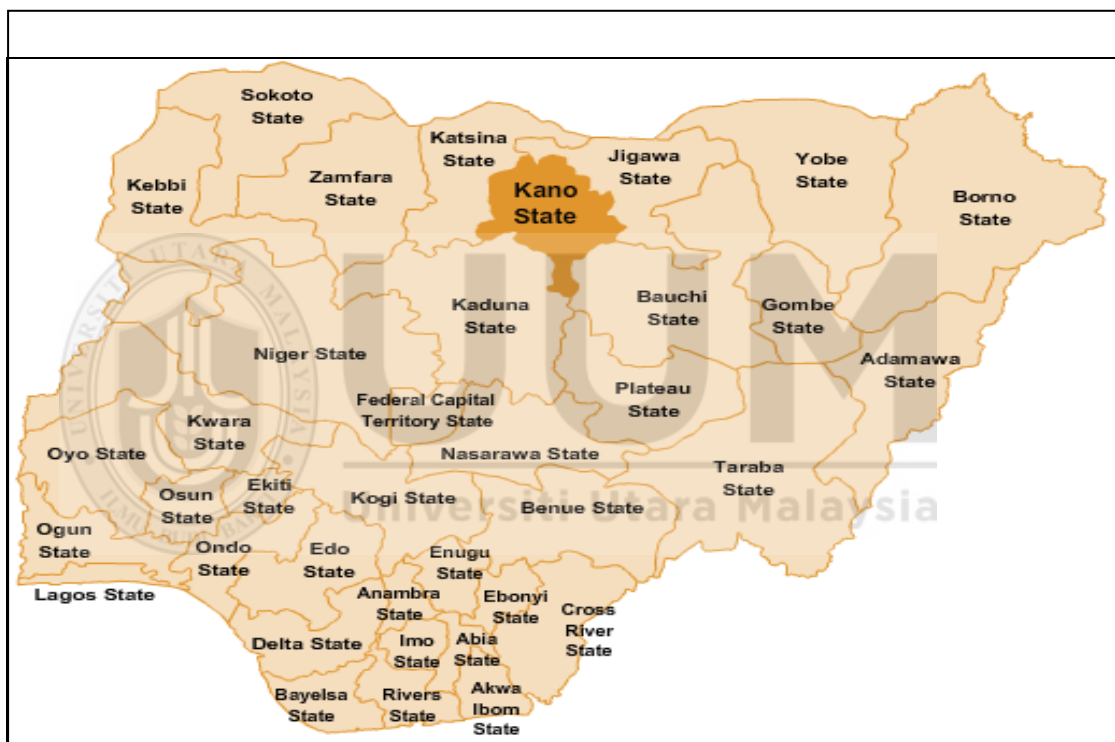


Figure 2.1. Location of Nigeria in Africa  
 Source: African Map (2016).

### 2.2.1 Nigeria's Colonial Invasion

Nigeria became a British protectorate, On 1 January 1901, and part of the British Empire, the foremost world power at the time. In the late 19th and early 20th centuries the independent kingdoms of what would become Nigeria fought a number of conflicts against the British Empire's efforts to expand its territory. By war, the British conquered Benin in 1897, and, in the Anglo-Aro War (1901–1902), defeated other opponents. The restraint, or conquest of these states opened up the Niger area to British rule. In 1914, the British officially united the Niger area as the Colony and Protectorate of Nigeria. Administratively, Nigeria remained divided into the Northern and Southern Protectorates and Lagos Colony. Kano city was captured by

the colonial powers in 1903 (NCWD, 2001). The modern state originated from British colonial rule beginning in the 19th century, and took its present territorial shape with the merging of the Southern Nigeria Protectorate and Northern Nigeria Protectorate in 1914. The British set up administrative and legal structures whilst practicing indirect rule through traditional chiefdoms. Nigeria became a formally independent federation in 1960 (Falola and Heaton, 2008).



*Figure 2.2.* Location of Kano State in the 36 States of Nigeria  
*Source:* African Map (2016).

Following World War II, in response to the growth of Nigerian nationalism and demands for independence, successive constitutions legislated by the British government moved Nigeria toward self-government on a representative and increasingly federal basis (Nossiter, 2011). By the middle of the 20th century, a

great wave for independence was sweeping across Africa and Nigeria achieved independence in 1960 (Falola, 2008).

### **2.2.2 Housing in Nigeria**

According to the Centre for Affordable Housing Finance in Africa CAHF, (2017) Housing generally has not ranked high on the scale of priorities for social spending and state governments have tended to rely upon local authorities to meet the problem. Efforts at providing low-cost rural housing have been minimal, despite the creation of the Federal Mortgage Bank of Nigeria in 1977. Congestion in urban housing is a serious problem. It has been estimated that about 85% of the urban population live in single rooms, often with eight to twelve persons per room. Living conditions are poor. In 1996, only about 27% of urban dwellers had access to piped water. Less than 10% of urban dwellers had an indoor toilet (School of Estate, 2017).

Nigeria has a growing housing finance sector. As the mortgage market does not yet meet the breadth of the population who might afford a mortgage, most households still finance their housing independently, with savings or non-mortgage credit. The lowest recorded interest rate on a mortgage in Nigeria is 19 percent, as of September 2016, and requires at least a 25 percent down payment. The average mortgage size is US\$ 18 000. The cheapest newly built house by a developer would cost US\$ 10 000 (CAHF, 2017).

### 2.2.3 Medical Services

Healthcare services in Nigeria have been and are still very poor. One of the limitations of the full achievement of a universal health care delivery system is the limited coverage of Nigerians under Social Health Insurance (Okafor, 2017). The National Health Insurance Scheme (NHIS) in Nigeria was established under Act 35 of the 1999 Constitution by the Federal Government of Nigeria to improve the health of all Nigerians at an affordable cost through various prepayment systems. Through this scheme a universal coverage for all Nigerians is targeted at an affordable cost (Abdulraheem, Olapipo and Amodu, 2012).

Okafor (2017) observed that also, essential (Basic) health care services are lacking, as most Public Health Care (PHC) facilities are short of the minimum health care package. Private clinics are available, they are not affordable, since about 70% of Nigerians live below \$1/day. Given that over 65% of Nigerians live in rural areas, it is easy to understand why most Nigerians do not have physical and financial access to basic health care services (Okafor, 2017). Abdulraheem, et al., (2012) argued that the Nigerian government is committed to quality and accessible public health services through provision of primary health care (PHC) in rural areas as well as provision of preventive and curative services (Nigeria Constitution, 1999) . PHC is provided by local government authority through health centers and health posts and they are staffed by nurses, midwives, community health officers, health technicians, community health extension workers and by physicians (Okafor, 2017).



Table 2.1  
*Distinction between Formal primary and Almajiris School*

Facilities	Formal Schools	Almajiris Schools
Students Accommodations	Established structures with classrooms and facilities	Lessons are run in a small room, under a tree, open space and uncompleted buildings.
Subjects taken	English, Math, Computer, primary science, IRK, Arabic, Social Studies, Physical and Health Education, civic education	Qura'nic Recitation
Wages and Salaries	Government Responsibilities	Donations, Charity, Handouts
Teacher's Educational Qualification	Minimum Qualification of National Certificate in Education (NCE).	No restrictions on paper qualification
Teaching Guideline	Curriculum, Scheme of work, teacher's lesson plans	Categorization of Qura'nic chapters into units.
Tuition fees	Officially free, but recurrent expenses for learning materials and uniforms are paid by parents.	Completely free
Duration of Study	Six years	No specific time for graduation

Source: NCWD, (2001).

### 2.3 The Hurdles of Almajiris Qura'nic Schools in Pre-colonial, Colonial and Post-Colonial Northern Nigeria

Early Qura'nic education has been an essential part of the socialization process of every Muslim child. Parents enroll their children with a community based Qura'nic School, whereby at graduation, a child is expected to master the ability to recite the Holy Qur'an, read and write Arabic scripts.

#### 2.3.1 Pre-Colonial Almajiris Qura'nic School

The Tsangaya system has been in existence since the early 11<sup>th</sup> century, and it served as the moral fiber of educational development and socialization process

(Muhammad, 2013). Prior to the British conquest, the northern Nigerian communities were literate, hence they can read and write Qur'an, and communicate in Arabic language, and their local vernacular. During the pre-colonial period, Islamic faith was more famous in the political and collective life of Muslims, and Qura'nic literacy has been more significant (Muhammad, 2013; Odumusu, 2013; NCWD 2001). Maigari (2017) is of the view that the British colonizers met a well-planned educational structure in the Tsangaya institution that begin from the play school to stage up to university level. At the beginning of the colonial domination, the system only required a little support in order to develop so that it would come to grips with modernity. The colonial government consciously turns its back against the system for the reason that it dreads any type of opposite civilization to exist with it side by side.

Kabir (2012) and Muhammad (2013) are of the view that Qura'nic schools precede colonialism in most West African states. Historians have established the traces of the creation of Qura'nic institutions in the early 11<sup>th</sup> century (Odumusu et al., 2013). NCWD (2001) posits that The Qura'nic schools use individual approach in teaching. The system permits the student to read the Qur'an at his own ability. A verse or number of Qura'nic verses are written on a slate (carved out of wood) the child rehearses the verses on several occasions until it is mastered. They further viewed that when the teacher is contented with the recitation he then adds more to the ones already mastered by the pupil. This process continues, until the student completes the entire Qur'anic verses at his speed, and then followed by the memorization stage, where a pupil chooses or selects a memorization stage, (grouping of chapters of the

Holy Qur'an), that commensurate with pupil's intelligence, and memorization capability. The pupil present his slate, for recitation before other experts in attendance, correction is usually observed on orthography and alphabets, after that, the pupil then goes on to memorize that segment of the Qur'an he had chosen (Shehu, 2006; Muhammad, 2013 and Kabir, 2012).

### **2.3.2 Colonial Almajiris Qura'nic School**

The traditional Qura'nic schools were not easily occupied by the British imperialists. Scholars such as Abdulqadir, (2003) Odumusu et al., (2013) and NCWD, (2001) observed that, the traditional northern warriors were good at war, and therefore they were ready for the British conquerors, and for that reason there were strong resistance before most of the Muslims towns that were conquered in northern Nigeria, the first main battle between the British and the Muslim was in the year 1897 against the Nupe people of Bida emirate (Bida is a town in the North). Other areas that were captured in the region were Ilorin, Yola and Kontagora in the year 1901. After serious battle, the most populous city of Kano was conquered in the year 1903 together with Sokoto, the seat of Muslims Sultanate. The Sultan embarked on migration to Mecca, but was eventually defeated and captured together with thousands of his followers and brought back to Sokoto (NCWD, 2001).

It is apparent that the effects of those defeats on traditional institutions are numerous and multi-faceted. There is political aspect which rendered the erstwhile custodians of the Qura'nic schools (Emirs and the Sultan) as figureheads, unlike their previous function of the decision-making leadership method. The British resident

commissioner has taken the emir's powers to approve all the expenses and issue state grants, through a secular structure which does not regard Tsangaya schools and their teachers as part of the state responsibilities. Most of the traditional rulers were either executed or deposed and substituted with the British loyalists (Shehu, 2003; Abdulqadir, 2006 & NCWD, 2001). As a result, the Tsangaya teachers and their pupils were forced to look for other means for survival, because they lost all the liberties under the British colonial administration.

Although there was an attempt during the colonial administration, to upgrade the Qura'nic schools, by incorporating the teaching of Arithmetic and Geography, so as to serve as a training medium for the potential clerks to the colonial masters, but the policy was vehemently rejected by the teachers of the Qura'nic schools, whose memory of British aggression was unforgettable. After almost ten years of unsuccessful efforts to establish this policy has proved abortive, the policy was dropped (NCWD, 2001). There were other policies that the British colonial administrators introduced with the sole aim of deactivating the tenets of the Islamic foundations in northern Nigeria, for instance, Islamic schools were opened by the British with the intention of creating a viable rift to the traditional Qura'nic schools. The Qura'nic teachers rejected such schools, with this set-back the schools were later turned into secular or formal schools (NCWD, 2001).

The responsibility of running the ministry of education was conferred on the Resident commissioners. Taxes and levies were also introduced, the Tsangaya teachers were also required to pay the tax, which they were excluded in the past. Thus caused the movement of Tsangaya from one place to another, to keep away

from the tax, because the policy stipulates that residing in one place for up to 12 months, would necessitate paying of the tax. The movement from one place to another by the Tsangaya institutions has greatly affected the Qura'nic literacy (NCWD, 2001).

Abolishing of Zakat (state treasury) which happen to be the economic potency, of the Tsangaya teachers" was a severe blow on their side. Qura'nic tutoring was incapacitated by the colonial administrators when they decline to support or financed the Qura'nic institutions, as postulated by Shehu (2003) "They relegated the use of Arabic letters to inscribe the local dialect (Ajami) as method of communication, and it was replaced with English letters and Roman figures". This also dealt a stern blow to the Tsangaya teachers who were measured and regarded as the most educated elite, due to their vast Arabic knowledge and their contribution to the community and the traditional government. With the demotion of Ajami as a means of communication, Tsangaya scholars were therefore rendered formally illiterate, hence unemployable (Abdurrahman, 2012; NCWD, 2001).

The colonialist accorded many Christian missionary schools, grants and aids, while the Qura'nic schools were starved from any form of financial assistance, on the assumption that the Qura'nic schools were purposely established for religious instructions, and therefore not eligible for a secular state's financial support. The combined effects of administrative and financial bottleneck planned by the British, destroyed the solid root of the Qura'nic education in northern Nigeria, and forced the

Mallams to be moving around, and their pupils invade the streets for begging (Abdurrahman, 2012; Shehu 2003; Abdulqadir 2003; NCWD 2001).

It was observed that the Christian missionaries were the first to introduce formal education in southern Nigeria, along with the Bible education (Christianity). Having that in mind, the northern Nigerian communities who are dominantly Muslims, frantically rejected the formal education when it was first introduced. NCWD (2001) and Odumusu et al., (2013) observed that the colonial British institute and imposed formal education, which deliberately became a contender to Qura'nic education. The new system (formal education) promptly obtains fame and dominance, for the reason that it enjoyed full state sponsorship. The graduates of such institutions took the center stage in the government vacancies such as financial institutions, statesmanship, management and social work. This was the commencement of the frustration and weakening of the Tsangaya Qur'anic educational systems (Abdulqadir, 2003).

### **2.3.3 Post-Colonial Almajiris Qura'nic School**

Usman (2008) argued that, it was the exclusion of the Qura'nic pupils to participate in the formal school system that made the Almajiris children to become isolated, from engaging with the government, and eventually unemployable, for the lack of skills, literacy and numeracy, which are the basic elements of engagement. The Almajiris Qura'nic schools exclusively teach the recitation of the Holy Qur'an to the pupils. According to Shehu (2003), there was a considerable drift in the traditional governance and leadership, in the eve of the arrival of the British colonialists.

Political authority was abruptly taken over by the British, but the Arabic/Qura'nic educational system was gradually downgraded to the background, until it was rendered impotent, through systematic techniques of marginalization and repression.

NCWD (2001) stated that the Tsangaya institutions lost official benefaction, and its graduates were eventually made outmoded. The graduates of the formal institutions were engaged in government offices and paid lucratively. Arabic language ceased to serve as the authorized language while Roman numerals were introduced as a replacement. Due to such colossal changes, the northern Muslim communities were termed uneducated within a short period of time. Tsangaya schools were therefore pushed out of the range of the socioeconomic and political influence, while the new formal education continued to gain momentum (Shehu 2006; Kabir; 2012). Kabir (2012) added that, the policies that embattled the traditional Tsangaya schools and substituted them with the secular education, made citizens to object the new system and gave out their children to the Tsangaya Qura'nic schools to learn the Qur'an.

Muhammad (2013) posits that in Tsangaya School, a teacher is saddled with bunch of responsibilities, he is the sole proprietor and therefore is expected to set up, observe, control, and run the school with the commitment of feeding, clothing and shelter for the children reverted to him. The Almajiris therefore neither meet their educational objectives, nor material fulfillments. They habitually grow up into uninformed adults, uncreative and poverty reddens (Odumusu et al; 2013; Shehu 2006; Hoechner 2013).

The traditional Qura'nic learning system collapsed into coma status, which it never really recovered until now. Since the usurping government never planned to uphold it, it actually allowed and approved its failure. During the colonial era, and later the post-colonial administration, the educational laws were made in absolute disregard to the Tsangaya system. The system continued to survive under the mercy of the concerned citizens. Nevertheless, formally the Tsangaya system was allowed to fade away as the colonial authority had wished and hunted. Moreover, before they handed over the power to the native Nigerians, they had already equipped those who would substitute them and instigated them to continue to practice exactly what they have been doing, which was disregarding and marginalizing the Tsangaya School system (Maigari 2017). This is one of the major and essential predicaments of the Qura'nic School. In real fact the colonial authority had done precisely what the parents of the present Almajiris are now doing. Invariably, the kind of concern that the Qura'nic institution has received from the Colonizers and their stooges in the past, is what is being exhibited now in a most contemptuous manner by some elites who maintained that the Tsangaya system of education is accountable for all the violence committed by the teenagers in the Muslim dominated northern Nigeria (Maigari 2017).

#### **2.4 Almajiris System of Education**

The Nigerian Federal Ministry of Education (FME) approximated that there were about 9.5 million Almajiris roaming the streets in northern Nigeria, in 2010. While Odumusu et al. (2013) estimated that there were almost 15 million Almajiris in all the 19 Northern states, whereby 65% are from the north-western region, and virtually 90% of them do not go to formal public schools. Odomusu, et al., (2013) further



reported that as of the year 2008, Kano city alone had a total number of 1,560,000 Almajiris. While in 2009 there existed 1.6 million Almajiris in the 26,000 Tsangaya institutions in the 44 local councils of Kano State (Odomusu, et al., 2013).

The Tsangaya system of education has been the basis of ethical and educational instruction, to the Nigerian Muslim communities. Hitherto British colonization in 1824, all the children in the communities attends the local Qura'nic school, commonly identified as „*Makarantar Allo*’ which means „the school of the slate“, (Manually curved wood). The early Tsangaya institutions were day schools, children attends from the comfort of their homes, living with their family getting proper training, instructions and guidance (Kabir, 2012).

Jungudo and Ani (2014), Hoechner (2013), and Abdulqadir (2003), believed that the Nigerian Tsangaya system was founded in the 11<sup>th</sup> century, when the tough Islamic kingdom of Borno took charge of the Qura'nic studies, under the leadership of Sultan El-Kanem. Abdulqadir (2003) further argued that the Sokoto Qura'nic learning system was established seven centuries after the establishment of the Elkanemi Qura'nic education. Usman Danfodio was the Islamic scholar who launched the revolution, which constituted the Islamic laws in northern Nigeria and teaching of the Holy Qur'an. The two kingdoms (mentioned above) were responsible for the establishment of what is currently recognized as the Almajiris system of education. The Usman Danfodio revolution initiated some vital improvements in the Tsangaya system, through setting up inspectorate of Qura'nic Education. The inspectors were conferred with the power to handle all issues pertaining the Tsangaya schools and

report to the Emirs. That era has been considered as the peak of Qura'nic literacy in northern Nigeria and some of the African countries, such as Timbuktu (in Mali), Senegal, Ghana, Chad and Niger Republic. (NCWD, 2001 and Abdulqadir, 2003).

In Nigeria, Qura'nic schools experienced a couple of adjustment, particularly during the reign of Elkanemi dynasty in Borno State, Nigeria, during that era, the Qura'nic learning system was named „Tsangaya“ Qura'nic education, while in Asia and the Middle East the system is referred to as Pondok or Madrassah (Salma & Fuziah in Areff & Lyndon 2015). The recent development in Almajiri Schools was meant to integrate the traditional Tsangaya institutions with modern blended curriculum.

Isiaka (2015) observes that, the curriculum of integrated Almajiris Qura'nic schools provides the core subjects, such as English, Math, integrated science, Social Studies together with Hausa language, Physical and Health Education (PHE), Computer and Handwriting under a formal system of education, including Trade, Agriculture, Commerce, Mechanic, Handcraft, Islamic Calligraphy and Vulcanizing among others, as vocational skills. In the other hand the component of the Qura'nic study involves strong foundation in the recitation of the Holy Qur'an and Islamic studies which include Tahfeez (Memorization), Tajweed (Qura'nic Phonology and morphology), Arabic, Islamic Studies, Tauhid (Theology), Hadith (Traditions of the prophet), Fiqh (Jurisprudence) and Sira (History) (Yusha'u, Tsafe, Babangida & Lawal, 2013).

Accordingly, the guidelines for the development and integration of the Almajiris system into basic education were developed by the federal government, to guide the relevant agencies such as the Universal Basic Education (UBE), Education Sector Support Program In Nigeria, (ESSPIN) and nongovernmental organizations, to work in partnership with the federal government on the scheme, to meet its objectives and practicability. Isiaka (2015) observed that, the guidelines have three models. Model One focuses on the incorporation of the traditional Qura'nic School system, into the formal system of education, within its usual environment. Model two involve the establishment of Almajiris boarding schools, to serve a group of Tsangaya/Qura'nic schools, in a given location. Model Three is the integration of basic education, in established Islamiyyah and Ma'ahad schools.

According to Media Trust (2013), the Universal Basic Education Commission and Tertiary Education Trust Fund (TETFUND) were tasked with the responsibilities of constructing the schools. A total of 125 Almajiris model schools were constructed in 27 states in Nigeria. The schools have been handed over to the state governments to facilitate pupil's enrollment and to employ teachers to run the program. In November 2013, Nigerian president carried out the symbolic inauguration of the 64 completed Almajiris schools in Sokoto State. Braimah (2015) and the National Council for the Welfare of the Destitute NCWD (2001) further noted that in addition to the Almajiris boarding school system, El-Amin also introduced the day school system for children of the residents of the towns and villages, since the Almajiris School was mainly for the migrant students. The responsibilities of feeding and accommodating the Almajiris boarding school rested on the shoulders of the host communities, through a

system called „Dandalram“ which means a portion of food cooked in every house should be sent to the Almajiris boarding school (Tsangaya).

Another important innovation during the dynasty of El-Amin was the introduction of „Laramfaram“ which refers to a weekly gift of cash or kind to the Qura’nic teachers to be given every Wednesday. Before the end of his dynasty El-Amin perfected both the boarding and domestic Qura’nic schools, but later on the boarding school was restricted to the senior students and community based to the nearby pupils. Though the schools managed to survive until today, the Almajiris boarding school suffered untold hardship with hyper-difficult managerial and financial tussles (Hoechner 2013; Abdulqadir 2003; Odumusu et al; 2013; NCWD 2001).

The early Qura’nic institutions were under the care, patronage and sponsorship of the traditional state treasury through the Zakat fund scheme. Densumite & Yusoff (2013) stated that Zakat is compulsory for any Muslim, whose wealth reaches a precise quantity called nisab, to disburse zakat to fulfill his obligation as well as to cleanse his soul and possessions. (It is collected periodically from the wealthy people and be given to the needy). Parents and community also supported the Almajiris especially those children from other places. In reciprocity, the pupils engaged in servicing the community with a number of a manual labor, such as farming, laundry, fetching water and firewood as contribution to their community. That has been the sources of Almajiris livelihood, begging through streets and public buildings has never been a task of the pioneer Almajiris (Odumusu et al., 2013; Abdulqadir 2003; NCWD 2001). Almajiris education which is sometimes referred to as „Tsangaya“ system of

Qura'nic education, has over the time received great attention in Nigeria's educational policy, academic discussions and political statement programs (Shehu, 2006).

Although the initial tenet of the Almajiris educational system was staged fundamentally to instill in child's elementary spiritual, ethical and social values for the purpose of enhancing their sense of dignity, and also to establish in the young minds sound doctrine of Islam through the teaching of the Holy Qur'an as observed by Taiwo (2013), the present condition under which the Almajiris Qura'nic schools are run seemed to negate the cardinal objectives of its foundation. In the opinion of Kabir (2012) Islam entered Nigeria through the northern part of the country in the 11<sup>th</sup> century through Borno Empire, by the Arab trade dwellers, who also propagates the religion of Islam along their businesses. They brought with them Islamic books on theology and jurisprudence Arabic language and culture. Islam spread spaciouly in the northern Nigeria towards the end of the 14<sup>th</sup> century, especially in places like Kano, Katsina, Zaria and Sokoto.

The present predicament of the Almajiris system of education and the pitiful condition of the Almajiris in person started with the invasion of the Nigerian territory by the British colonialist. Abdulqadir (2003) argued that whenever the British forcefully conquer territories, they execute the leaders who decline to readily give up to the British colonial forces, some of the leaders were overthrown. Accordingly, the emirs in northern Nigeria lost the authority to be in charge of their provinces and acknowledged the new terms of reference to work with the colonial authority as

figure head rulers. Hitherto, they lost the control of the Tsangaya schools, and the financial support for the Almajiris was stopped by the British claiming that the schools were religious organizations, hence they deserve no finances from the state treasury (Taiwo, 2013; NCWD, 2001).

Odumusu et al., (2013), Abdulqadir (2003), and NCWD (2001) pointed out that when the Tsangaya system failed to assemble support from the colonial powers, the community and the crippled emirs, the Tsangaya system collapsed. The colonialist introduced their formal education and supported it accordingly, which resulted into sidelining Tsangaya institutions and the children were forced to look for alternative sources of survival, such as begging and hard labor. This incident was the foundation of the current dilemma of the Almajiris in Nigeria. NCWD (2001) further argued that Almajiris are a fraction of the massive underclass children that occupies the cities of the Northern Nigeria. Most of these children lack the means of sustenance, if not through street begging and casual labour. Most of them did not attend formal schools, they hardly possess skill that would permit them to acquire some money. Moreover, the abandoned areas where the majority of these children emerge, was the direct repercussion of the ineffective governance of the parasitic group that rules the post-colonial Nigeria (Hansen, 2016).

Tufeiru (2016), Kabir (2012), Hoechner (2013), and Odumusu et al., (2013) observed that the major problem of the Almajiris is hunger and malnutrition, indecent shelter and health care facilities. Almajiris consolation is embedded in the belief that all tragedies encountered during this school system would amount to exalted rewards in

the hereafter (Heaven). Shehu (2003) and Abdulqadir (2003) argued that although Islam supports acquiring knowledge, some people misconstrued the message behind the Prophet's tradition of "seek for knowledge, even to places as far as China" by sending children far away from home without arranging their remuneration.

In the opinion of Ozovehe (2006) and Yusha'u, Tsafe, Babangida and Lawal (2013) enrollment of the Almajiris into Tsangaya schools is not documented and it is done without any protocols, parents eccentrically hand over their children to the teacher, face to face. The teacher would then keep on supervising the educational progress of the child. Yusha'u et al., (2013) further revealed that it is amazing the number of pupils Tsangaya schools, recruits at a time, (100-200 pupils) with no government intervention, parents or the community. There is no provision for foodstuff, accommodation or medical facilities. Invariably, the only choice left is to move to the streets. Tsangaya education has been downgraded and ill-treated, to the point that Almajiris wander along the street eating remnants of unhygienic leftover groceries from the refuse (Yusha'u et al., 2013).

Otu (2006) and Muhammad (2013) observed that the majority of the Almajiris are sent to Tsangaya boarding school with no supplies; at the point of departure their parents offer some insignificant money that might hardly last for one week, hence they expect them stay for a very long period. The repercussion gradually exposes them to so many dangers such as health hazards, child abuse, child labor, and all sorts of inhuman situation. Yusha'u et al., (2013) and Hoechner (2013) supported the above view and insisted that, given the Almajiris parents are dominantly

underprivileged, they are consciously relieved by taking their children to the Tsangaya boarding schools where they struggle to survive on their own.

### **2.5 Center for Qura'nic Studies, Bayero University Kano**

The Centre was established in 2012 out of the concern for the mounting multidimensional issues associated with traditional Qura'nic schools (Almajiris Tsangaya schools) in Nigeria. The center was established to articulate the desired policy directions of Tsangaya school system integrate its programs with the National Education Policy and realign the schools to be more relevant and responsive to the needs and aspirations of the Muslim community and larger Nigerian society. The center organizes training for those who memorized the Holy Qur'an, teach them how to read and write English language, computer studies and Arithmetic. The state could then employ them. The trainees would be examined at the end of the course and be certificated. The trainees were trained on skills acquisition and businesses such as tailoring, Carpentry, and other artisan skills acquisition packages. The center provides equipment in the form of intervention to the trainees and became useful to the society. At the end of the program, they are provided with the apparatus free of charge to go on with their lives.

### **2.6 Kano State Qur'an and Islamiyya Schools Board**

The board was established in April 2015 when the Government of Kano state made a move to sanitize the Almajiris Qura'nic schools from their usual system of constant begging along the street. The main aim of establishing the board was to control and coordinate the activities of public and private Islamiyya and Tsangaya Schools. The board has the mandate to approve or disqualify any school that was established



without following the proper procedures. The board since inception had registered 3297 Islamiyya and Qura’nic schools (GOF-2). In collaboration with an International Non-Governmental Organization called „Education Sector Support Program In Nigeria“ (ESSPIN). The board has organized multiple workshops across the state. Presently there are more than 20,000 unregistered schools across Kano State, Nigeria (GOF-2).

Table 2.2  
*Six geopolitical zones of Nigeria.*

North East	North Central	North West	South East	South-South	South West
Adamawa	Benue	Jigawa	Abia	Akwa Ibom	Ekiti
Bauchi	Kogi	Kaduna	Anambra	Bayelsa	Lagos
Borno	Kwara	Kano	Ebonyi	Cross river	Ogun
Gombe	Nassarawa	Katsina	Enugu	Delta	Ondo
Taraba	Niger	Kebbi	Imo	Edo	Osun
Yobe	Plateau	Sokoto		Rivers	Oyo
		Zamfara			

Source: Punch, (2015).

## 2.7 Organizational Settings of the Tsangaya Learning System

Although not documented, the Tsangaya School has unwritten curriculum, which encompass of junior and advance stage of studies. Consequently, there are five stages collectively. The basic stage was designed for learning the alphabets, recitation and writing, while the higher level is the step for the Memorization of the Qur’an, as well as the capacity to inscribe it from the heart (Odumusu et al, 2013).

Babajo, (2008) reported that five stages are involved in the Tsangaya Qura'nic Scheme which includes;

- i. Babbaqu: this is the first stage where Qura'nic alphabets and vowels are introduced to the learner (4/5 years old). The children are taught the recitation and memorization of the shorter chapters of the Quran, as well as the diacritical symbols for the ability to conjure up letters and read.
- ii. Farfaru: This is the level where dictation is introduced to the pupils, to prepare them to master the inscription from the recitation of the teacher. Emphasis is given in the detection and identification of the differences between the comparable words that are difficult to make a distinction.
- iii. Zube: In this step the learners are allowed to copy and recite the entire Qur'an in fraction, usually from the lower chapter to the upper ones without memorization. The objective here is to convert the recitation of the Holy Qur'an into softer, create an easy flow and to upgrade the writing ability of the pupils.
- iv. Haddatu: Typically, not all the pupils get to this level. Only the boarding apprentice or exceptional pupils that reach and maintain this higher level. On this spot, the learners memorize the Glorious Qur'an by heart. To arrive at the aforementioned stage, two steps are involved, first the learner begin with copying on the slate, memorization of some segments, and presents it before the teacher for observations and corrections. When an error is revealed, the learner would withdraw the presentation and represents it again over and over until the inscription and the recitation is perfected, before attending the next

segment. The teacher has the autonomy to reject voluminous writing when it is too large for the pupil's ability. After finishing this stage, the learner could budge to the chronological memorization until the whole Qur'an is memorized.

- v. Satu: This is the concluding stage and the highest grade in the Tsangaya institution. At this end honesty of the learner is a very significant feature, because it is at this stage where the scholar writes portions of the Holy Qur'an from his memory without looking the written text of the Qur'an. The scholar reads out aloud to the audible range of his teacher and other invited experts for orthography inscription and recitation. When the inscription and recitations are found immaculate, the scholar is allowed to write the full Qur'an from the heart on the manuscript, and that serves as the final dissertation project.

The five stages above also explain the class level and the provable ages of the pupils. The first group of the Almajiris is called "Kolo" it consisted children between 4 and 11 years old. The second group is called "Titibiri" consist of teenagers who are habitually between 12 to 16 years old. "Gardi" is the third group it encompasses Almajiris from 17 years and above. The fourth group is referred to as "Alaramma", which might consist Almajiris from 18 years and above. The fifth and the last group is called "Dangaran" It consists scholars from 20 years and above (Odumusu et al., 2013; NCWD, 2001). Below depicts the structure of the Almajiris Qura'nic institution.

Table 2.3  
*Grade and the curriculum of Almajiris school system*

<b>Class</b>	<b>Title</b>	<b>Age</b>	<b>Lesson</b>
Babbaku	Kolo	4-11	Arabic alphabets
Farfaru	Titibiri	12-16	Joining the alphabets to make a word
Zube	Gardi	17-18	Ability to read the Qur'an texts
Haddatu	Alaramma	18-20	Memorization of the Glorious Qur'an
Satu	Dangaran	20-above	Memorization and ability to write the whole Qura'nic chapters and verses from heart.

Source: Odumosu et al., (2013)

## **2.8 Policy Context of Children of the Street in Nigeria**

There are certain government policies that were aimed to affect the lives of the children of the street directly or indirectly. Policies like the Millennium Development Goals (MDGs), Education for All (EFA), Universal Basic Education (UBE), the Child Rights Act and the African Charter for the Rights and Welfare of the Children were created to provide and improve the protection and the welfare of the younger generation. In conjunction with Article 31 of the Convention on the Rights of the Child (CRC) Suhaini and Hilaluddin (2007) stresses the child's rights to leisure, play and partaking in cultural and creative activities.

### **2.8.1 Nigerian Universal Basic Education**

The Universal Basic Education Scheme was introduced in the year 1999, in line with the Federal Government efforts to restructure the basic education in the nation. This was preserved in the constitution of Nigeria (section 18 (1), and (3) of the 1999 Constitution) where it instructs that the Government shall compose its policy towards ensuring that there are equal and adequate educational opportunities across the board.

In the Universal Basic Education Law of 2004, Part 1 section 2 (1) enshrine that “Every Government in Nigeria (states and area councils) shall provide compulsory, free and universal basic education for all children of primary and junior secondary school age”. In addition, section 2 (2) explains that “Every parent (or guardian) should make sure that his or her child or ward attends and completes his or her i. Primary school education; and ii. Basic education (junior secondary school education)”. Whereas, section 2 (4) declare that “Any parent that disobey section 2 (2) of this law commits an offense and is legally accountable to his act and: (a) On first conviction, to be reprimanded; (b) On second time, will be charge a fine of N2, 000:00 or jail for a term of 1 month or to both” (Odumusu, et al., 2013).

Okujagu and Okujagu (2015) posit that The Universal Basic Education (UBE) in Nigeria could be seen as a creation of both international partnership and desires coming from within the country. In the global settings, conventions like the 1961 Addis Ababa Seminar and the Omtien Declaration and Framework of 1990 Action on Education for All brought to the fore the significance of basic education that could possibly ensure the skills needed by a society that want to develop. Section 15 of the Act defines Universal Basic Education as “primary childhood care, training and education, which include the nine years of formal education, non-formal education, and adult literacy, skills acquisition program and the education of special groups such as migrant children, nomads, girl-child, widows and women, Almajiris pupils, and disabled people” (Universal Basic Education Commission UBEC, 2004. P. 4).

The Almajiris were covered by this Act for the purpose of providing basic education. The Ministerial Committee on Almajiris Education puts the number of Almajiris in Nigeria to be about 10 million, whereas other studies projected 16 million children roaming the streets of Nigeria (UNICEF, 2014). Abandoning this set of children wandering on the roads, does not only refute their fundamental rights, but also endangers the nation's track of home-based technology development and socioeconomic revolution (Odumusu, et al., 2013).

### **2.8.2 Child Right Act**

The approval of the Child's Rights Act in 2003 (CRA), by the Nigerian National Assembly sparkled the beam of confidence among the concerned people hoping that it might be the dramatic baton to rescue these Almajiris children. The Senate chamber moved a motion to bring an end to the Almajiris persistent problem by proposing a bill for the formation of the National Commission for the Eradication of Child Destitution in Nigeria. The bill, generally referred to as the „Almajiris Bill“ which was sponsored by a member of parliament Umaru Argungu and 31 other senators, strives for the punishing any unregistered Almajiris school or Tsangaya operator with two year jail term (Odumusu, 2013).

The federal Government of Nigeria made efforts to assimilate formal education with Qura'nic education with a view of transforming the Almajiris pupils into useful members of the society. Other provisions of the Child Right Act include;

- 1) Part 1 section (1), enshrined that in every statement or action with regards

to a child, whether the actor is an individual, private or public body, institutions, services, administrative, court of law or legislative authority, the primary focus shall be the best interest of the child.

- 2) Article 11, section (a) explains that dignity and respect shall be accorded to a child; no child shall be subjected to torture, mental, physical or emotional injury, neglect or abuse as well as any form of maltreatment.
- 3) Article 12, section (1) states that every child is entitled to leisure and rest as well as the right to participate in sports and games in accordance with his age.
- 4) Article 13 is on the Right to health and health services of the child, where governments and parents are obliged to;
  - (a) Ensure the availability of adequate nutritious food and potable drinking water and;
  - (b) Ensure the provision of hygienic environment and take safety measures to avoid diseases.
- 5) Article 14, section (2) enshrined the child's rights to parental care, maintenance and protection, in accordance with the parents or guardians extent of means, and the child has the right to enforce this right in a court of law where appropriate.
- 6) Article 15, is on the child's rights to free and compulsory universal basic primary education, where it declares; It shall be the duty of Nigerian government at different levels to provide the compulsory basic primary education to all children.

### **2.8.3 Summary of the Chapter**

Chapter two examined the primary participants of the research (The Almajiris). It provided the origin of the Qur'anic schools in the world, from the time of the prophet Muhammad (S.A.W) to the 11<sup>th</sup> century when the Tsangaya institutions were established in northern-Nigeria. The chapter provided the full descriptions of the Tsangaya schools from the pre-colonial era to the present time. The comparison between the Tsangaya institutions and the Qur'anic schools in other Muslim countries was also analyzed. Organizational settings of the Tsangaya learning system, policy context of children of the street in Nigeria were investigated.





## **CHAPTER THREE**

### **LITERATURE REVIEW**

#### **Introduction**

The chapter has reviewed the previous related works with a view to build a strong foundation for the study. The prominent issues of the research were discussed such as; Children of the street, the predicaments of Almajiris socioeconomic and psychological wellbeing, Nigerian Universal Basic Education and Almajiris School System. The chapter also provides a constitutional basis for taking care of the Almajiris through the sub-topic titled legislative provisions on the protection of the rights of the child.

#### **3.1 The Children of the Street**

Many children all over the world are frequently experiencing the bitter side of the world. Apparently, issues pertaining civil war, mass migration, social discrimination, illiteracy, malnutrition, epidemics along with their socially disadvantaged families force a lot of children to the streets Genetu (2017). Generally, children in metropolitan centers in Europe, Africa, and other developing nations experience difficulties because of multiple structural and social barriers that cut them away due to their environmental disadvantages and social class. Children of the street are conceivably the most susceptible members of the society, some see them as „misplaced, stolen, lost and robbed of their childhood excitements (Genetu, 2017). Ndlovu (2015) observed that children of the street are at high risk of significant harm. Surviving, working, begging, playing and wandering in the streets are acts that exhibit the characteristics of living under deprived basic rights (Arise, 1999).

Moreover, another scholar disclosed that; children of the street are vulnerable victims of inhuman violence, sexual abuse, horrible neglect, drug addiction and infringement of human rights (Gebre and Ayalew, 2009). However, not all the children of the street fall victims of sexual abuse and drug addiction as argued by Gebre and Ayalew (2009), because the Almajiris children of the street are free from such vices. In the same direction, Edwards (1989) posits that children of the street do not take a bath on a daily basis and they keep wearing a single set of cloth until tattered. He further noted that they eat thrown away food which is considered sensibly contaminated and medically dangerous, but in the case of Almajiris, they do not pick their food from the dust bin, rather they beg from people. Children of the street have no house, possessions or family bindings. For that purpose, they remain the most defenseless group and serious problem to the country,,s economic growth and social development. Despite the available material resources and the state support system that is essential for survival, these children lead an itinerant life on the streets and participate in some menial job (Hai, 2014).

Scholars like Genetu (2017) observed that there is no precise number of children of the street globally, children of the street are rapidly becoming a universal phenomenon and noticeable features of municipal areas of the developing countries. While Gharaibe and Hoeman (2003) posit that currently, it is almost a consistent knowledge that children of the street are part of the individuals who are susceptible to a range of physical, psychological, and emotional problems adding up to their disadvantaged living condition. The understanding of these children is in disparity with the ideal childhood growth and development. In the opinion of Genetu (2017),

most of the children who were open to the elements to abuse had the „feelings of being ashamed'. It was also discovered that most of the abused children of the street desire to stay in isolation. However, this inert response to abuse may only further devastate anger and stress in the children, which eventually creates an adverse effect on their physical and emotional wellbeing. The harsh atmosphere, where these children survive is a breeding base for ill-treatment, neglect, and host of multiple problems. In the same view, Apteker (1994) observed that all children have the right to be confined against the risky life they face so that they can grow up freely, healthy and become useful members of the society. It is worthy of note the position of Ndlovu (2015) that being a street child is a unique childhood experience hidden to the public in general as children of the street are usually seen from a distance due to their marginal identities.

### **3.2 The Origin of Qura'nic Schools**

Every Muslim believes that the Glorious Qur'an is the Words of God and it serves as the final authority in all aspects of life. Kalimatullah (2016) observed that the Holy Qur'an is believed to be the final scripture sent to humanity through the noble prophet Muhammad (S.A.W). Moreover, Muslims also believe that God has revealed other three Holy Scripture prior to the coming of the Qur'an. The Scriptures, sent to mankind were; Torah (Pentateuch, Musa), Zabur (Psalm, David) and Injeel (Bible, Isah). The fourth and the final Scripture is the Glorious Qur'an sent to Muhammad (S.A.W) (Kalimatullah, 2016).

Shehu (2003) observed that it was prophet Muhammad (S.A.W) that established the first Qura'nic school, where he taught his family and companions. The first chapter revealed was "The Pen" and the divine command beseech the prophet to recite the Holy Qur'an, It declares "Read in The Name of Your Lord" (Qur'an 96:1). The Quran was revealed through Angel Jibreel (Gabriel). Kalimatullah (2016) further affirmed that the prophet taught his companions the Holy Quran in Medina Mosque, it was the first Qura'nic school and Islamic centre, where all public issues were observed. As times goes on, the companions of the prophet were able to teach the Glorious Qur'an to so many people (Shehu, 2003).

Kalimatullah (2016) stated that it was Umar bin Khattab who instructed the establishment of the symbolic Qura'nic schools after the prophet, purposefully for training the children the teachings of the Qur'an. Hitherto, the children and elder people in the community were taught in the mosque. During the reign of Umar bin Khattab so many Qura'nic schools were found in multiple places, in order to expand the Islamic education, awareness, recitation and memorization of the Holy Qur'an. Enrollment of children was at the age of six years, and the school period runs from daybreak to around 4:00pm, with a lunch break around 2:00pm, from Saturday to Wednesday Kalimatullah (2016). Qura'nic literacy continued to gain momentum from the era of Umar bin Khattab, up to the succeeding governments, when Hadith and Islamic jurisprudence were included with the advent of four schools of Islamic law. The proponents of these schools were Imam Abu Hanifa, Anas Bin Malik, Imam Shafi'i and Ahmad bin Hambal.

### **3.3 Economic Predicaments**

Economic predicaments are the financial dilemma that negatively affects the lives of the people in the society, in line with Brooks and Duncan (1997) opinion, family's economic status or income has substantial effects in the life of their children and the possibility of the children to attain self-esteem and accomplishment appears to have a strong relationship with the family's income.

#### **3.3.1 Parent's Background**

Family poverty has much relationship with children's ill health status, behaviors, achievements, and their general well-being. Confirming the above statement, Odumusu et al., (2013) Abdulqadir (2003) observed that Children who were brought up in abject poverty or those who live below the poverty line for many years are more likely to exhibit negative outcome. It is difficult to live under such hard condition, especially for smaller children, though some of the Almajiris uses to get partial adoption in few families who use to give them food on a daily basis, while the Almajiris in return perform some domestic chores such as sweeping the house, disposing waste, washing plates and clothes and shopping for cooking ingredients.

#### **3.3.2 Acute Shortage of Basic Needs**

Poverty has a significant influence on the social sphere of the Almajiris due to their state of acute lack of virtually all necessities of life. Christian (2010) observed that Almajiris are more of a social problem than useful members of the society, their dire need of food and shelter made them prone to dubious characters and bad politicians that involve them in political violence in their favor. Almajiris are also considered as great security risks because of the fear that they might turn into troublemakers and

aggressively involve in ethnic, religious and regional violence due to their dire need of basic needs, which small amount of money and material influence could trigger their actions (Christian, 2010). Hoechner (2013) investigated the reason families takes their children to Almajiris schools and what the children learn at the end of the studies. The finding reveals that poverty and the scarcity of food largely contributed in prompting some parents to send their children to Almajiris Qura'nic schools. However, Hoechner (2013) disagreed with Christian (2010) who believed that some Almajiris schools use to be the molding ground for inculcating Islamic fundamentalism and militancy, as well as sowing the buds of hatred and intra/inter-ethnic and religious crises. However, it is risky to believe that Almajiris do not involve in any negative practices such as militancy political and religious crises, because they are very available to its perpetrators. Idowu (2015) explains that poverty made the Almajiris to fall under the category of lumpen children of the street who survive at the margin, creating menace in the society, because they are marginalized and unemployable. Jeanne and Greg (1997) observed that children cannot cater for themselves, for they are dependents on adults, and when left alone, they suffer from inadequate nutrition, poor learning experiences, fluctuating place of residence, low-quality school standard, and exposure to environmental toxins.

Odumusu et al., (2013) posits that the value orientation presumably indoctrinated through Almajiris teachers seeks to explain the reason that moves the Almajiris to participate in religious and sectarian violence, as many Almajiris were found to be members of the deadly Boko Haram sect, that have been accused of killing over 20,000 people, raping and kidnapping of school girls and burning of properties. The

study further described Almajiris as "social time bomb" due to the unattended nature of their upbringing by parents, which makes them prone to all sorts of social vices. Tufeiru (2016) posits that a lot of stressors in relation to child beggars were identified, which includes physical and psychological factors. The pupils (Almajiris) suffer battering by the stronger children or adults, harsh weather, insults and public rejection. Some of the pupils at Dagbon engage in the street begging to cater for their school fees due to the poverty level of their parents.

### **3.3.3 Absence of Government Support**

The Tsangaya schools are informal institutions that are established by individual scholars in the communities. They are run by the proprietors without government approval or intervention. Therefore, they do not enjoy government supports in any perspective. The pupils of the Tsangaya schools are schooling under deplorable physical and social difficulties. There are no classrooms or hostels built for the running of Tsangaya studies. Jungudo and Ani (2014) observed that after the colonial powers seized the mantle of leadership from the traditional rulers in the north, Almajiris Qura'nic school loses the monetary support and power to stand on its own, which force the teachers to send the Almajiris to beg on the street and get food as well as some money to pay their weekly fees (*Kudin laraba*). Jungudo and Ani (2014) argued that Kano state alone has the population of the Almajiris to the tune of 1.6 million, Sokoto has 824,200, and Kaduna has 580,000 while Borno is having 389,000 Almajiris.

### 3.3.4 Vagrancy

Begging or vagrancy is the act of asking people for alms, soliciting financial assistance, handouts, or any sort of request made by someone to attract others attention for help. Abdulhamid (2012) observed that begging is part of Tsangaya rites, or the significant economic lifeline. Vagrancy was initiated the time British Imperialist set their foot in northern Nigeria and regrettably ruined all their important institutions. Gloria & Samuel (2012) posit that vagrancy is caused by poverty, homelessness, unemployment, religious beliefs, treating sickness and family rejection. Scholars such as Zakir et al., (2014) and Yusha'u (2013) posits that after the abolition of the traditional state treasury (Baitul Maal), the Qura'nic teachers and their pupils (Almajiris) were left with no other option than to look for alternative ways, where they resorted to begging to keep them breathing. The large presence of Almajiris in every public place is alarming where young children some of which are in their fourth year in life are begging for food and money.

Moving in a group or single, begging from street to street is the daily task for those Almajiris, while sometimes they arrange with a hawker, to move around together through shops and other public places to look for a buyer to share for them as alms (Zakir et al., 2014). As mobile scholars, the teacher of the Almajiris can move out together with his pupils to another town, especially during the dry season believing that people of every Muslim town would feed them and accommodate them, and then they proceed to the markets for begging. The majority of the Almajiris depend and believe that people would give them food on the daily basis (Garba, 1996).



In the opinion of Thorsen (2012) the stern droughts that took place in the 1970s and 1980s, an unstable economy and the impact of structural adjustment programs have affected people's capacity and the zeal to withhold the Qura'nic schools. He further argued that the impact has resulted in decreasing the school's size and an increase in expenditures for the teachers, which was beyond their ability. Draught and economic hardship might affect some families and individuals to withhold their support for the Qura'nic schools, but the main factor responsible for the pitiful status of the Almajiris schools was compounded in the cutting out the schools from the state treasury as argued by a number of scholars such as Shehu (2003) Abdulqadir (2003) Joda (2014) and NCWD (2013). Therefore the absence of essential support resulted in sending them out to the streets to beg for survival.

Abro (2012) found that 85% of the children of the street in Pakistan were from poor families and poverty played a strong role in making them become children of the street. The study also found that 77% of the participant's parents were uneducated. The majority of the children of the street engage in street begging as a source of feeding and income. In the opinion of Gwanyemba, Nyamuse, and George (2016), homelessness is perceived to be a popular urban problem, disturbing every region in the world, not limited to developing countries, but even the most affluent countries do have children of the street, although the causes of being on the street vary from one country to another. They pointed out that in Arusha, Tanzania children of the street endure exploitation, verbal and sexual abuses, battering, physical and mental abuses most especially from the elder or stronger children of the street or the other

gang of the children of the street. This share same scenario with Nigeria's Almajiris street children, as pointed out by Jungudo and Ani (2014) and Tufeiru (2016).

Table 3.1  
*Daily Tsangaya School Time Table*

<b>Activities</b>	<b>Days</b>	<b>Time</b>
Early Morning Lessons	Saturdays to Wednesdays	6:00 am – 8:00 am
Begging/ labor session	Saturdays to Wednesdays	8:00 am- 10:00 am
Second Morning Session	Saturdays to Wednesdays	10:00 am – 1:00 pm
Second Begging/ labor Session	Saturdays to Wednesdays	1:00 pm – 4:00 pm
Evening Session	Saturdays to Wednesdays	4:00 pm – 6:00 pm
Night Session	Saturdays to Wednesdays	8:00 pm – 10:00 pm
Bed Time	Saturdays to Wednesdays	10:00 pm – 5:30 am
Early Morning Session	Thursdays and Fridays	6:00 am – 8:00 am
Begging/ labor session	Thursdays and Fridays	8:00 am – 6:00 pm
Night Session	Thursdays and Fridays	8:00 pm – 10:00 pm

Hakim and Rahman (2016) conducted a research on the medical status of the children of the street in Dhaka, Bangladesh where they studied seven places in Tejgaon. Results indicated that almost 61.3% of them have suffered from different diseases. Findings also discovered that almost 65% children of the street are underweight, About 77.5% children take their meals three times and 22.5% children eat only two times in a day. The results depict the medical problem of the children of the street around the globe including Nigeria.

Kabir et al., (2005) found that dermatological and haematuria diseases are the common sickness of the Almajiris in Kano State Nigeria. Their findings revealed that 95% of the Almajiris did not attend primary school (95% illiterate), all of them (100%) suffered from parental deprivation and 61% encounter food shortage, while 61% of them sleep in an overcrowded room.

The rights of basic education of the Almajiris were the area Okugbeni (2013) focused. He observed that children from poor background lack access to formal education, even if they want to participate due to the deplorable economic conditions of their parents. Some household has multiple children to take care of, therefore enrolling them in formal schools will take a lot of money. Okugbeni (2013) further discovered that governments at all levels have failed in the provision of the necessary requirements for the people in the rural areas to engage their children in the formal education.

Osa-Edoh and Samuel (2012), Okugbeni (2013) and Hoechner (2013) observed that the major problems of the children of the street include homelessness, poverty, and rejection by family, harsh weather and health care. Osa-Edoh and Samuel (2012) further explain that the urgent need of the Almajiris is food, money, healthcare facilities, and accommodation.

### **3.4 Social Predicaments**

Social predicaments are the other set of the most crucial issues in the life of the children of the street all over the world, and the Almajiris in particular. Nigerian

children of the street suffer from chronic poverty, malnourishment and social inequalities, like their counterparts in other developing countries around the globe. For instance, Indonesia has an explosion of children of the street in its biggest cities. Most of the children are boys that are between the ages of 7-18 (Beazley, 2003). The children live in filthy temporary structures, in the absence of food and medical care. The government of Indonesia and general public consider these children of the street to be social violators, as their existence on the streets contradicts the state ideological standard on family ethics and public values. Such an offense warrants the removal of the children from the streets through arrests, imprisonment, and torture (Beazley, 2003).

The relationship between the Almajiris children of the street and that of their teachers and the community people can be viewed in the lens of Marxist Conflict Theory (MCT) as the owners and the workers. The theory postulates that the owners basically exploit the workers, and don't really care about their wellbeing (Babajo, 2008). In the context of Tsangaya schools, the teachers sometimes depend on the pupils to go out to the streets and beg for food and money, because they are the only source of income. The children believe that the Qur'anic knowledge they learn from the teachers reciprocates their contributions. The community people are also exploiting the Almajiris through engaging them in hard and underpaid labor. The pupils use to be happy to be involved as domestic servants despite the potential difficulties in the job.

Naterer (2015) observed that street life requires personal strength and self-protection. In his study of violence among the children of the street in Ukraine, he posits that because violence is one of the most crucial features governing the street life, especially among the teenage children of the street. When faced with the intimidating challenge, to avoid transgression and becoming victims, children of the street usually develop protection skills by every possible means. That explains the predicaments children of the street are facing in Makeevka, Eastern Ukraine, which is also a universal phenomenon.

Rafferty and Shinn (1991), outlined the effects of homelessness on children in the New York City, United States of America. Thus the absence of shelter is prone to their personal wellbeing and future development and it results in poor nutrition, hunger, depression, anxiety, educational underachievement and behavioral problems. Homeless children are faced with difficulties in New York due to inadequate benefits and failure to access the benefits to which they are entitled. The benefits package falls below 70% of the United States Federal Poverty Line (USFPL).

With the influx of British colonial administration in Nigeria, all the activities of the Almajiris Qura'nic schools were seized from the hands of the traditional rulers, who considered Qura'nic education as the sole responsibility of their administrations. During the traditional ruling system, the Almajiris Qura'nic schools were well taken care of, where the emirs issued salary to the teachers, gave them a place to live and study. The communities also gave their quota in running the Almajiris schools through provision of food, grains and other relevant materials for survival. When the

British abolished the zakat (state treasury) which was the economic backbone of the Almajiris School system, the Almajiris, and their teachers were rendered helpless, for they have no other means of income. This is the starting point of the Almajiris economic woes. Almajiris always depends on the patronage of the people of the community, they have no scholarships, their parents are poor, and the government is not considering Almajiris to be part of its own responsibilities. Therefore the only option left for them is to beg for food, clothes and where they can study and sleep (Joda, 2014; Jungudo and Ani 2014; Shehu, 2003).

#### **3.4.1 Unsuitable Pupils-Public Relations**

Sometimes Almajiris suffer maltreatment, child labor, and abuses from their respective communities. There is nobody to stand in their defense. Jungudo and Ani (2014) observed that there are multiple human rights violations against the Almajiris in northern Nigeria. People treat the pupils as second-class citizens, they engage them in hard labor without due compensation, harass them when they beg in the street, and convert them into domestic servants.

#### **3.4.2 Illiteracy**

Until recently literacy was confined to mean the ability to read, write and use arithmetic, but the contemporary meaning of literacy has been enlarged to accommodate the capacity to manipulate language, numerals, pictures, computers, and other necessary elements to comprehend, converse, attain functional knowledge and apply the dominant characters of a culture (UNESCO, 2007). While the absence of the above qualities is called illiteracy. The Almajiris educational system was solely founded to instill in the pupils reading (reciting) and memorization of the Holy

Qur'an alone. There are No any other knowledge or skills taught in the school despite the numerous subjects and areas in Arabic and Islamic studies. Subjects like Jurisprudence (Fiqh), Sayings of the prophet Muhammad (S.A.W) (Hadith), Inheritance (Almirath), History (Tarikh), Theology (Tauheed), Qura'nic Translation (Tafseer) or the science of Qur'an (Ulumul Qur'an) are not taught in the Tsangaya school, most of the Tsangaya teachers are ignorant of all the above areas likewise the pupils they are training. So many Tsangaya teachers are even antagonistic and envious to any other subject except that of the Holy Qur'an. Some of such ignorant teachers do not believe in the Tradition of the prophet and they termed the Hadith as "man-made words" as against the Qur'an Allah's words, "*Qala Qato*".

The Almajiris school has no provision for learning the Arabic language (which is the language of the Qur'an), the teacher and the pupils can only read the verses (in most cases wrong pronunciations) without a little idea of what the content of the verses is all about. The rejection of formal education which is presently the medium of communication, employment, socialization, political and economic development stagnate the progress and well-being of the Almajiris schools which invariably termed them illiterate (NCWD, 2001).

Formal education has been considered as a taboo by the Almajiris teachers and they instill that impression in the minds of their pupils that resulted in developing the strong hatred for parents patronizing the formal schools and their children. In order to relegate formal education, they mockingly form a poem describing the pupils going to the formal school system as people who do not care to read the Glorious

Qur'an and do not pray, but constantly in the habit of insulting their teachers "*Yan makarantar bokoko, Ba karatu ba sallah, Sai yawan zagin mallam*".

According to Jubril (2011), the most disappointing fact, in the Almajiris school system is that the pupils don't have enough time to study the Qur'an as they are expected and sent to do. A significant part of their time is spent on begging on the streets or engaging in menial jobs. Which means even the expected level of Qura'nic study of the Almajiris in a given period is not realizable. Thus making them ignorant in the Qura'nic studies, likewise all other areas.

#### **3.4.3 Absence of Medical Facilities**

Children of the street are prone to harsh weather of extreme cold and severe temperature, which place their physical, spiritual, social and mental wellbeing at risk (Thapa, Ghatane and Rimal, 2009). There are no medical facilities within the reach of the Almajiris Tsangaya schools. The pupils always rely on the customary handling when they are sick; they use leaves and seeds of identifiable plants known for the treatment of some illnesses. When all the traditional medicine failed to heal the illness, a spiritual method would then be consulted. Almajiris cannot pay the charges for health services; they bear multiple diseases without going to the hospitals. Many Almajiris stays indoor until their sickness is naturally healed (Zakir et al., 2014). The United Nations Organization has counted the provision of health care facility as one of the rights of the child. At the 1989 Convention on the Rights of the Child, Education, love and care, adequate food and shelter and serene environment are part of the basic rights of the child every government must ensure (Zakir et al., 2014).



#### **3.4.4 Deficient Schooling Environment**

Tsangaya schools lack appropriate building planning and location. There is no particular structure built for the purpose of academic activities. However, few Tsangaya schools situated on the outskirts of the town are built with thatches and sticks. Lessons are taken in uncompleted buildings, a temporary shed built outside the teacher's compound, spaces along the streets and outer spaces of people's compounds (Hoechner, 2013). There are no toilet facilities in the Tsangaya schools. The absence of conveniences prompts a lot of health hazards. Tsangaya schools also lack hostel facilities, pupils' sleep in an overcrowded room, or in an open-air space (Zakir et al., 2014).

#### **3.5 Psychological Predicaments**

The impoverished nature of the Almajiris lifestyle made them one inferior set of group or individuals in the society. The Almajiris child is prone to multiple vices, alongside with the anguish of seeing other parents taking good care of the children in his presence. Almajiris receives the leftover food from children much younger than him, while he must accept and acknowledge by saying "*Allah ya saka*" which refers to may God acknowledge your gesture (Jubril, 2011). Odumusu et al., (2013) and Hoechner (2013) observed that Almajiris become more upset when he discovers how much he misses staying away from parents looking at children who are living together with their parents enjoying parental protection and care, nice food, good accommodation, and love. Almajiris develop a new image of the society, including his parents as cruel and selfish. His heart is hardened with hate and anger, he never experiences the parental love and care, nor did the people around him show any

sympathy or concern, he is being treated as second class in the society and he accepted that. Thus make some of the Almajiris to indulge in hard drugs as a result of agony, some end up as thugs, errand boys, and laborers (Jubril, 2011).

Vojdani and Shaibani (2016) posit that children of the street are socially and psychologically devastated by the failure to meet their (immediate) needs, they need more attention and supervision than their parented peers. They further argued that children of the street have a lower average of internal coherence than their normal peers. Some children in Iran opt for the street due to persistent family crises, physical and mental harassment, sexual abuse and imprisonment, unlike Nigeria's Almajiris children of the street who are willingly sent out by their biological parents.

### **3.5.1 Low self esteem**

Self-esteem refers to how an individual feels about himself, or considers what his personality is (Perry, Silvera, Neilands, Rosenvinge and Hanssen, 2008). While Hewitt (2009) posits that self-esteem is the subjective reflection of person's emotional evaluations of worth. The credence someone has about himself usually become statements of fact, although in reality they only represent opinions. Self-esteem is built upon the experiences one had in life, and the messages the experiences explored about the type of person one is. If the history of the experiences becomes negative on one's image, the beliefs are likely to be negative too. In the same way, the Almajiris consider themselves to be unimportant personalities, because they eat what other people and their children throw away, they wear the used

clothes of other children and sleeps in the streets while parented children enjoy their luxurious beds.

Hewitt (2009) observed that the critical experiences that help human to shape their beliefs about their personalities happen mostly early in life. What one witness, heard or watched in the childhood period at home, in the society or at school, will have significant influence over the way one see himself. Almajiris pupils are sent out of their school at a very tender age, they start their life with hardship destitution and rejection, which make their perception about the world to be like that of jungle justice where might is right. Hewitt (2009) further gave examples of early experiences that could lead one to think badly of self, which Almajiris happen to be involved in all of the seven issues listed below which includes:

- i. Regular punishment, neglect or maltreatment.
- ii. Poor parental standards.
- iii. Unable to meet peer-group standards.
- iv. Enduring other people's stress or distress.
- v. Belonging to stigmatized family or group.
- vi. Absence of praise, encouragement, warmth, or affection.
- vii. Being the odd one, at home or school.

However, sometimes negative beliefs about oneself are influenced by experiences later in life, such as workplace intimidation, bullying, falling into abusive relationships, persistent stress, hardship, or tragic events. A critical study of the

aforementioned would testify to the reason the Nigerian Almajiris would have permanent low self-esteem, because they consider themselves to be inferior children with no parents around them, undergoing multiple punishments from their teachers and the elder Almajiris, having no future plan to become important personalities in their lives.

### **3.5.2 Children's Deprivation of Parental Care**

Parental care and guidance is a multi-faceted and relative term which could mean different things to different people around the globe, with a different class, race, location and socio-cultural traits (Lynn, 2013). What could be a strategy of care and guidance in one place (for instance in Africa) could be a sort of punishment in the other (e.g. Europe or America). For this research work, the parental care is referring to taking the whole duties of moral training, educating, financing and guiding the child to the world best practices by his/her parents. Child deprivation is one of the most frequently reported cases of child maltreatment in our time. Child deprivation is committed when the adults in charge fail to offer satisfactorily for the child a variety of demands, which includes physical (provision of sufficient food, clothes, and hygiene) emotional demands includes (nurturing and affection), educational demands such as (failure to register a child in a school), and medical (failure to provide medicine to the child or admit him in a hospital). It also includes throwing out a child from the family residence, denying them basic education, learning resources and uniforms, the absence of love, attention, and respect to the child (Kassie 2016). Otu (2006) opines that sending the Almajiris to a boarding school by parents without visiting them could not be considered as abandonment or rejection, but rather giving

the children a grace of time to concentrate on their studies without distracting them, but scholars like Jungudo and Ani (2014) Abdulqadir, Tufeiru (2016) are of the view that Almajiris are dumped and abandoned on the street by their parents in the name of learning the Qur'an, left on his own to discover God on the pages of the Quran. Lynn (2013) further observed that good decision-making, competency and personality development are far beyond child capacity. Parental care is not only helpful, but mandatory in shaping the life of their children. Lynn further argued that children need to be shown certain boundaries, and the seriousness of keeping them. Without set boundaries there will be no regulations and living without regulations will amount to a crisis and insecurity. Children living with their parents enjoy a significant level of confidence in their daily activities and a balanced mind.

Allowing Almajiris to decide what he does with his life is dangerous as observed by Lynn (2013) that children like to push the limits because they want to know limits are there, and to know that somebody is there to ensure the compliance, as well as the prizes the offender pays. It is the sole responsibilities of parents to help their children to develop decent interpersonal skills and socialization protocol which every Almajiris lacks. In Almajiris life "neglect" is the excessive part of the parent's lack of care and guidance and can lead to delinquency and all sorts of negative behaviors. Where there is no parental authority and control, Almajiris are likely to act on their instinct, which could lead to a devastating repercussion. Hardship, anger, and pain are the burden of the Almajiris on the daily basis since there is no one to give them the comfort their parents can give them. In the views of Odumusu (2013) the absence of parental care and guidance in the early life of the Almajiris moral upbringing.

Table 3.2  
*Poverty Levels among the Six Geo-political Regions*

<b>Zone</b>	<b>Absence of Food</b>	<b>Absolute poor</b>	<b>Relative poor</b>	<b>States</b>
North-Central	58.6	59.5	67.5	Benue, Kogi, Nassarawa, Niger, Plateau
North-East	51.5	69.0	76.3	Adamawa, Bauchi, Borno, Gombe, Taraba, Yobe
North-west	51.8	70.0	77.7	Kano, Kaduna, Katsina, Kebbi, Sokoto, Zamfara.
South-East	41.0	58.7	59.1	Enugu, Anambra, Imo, Ebonyi, Abia.
South-West	25.4	49.8	59.1	Ekiti, Lagos, Osun, Ogun, Ondo, Oyo.
South-South	25.5	55.9	63.1	Rivers, Cross River, Akwa Ibom, Bayelsa.

Source: Center for Affordable Housing, (2017).

At the first glance, one could understand that the parents of the Almajiris are doing nothing but discarding their children in the name of learning the Holly Qur'an whereby they are not really learning the correct method of the recitation of the Qur'an nor do they learn other important subjects of the religion of Islam. Almajiris are left to their fate wandering and wallowing the streets without the parental care, recognition by the authorities or proper arrangements by the society they live in (Joda, 2014). Almajiris grow on their own without parental love and control that every child needs, nobody cares about their whereabouts or what they do with their lives.

### **3.6 International Legislative Acts on the protection of the Rights of the Child**

Concerted efforts were made with a view to protecting the rights and aspirations of the children around the globe by different bodies and organizations, such as the African Charter on the Rights of the Child, (ACRWC, 1989) and the United Nation's Conference on the Rights of a Child (CRC, 1989) and many countries have promulgated laws which were meant to protect the children from neglect, labor, physical, social, psychological and spiritual entanglement. It appears that many governments around the globe did not take the issues of the welfare and the rights of the children with serious concern, which lead to the incessant increase of the children of the street in our societies. In the Almajiris system of education, the rights and welfare of the child have been significantly neglected by the governments, parents and the teachers of the Almajiris.

#### **3.6.1 United Nation Convention on the Rights of the Children (CRC)**

Examining some local and international policies on the children, it is apparent that governments are not implementing the provisions of the stated laws aimed at protecting the rights of the children. Following are the some selected Articles that have direct relationships with the children of the street in the Diasporas and Nigerian Almajiris in particular:

##### **Article 1**

Article one stipulates that, a child is every person who is under the age of 18 (eighteen years).

## **Article 2**

1. Member States shall ensure the smooth compliance of the rights set forth in this Convention to each and every child within their territory devoid discrimination of any type, regardless of the child's or parent's or authorized guardian's color, race, sex, religion, language, political, ethnic, national, opinion, or social origin, disability, property, birth or other status. Nigeria is signatory to this charter, but there exists multiple violations of the rights of children, all the Almajiris are not enjoying these stipulated rights and privileges.

2. States Parties shall use all suitable measures to guarantee that the child is safeguarded against all sorts of discrimination or punitive measures on the basis of his status, beliefs, expressed opinions of the child's parents, authorized guardians, or family members.

## **Article 3**

1. In all issues regarding children, whether undertaken by private or public, social welfare institutions, administrative authorities, courts of law, or legislative bodies, the primary consideration shall be the interest of the child.

3. Member States shall make sure that the institutions, facilities and services responsible for taking care and protection of children shall abide by the ideals established by capable authorities, especially in the areas of their safety, health, as well as competent supervision.

## **Article 4**

Member States shall take all suitable administrative, legislative, and other measures for putting into practice the rights recognized in the Convention. With regard to social, economic, and cultural rights, Member States shall take such steps, to the



maximum and higher extent of all available resources at their disposal and, where needed, within the cycle of international co-operation.

#### **Article 9**

1. Member States shall make sure that a child shall never be detached from his or her parents unwillingly against their wish, except when it is subjected by competent authorities where judicial review determined, in line with applicable law and modus operandi, that such separation is compulsory for the best interests of the child.

#### **Article 18**

1. The best efforts of member States shall be geared towards ensuring that both parents respect the mutual responsibilities for the nurturing and growth of their child. Parents or, legal guardians, shall have the primary task for the upbringing and the progress of the child. While planning for the family, the best interests of their child shall be their basic concern.

2. For the purpose of ensuring the rights set forth in this Convention, Member States shall provide appropriate and adequate assistance to the parents and authorized guardians in providing required facilities and services for taking care of the children.

#### **Article 20**

1. A child who is temporarily or permanently disposed of his family surrounding, or in whose best interests cannot be permitted to stay in the same environment, shall be eligible for unique safeguard and assistance, which is to be provided by the State.

#### **Article 24**

1. Member States shall recognize the rights of the child to obtain the highest attainable standard of health and to facilitate for the treatment of illness and rehabilitation of health sector. All member states shall strive to ensure that no child is denied the right of access to health care services.

#### **Article 28**

1. Member States shall recognize and enforce the right of the child to education, and with a view to realizing this right progressively and on the foundation of equal opportunity, states shall in particular:

- (a) Mark primary education as compulsory, available and free to all children;
- (b) Inspire the growth and improvement of various forms of secondary school education, including general studies and vocational education, should be made available and affordable for every child, and take necessary and appropriate measures such as the introduction of free education and provision of scholarships.
- (c) Make higher education reachable to all and sundry on the basis of ability by every appropriate means.
- (d) Make vocational information, guidance and counseling available and accessible to all children.
- (e) Encourage regular school attendance, and create avenues to reduce the drop-out rates.

2. Member states shall take all the necessary and appropriate means to ensure school discipline is conducted in a manner that is in compliance with the child's respect,

honor, health and human dignity and it should be in conformity with the present convention.

#### **Article 29**

1. States Parties shall subscribe that the child's education shall be directed towards:
  - (a) The development of the child's personality, talents, mental and physical abilities to their fullest potentials.
  - (c) Member States shall prepare the child to lead a responsible life in a free and society, in the fortitude of peace, understanding, and equality of egalitarian sexes, tolerance, and friendship among diverse peoples from different ethnic and religious groups.

#### **Article 32**

1. States Parties Shall ensure the right of the child, be protected from economic and physical exploitation and from partaking any act that have tendency to be hazardous or to obstruct the child's education, or harmful to the child's mental health or spiritual, physical, social or moral development.

#### **3.6.2 African Charter on the Rights and Welfare of the Child (ACRWC)**

Article 9 section (2) stipulates that "Parents and, where applicable, legal guardians shall have a duty to provide guidance and direction in the exercise of the child having regard to the evolving capacities and best interest of the child" Article 5 of the charter, entails the survival and the development of the child, where it explained:

1. Every child has a basic right to life, and the protection of the life is the sole responsibility of the government.

Article 7 section (1) declares that; every child shall be allowed to express his/her own views, opinions and perceptions freely in all matters, subject to restrictions adhered by law.

Article 11 section one (1) provides that “Every child shall have the right to education” (formal) and the education shall be geared towards;

- a. The upgrading and development of the child’s personality, talents, mental and physical abilities to their fullest potentials.
- b. The preparation of the child for responsible life in a free society, in the spirit of mutual respect, understanding, dialogue, tolerance, and friendship among all people’s ethnic, traditional and religious groups”.
- c. The safeguarding and reinforcement of African morals, customs, values and cultures.
- d. The training of a child for dependable life, in a free and egalitarian society, on the basis of understanding, dialogue, tolerance, friendship and mutual respect with diverse people of ethnic and religious affiliations.
- e. The safeguarding of the Territorial integrity and national independence.
- f. The elevation and development of African solidarity and unity.

The above legislative provisions on the rights and welfare of the children have captured most of the tangible factors concerning the general rights, privileges and welfare of the children, including the Almajiris. The International Convention on the

Rights of the Children (CRC, 1989), the African Charter on the Rights and Welfare of the Children (ACRWC, 1990) are visually saying the same thing in different dimensions.

All the three bodies which are from diverse parameters (International, Regional and local level), agreed upon the rights of the child to:

- i. Free and compulsory education.
- ii. Safety, parental care and protection.
- iii. Health care facilities, nutrition and potable water.
- iv. Freedom of expression, association and opinion.
- v. Respect and dignity.
- vi. Training and guidance
- vii. Protection against exploitation in every angle. (Social, economic and political).
- viii. Protection against discrimination of sex, religion or ethnic affiliations.

The applications of these provisions are major hindrances around the globe. In Nigeria, like many other countries, children of the street face untold hardship, discrimination, torture, parental deprivation, but no authority is there to ensure the compliance with such legislative provisions, to punish the offenders.

### **3.7 The Structure and the State of Qura'nic Schools in Other Muslim Nations**

The students of Qura'nic schools in some other Muslim dominated countries greatly vary from what is obtainable in Nigeria. There are structural, policy and considerable

differences in priority and devotional preferences. The Nigerian governments and the general public attach less importance to the Tsangaya Qura'nic institutions sequel to the colonial segregation of the schools. While the Qura'nic institutions in other countries like Malaysia, Indonesia, Saudi Arabia and many other nations enjoy similar treatment with the formal schools, because they are recognized by the state. Muhammad and Hashim (2014) observed that in the Qura'nic schools in Indonesia, those who memorized the Holy Qura'n (Huffaz) are licensed by the authorities of Indonesia and therefore employable in the teaching profession and are making the Imams of the Mosques. In Nigeria the Qura'nic institutions are not certificated by the government and the graduates are not employable. In Malaysia for instance, Qura'nic institutions are traditionally referred to as Ma'ahad Tahfeez Alquran, also be given some funds from the authorities and the Zakat management for administering the institution (Densumite & Yusoff, 2013). Islamic faith is recognized by the management in Malaysia, where the state is concerned with the provision of facilities, infrastructure and expansion of the religious rites. Tahfeez al Qura'an schools are built and manage by the state (Such Qura'nic schools exists in Jitra, Selangor and other places). Hassan and Zailani (2013) observed that the recitation of the Quran is being taught as part of Islamic Education under the policy and implementation guide *Panduan Dasar dan Pelaksanaan (J-QAF)*. The policy is geared towards achieving the objectives of the completion Quran from primary 1-6, through four modules. The modules includes:

- a. Six months Khatam al-Quran model during the Teaching and Learning (T&L) time period for the first six months.

- b. Recitation of the Quran guidance during the T & L period for the second six months.
- c. Tasmik Module outside the T & L periods.
- d. Regular scheduled Quranic literacy campus outside school hours.

Densumite & Yusoff, (2013) stated that Qura'nic schools fall within the category of institutions that could access zakat support in Malaysia. Hashim and Jemali (2017) observed that over the last three decades in the South East Asia, the sector of Islamic teaching has been opening up and diversifying in a noble way. Economic reforms emphasizing market modernization are pushing the Islamic schools to position themselves in the educational market to compete with private schools that are emerging in a large number. Islamic schools in countries such as Malaysia and Indonesia have developed and became modern integrated schools run by the state and private Islamic organizations (Hashim & Jemali, 2017).

The sultanate of Darussalam, Brunei has Islam as an authorized religion, Qura'nic institutions benefit from the full fledge state intervention. Establishment and safeguarding of the spiritual institutions are the liability of the government. Eloquent structures were developed for Islamic bodies, as well as the Tahfeez al Qur'an institutions. Such structures include hostel accommodations, toilets, playground, classrooms, and mosques. Yousif (2000) observed that some of the prominent Islamic organizations in the Sultanate include; Sultan Hajj Hassanal Bolkiah Tahfeez al Qur'an Institute, Religious Teachers Training college and Brunei College of Islamic Studies (Ma'ahad). Asadullah and Chaudhury, (2009) stated that in

Bangladesh the content of Islamic education was also modernized and reformed by the introduction of the market oriented curriculum. This has been done to ensure the employability of the Islamic school graduates.

### **3.8 Theoretical Frameworks**

In this research work, theories that address the areas of economic, social and psychological issues were employed correspondingly. The theories include; Social Capital theory, Abraham Maslow's hierarchy of Needs and psychosocial theory. The theories were effectively used to examine the predicaments of the Almajiris wellbeing. The theories were selected because of their significant relevance to the research domain, for instance Social Capital Theory helped in examining the voluntary services of the Tsangaya teachers and the cooperation the community is rendering to the Tsangaya. The Hierarch of Needs theory was much relevant in the study of the absence of basic needs of the Almajiris, while psychosocial theory was useful in the area of addressing the stages of the human development of the Almajiris.

#### **3.8.1 Social Capital Theory**

Social Capital theory is wide-ranging and it recognizes the contribution people give for economic and cultural capital for the common good of the larger society. Hanifan was the first Scholar to use the theory in 1916, where he studied the support for local schools within his society. The theory was based on reciprocity, trust, and cooperation (Lollo, 2012). Social Capital Theory (SCT) meets the requirements for this study, because of multiple reasons:



1. Social capital is a notion connected to the resources accessible in an individual or a community. It is a feature which possesses the characteristic of selfless values shaped and utilized based on communal cooperation and benefit, that it is able to be shaped at a rational rate and with convenience, and which has the prospective to make a variety of tasks and work easier (Marzuki, Ahmad, Shukri, and Ishak, 2014). Hence the parents who send their children to Almajiris Qura'nic schools are largely petty farmers (seasonal and agrarian) from rural areas that are typically in acute poverty who surrendered (entrusted) their children to the teacher who is also in the same condition with the parents, but take the duty of teaching the children without standard salary or remunerations, but for building his cultural and religious society. This is a form of social capital theory of communal cooperation.

2. Social Capital is concerned with the little resources that count in the daily lives of the people, which include; fellowship, goodwill, sympathy and social interrelationship between the individuals and groups of families who constitute a social unit (Lollo, 2012). This has much relationship with this study of the Almajiris and the community they live. The Almajiris usually form a group circle (fellowship), move around for their daily begging routine, and the people of the community help them with some donations out of piety, goodwill, and sympathy. The society has no other option other than to render help to the children because they solely depend on their generosity.

### 3.8.2 Hierarchy of Needs Theory

The second theory, this study adapted, is that of Abraham Maslow “Hierarchy of Needs” it is also very essential for this research work, hence it captured the tangible factors that prompted the writer to select the target group of the study who are deficient in accessing the basic needs. Maslow opined that people are inspired to achieve specific needs, after the accomplishment of one need a person sequentially seeks to fulfill the next one and that goes on. There are five hierarchical stages of needs in the Maslow’s theory (Maslow, 1943). Starting from the bottom, it includes;

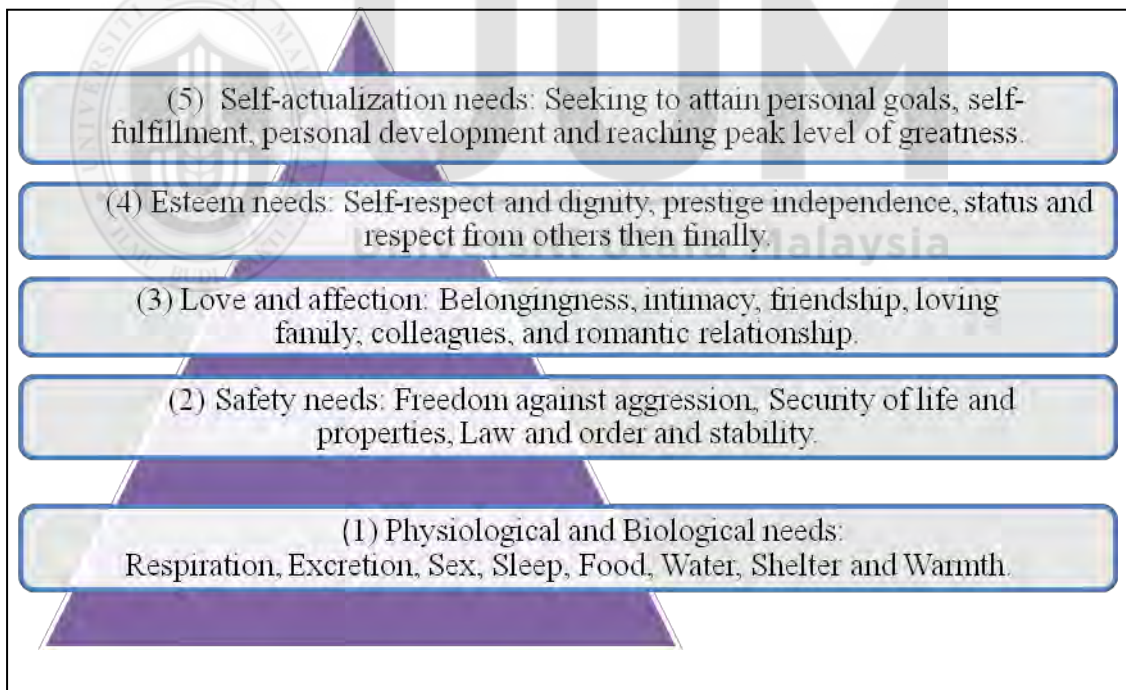


Figure 3.1. *Hierarchy of Needs Theory*

This theory was adopted because:

1. The target group of this research work lacks all the five basic needs (above) starting from the first stage that has to be fulfilled before proceeding on to other hierarchical levels of needs. Almajiris are in dire need of food, shelter, and clothing. Children of the street struggle within that circle all their life without any tangible means or hope to breakthrough (Gawel, 1997). This theory has helped the researcher to place Almajiris in the right position and figure out other essential elements needed by the Almajiris in order to address the attendant hardships. Under this theme, the economic factors responsible for jeopardizing the wellbeing of the Almajiris are analyzed. The theory deals with the scarcity or absence of the required essential needs in human life, such as food, shelter, and clothes. The Almajiris lack all the basic needs essential for better life. The issues clamping on the lives of the Almajiris include; parent's background, the absence of government support, lack of food, shelter, and shortages of clothes.
2. The research used the lens of this theory to examine the Almajiris self-esteem such as self-respect, dignity, independence, prestige, status and respect from others. The theory also helped in examining the self-actualization of the Almajiris such as seeking to attain personal goals, self-fulfillment, personal development and issues of attaining peak level of greatness which form the integral part of their problem.

### **3.8.2.1 Physiological Needs**

Physiological needs (generally referred to as a physiological drive) are normally taken as the foundation for motivation theory (Gawel, 1997). Certainly, these physiological needs are the most powerful among all the human needs. A person who is lacking safety, esteem, love, clothes, and food would most probably hunger for food more urgent than for the other items. When the unlimited needs of the human are unsatisfied, all other needs would become simply ineffective or be pushed aside. All efforts are geared towards the service of hunger-satisfaction first then other issues. In the scenario of Almajiris, hunger is a daily phenomenon; their sole avenue of getting food is through house-house begging for a remnant. Sometimes Almajiris gets enough food for the day and in most cases, they go to bed without taking dinner.

### **3.8.2.2 The safety Needs**

After attaining the physiological needs of human, then a new group of needs emerges, this could be categorized as the safety needs. Practically safety is very important in human life. Absent of safety could lead to poor performance in human efforts to progress, and could also be dangerous to peaceful coexistence and development (Maslow, 1943). Children like Almajiris need protection and safety, in order to concentrate on their studies without threat or fear of aggression by the adults. The role of the parents in the provision of safety for their children is immeasurable. Therefore quarreling, physical fight or assault, divorce, separation, or death of the parents may be particularly devastating. Almajiris lives on their own without parents or blood relations, they suffer the absence of parental care and guidance, and they survive in permanent fear of aggression, hunger, and destitution.

### **3.8.2.3 The love and Affection Needs**

In the proscription of the hierarchy of needs theory, when the physiological and the safety needs are reasonably satisfied, then there will appear the love, affection and belongingness needs (Maslow, 1943). Children of the street need love and affection from their parents. When that is lost, they will try to find it somewhere, and it is practically impossible to get the love and affection equivalent to their parents love and care. Almajiris are sent away by their parents in their early lifetime (sometimes from 4 years). They live on the street for a couple of years. Parental love, care, and affection are not familiar with them.

### **3.8.2.4 The Esteem Needs**

All people have the zeal and desire for a steady, strongly based, (usually) high appraisal of themselves, for self-esteem, or self-respect, and for the recognition of the esteem of by others. According to the hierarchy of needs theory, esteem needs could be classified into two sets. The first category is the need for strength, adequacy, achievement, confidence in the face of the world, freedom, and independence. The Second category, include the desire for prestige or reputation (Esteem or respect from others), attention, recognition, appreciation or importance. Contentment in the self-esteem needs leads to the feelings of self-confidence, worth, capability, strength, and adequacy of becoming useful and important in the world. However, thwarting of these needs, leads to the feelings of inferiority, helplessness, and weakness. Such feelings eventually pave the way to basic discouragement (Gawel, 1997). This study has established that the Almajiris have no feelings of self-esteem, respect or dignity. They never get humble treatment from the people of the society they live and the

societies and authorities treat them as mere criminals. The feelings of inferiority complex are embedded in them.

#### **3.8.2.5 Self-Actualization Needs**

The fifth and the last stage of Maslow's hierarchy of needs observed that even if all the above four needs are achieved, human still often expects to move further to the higher peak of needs. For a human being to be ultimately happy, he must become what he wants to be in his life. The emergence of these needs depends upon prior accomplishment of the physiological, safety, love and esteem needs. People who attain these needs are called basically satisfied people. However, basically satisfied people are rare, and it is difficult to identify self-actualization in an individual or the people in the society (Gawel, 1997). This explained why the Almajiris could hardly achieve self-actualization in their lives because they couldn't even successfully achieve the first stage of the hierarchy of needs theory.

#### **3.8.3 Psychosocial Theory**

The third theory is the Erikson's psychosocial theory of social development. The theory covers the steps of human personal development and the impact society, history and culture have on an individual. Erikson has outlined eight stages of human development that change at given intervals as an individual grows. It starts with Infancy 0-2 years, Early childhood 2-4 years, Preschool age 4-5 years, School age 5-12 years, Adolescence 13-19 years, Early adulthood 20-39, Adulthood 40-64 years, and Maturity 65-death (Crain, 2011).

The psychosocial theory is an inclusive psychoanalytic body of rules that outlined eight series, in which a hale and hearty person should undergo from childhood to maturity (Crain, 2011). All the stages are there at birth, then it begins to surface and unfold in consistence with natural patterns, ecological and cultural heritage. In every stage, an individual confronts, and confidently masters the new challenges. As in the previous theory of Maslow's five stages of the hierarchy of needs theory, each phase builds upon the successful conclusion of earlier stages. Where there are stages that are not successfully completed, the challenges are expected to reappear as problems in the future (Crain, 2011). It is pertinent to note here that, the Almajiris leaves their parent's home in their early lifetime, therefore losing a lot of necessary needs, like love and affection, Safety and security. The theory was adopted because:

1. Stages three, four and five, represent the research target group and can be very useful in understanding the Almajiris when they are sent to Qura'nic school in their tender age. The theory provided a room that explored the Almajiris social relationships and the problems he encounters with the public as he interacts with the different people in the community.
2. The apparent problems found in the relationships between the Almajiris and their host communities might likely be influenced by some missing rule of development stages as explained by this theory. For instance stage three that deals with child's initiative and the feeling of guilt is practiced in the family where he is encourage to develop something new and disenchanted when he does something wrong.
3. Almajiris are raised in the Tsangaya schools in the absence of their families to support their advancement. Stage four is concerned with competence and

self-esteem, and inferiority complex. This is the stage where a child move to win his neighbors and schoolmates and face challenges. In the Tsangaya schools, children are meant to depend on other people in the society. Stage five has concern on the question of fidelity, identity versus role confusion. The child is having a lot of trouble discovering himself, what he can do in his life and what he cannot do.

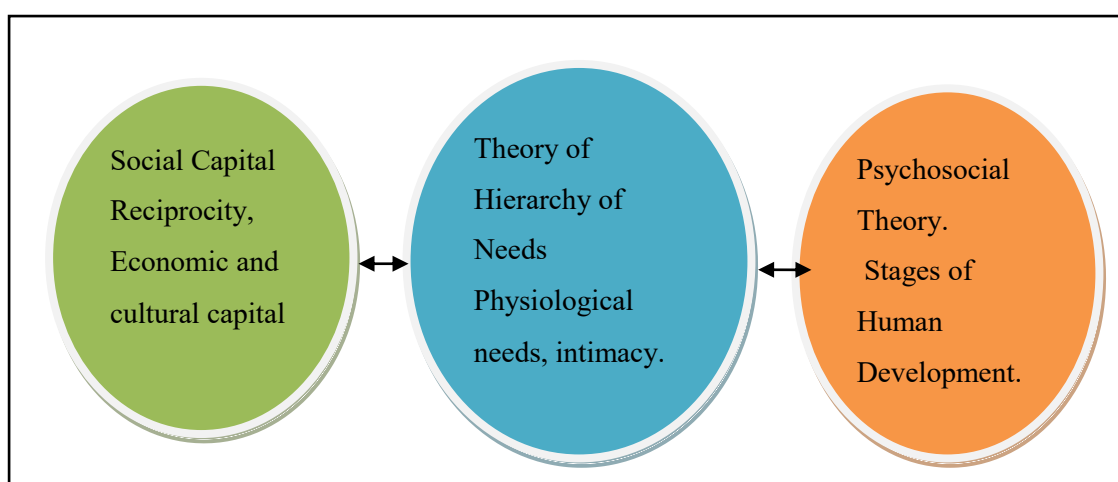
### **3.9 Theoretical Underpinning**

The three theories (Social capital, Hierarchy of needs and Psychosocial) were used to study the predicaments of Almajiris well-being. The theories were interlinked, in order to get a meaningful result for the study. In the social capital theory, there is recognition of the contribution people give for economic and cultural capital for the common good of larger society, when people work together, with reciprocity and cooperation, it will help the society to attain the five hierarchical human needs, and demands of Abraham Maslow's hierarchy of needs theory. In the first place, there are human physiological and biological needs of items like food, water, shelter, and clothes. When the first need is assured, the second need of human being is safety and security of life and properties, which is the duty of the society to provide. The third need of human being is love and affection. When a tangible relationship is created within the people, they will tend to have feelings of belongingness, intimacy, friendship and would like to participate in public affairs selflessly, which would enhance mutual relationship and cooperation among them, as proposed by the social capital theory.



The fourth in the hierarchy is esteem needs. This is achieved after the three above needs are attained. A human being needs self-respect, dignity, prestige, status, and independence. When there is a reciprocity in the society, people will respect themselves and respect others as well. This is also one of the objectives of the social capital theory. The highest peak in the theory of the hierarchy of needs is self-actualization needs. This is where an individual seeks to achieve personal goals, self-fulfillment and rising to the top of personal development in life.

When people are in the state of statesmanship and reciprocity, the economic gains would be at their disposal. That would be utilized to establish a solid foundation for the family rearing and upbringing. Growing in a society, that have mutual respect and cooperation, would help in attaining good results in the human stages of development, as proposed by Erikson. Human beings used to pass through eight hierarchical stages of development, as Erikson argued; these stages are influenced by the socio-cultural settings of every society.



*Figure 3.2.* Theoretical Frameworks

### **3.10 Summary of the chapter**

In this chapter relevant scholarly literatures were consulted, with a view to establish a strong foundation for the research and distinguish the study with previous ones. An overview of the children of the street was highlighted, the major themes of the research, such as the problems of parents poor background, the absence of government support, the absence of the five basic needs of life as suggested by Abraham Maslow's hierarchy of needs. The social predicaments of the Almajiris were also examined such as the unsuitable pupils-public relationship, illiteracy, the absence of medical facilities, and deficient schooling system. The chapter equally discussed the psychological predicaments of the Almajiris such as low self-esteem, low self-actualization, and children's deprivation of parental care. The chapter contains the three theories used in this study (Hierarchy of needs theory, Social Capital Theory and Psychosocial theory). Other areas covered by this chapter include the legislative provision on the protection of the rights of the children, the United Nation Convention on the rights of the children (CRC), the African charter on the Rights and Welfare of the Children (ACRWC). The frameworks and theoretical underpinnings of this study were also presented in this chapter. The research gaps were rightly indicated, such as the unsuitable pupils-public relations, illiteracy, low self-esteem, low self-actualization and absence of parental care.

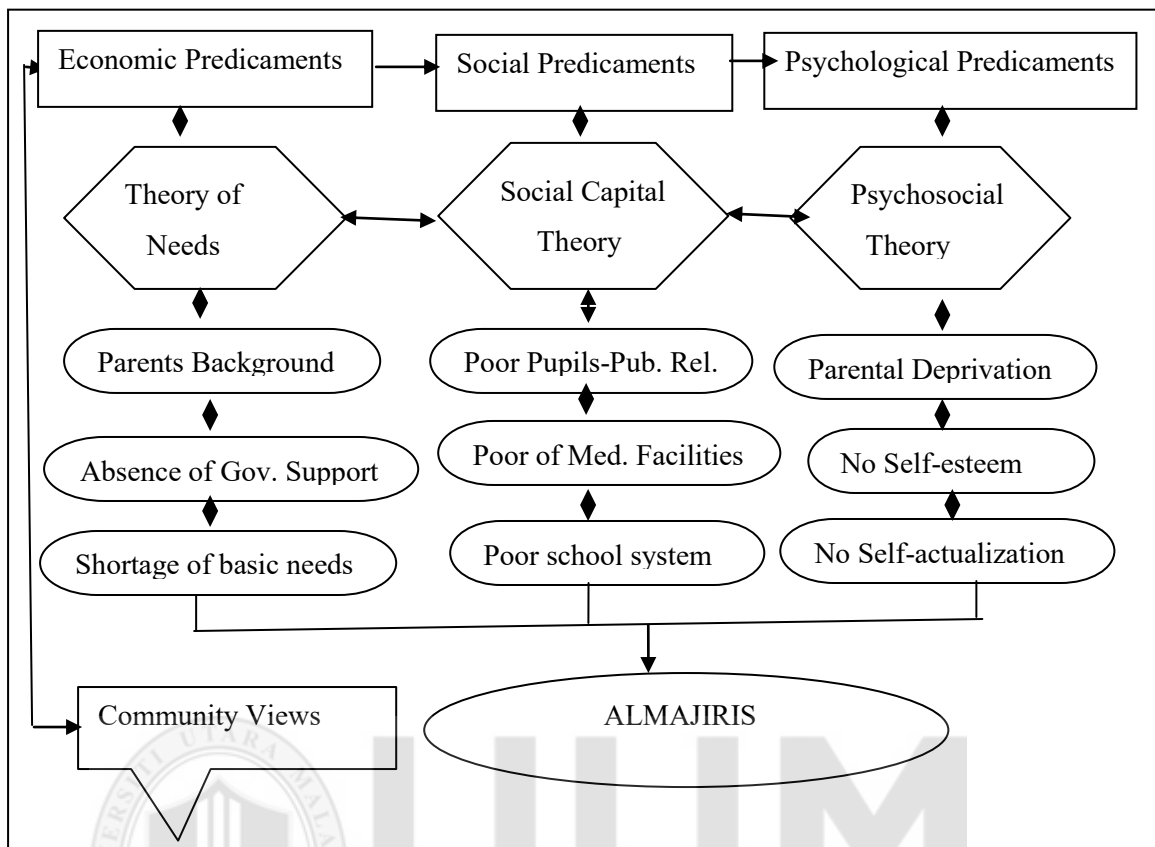


Figure 3.3. *Conceptual Framework*.  
 Source: Developed by the researcher, (2018).

The Conceptual framework portrays the picture of the whole study at a glance. The predicaments of the Almajiris were examined through the theories and the community views on the Almajiris school system. It shows that the three predicaments under examination have direct negative effects on the Almajiris.



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## **CHAPTER FOUR**

### **METHODOLOGY**

#### **4.1 Introduction**

Methodology defines the style of data collection, and in some cases, the procedures of calculating the results found (Howell, 2013). He further observed that methodology is not a tool used to arrive at targeted solutions, unlike a method, it only offers a theoretical underpinning for comprehending which method or set of "best practices" to be engaged in the research procedures.

This chapter entails the procedures that were adopted for the research work. Research components such as research design, rationale for qualitative research, case study technique, sources of data collection, primary data, interview, focus group discussions, observations, secondary data, data collection technique, location of the study, population and sampling procedures, population of the study, sampling method, sample selection criteria, data analysis, pilot study, trustworthiness of the study, procedures for data collection and ethical considerations.

#### **4.2 Research Design**

Research designs are variant types of inquiry, prescribed by quantitative, qualitative and mixed method approaches that provide a specific direction for procedures in research design (Creswell, 2014). The qualitative research method was adopted for this research using in-depth interview, focus group discussions and observations. Qualitative research refers to all sorts of research that provides results not obtained by means of statistical tabulations or other means of measurement (Strauss & Corbin,

1990). Qualitative research uses natural atmosphere to understand the phenomena in context-specific situations, to uncover the reality at hand without manipulating the phenomena of interest (Paton, 2001). In this research, the natural atmosphere of the Tsangaya schools was examined, such as the activities, environment and their interactions.

The qualitative technique is a method of inquiry employed in social science disciplines, natural sciences and business studies (Denzin and Lincoln, 2005). Howell (2013) viewed that Qualitative technique is a method of inquiry used by many social science disciplines with a broad methodological approach that encompasses a number of research methods. It examines the why and how and the question of what, where, when and who. Qualitative research is constructed to reveal the collection of behavior and opinion of a certain group of individuals over a given topic in specific areas and period (Krueger and Casey, 2015). It is a universal term used to refer to inspective methodologies such as naturalistic, ethnography, anthropology or participant observer research. Observing variables from its natural settings has been emphasized through interviews, which provides direct questions and open room for detailed data from the participants (Key, 1997; Howell, 2013). Qualitative research technique employs in-depth study of a small group of people to guide and encourage construction of hypotheses (Krueger and Casey, 2015). In this research, in-depth study of Almajiris group was investigated, where their opinions were collected as suggested by Kruegar and Casey (2015).

Specifically, this study adapts qualitative technique due to its several unique aspects that contribute to rich insightful results. Key (1997) observed that qualitative technique provides:

- i. Good interaction and understanding of each other's views among the respondents.
- ii. Involving the participants and make more active through a topical interview or the group discussions than in other structured surveys.
- iii. The opportunity to study, note down and interpret non-verbal communication such as body language and voice intonation.

The researcher carefully implied the suggestions offered above through creating friendly relation with the participants, making the topic of discussion very clear and interesting. The researcher observed the participants' impressions, environment, and the equipment used in the Tsangaya institution.

### **4.3 Case Study Technique**

Case study, research design was used in this research work. Sekaran and Bougie (2011) define case study as a problem-solving strategy, where it employs in-depth contextual analysis on issues relating to similar conditions in other organizations. While Grey (2004) observed that case study is a research design that explores a variety and wider themes and broad subjects into a more focused range of people, society, organization or contexts. A case study design is an in-depth study of a particular research problem rather than sweeping statistical surveys. The case study design is often used to reduce the broad area of researches into a single research domain (Eugene and Christine, 2016). Kothari (2011) observed that case study

research design is a conceptual frame within which research is conducted. It consists the blueprint for the accumulation, measurement, and analysis of data with particular guidelines. Sekaran and Bougie (2011) opined that case study research design is vital for testing whether or not a specific theory or model actually applies to phenomena in the real world and when some facts are known but more information is needed for proper documentation. Case study often relies on secondary data and or qualitative approach to data gathering such as informal discussions (with respondents, workers and head workers) and more informal approaches such as interviews, focus group discussions and projective methods.

This research employed case study, due to the complex nature of the Almajiris lifestyle, with a view to find lasting solutions to their predicaments, as suggested by Sekaran and Bougie (2011). Case study technique was adopted in order to bring a clearer picture and explore the salient issues relating to the Almajiris. Case Study method was used to arrive at the views of the stakeholders such as the teachers of the Almajiris, officials of the Kano State Qura'nic and Islamiyya Schools board, and Center for Qura'nic Studies. Former Almajiris, the people of the community and the Almajiris were contacted through an interview strategy and focus group discussions. Furthermore, case study approach was selected because it gives room for a closer investigation on subjects and issues with ambiguous or uncertain status as postulated by (Grey, 2004). Almajiris issues are full of ambiguity as Grey (2004) suggests, is one of the reasons for conducting case study design.



Moreover, the case study was selected for this research as one of the elements of an ethnographic research design, in that, the scholar provides an in-depth discovery of a system (for example an organization, a process, an event, an activity or an individual) based on thorough data collection (Creswell, 2014). While Stake (2000) observed that case studies are the vital strategy in adding to our previous knowledge on subjects, understanding, increasing conviction and extending experiences. Almajiris issue has been in existence decades ago, scholars have written a lot of articles, but there is still need to study the Almajiris case for the purpose of filling some unattended gaps, understanding it better and discover the lasting solutions to the problems. The Single embedded case study was used for this study, because Almajiris case has other elements of importance to look into. Such elements are the Almajiris School, factors affecting their well-being and government policies towards improving the system.

#### **4.4 Location of the Study**

Kano state is one of the 36 states of Nigeria with the highest population of 12 million people (Hoechner, 2013). The ancient city of Kano is well known for its business activities, the existence of large and varieties of industries, international markets where a lot of goods were exported to neighboring countries like Chad Republic, Niger Republic, Cameroun, and the Benin Republic. The above factors attracted a lot of people to patronize the city which is the same reason Almajiris are trooping into the state. The state has the largest number of the Almajiris in Africa and Nigeria in particular, and this is the reason the area is selected for this study. Figure 4.1 illustrates the location of Nigeria in Africa.

The existence of the above factors attracted a lot of people with different expertise and skills to migrate to the city to look for greener pastures. Hence Almajiris were not left out of the race to get a better life. Many Qura'nic teachers from near and far states of Nigeria migrated together with their pupils to Kano and settled. Thus, the state has the highest numbers of the human population and that of the Almajiris in the country. The study has covered the three senatorial districts of Kano state (Kano South, Kano Central, and Kano South). The researcher chooses these zones because they represent the geopolitical distributions of the state and for the existence of mass numbers of the Almajiris and their schools. Figure 4.2 depicts the location of Kano State in Nigerian Map.

## **4.5 Population, Sampling and Sampling Selection Procedures**

### **4.5.1 Population**

Population refers to the entire group of people, actions, or things of interest that the scholar attempts to investigate. Creswell (2014) describes Population, as an assemblage of individuals that have similar features and other common attributes that, a researcher can point out, and use as a study. The research participants include; nine itinerant Qura'nic pupils (Almajiris), the Almajiris population is higher than the number of other participants because they are the primary informants and there is need to collect more data from them because of their limited age, so that all the information needed would be extracted. Three parents of Almajiris, three teachers of the Almajiris, three former Almajiris, three people living with the Almajiris, and two government officials (Chairman Kano state Qura'nic and Islamiyya Schools board, and Director Center for Qura'nic Studies, Bayero University Kano). Creswell (1998)

suggested that in a qualitative research interview, the number of informants could be from 5 to 25 participants. While the 23 informants of this study fall within this range. The actual number of the Almajiris in Kano state could not be ascertained, this is due to the nature of mobility of the schools. In some cases, a teacher can change three to four locations in a year or a couple of years (Abdulqadir, 2003). Therefore, it is difficult to arrive at an exact number of Almajiris population in Kano state. Scholars such as Jungudo and Ani (2014) presented the number at 1.6 million, while in the most recent development, the Governor of Kano state stated that the number of the Almajiris in Kano state is around 3 million (Ganduje, 2016).

Creswell (2014) observed that in research population, saturation or fullness, which refers to a limited satisfying number of participants, is more important in the qualitative study rather than large numbers. The participants of this research that were drawn from divergent sectors to fulfill the saturation level as observed by Creswell (2008). Guest, Johnson, and Bunce (2006) posit that, for research work where the aim is to understand the views and experiences of a group which is moderately homogenous, 12 participants should be enough to arrive at saturation.

#### **4.5.2 Sampling Method**

Purposive sampling technique (Extreme Case Sampling) was used in this research work, where the researcher selected the informants (Almajiris) and the place (schools) that were envisaged as the best targets to respond to the research questions. Purposive sampling was used because it gives room for the researcher to select participants and locations that can best help researcher as observed by (Yin, 2011).

The samples are selected consciously in order to get a befitting result. There are different types of purposive sampling, which include: (i). Extreme case sampling (ii). Typical case sampling (iii). Theory or Concept case sampling (iv). Homogeneous case sampling v. Critical case sampling (vi). Opportunistic case sampling and vii. Snowball case sampling (Creswell, 2014). Out of the seven above mentioned types of purposeful sampling, Extreme case sampling was the most suitable for this research work. Extreme case sampling was selected because it is the kind of sampling in which the researcher examined the prominent task or the case that displays significant characteristics as postulated in Creswell (2014). The first move in the research sampling was the selection of Kano State in the North-Western region (location). The state was selected because it is the State that housed much Almajiris, more than any other State in the country and it was expected to yield most important information through the appropriate participants. Importantly also, Kano state is the second most attracting center of commerce and industry, in the country after Lagos. This makes people from all rounds of works to patronize it including the Almajiris.

Kano state is politically divided into three senatorial zones, which are Kano Central, Kano North, and Kano South. The zones were also selected in order to have a full coverage and representation of all the Almajiris across the state without leaving any part of the varying participants uncovered. Almajiris ages between 14-17 years old were selected with a view to have meaningful responses from them.

### **4.5.3 Sampling Selection Criteria**

#### **4.5.3.1 The Almajiris**

In this study, nine Almajiris were selected who are between the ages of 14-17. The category was selected because they are the age bracket that can best understand and respond to the research question. Almajiris are usually brought to Qura'nic school at the age of 4 and above. Minimum of 12 months experience in the school was required for the selection of the Almajiris informants. Nine Almajiris were selected, (three Almajiris from each of the three senatorial zones), which are Kano North, Kano central and Kano South.

#### **4.5.3.2 The Almajiris Teachers**

Three Teachers of the Almajiris (Those who are currently teaching the Almajiris) were selected one from each of the three senatorial zones. All the teachers selected have minimum teaching experience of 10 years. This was to ensure that the teachers have enough experiences to share with the researcher. During the selection process, so many teachers decline to participate, the researcher solicited the help of other respected people in the area for introduction, before they agreed to cooperate.

#### **4.5.3.3 The former Almajiris**

Three former Almajiris were also involved in the study, one from each of the three senatorial zones. Former Almajiris are those adults who have graduated from the Almajiris Qura'nic schools. Selection of the former Almajiris was informed by their vast and direct physical and social contact with the Tsangaya Qura'nic schools and the people of the community which constitute the immediate environment of the

Almajiris pupils. Former Almajiris helped in accounting their experiences on the state of the Tsangaya in the past and what is presently obtainable. Sometimes the researcher had to follow them to where they are hawking or conducting the hard labor to solicit for their attention.

#### **4.5.3.4 The People Living With Almajiris**

The researcher selected three people who are living with Almajiris; the people have close links with the Almajiris such as Close neighbors, living in the same environment or have a regular transaction. This was done to assure correct information from those who really know the Almajiris enough, and have significant relationships. The three respondents were drawn from the three senatorial zones (one from each zone). In this category, a participant must have a direct relationship with one or more Almajiris before he can qualify to participate.

#### **4.5.3.5 Director Center for Qura'nic Studies**

In the course of interviewing the teachers of Almajiris, during the pilot study, the researcher was referred to the Director, Center for Qura'nic Studies Bayero University Kano. The center is charged with the responsibility of co-opting the teachers of the Qura'nic schools, with a view to refining their proficiency in the recitation of the Holy Qur'an with perfect tunes and recitations guidelines, teach them English, computer and arithmetic, and finally train them on skill acquisition and self-reliance that could help the teachers to blend in the contemporary societies. The officer was selected due to his ample knowledge and long-time contact and experiences with the Tsangaya teachers and their institutions.

#### **4.5.3.6 Chairman Kano State Qura'nic and Islamiyya Schools Board**

The director of the Center for the Qura'nic studies suggested the need to interview the officials of Kano state Qura'nic and Islamiyya Schools board, for the board is mandated to control and regulate the establishment of any Almajiris Qura'nic school in Kano state. The board has the power to give or seize a license from any school that is not running on the prescribed rules and regulations governing the board.

#### **4.5.3.7 Parents of the Almajiris.**

Parents of the Almajiris were also contacted to ascertain the purpose and factors responsible for sending their children to Almajiris Qura'nic schools. A parent was selected from each of the three senatorial zones of Kano state. i.e. Kano central, Kano North and Kano South. One of the Tsangaya teachers helped the researcher in identifying the parents who volunteered to participate. Table 4.1 represents the participants of the research.

Table 4.1

*The Research Participants*

<b>Participants</b>	<b>Kano North</b>	<b>Kano Central</b>	<b>Kano South</b>	<b>Total</b>	<b>Percentage</b>
Almajiris	3	3	3	9	39
Parents of Almajiris	1	1	1	3	13
Former Almajiris	1	1	1	3	13
Almajiris Teachers	1	1	1	3	13
Kano State Qura'nic and Islamiyya Board		1		1	4.5
Center for Qura'nic Studies		1		1	4.5
People Living with the Almajiris	1	1	1	3	13
<b>Total</b>				<b>23</b>	<b>100%</b>

**4.6 Methods of Data Collection**

This study utilized three main sources for qualitative research design, which are primary, secondary and observations. The primary sources included face to face interviews with Almajiris, researcher's personal observations and Focus Group Discussions (FGDs). The participants include; the Almajiris, former Almajiris, parents of the Almajiris, teachers of Almajiris, people living with the Almajiris, and two government officials. Textbooks, journal articles, online conference papers, newspapers, and internet sources were also consulted. The instruments were selected because its potential significant contribution in the field of qualitative research, through providing direct contact with the participants.



#### **4.7 Interview**

Berry (1999) proposed that Interviews can be used extensively for data collection across all the disciplines of social sciences and in the educational research. The researcher sought a permission from the Almajiris head teacher, to interview his pupils on issues pertaining to their well-being, before the interview was conducted. That helped the researcher to attain the objectives. Thereafter, a structured face-face in-depth interview was conducted as suggested by Creswell (2014). The interview targeted the responses of the Almajiris, ascertained their views, stance, and perceptions on their predicaments in the Tsangaya Qura'nic schools. Participants that responded through in-depth face- to face interview includes; Nine Almajiris, three Parents of the Almajiris, and the two government officials. The instruments for the interviews and Focus group discussions were used because they can provide accurate results as suggested by Creswell (2014). The instruments include a digital audio/video recorder, pen and notebook as suggested by Creswell (2014). The local language (Hausa) was used throughout the process of data collection.

#### **4.8 Focus Group Discussions**

A focus group discussion which was initially called "focus interviews" and sometimes "group in-depth interviews" is a situation whereby the researcher seeks to get hold of the participant's views, interpretations, and opinions, beliefs and attitudes towards an existing topic under study (Yin, 2011). A small group of the stakeholders is organized and ask to freely air their feelings on the topic at hand (Sekaran and Bougie, 2011). The researcher, organized one group discussion. The event was organized and moderated by the researcher and a research assistant. The existence of

the research assistant has facilitated an easy access, collation and compilation of the general perceptions of the stakeholders of the research. That act was supported by Morgan and Krueger (1993) where they opined that focus group discussion involves the recruiting of one or more groups of six to twelve persons selected based on the sequence of homogeneity introducing an open discussion of issues under consideration whereby an analysis would be provided through the collated viewpoints of the participants.

Creswell (2014) and Mc Namara (2009) advised a qualitative researcher to make enough preparations before embarking on the in-depth interview or focus group discussions. For that reason, the researcher purchased some recording materials, such as digital recording radio and headset for recording the interviews. The researcher also organized a focus group discussion in one of the most popular radio stations in Kano state "Rahma Radio 97.3 FM" the discussions were held in a conducive soundproof studio, with latest recording types of equipment. The researcher did that in order to get quality audio recording results.

#### **4.9 Observations**

The researcher played the role of participant observer in the data collection process, by actively participating in the activities of the Tsangaya institution after seeking permission from the head teachers. A Checklist was prepared to ensure consistency in the observational role. According to Creswell (2014) observation is the process gathering open-ended, firsthand information by observing people and places at the research site. The researcher carefully assessed the structures and sanitation of the

Tsangaya environment (classes, rooms, mosques) and the pupils-public relationships. The researcher also participated in the recitation of the Quran with the Almajiris, pray with them in their mosque, which gives them confidence to interact with the researcher freely. Descriptive and reflective field notes were taken, a digital camera was used to capture images and record videos which made a positive contribution to this study.

#### **4.10 Data Analysis**

Thematic analysis, strategy was employed in this research. Braun & Clarke (2006) observed that thematic analysis is a useful and flexible technique for qualitative research. Nvivo software application was also used to organize the data. The term Nvivo refers to computer-aided qualitative data analysis software (CAQDAS) which has been designed for qualitative researchers dealing with high text-based and or multimedia information, where a strong degree of analysis on the small or large amount of data (Krueger and Casey, 2015). The views of the research participants under the themes and sub-themes were illustrated through the Nvivo models.

#### **4.11 Procedures for Data Collection**

As mentioned above, interview, observations and focus group discussions were used in this study. The interview questions were divided into units, unit one contained the demographic data, comprising of gender, age, duration in the school and an expected year of graduation. Unit two explored types of the predicaments of the Almajiris, such as the accessibility to food, water, and health facilities, dangers encountered, domestic jobs and hostilities, accommodation, begging problems, self-esteem, self-

actualization and parental deprivation. Unit three dealt with the focus group discussion which involved three teachers of the Almajiris schools, three people living with the Almajiris and three former Almajiris (one from each senatorial zone). The group was tasked with questions relating to the predicaments of Almajiris socioeconomic and psychological well-being and how to overcome the problem.

The researcher earmarked 30 days for each of the three senatorial districts. The first week was utilized to map out the schools and the prospected interviewees (Teachers, Almajiris, parents, former Almajiris and the people living with the Almajiris). The second week was used to contact the prospected participants and secure their consent and replace the ones that could not participate due to their personal reasons. The third week was used to hold a meeting with the all the participants of each of the three senatorial zones (except the Parents and the government officials). And finally, the fourth week was used to hold the proper interviews. The parents of the Almajiris were located with the help of one of the cooperating Tsangaya teachers, where he made contact with his colleagues and the Almajiris parents in the villages, and proposed a study free day and fixed a befitting date and time for the interview. The government officials were served with the introduction letter from UUM, to book a date for the interview, but due to their tight schedule, the researcher has to frequent their offices in order to meet them in their free time, after two weeks the first official was interviewed and the second government official was interviewed in the fourth week.

#### **4.12 Pilot Study**

The pilot study refers to a pre-test, conducted on a small scale before going for the actual full study (Yin, 2011). This study has carried out a pilot study, prior to the major study, using the research questions, and tested the workability of the research protocols. The Pilot study was conducted between 28<sup>th</sup> November, 2016 and 14<sup>th</sup> December, 2016. Two senatorial districts were (Kano Central and Kano North were selected). The participants include; Six Almajiris (three from each zone) two former Almajiris, two teachers, two community members, and two parents of the Almajiris. The result of the pilot study has assisted the researcher in identifying some inappropriate procedures and questions, which were rectified in favor of the main study. It was also during the pilot study that the researcher discovered two important government bodies during an interview with a participant (Kano State Qur'anic and Islamiyya Schools Board and the Center form Qur'anic Studies, Bayero University Kano). Mills and Airasian (2006) observed that pilot study aim to understand the situations or problems that may likely occur, so that the researcher can take necessary measures when conducting the full-scale study.

#### **4.13 Trustworthiness of the Study**

In qualitative research, the vital principles of credibility are connected with Paradigms like dependability, neutrality, conformability, and consistency. Also, issues like quality, rigor, and trustworthiness form significant factors in qualitative research (Lincoln and Guba, 1985). Dissimilar to quantitative studies, that employ statistical methods for ascertaining the validity and reliability of research results, qualitative researchers intend to draw and integrate methodological guidelines to

establish the 'trustworthiness' of the results (Morse, Barrett, Mayan, Olson and Spiers, 2002). Creswell (2014) observes that the justification procedures in qualitative inquiry include; member checking, triangulation and audit trail. The essence of confirmation is to make the respondents, or the data sources provided, an evidence of the accuracy of the information by themselves. Member checking was adopted for this research. The researcher asked the informants to reassure their responses, after the interview and the group discussion sessions, through re-visiting the questions and their responses to be sure of what they have mentioned and affirm it. The tape recorder was re-played to each informant after the interview, and confirmed their status. The transcribed data were read to the participants in order to identify any error during the transcription. The identified errors were corrected, and the informants attested their approval. Hausa language was used for the interviews and focus group discussions, the transcribed data and the Hausa version of the interviews and focus group discussions were proof read by the Center for Qur'anic Studies, Bayero University Kano, before it was finally recorded in the research work.

#### **4.14 Ethical Consideration of the Study**

While conducting a research the scholar needs to be fully aware of the cultures, traditions, values, and mores of the society he is experimenting so as to avoid falling into trouble. Creswell (2014) posits that studying people in their environment open room for challenges for researchers undertaking qualitative method, for they come across people face to face in place of living or work where the sights or discussing of private issues or condition might offend the participants. He further suggested that researchers should seek for permission from the relevant body before embarking on

the data collection. The idea of „do no harm' is prominent in social science research as observed by Babbie (2015) that researchers should avoid emotional and physical harm. In this study, the identities of the participants were not exposed. Also, issues of the appropriate time to conduct the interviews was scheduled at their convenient time, so as to avoid the periods they observe prayers and Almajiris begging sessions. Official permission was sought from the Kano State Qura'nic and Islamiyya schools Board before embarking on the interviews in the Tsangaya schools.

Almajiris schools are private organizations that are not coordinated by any government agency. In Nigeria, an individual (Graduated Almajiris) is free to open the Qura'nic school without registering with any authority, and parents patronize the school. Therefore, the researcher sought for a verbal permission and approval from the head teachers of the Almajiris schools, before embarking on the procedures of the interview.

The researcher selected a different location while interviewing the Almajiris pupils and their teacher was not allowed to participate, because the pupils might be afraid to bare their problems in the presence of their teachers. The researcher was very friendly and accommodating, that made them feel free, and it helped in making them disclose all their problems, without fear of being harassed by their teacher. The researcher won their confidence and trust, which paved the way of accessing the vital and required information needed from them. Their responses were kept with utmost confidentiality. No single part of the information sourced from the Almajiris was

open to the teacher, or any other person, it was strictly for the purpose of this research analysis.

#### **4.15 Interview Protocols**

The researcher presented a letter of introduction, collected from the graduate school, Awang Had Salleh, University Utara Malaysia, to the Center for Qura'nic Studies Bayero University and Kano State Qura'nic and Islamiyya schools board, together with the research questions for validation and further observations. Some of the questions were reframed and some were changed to more clearer and meaningful terms. Open ended questions were used in this research as suggested by Creswell (2014). The introduction letter authenticates the researcher's ground to undertake inquiries into the area of study that needs the officer's remarks. After the verbal approval was granted to the researcher, the Qura'nic schools were visited for the in-depth interviews in Kano Central, Kano North, and Kano South respectively.

The first thing the researcher did was figuring out the most relevant people who have a direct link with the Qura'nic schools, and those who can link him up with the participants. Secondly; the locations of the Tsangaya institutions were identified. One of the most helpful steps in any successful interview is the process of the interview preparation. In view of this, the researcher applied the submission offered by McNamara (2009), by choosing the convenient place for interviewing the Almajiris, not in the presence of their teacher, and a place with limited noise and distraction. Thirdly, the researcher explained the rationale behind conducting the interview to the Tsangaya teachers and the Almajiris, assuring them of full



confidentiality to all their submissions. After that explanation of the interview format and the probable length of the interview was disclosed to the participants. Finally, the interviewees were requested to ask for clarification or present any idea that can assist in the smooth administration of the interview. Additionally, having adequately booked the appropriate Tsangaya and identified the participants for the research interview, the researcher reassures that their participation for the interview was confirmed, and assurances of participation were given by each of them.

The above process was in accordance with Creswell (2007) who recommended on the significance of getting the informants who are ready and prepared to honestly proffer their observations on the information or "their story being sought". Moreover, the researcher was watchful of the need to test and verify the adequateness of the interview questions, therefore, the protocols were tested in order to make sure that the questions are understandable. A pilot test was carried out on different participants before the final interview. The interviews were recorded and the trend of responses was examined in connection with the purpose of the study. Some questions were re-framed to ensure clarity. According to Kvale (2007) embarking on a pilot test can help the researcher in identifying some mistakes or other weak spots within the interview protocol, and recognizing this will lead the researcher to make necessary modifications, prior to the execution of the proper study. Kvale (2007) further recommended that the pilot test should be taken with the informants that have the same insights as well as interests, in line with the actual interviewees of the study.

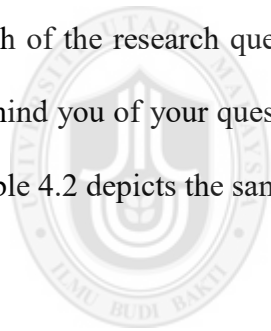
Furthermore, the research adopted all the eight suggestions (below) given by MC Namara (2009) where he argued that; for a successful interview, a researcher should adhere to the following eight principles of an interview which include:

- a. Selection of noise free environment
- b. Making the interviewee to understand the purpose of the interview.
- c. Assure confidentiality to the informants.
- d. Expose the informants to the formats of the interview.
- e. Making the duration of the interview known to the participants.
- f. Explain the method of follow up.
- g. Tell them to ask questions before starting the interview.
- h. Make use of the audio device recording machine.

The Qura'nic school of Alaramma Muhammad Rabi'u of Kano central was the first to be visited on 15th December 2016. The researcher briefed the head teacher about his mission in carrying out an interview with him and his pupils, assuring them confidentiality and academic purpose of the research. The informants were asked to decline from answering any question they do not want to answer. Each interview was carried out within 25-30 minutes. Notes were taken as well, to complement the audio recordings. After each interview, an interviewee was asked to listen to his responses very well, (member checking) then after confirmation of the responses, the researcher proceeds to the next informant.

Zakirai Qura'nic school of Alaramma Muhammad Haruna in Kano North was the second school to be visited, on 14th January 2017. School of Alaramma Yusuf Sheka

was visited on the 17th February 2017. All the protocols that were observed in the Kano central were applied in the other two schools during and after the interviews. All the questions were made very simple and flexible for easy understanding. Likewise, prompt up questions were recorded side by side with the interview questions in order to have a clearer picture of the intended area and for adequate clarification. Creswell (2007) emphasized that interview questions should be created in such a way to keep participants in focus with their answers to the questions asked. Furthermore, Creswell stressed that it is essential that researcher prepares some supplement questions, or prods so to assure that best responses are acquired from participants. Jacob and Ferguson (2012) opined that generating probe or prompts for each of the research questions helps in keeping you on track. Prompts also assist to remind you of your questions, and equally give room for unexpected data to emerge. Table 4.2 depicts the sample of the interview protocols and their prompts.



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Table 4.2

*Sample of the Interview Protocols and Prompts*

<b>Interview Questions</b>	<b>Prompt Questions</b>
Why were you sent to Almajiris school?	How many of your brothers are in Almajiris school or graduated from Tsangaya schools?
What is the estimate range of your parent's income per month?	what is the nature of your parents job?
How do you get some money for daily keep up in the school?	Who is taking the responsibility of your studies?
Tell me about your sources of meals?	Explain the quantity and quality of your meal?
what are the sources of your teacher's income?	Explain if there is any way you payback your teacher?
Explain how you get clothes and other materials for keeping up?	Tell me what are the benefits you get from the society?
Describe your relationship with your teacher?	Explain the type of punishment you receive in the school?
In time of sickness, where do you get medical treatments?	Tell me the types of medicines you can afford to buy or accessed?
Describe your relationship with people of your community?	Tell me more about this society you live?
How frequent do you visit home or receive a visitor from your family?	Explain how much you missed your parents and siblings?

#### **4. 16 Summary of the Chapter**

This chapter entails the technical aspects of this research. The explanations of the research presentations and justifications were addressed. The research design, (Qualitative case study) was examined, population, sample and sampling selection procedures and reasons for selection were presented. Methods of data collections such as the interview, observations and focus group discussions were examined. Another integral part of this chapter presented includes procedures for data collection, pilot study, the trustworthiness of the study and ethical considerations were presented and explained.



## CHAPTER FIVE

### RESULTS AND DISCUSSIONS

#### Introduction

This chapter presents the analysis of the study, which is based on the data collected from the series of in-depth interviews, Focus Group Discussions (FGD) and observations from the 23 informants in Kano State Nigeria. The preparations of the pilot study, interviews and focus group discussions were carried out between November, 28th 2016 and March, 30th 2017. The main aim of this chapter is to assess, present and describe the data sourced on the predicaments of Almajiris children of the street in Kano state, Nigeria, The children are roaming the streets of Nigeria for decades, under the aegis of Qura'nic literacy, searching for ordinary food and clothes. This chapter presents the results and discusses the findings drawn from the in-depth interviews and the Focus Group Discussions conducted, through the lens of thematic analysis technique. Research questions were spread in order to bring a clearer picture of the information sourced from the participants. The study adapted a qualitative method, and the objectives of the study were explored through the lens of the Hierarchy of needs theory, social capital theory, and the psychosocial theory. These theoretical concepts guided the study and supported the findings. The study was fragmented into four main themes and 23 sub-themes.

#### 5.1 Informants Background

The participants of this research are drawn from the three senatorial districts of Kano state, which are; Kano Central, Kano North, and Kano South. The primary informants of this research are the Almajiris who suffers neglect, social and

economic hardships. Almajiris derives relegation and disrespect from the society, they grow in a critical condition under unpaid and undertrained Qura'nic teacher wandering the street begging for alms for survival. Almajiris are drawn from the villages of northern Nigeria and neighboring countries such as Niger Republic, Chad, Mali, and Cameroun. The Informants of this research were categorized into two divisions, group one consists of In-depth interviews and group two entails Focus Group Discussions. The total participants of this research are 23.

### **5.1.1 In-depth Interview Participants**

The interview for each of the Almajiris was taken within their school premises and lasted between 25-30 minutes. The parents were interviewed between 30-40 minutes each, and the interviews were taken in their villages in the three senatorial districts. The interview for the government officials was held on two different occasions, within their office premises, the interviews lasted for the period of 30-40 minutes. The responses of the interviewees were recorded with an audio tape and re-played for each of them to ascertain their stands. The in-depth interview involved 14 participants:

- i. Nine Almajiris,
- ii. Three Parents
- iii. Two government officials

### **5.1.2 Focus Group Interview Participants**

The focus group discussion was held on Tuesday, December 6, 2016, in one of the radio stations (Rahma Radio 97.3 FM). The discussions lasted for 1 hour 30 minutes.

The discussions were divided into two segments, the first session was held between 3:00 pm to 3:50 pm. A 30-minute break was observed, for the participants to observe prayers. The second session was resumed by 4:20 pm and ended by 5:00 pm. The responses of the FGD were recorded with an audio/video tape and re-played for each of them to ascertain their positions. Nine informants participated in the FGDs which includes:

- i Three Almajiris Teachers
- ii. Three Former Almajiris
- iii. Three People living with the Almajiris

Table 5.1  
*Participants' Representation*

SN	Participants	Coding	Frequency	%
1.	Almajiris	Alm	9	39
2.	Almajiris Parents	ALP	3	13
3.	Almajiris Teachers	ALT	3	13
4.	Former Almajiris	FAL	3	13
5.	People Living with Almajiris	PLA	3	13
6	Government Officials	GOF	2	09
Total				100

## 5.2 Reasons Behind Choosing the Informants

The study has six different categories of research participants. The selection of these categories is informed by the corresponding knowledge and the wider direct experiences of the selected informants of the research work. They were chosen as the



sources for the study because they are the most qualified personalities to respond to all the inquiries concerning the predicaments of the Almajiris wellbeing. Such reasons behind choosing them are;

1. **Teachers of Almajiris** are selected because they are the people who rear the children from their early life period (sometimes from 4 years to adulthood). They have much experience in dealing with the pupils, they teach, train, shape and guide their imaginations and ideologies in the day to day activities. Tsangaya teachers are the role model to their disciples, where everyone wishes to become like them.
2. **Parents of the Almajiris** are chosen due to their importance to the research. They are the people sending the children to the Tsangaya schools, the research is interested to find out the reasons they are sending the children, the advantages and the disadvantages of sending them, and their expectations in the children's future life.
3. **Former Almajiris** are selected because they have ample experience in the Almajiris system of education. They have gone through the Tsangaya School, and they are in the best position to give an account of the predicaments Almajiris are going through during and after graduation.
4. **People living with Almajiris** are selected because they live with them, and the Tsangaya system would have ceased to exist without the generosity of the people of the community the school is operating. The people provide almost all needs of the pupils, which includes feeding, shelter, clothes, classes, and money. Therefore, it is pertinent to seek for their responses on the problems and solutions to their plight.

**5. Government Officials:** The two government officials (Chairman Kano State Quranic and Islamiyya Schools Board KSQISB and the Director, Center for Quranic Studies CQS) were selected due to their official attachment to the Tsangaya Qura'nic studies in Kano state. It is through their offices the government is attempting to bring some modifications in the Tsangaya Qura'nic system.

### **5.2.1 Background of Almajiri Informants**

Almajiris are male children sent to Qura'nic boarding schools, with the aim of learning the Qura'nic knowledge. The children are sent out early, because children learn faster and they can remember their lessons for a lifetime (Mukhtar, 2013). Table 5.2 explains the profiles of the Almajiris informants 1-9 with their senatorial zones, state of origin or country, age, time spent in the Almajiris School, level of formal education attained and the expected year of graduation.

Table 5.2

*Almajiris Background*

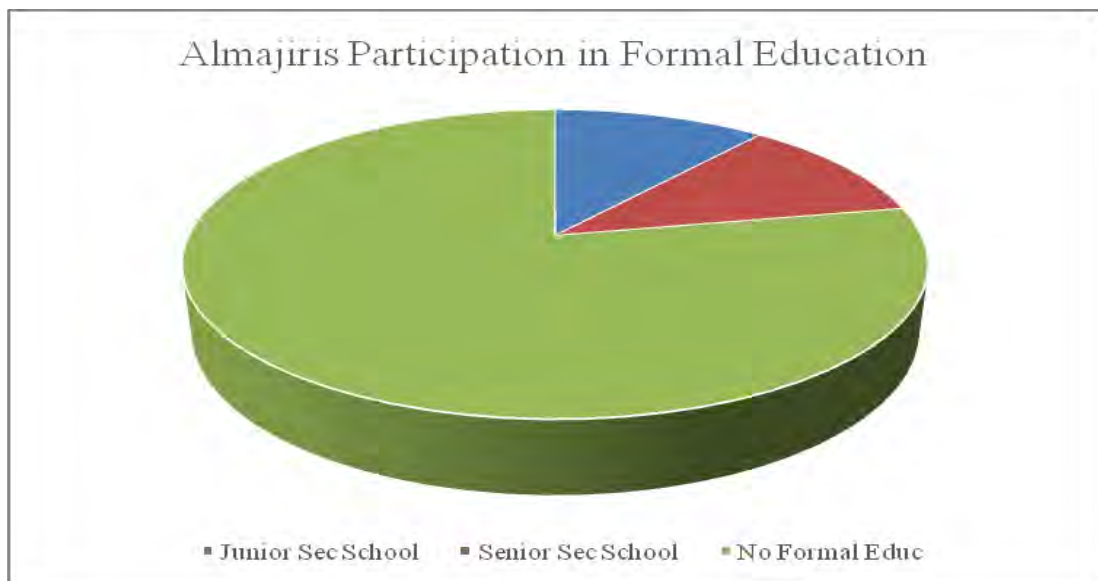
Zone	Coding	State of Origin	Home Town	Duration in School	Age	Formal Education	Expected Graduation period
Kano Central	Alm1	Kaduna	Kauru	7 years	16	Nil	Do not know
Kano Central	Alm2	Katsina	Rimaye	6 years	15	Nil	Do not know
Kano Central	Alm3	Kano	Tsanyawa	3 years	16	Nil	Do not know
Kano North	Alm4	Kano	Zakirai	6 years	14	Primary 3	Ten years
Kano North	Alm5	Kano	Gezawa	6 years	15	Nil	6 years
Kano North	Alm6	Kano	Gabasawa	8 years	17	Secondary cert	1 year
Kano South	Alm7	Kaduna	Panbeguw	5 years	14	Nil	Do not know
Kano South	Alm8	Kaduna	Anchau	8 years	17	Nil	2 years
Kano South	Alm9	Niger Republic	Damagara	3 years	16	Nil	5 years

Table 5.2 indicates the school's locations of Almajiris (Alm1- Alm9) of Kano central, Kano North and Kano South respectively. Out of the nine pupils, one informant was from Katsina state of Nigeria, four informants are indigenous of Kano state, three pupils hailed from Kaduna state and one informant was from the neighboring country Niger republic. The table also explained that all the informants are from rural areas, none of them hailed from the Kano metropolis, or a metropolitan city in Nigeria. The informants were from Rimaye in Katsina state, Tsanyawa, Zakirai, Gezawa and Gabasawa from Kano state, Panbeguwa, Anchau and Kauru from Kaduna state and lastly Damagaran in the Niger Republic.

Child's age for enrollment into the Tsangaya School is open, a child can be admitted from 4 years and above. The table pictured the age and duration spent in the Qura'nic

schools. Alm1 is 16 years old, but he has spent 7 years in the school. Alm2 is 15 years old, but he spent only two years in the school, this explained that he was enrolled when he was already 13 years old. Alm3 is 16 years old and spent 6 years in the school. Alm4 was 14 years old and was admitted six years ago, this explains that he was eight years old when he was admitted.

The table also explained that the elder Almajiris informants were Alm-6 and Alm-8 who were 17 years old. Looking at the level of participation in formal education, out of the nine Almajiris only two of them were enrolled in formal school (Alm-4 and Alm-6). The table displayed that one of them had dropped out in primary 3, (Alm-4), and only one of them has completed primary and senior secondary school. The figure below displays the participation of the Almajiris in formal institutions. Graduation from Almajiris Qura'nic schools has no standard time frame, students graduate according to their intellect and hard work. In the table above, out of the nine informants, five of them were able to predict the range within which they think they can graduate. Alm-4, Alm-5, Alm-6, Alm-8, and Alm-9 expect to graduate in the next ten, six, one, two and five years respectively. Invariably, four participants were not certain about the possible time of graduation.



*Figure 5.1.* Almajiris participation in formal education

### 5.2.2 Background of the Teachers of Almajiris

The Tsangaya teachers render voluntary services to their host communities and the northern-Nigerian region at large. Parents send their children without any school fees or stipends for the Tsangaya schools, and the teacher finds it difficult to cater for their basic needs. There is no limit for the number of candidates to be admitted to the Tsangaya School, which make the population difficult to control by a single teacher. Due to the poor organization of the program, most of the teachers cannot afford to build their own houses, but they live in a free accommodation or rented apartments. The table below explains the profiles of the Teachers of the Almajiris. The culture of marrying more one wife in the research zone has its origin in religion and culture. The number of person's wives in the communities explains his strong adherence to the religious injunctions and their tradition. However, some people marry multiple wives in order to produce many children that would help in the agricultural activities.

Table 5.3

*Background of the Teachers of Almajiris*

Coding	Zone	Age	Almajiris	Formal Education	Sponsorship	Working Experience
ALT-1	Kano Central	58	120	Not Attended	Self	18
ALT-2	Kano North	50	116	Not Attended	Self	25
ALT-3	Kano South	46	80	Not Attended	Self	23

Table 5.3 indicates that the three teachers have their schools in the three different senatorial zones of Kano state. ALT-1, ALT-2 and ALT-3 reside and operate their schools in Kano Central, Kano North and Kano South respectively. Their ages are 58, 50 and 46 years old respectively. Informants ALT-1 and ALT-3 both have two wives, while ALT-2 has one wife. ALT-1 has the largest number of pupils of 120 Almajiris, followed by ALT-2 who has 116 pupils and ALT-3 with 80 pupils. The table further disclosed the level of formal education of the Almajiris Teachers, all the three teachers have not attended the formal educational system.

### 5.2.3 Background of the Parents of Almajiris

Parents of the Almajiris are the people who send their children from far and near places to the Qura'nic schools. Most of the people sending their children to these Tsangaya Schools are poor peasants from the rural areas of Nigeria and other neighboring countries like Niger Republic, Chad, and Cameroun (Odumusu et al. 2013; Jungudo & Ani 2014). Parents drop their children in the Qura'nic schools without any provision or money to take care of them (Taiwo, 2013). The table below indicates the profiles of the Almajiris Parents from the three senatorial zones.

Table 5.4

*Background of the Parents of Almajiris*

Zone	Coding	Local Area	Age	Children	Children in school	Job	Income/Annum
Kano Central	ALP-1	Kumbotso	58	10	6	Farmer	\$380/RM 1,520
Kano North	ALP-2	Zakirai	59	14	8	Farmer	\$440/RM 1,760
Kano South	ALP-3	Gaya	60	8	2	Farmer	\$280/ RM 1,120

The above table explains that the three Almajiris parents (ALP-1 to ALP-3) came from the three different senatorial zones of Kano central, Kano North and Kano South respectively. Informant ALP-1 resides in Kumbotso, and he is 58 years old, Informant ALP-2 is 59 years old and lives in Zakirai of Gabasawa local government area, while Informant ALP-3 resides in Gaya local government of Kano South. Most of the Almajiris parents drive no interest in family planning or child spacing as observed by Abbo & Abd Rahim (2015), that the parents send their children to urban cities which constitute over congestion and increase the number of redundant population. They further argued that the parents marry many wives and produce large numbers of children that they cannot be able to cater for, whereby eventually they would have to dispose them in the free school system. Table 5.4 indicated that all the three parents (ALP-1-ALP-3) have many children, the parent with fewer children is ALP-3 who has 8 children. Informant ALP-1 has 10 children and Informant ALP-2 has a total number of 14 children.

ALP-1 and ALP-3 both have two wives while informant ALP-2 has 3 wives. The entire informant's income is below average despite their large families that force

them to send their children to the free Qura’nic schools. ALP-1 has sent 6 children to the school while ALP-2 and ALP-3 both sent 8 and two sons to the Tsangaya schools respectively. Farming is the basic income for the informants as the table indicated, all of them are peasants.

#### 5.2.4 Background of the Former Almajiris

Former Almajiris are the persons who were once involved in the Tsangaya schools as pupil/students. Most of those who reach the graduation level used to engage in the Tsangaya teaching profession. Teaching in Tsangaya is the famous job and the dream of the majority of the Almajiris (Hoechner, 2013). This category of participants is purposefully selected to furnish the researcher with the verse of their experiences during their residence in the Tsangaya Schools. Table 5.5 below explains the profiles of the Former Almajiris, their current job, and their graduation status.

Table 5.5

#### *Background of the Former Almajiris*

SN	Zone	Coding	Profession	Age	Qualification	State	Time spent	Graduation level
1.	Kano Central	FAL-1	Embroidery Local Cap	25 years	Almajiris School	Kano	15years	Not fully Graduated
2.	Kano North	FAL-2	Petty Trading	27 years	Almajiris School	Katsina	13years	Not fully Graduated
3.	Kano South	FAL-3	Qur’an Teacher	29 years	Almajiris School	Jigawa	14years	fully Graduated

Table 5.5 indicates that all the three former Almajiris have not attended a formal institution (FAL-1-FAL-3), they only attended Almajiris Qura’nic School. And among them only FAL-3 has reached the graduation level. The two former Almajiris



came from different states around Kano, Katsina and Jigawa respectively. They reside in three different locations of Kano central, Kano North and Kano South. FAL-1 spent 15 years in Almajiris School, FAL-2 spent 13 years while FAL-3 has stayed for the period of 14 years.

After graduation from the school, Almajiris could not be hired by the government or semi-formal organization because he could not read and write in the official language of the nation. After completion of school, Almajiris can only be a teacher of the same school he graduated from, engages in petty trading or any other menial jobs (Jungudo and Ani 2014). Considering table 5.4, it is apparent that all the three former Almajiris are not employed by the government or any formal nongovernmental organizations.

### **5.2.5 Background of the People Living with Almajiris**

People living with the Almajiris are the people staying closer to the Almajiris in the community. Some of them adopted Almajiris and served them with domestic cores, while others allowed them to live in their compound or sleep around their homes or uncompleted structures. The people of the community are the strength of the Tsangaya schools because they are the ones feeding them, giving them alms daily and accommodating them. Without the help of the people of the community, Almajiris schools would cease to exist. Table 5.6 describes the characteristics of the, people living with Almajiris, within their localities.

Table 5.6

*Background of the People Living with Almajiris*

SN	Zone	Coding	Age	Qualification	State	Experience	Interaction
19.	Kano Central	PLA-1	58 years	OND	Kano	30 years	House help
20.	Kano North	PLA-2	45 years	HND	Kaduna	20 years	House help
21.	Kano South	PLA-3	35 years	MSc.	Katsina	5 years	Neighbourhood

Table 5.6 displays, the three people living with Almajiris are drawn from the three senatorial districts of Kano Central, Kano North, and Kano South. PLA-1 is the oldest informant with 58years followed by PLA-2 who is 45 years old while PLA-3 is 35years old. Their qualifications and state of origin also varies, as informant PLA-1 is having an Ordinary National Diploma, PLA-2 holds a Higher National Diploma. The youngest among the informants possesses a Master of Science (Chemistry). Their state of origin varies as well; PLA-1 is from Kano, PLA-2 and PLA-3 are from Kaduna and Katsina state respectively. The table also depicts that they have a long time experience, dealing with the Almajiris as at the period of the interaction (as married adults) ranges from 5 to 30 years.

### **5.2.6 Background of the Government Officials**

The researcher was advised by one of the Tsangaya teachers, to contact two relevant government officials who are in the best position to talk about and give official account/reports on the Tsangaya Schools in Kano State Nigeria. The officials comprises of the following:

- i. Director, Center for Qura'nic Studies, Bayero University Kano.
- ii. Chairman Kano State Qura'nic and Islamiyya Schools Board.

Table 5.7

*Background of the Government Officials*

SN	Coding	Body	Staff	Units	Rank	Age	Qualification	Experience
1.	GOF-1	CQS	46	6	Director	61	PhD, M.A, B.A. (Prof)	28 years
2.	GOF-2	KSQISB	326	7	Chairman	62	Quran Cert	20 Years

Table 5.7 explains the characteristics of the two government officials and their institutions that are responsible for the running and development of the Almajiris and their institutions (Tsangaya Qura'nic schools). Center for Qura'nic Studies (CQS) has less staff strength in comparison with Kano State Qura'nic and Islamiyya Schools Board (KSQISB), where the CQS has 46 and KSQISB has 362 staff. The CQS has a Director while the KSQISB has Chairman of the Board. The two government officials are 61 years and 62 years old respectively. GOF-1 has attained the peak level of formal education (Professorship) while the GOF-2 also has attained the highest level of modern Qura'nic education (Silsila/ Shahada from Azhar University Egypt).

### 5.3 Data Analysis

Data Analysis is the procedure of scientifically applying logical techniques and or numerical data to describe and exemplify, condense, evaluate and recap data. An essential factor of guaranteeing data integrity is the accurate and suitable

analysis of research results. Data analysis of this research was conducted using Nvivo software application. The data were analyzed using thematic analysis with a view to deeply explore and explain the themes of the research. Thematic analysis is one of the common form of analysis I qualitative research. It emphasizes pinpointing, examining and recording patterns (or themes) within the data. Themes are patterns across data sets that are important to the description of a phenomenon and are associated with a specific research question (Braun & Clark, 2006). Table 5.8 summarizes the themes, sub-themes and sub-sub-themes of the research.

Table 5.8

*Summary of the Themes, Sub-themes and Sub-sub-themes*

SN	Themes	Sub-Themes	Sub-sub Themes
1.	Economic predicaments	Parents background Absence of Government's Support Acute Shortage of basic needs	Shortage of Foods
2.	Social and Psychological Predicaments	Unsuitable Pupils-Public Relationship Absence of Medical facilities Deficient Schooling System Children's Deprivation of parental care Absence of Self Esteem Absence of self-actualization	Shortage of Clothes Shortage of Shelter
3.	Suggested Roadmaps to overcome Almajiris Predicaments	Suggested roadmaps to overcome the Almajiris predicaments	Provision of Foods Provision of Clothes Provision of Shelters
4.	Views of Almajiris and Stakeholders on Tsangaya School	Economic, Social and Psychological	

Table 5.8 displays four themes and 23 sub-themes. The first theme deals with the economic predicaments of the Almajiris, under which, parents' background was discussed, the absence of government supports, acute shortage of basic needs. The second theme outlined by the researcher is the social and psychological predicaments of the Almajiris. This dwelled on the social and psychological antecedents affecting the lives of the school children. It has eight sub-themes, which are impolite pupils-public relations, the absence of medical facilities, the mundane school system, children's deprivation of parental care, hostilities, and the absence of love and caring, absence of self-esteem and absence of self-actualization. The third theme is the suggested roadmaps to the Almajiris predicaments. The fourth theme is the views of Almajiris and stakeholders on the Almajiri school system.

#### **5.4 Economic Predicaments**

Under this theme, the economic factors responsible for jeopardizing the wellbeing of the Almajiris were analyzed. The theory of hierarchy of needs of Abraham Maslow was used to analyze this theme. The theory deals with the scarcity or absence of the required essential needs in human life, such as food, shelter and clothing. The Almajiris lack all the basic needs essential for good life. The issues clamping on the lives of the Almajiris include; parent's and teacher's poverty, an absence of government support, food, shelter and shortages of clothes. It is pertinent to note that ignoring this team of less privileged people, mostly in the rural areas and their children, to wallow in abject poverty and illiteracy, would not favor the future society. Figure 5.2 depicts theme I, its sub-themes and the sub-sub-themes.

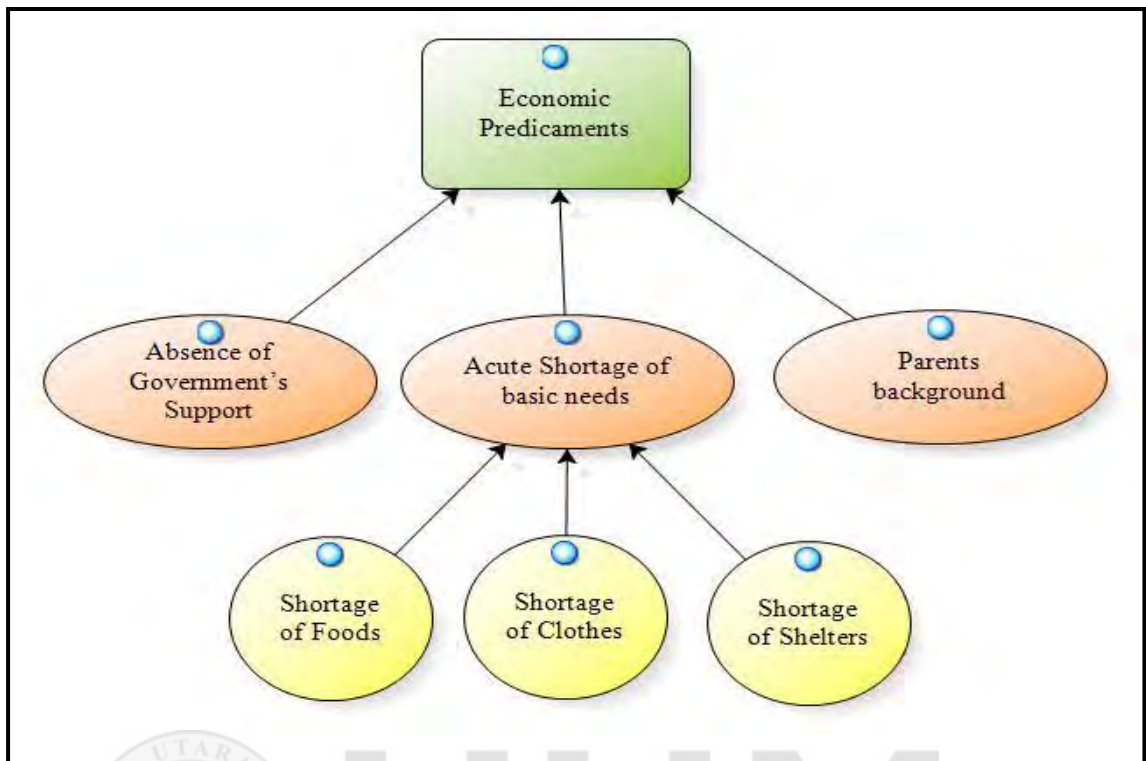


Figure 5.2. Economic Predicaments

#### 5.4.1 Parent's Background

In this sub-theme, economic status of the Almajiris parents was analyzed, as it appears in figure 5.3. The factors responsible for the inability to sponsor their children to have quality education which may include issues like a large number of dependents, meager income, illiteracy and disadvantaged locations. It is also apparent that other parents send their children due to theological reasons (Nigerian research Network, 2013, Abdulhamid & Sanusi 2016). Previous researchers like Jungudo & Ani (2014), Odumusu et al (2013) and Zakir et al (2014) have also linked the issue of sending children to Almajiris Qura'nic School with parent's poor economic status. The findings of this study reveal that poverty and illiteracy in the life of the Almajiris parents are glaringly clear. Most of the parents are peasants, who are either poorly educated or uneducated. The researcher infers that, the parents of

the Almajiris largely depend on annual harvest, they engage in farming activities between May and October of every year. After the harvest, they remain redundant all through the dry months, while limited number participates in other menial jobs and trades.

Parents are in most cases, socially and economically disadvantaged. Therefore, sponsoring their children in a formal school system is a difficult task to handle, hence sending them to Almajiris Qura'nic School is the last resort (Mango, 2011). Okonkwo and Ibrahim (2014) further revealed that Almajiris parents are in abject poverty. The families of these children (Almajiris) are among the poor people in the society. They are polygamous in nature and give birth to multiple children. Abdulqadir (2003) posits that the upbringing of children is the main obligation, which God Almighty bestowed on the parents as a compulsory task. Such duties include the provision of quality education, moral discipline, socioeconomic and cultural guidance, that goes together with a host of other foremost obligations.

The study discovered that all the three parents of the Almajiris are economically disadvantaged. Accounting on this, ALP-1 explained that:

I have ten (10) children (seven boys and three girls) six male children are in Almajiris schools, two of my daughters got married, and two children (aged 1 year and three years are with me). It is an obligation to send my children to Almajiris schools because they will get an education, and it will reduce the burden of feeding them every day with the little annual harvest. These clothes I'm wearing was a gift from my son living in the Tsangaya School (ALP-1, 58, M).

The provisions of necessary needs of the children by their parents/guardians are incorporated under the primary obligations, but a closer look at the implementation of these responsibilities by the parents (of Almajiris) indicates continued deepening deviation against the aforementioned duties. Literature confirmed that the impoverished nature of the Almajiris life cycle culminates from their parent's poor economic status, and the culture of monolithic curriculum, absent of skills acquisition, Islamic studies education and formal education. Lack of meaningful skill that can fetch them employment, or self-reliance, those subjected them to poverty and its attendant horrible experiences (Abbo & Abdurrahim, 2015). Mentioning similar issues ALP-3 stated that:

I have two wives, eight children (three male and five female) three of my daughters got married; I sent two of my sons to Almajiris School. It was lack of fund to take good care of the family that originated the idea of sending off the male children with the view of gaining the Qura'nic literacy and self-reliance, whereby at the end, children would get their ways in the city and might reduce our burden (ALP-3, 60, M).

Four (4) Almajiris commented on the parent's background (see figure 5.2).

Explaining their parent's financial background, such as:

My parents are poor, earn low incomes, they cultivate their farms manually during the raining season and harvest some bags of millets and maize. Part of the farm products would be sold on the market days to exchange for other food items like the seasoning, oil, salt, vegetables, and fire-wood (Alm-2, 15, M).

I used to help my parents with the farm work, a little segment of the farm was allocated to me, (Gayauna in the local dialect) all that was to encourage us to work harder and add to the quantity of the products. The more harvest my parents have, the longer the family will feed on, until it get finished, in most cases, the food last for five to six months (Alm-4, 14, M).



According to Chowdhury et al., (2017) family poverty is the major reason pushing children to beg or work in the streets. They are usually harassed by an elder co-street mate and other people who take advantage of them. The Majority of the parents sending their children to the Qura'nic Tsangaya schools are peasants or petty traders that wander from one weekly market to the other. Others do render some hard labor for a living, like farming, bricklaying, uploading equipment in a truck on market days and a host of others. In that perspective, Tufeiru (2016) observed that a significant number of the parents or guardians of the children of the street cannot sponsor their children to school due to the high level of poverty. Parents survive below the poverty line (less than \$2 per day) so they could barely feed members of the family, and therefore every other need is hard to meet. While Amzat (2008) called attention to the fact that it should be noted that parents do not pay for the educational services rendered to them by the teachers for teaching their children, rather they got the added advantage of getting rid of shouldering the responsibilities of rearing their children, which is for a long-term period. Disclosing his parent's economic status, Alm-5 stated that "My parents are poor peasants, they need help, all the male children in my house participate in the farm work, in order to increase the produce" (Alm-5, 15, M).

Although the usual occupation of the rural dwellers in Nigeria is subsistent farming, but one of the Almajiris disclosed that his father is not a famer, thus:

My father is a truck driver, he earns very little money. The truck belongs to one of the rich men in our village, who has many trucks that are leased out on daily payment arrangements. There is a fixed amount every driver has to meet up with, or else the vehicle would be taken away from him and be given to another (Alm-6, 17, M).

This statement was confirmed by a government official during a face to face interview, where he declares:

Because of poverty, parents dump their children in the Tsangaya Schools without provisions, children sometimes as little as four years of age would have to engage in door to door begging for food to eat, on a daily basis (GOF-1, 61, M).

It is appalling the effect that poverty had over some (financially) troubled parents in relation to their children, when there is no help coming from governments or non-governmental organizations. Supporting the above (see figure 5.3) GOF-2 disclosed that:

The parents of the Almajiris lack awareness, because majority of them lives in the rural areas, where they lost contact with the civilization. Sadly, the local government authorities that are closest to these people, are not making any serious effort to arrest the poverty condition, rather they are more interested in the poor people's votes during elections (GOF-2, 62, M).

This study explored that due to poor economic status, the parents are not giving their children stipend while taking them away to the Almajiris boarding school. For instance, all the Almajiris parents interviewed confessed that they do not pay any school fees for the Almajiris schools, neither do they send food items or money to them, and they hardly visit them. Their belief is that children in Almajiris Qura'nic schools should be taken care by the society, because they are on a sacred mission. In the same perspective, two of the three parents (as indicated in figure 5.3) disclosed that: "I love to see my children doing well anywhere they might be, but I can't help the situation" (ALP-3, 60, M). While ALP-2 narrated that:

I have never visited my children in the Almajiris Qura'nic for the last five years when I sent them to the schools. In addition, presently, I don't know

where the children are taken to, because I did not convey the children to the Tsangaya School personally. And you know the nature of the Tsangaya schools, the teachers can easily relocate to multiple destinations, so this explains why we cannot give them any financial contribution even if we have the means to assist (ALP-2, 59, M).

Parent's poverty has an adverse effect on the children's physical and mental development. In every society where poverty is rampant phenomena, the younger generation suffers the most crucial challenge in their lives. A close look at most of the Almajiris parents, display their awful state of poverty and desperate need of help from others. The absence of essential needs forces them to send their children to the free school, not because they do not want to pay the school fees, but because they do not have the money to pay.

Gwanyemba, Nyamuse, and George (2016) asserted that the falling economies of the developing countries and their currencies largely contribute to sending over 100 million children to the streets around the globe. HIV/AIDS epidemics, wars and civil disorders are associated with a surge in the teeming number of the children of the street in Latin America, India, and Africa. Because children are depending on others, they find themselves in poverty or avoid it by virtue of their family's financial status (Brooks-Gunn & Duncan, 1997).

Although the initial objectives of the Qura'nic educational system were established fundamentally to instill in pupil's elementary spiritual, moral and social values for the purpose of enhancing their sense of dignity, and also to establish in the young minds sound doctrine of Islam through the teaching of the Holy Qur'an. The present condition under which the Qura'nic schools are run seemed to negate the cardinal

objectives of its foundation. Sending children to Qura'nic school under harsh and terrible conditions is not an Islamic injunction; hence Islam has rightly established rules and regulations governing the rights of Muslim children. Abdulhamid and Sanusi (2016) observed that Islam made it incontestably clear the guarantee of rights, and securing the psychological developments of the children. They argued that the moral, economic and ethical upbringings of the siblings are essential in producing a better society. Islam recommends the following vital child's rights:

- i. Right to life and good health
- ii. Right to a good name, belonging to a family, kindred, inheritance and properties.
- iii. Rights to health care services and good nutrition.
- iv. Right to education and skills acquisition.
- v. Right to security and peaceful co-existence, human dignity, and parental protections.

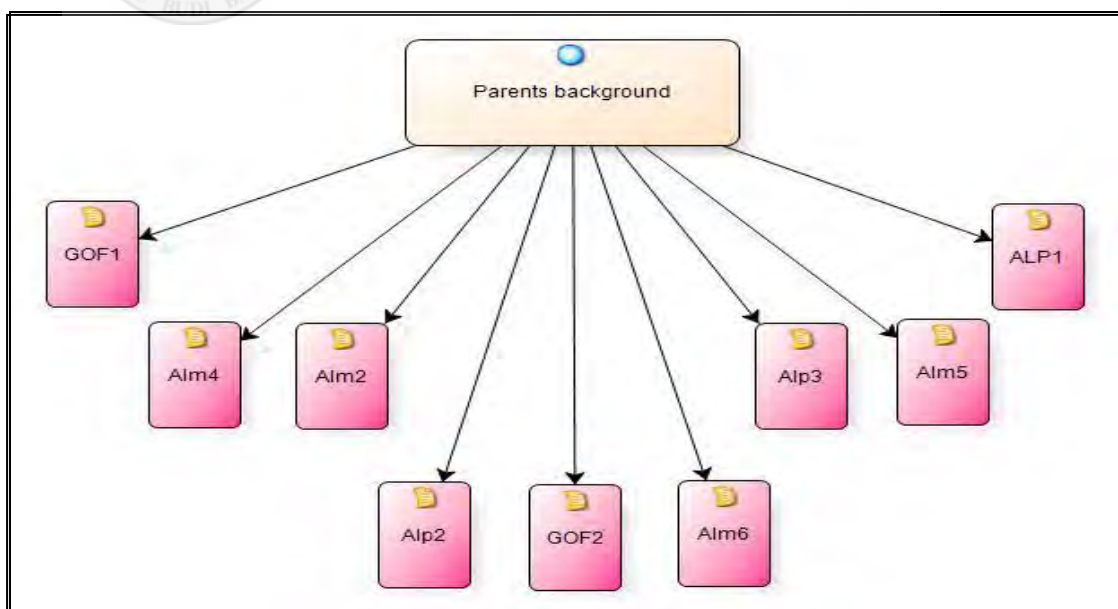


Figure 5.3. Parents Background

#### **5.4.2 Absence of Government Support**

The United Nation Organization has earmarked 31st of every January as the International Street Children's Day. The day was suggested by a founder of an Australian charity organization Jugend Eine in 1997 (ourbyte.org.) International Non-governmental Organizations are largely the founders and sponsors of the programs and activities that facilitate to the welfare of the children of the street around the globe. There are multiple numbers of International governmental organizations some few of them include: Children International, Save the Children, Compassion.com, United Nations International Children's Emergency Funds (UNICEF), Aid for Human and Children Aid Foundation. Despite the existence of such organizations, there are limited or absence of government intervention with regards to the children of the street around the globe. There is an influx of over 150 million children of the street in the world (Abro, 2012 & Kassie, 2016). In Africa, Asia, and Latin America the number of children of the street is witnessing a rapid increase.

In Nigeria, the number of street beggars (Apart from the Almajiris) is reaching an alarming rate. The problem emanates from the issues of serious economic recession, high price increases of food and other daily important stuff. Responding to the absence of the government support, 10 out of the 23 participants commented on the issue (see figure 5.3). In that regards Alm-6 stated that:

There is no history or trace of government's support from all the tiers of government in our Tsangaya schools (i.e. Local government, state government or federal government) in any form. The sponsorship of Almajiris schools lies solely on the teacher, the pupils and some people of the

community who cares to assist through their respective means (Alm-6, 17, M).

In his opinion Alm-1 stated that: “I have never witnessed government support in our Tsangaya School” (Alm-1, 16, M). While Alm-3 narrated that “Government don’t support Qura’nic schools, they consider (*makarantar boko*) formal school more important, and that is where they spend all their money” (Alm-3, 16, M). The study discovered that there is no government intervention and support for the Almajiris Tsangaya schools, both training, and infrastructures. All the schools explored were established by an individual teacher who administers it. Shehu (2003), Odumusu et al (2013) posits that the only time Tsangaya schools got the full government support was during the traditional leadership, which was before the British colonization. During that time teachers of the Qura’nic schools have enough salaries and allowances from the state treasury.

Other three Almajiris participants further testified the absence of government support in their schools. They stated: “Government doesn’t assist us, we no longer expect their help anymore, we strive to help ourselves and our teacher” (Alm-5, 15, M). In the same vein, Alm-2 highlighted that, “We don’t benefit anything from the government, and nobody cares about us in this society, with the exemption of the few individuals that gives us food and other things” (Alm-2, 15, M). “We don’t expect anything from the government because we are not part of their school, they have their school so how can they help other ones?” (Alm-8, 17, M). The third one disclosed that, “Government doesn’t support Tsangaya schools, but members of the

community, the teachers and the pupils make the school running” (Alm-9, 16, M).

However, one of the Tsangaya teachers stated that:

With regards to receiving assistance from the government, I was once involved in a two year program organized by a British nongovernmental organization Education States Support Program in Nigeria (ESSPIN) in collaboration with Kano state government. The program was embarked upon to assist the Almajiris Tsangaya schools, through training their teachers some basic formal subjects like English, Computer and Mathematics. There was financial and material assistance given to them as well, such as grains and fertilizers. “I got 3 bags of 50kg rice and seven bags of 50kg fertilizers during the program (ALT-2, 50, M).

Furthermore, the chairman Kano State Qura’nic and Islamiyya Schools” board observed that:

There were some efforts to sanitize Tsangaya schools by the Kano state government in collaboration with a British based non-governmental organization Education Support Sector Program in Nigeria (ESSPIN). A Series of workshops was organized for the teachers of the Almajiris with the view of educating and enlightening the participants on the importance of co-opting some formal education subjects into the Tsangaya curricular. The selected participants were drawn from all the 44 local governments of Kano state. During the program, the participants were given some allowances for transportation, accommodation and feeding. By the end of every session, food items, fertilizers and other provisions were given to the participants (GOF-2, 15, M).

After the overthrow of the traditional institutions, Tsangaya schools cease to enjoy the privileges they used to have. And since then even after the independence of Nigeria, successive civilian and the military governments did not strive to salvage the plight of the Almajiris Qura’nic schools. This assertion was supported by Odumusu et al (2013), Jungudo and Ani (2014) where they opined that before the advent of the colonial government, the teachers of the Tsangaya Qura’nic schools maintain the highest position in the Traditional system, they were the elites of the regime,

therefore they used to be the secretaries of the Emirs, because the method of communications was the inscription of the Arabic alphabets, which the Qura'nic teachers were the masters. Based on the interviews conducted, it was discovered that teachers and the pupils of the Tsangaya schools do not receive government support in any form, and they are desperately in the need of that support to augment the absence of school fees, scholarships and allowances which inflicts constant hardship in their daily life activities.

Responding on the absence of government support, the director, center for the Qura'nic studies has mentioned:

The Qura'nic Tsangaya system has been on its own for a long period, so therefore, involving them into the government activities, would have to be done with extreme care, because not all the Tsangaya teachers will accept anything coming from government with full confidence and support, due to their experience with the colonial administration and the long time neglect by the indigenous leaders. (GOF-1, 61, M).

It is apparent that the government has not equipped the rural areas with social amenities. The absence of social services in the rural areas where majority of the parents of the Almajiris resides explains the sources of their stagnant lifestyle. The researcher observed that there was no essential facilities such as electricity, potable drinking water and road networks to support a decent living in the villages where the parents survives.



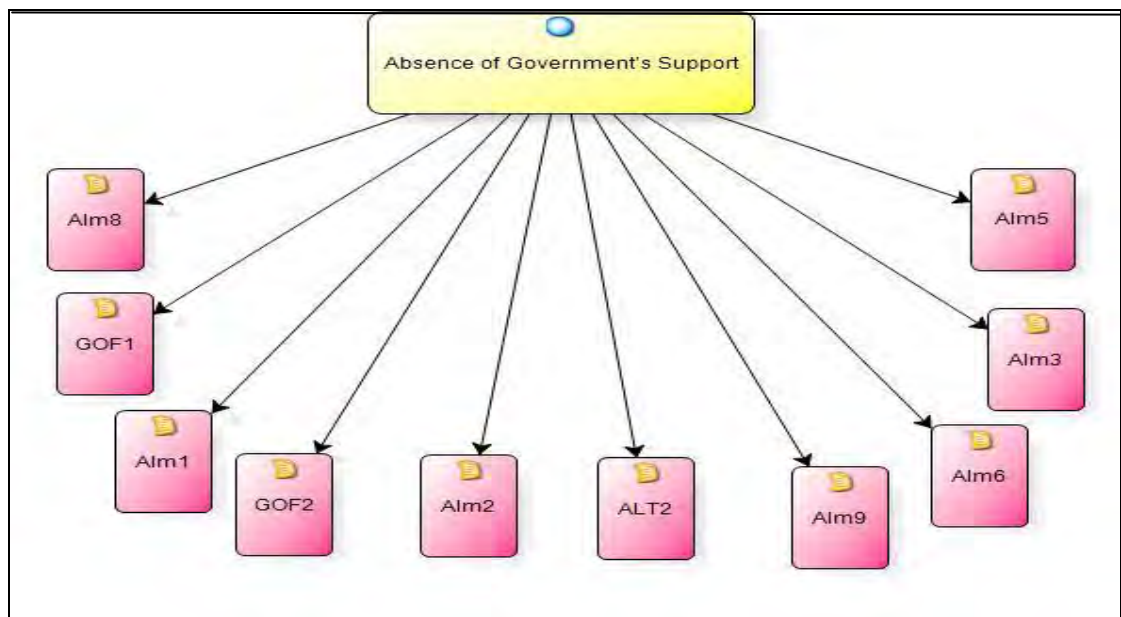
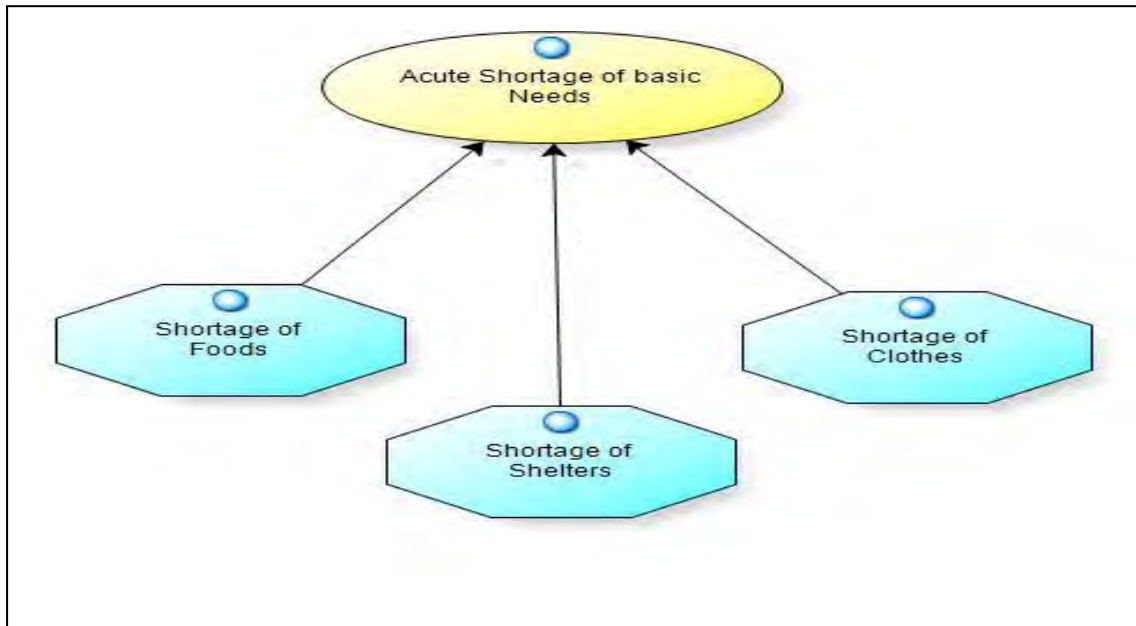


Figure 5.4 Absence of government support

### 5.4.3 Acute Shortage of Basic Needs

The prevalent increase of jobless people around the globe is massively descending on the weaker generation of the society which is the old and children. Bárcena-Martín, Blázquez, Budría, & Moro-Egido (2017) observed that the existing climate of economic recession calls for a significant move to break through the vicious circle of poverty and social disorders to improve the well-being of the children in a rational and feasible approach. Almajiris are suffering from acute shortage of basic needs in their lives (Odomusu, et al., 2013). They lack all the essential components of decent survival. Figure 5.4 depicts what they lack.



*Figure 5.5. Acute shortages of basic needs*

#### **5.4.3.1 Shortage of Foods**

The research results revealed that there is a constant lack of meals in the Tsangaya Qura'nic schools. The informants (Almajiris) disclosed that it is hard to get enough food to eat every day. Almajiris eats on the average, two times a day. Whereby in some instances, Almajiris get food only once a day. In support of this Zakir et al (2014), Odumusu et al (2013) and Yusha'u et al (2013) explained that Almajiris roams the streets all day searching for the little food to eat from house to house, restaurants, and marketplaces. It is extremely difficult for these pupils to come across a balanced diet food on the streets, apart from the spoilt leftover. The parents of the Almajiris who are agrarian peasants harvest a little grain per annum, which could hardly feed their family more than four months after the harvest. The parents confessed that they do not have enough food to send to their children in the Tsangaya Qura'nic schools. The team of Almajiris family (including their parents and teachers), fall within the estimated two thirds of the World's hungry people who

lived in Africa and the marginal land of Asia. Eleven (11) participants responded on the acute shortage of food. The primary informants of this study (Almajiris), attested to the fact that getting access to food is the major problem of their life as Tsangaya pupils. Figure 5.6 depicts the responses of the interviewees, such as:

Food is very difficult to get, and all the food is acquired through begging from house-house, food vendor, or a restaurant. Virtually all the food gotten used to be a leftover food from adults and their children. Sometimes the food is spoiled, but some people do give us the food like that because they know Almajiris has no option, and he will eat it like that (Alm-1, 16, M).

“I eat once or twice a day, and sometimes I don’t get anything to eat at all” (Alm-2, 15, M). While Alm-3 explained that “I’m always afraid to move out for the normal begging session, because I do not know how the situation would be, I might get the food and I might probably come back without anything” (Alm-3, 16, M). Some of the Almajiris confessed that begging alone doesn’t secure food on the daily basis, but “To have a constant food supply, an Almajiris need to secure a house to be performing domestic services, and they will pay him back with a plate or two plates of food daily (lunch/dinner) depending on the arrangement (Alm-7, 14, M).

Borlaug (2007) postulated that chronic hunger overrides over 800 million people on an annual basis. The most affected people are peasants and pastoralist. African countries, battle with the high rate of poverty and hunger due to the lack of mechanized farming strategy. People stuck to a mundane agrarian manual farming method, which results in meager farm products and eventually ends to starvation. Previous studies have pointed out that one of the major problems of the Almajiris Qura’nic schools is the accessibility to their daily meals. The Qura’nic teachers do not possess the means to feed their pupils, and the parents do not have enough food

to send to their children in the schools, nor do they have the financial strength to give them enough money for their daily meals. Almajiris depends on the immediate society he finds himself, for every need in life. Scholars like Thorsen (2012), Hoechner (2013) and Jungudo & Ani (2014) Gwanyeba (2016) and Maigari (2017) observed that there are no sources of meals for the Almajiris except that remnant food found through the door to door begging, restaurants and street begging.

Another participant stated that “I do render domestic services in two houses, and they both give me a plate of food, one in the afternoon and the other in the evening, so therefore I take one for lunch and the other for dinner” (Alm-8, 17, M). In his own perception, GOF-2 professed that: “The food Almajiris used to reject in the past couple of years has now become a difficult thing to get. The children comb all the streets and the houses, but could not find the least food they expect” (GOF-2, 62, M).

Alm-5 shared his experience as:

We don't get enough food on the daily basis, the only time we get enough food is during an event like wedding ceremonies, naming or during graduation of one of our pupils in Tsangaya School or graduation of the formal school, when we have that kind of food, and we preserve it for a longer period (Alm-5, 15, M).

Children of the street in multiple cities in the world, do access their meals through begging in the neighborhood and around the streets. According to Abebe (2008) in Ethiopia, two major religions, Islam and Christianity are the dominant faiths, and both religions encourage giving alms to the needy, in the orthodox Christianity, charity is a heavenly rewarding practice, while Islam enforces Zakat on certain categories of accumulated wealth and earnings. Abebe (2008) postulated that both

the Christian orthodox ministry and Islamic schools faiths do run their activities through begging from people within their societies. Meals and other items are acquired through begging. The Tsangaya school teachers could not afford to feed the teeming Almajiris population. Qura'nic schools can house up to two hundred pupils or more, therefore, the pupils have to source their food from the society, and in some cases source the food for their teacher as well. However, on rare occasions, some people in the community prepare foods for the consumption of the needy people, all categories of people can line up and collect the food for free. The Almajiris are always aware of these places where free food is distributed. The researcher discovered from the Almajiris parents that they do not have enough food at home to feed the members of the family, hence the children sent to Tsangaya School do not expect to receive any food from home. Establishing the above, one of the parents mentioned that:

Every night I use to wonder from where I will get food the next morning to feed my two wives and the children. I have a small farm, and what I harvest annually is too small to take me up to the end of the year, I farm maize and sorghum and it last for four to five months. When our food is exhausted, we flock some leaves and start living on it, until we harvest again. I don't send any sort of food item to my children in the Almajiris School because I don't have (ALP-1, 58, M).

Responding on the scarcity of the meals, Alm-6 stated that:

Personally, I don't go round the streets or from house to house begging for food. That is because I render some domestic jobs, and other skills, to fetch some little money for myself. For instance, I render laundry services to the immediate community, I participate in bricklaying services, hired farming and haulage activities in the markets (Alm-6, 17, M).

Agreeing with the above views, one of the former Almajiris stated that:

Due to the persistent hunger and starvation, it is difficult to find an Almajiris or a former Almajiris who have not experienced the ulcer problem. Almajiris

can stay for some couple of days without enough food, which makes them to consume any dirty and spoilt food they are able to lay their hands on, which might lead to the breakdown of their fragile health status (FAL-2, 27, M).

The study also discovered that Tsangaya schools are the places where people take their remnant foods, after a mass gathering of wedding ceremonies, the celebration of the naming of a newborn baby and any other occasion that food remains. The struggle to secure food in the Almajiris Qura'nic schools makes their lives difficult and impoverished.

Testifying on the above claims, another informant disclosed that:

Quite number of households manages to survive, due to the cuts in their daily incomes which resulted from the falling down of the oil prices in the world markets. Nigeria is solely depending on the oil products, where the value of the item dramatically fell down from \$160 per barrel to lower than \$40 per barrel in 2015 (GOF-1, 61, M).

The researcher observed that significant numbers of the Almajiris are malnourished. It appears that the pupils stay in constant hunger. The pupils use to share a very little food (most times half of a plate) among a team of six or more, where each Almajiris will get one spoon of food until they get the next remnant food from another giver. They call this sharing formula "*dille*" in their local dialect. The elder Almajiris shouts *warat* to call the attention of their colleagues notifying the availability of food and they would rush towards that voice to get their share.

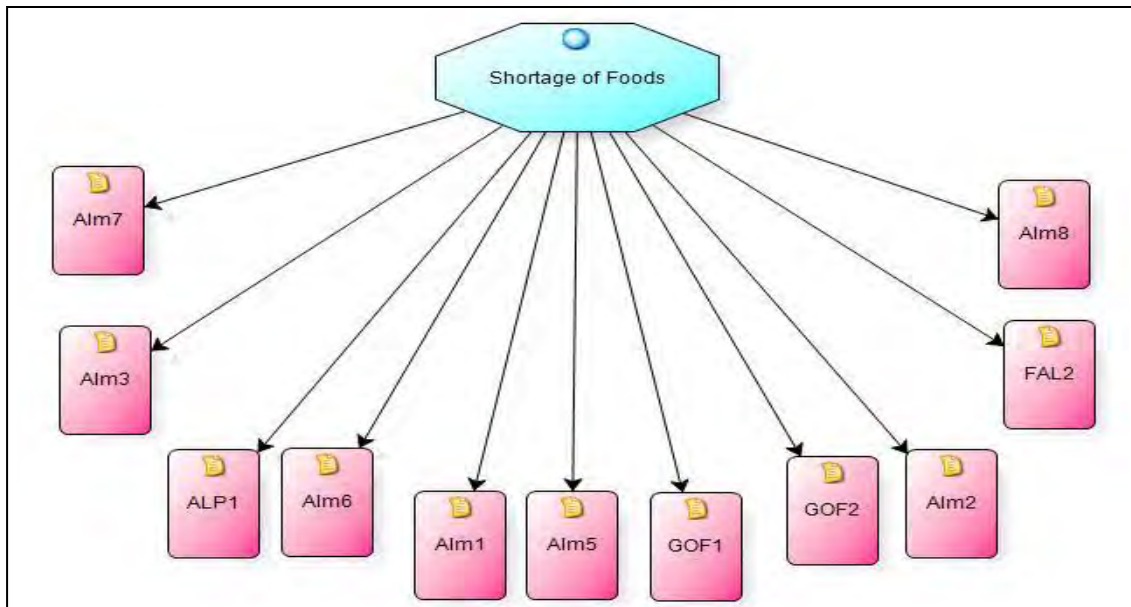


Figure 5.6. Shortage of foods

#### 5.4.3.2 Shortage of Clothes

Almajiris are identifiable within a snap glance at their clothes, in most cases, they wear dirty and tattered shirts. The itinerant scholars patiently wait for donations of some used clothes, from the people within their environment that is the reason of wearing the usual oversized clothes of adults that are much older than the pupils. 12 participants responded on the shortage of clothes. Eight out of the nine Almajiris revealed that:

I use to get donations of used clothes mostly from the people of this community. Many a times the clothes are for adult's size, but I have no option, other to collect it and wear it like that, folding the clothes to my size (Alm-1, 16, M).

Okonkwo & Ibrahim (2014) posit that Almajiris are usually found in the ragged clothes, with a dry, cracked skin, tattered looks, unclean and filthy appearance, roaming the street, chanting rhymes, begging and begging for food, sleeping anywhere, mainly on the streets. A study carried out in Katsina state of Nigeria (the

state with higher Almajiris after Kano), posits that due the imbedded poverty, parents who could not afford to feed and clothe their children eventually send them to Tsangaya schools Liti (2015).

Alm-4 stressed that: "Sometimes the clothes I receive are for smaller children, who are much younger than me, so in that case, the clothes will be too tight, but I still have wear it like that" (Alm-4, 14, M). Alm-5 stated: "I have to use a pair of clothes for a year or more, but if I'm lucky, I can get additional one" (Alm-5, 15, M). "The cloth I'm wearing now was given to me by my landlady, her younger son has been wearing it for long, when it started tearing apart the boy refused to use it again, so she asks me to take it if I want it" (Alm-7, 14, M). Alm-8 admits that: "I wear ragged clothes because I don't have the money to take the clothes to a tailor to amend it. Some tailors wouldn't even agree to amend our clothes" (Alm-8, 17, M). Three Almajiris out of nine gets additional clothes from other sources. They exclaimed that: "I save a little money sourced from the domestic job to buy some used clothes that I can afford, in the second hand market" (Alm-2, 15, M). "My father use to sew new clothes for the children in the family on the eve of Eid Fitr every year, so when the clothes are ready, it will be sent over to me here in the school" (Alm-3, 16, M). "I don't wear ragged clothes because I can fetch some little money through some hard labor, and I can buy new or used clothes I can afford (Alm-6, 17, M).

Student's uniform is not recommended for the Tsangaya Qura'nic schools, therefore, all types of clothes are allowed during and after the school hours. There is no inspection of the neatness of the clothes of the Almajiris. Pupils can wear their dirty



clothes, for as long as they can afford the means of washing them. A participant who lives with the Almajiris declares: “I have been giving the Almajiris who was helping my wife with some domestic chores some of the used clothes of my children, and the ones I personally used, and he was always happy to have the clothes” (PLA-1, 58, M).

Commenting on the issue of ragged clothes of the Almajiris, a parent responded that:

Even me the father of the children I wear ragged clothes (displaying his turnout garment to the researcher), you people from the city can you wear this? But here it is normal for a farmer like me to dress like this, but in the city, you cannot risk wearing this type of clothes, or people around the community will mistake you with a mad man. The point here is I’m aware of the clothes my children wear in the Tsangaya School, but what can I do, I do not have sufficient fund to supply all the needs and aspirations of the family (ALP-1, 16, M).

Lamenting on his displeasure over the tattered clothes the Almajiris are always wearing an informant confessed that:

I always feel bad, anytime I come across these Almajiris, poorly dressed roaming the streets with turnout clothes. The government and the society must do something, and should be done with immediate effect to stall the continuous embarrassment to our culture and civilization (PLA-2, 45, M).

Supporting the above view, GOF-1 observed that:

The first glance at the children on the street, will convince you that they are in abject poverty and desperate. The kind of oversized and sometimes tight clothes they wear, testify that the clothes are not originally made or bought for their usage, it is really pathetic (GOF-1, 61, M).

The researcher observed that Almajiris lack clothes. The pupils wear filthy looking tattered clothes. Some of them keep two pairs of clothes in a plastic bags.

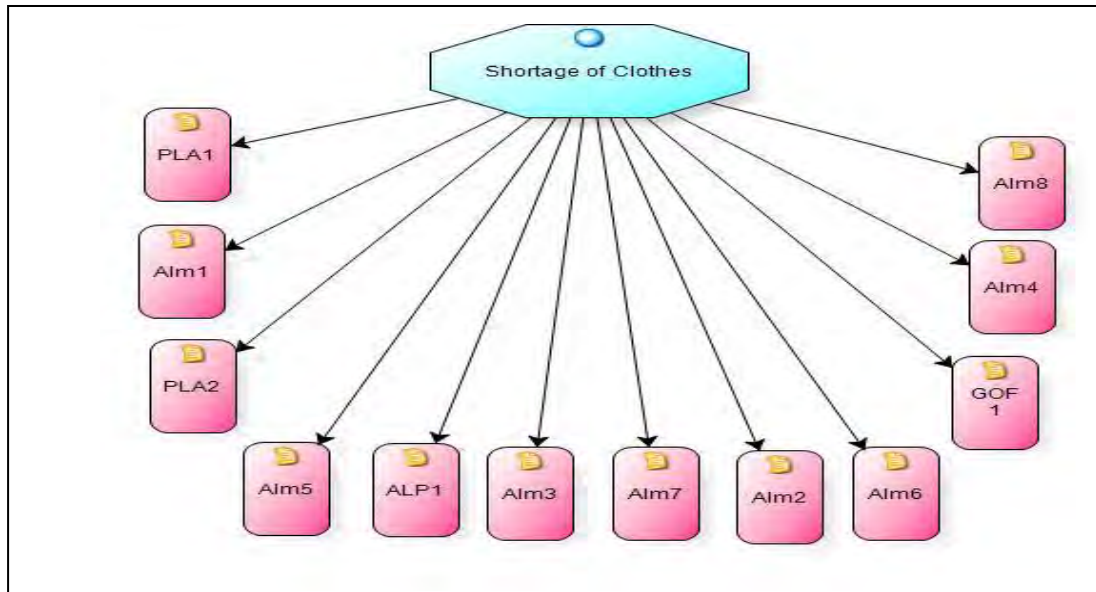


Figure 5.7. Shortages of Clothes

#### 5.4.3.3 Shortage of Shelters

Despite the fact that Tsangaya institutions, the findings of this research reveal that the pupils of Tsangaya schools do not have good accommodation. There is no hostel accommodation for the Tsangaya schools, pupils sleep in an open space near their teacher's house, or in the outer pace of their neighbors' apartments. (The teacher usually requests the close-by residents to help his pupils to use their outer pace of their houses). Teachers of the Qura'nic schools use any available and accessible structures which fall near their residence, which are usually abandoned untidy structures (Zakir et al., 2014).

All the pupils of the schools under study mentioned that they sleep either in the open space along the streets or in a congested room. All other school activities are run in some transitory places, owned by individuals in the host communities. Also the teacher's house and its environs are sometimes used as sleeping places for the pupils.

Three out of the nine Almajiris participants disclosed that: “We don’t have hostel or rooms in our schools; we sleep beside our teacher’s house” (Alm-1, 16, M). Alm-4 also declared that: “Fifteen of us sleep in one small room near our school, our teacher requested for the room from a close neighbor” (Alm-4, 14, M). Alm-5 confirmed the same story as thus: “We take any available space as our bedroom, places like public buildings that are not fenced; sometimes we sleep in the open air in the cold” (Alm-5, 15, M).

The researcher observed that a significant number of the Almajiris lack shelter. The pupils sleep in an open space despite the harsh weather. Those Almajiris who are opportune to get a room are not in a better position because the room used to get congested where ten to fifteen children sleep in 12x12 feet single room.

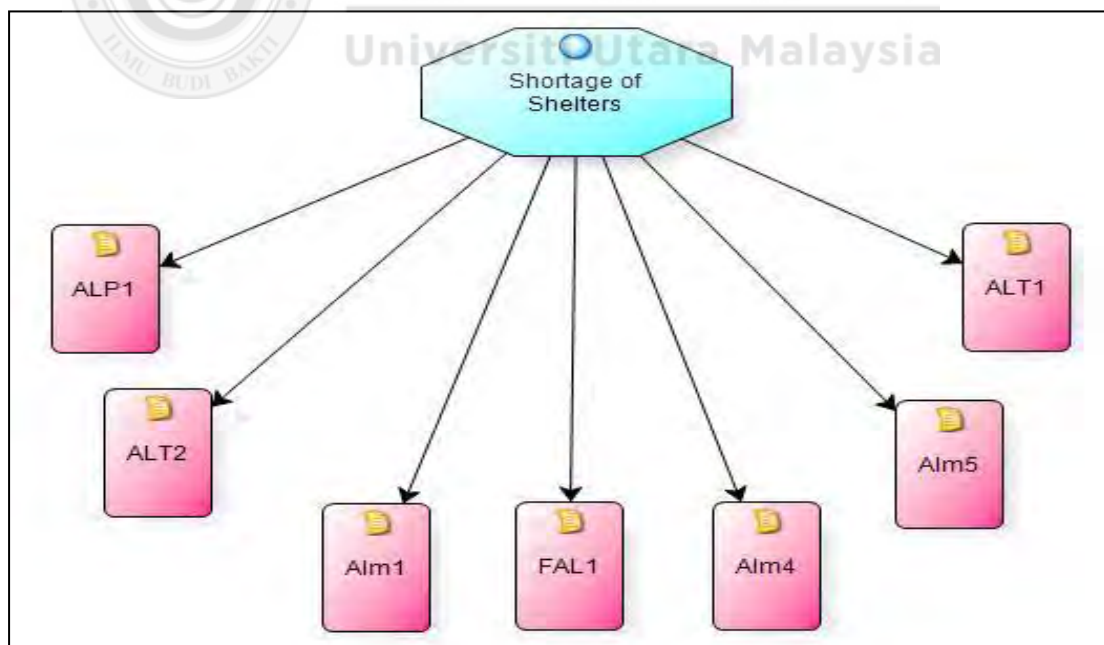


Figure 5.8. Shortage of shelters

## 5.5 Social Predicaments

In this theme, social issues affecting the Almajiris, like the problems they encounter with the people of the community and health issues, are discussed through the interview of the research. Figure 5.9 depicts the general social predicaments of the Almajiris.

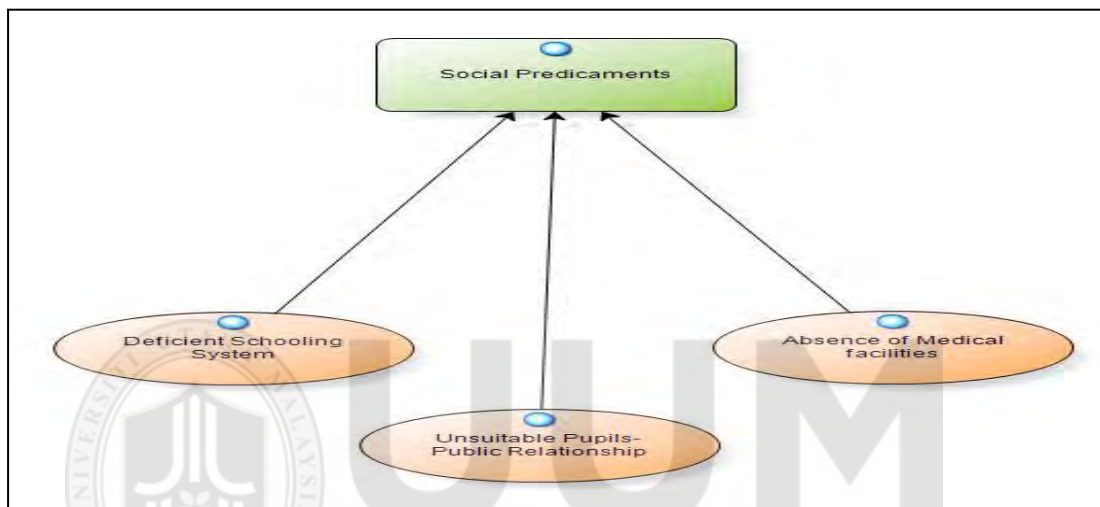


Figure 5.9. Social Predicaments.

### 5.5.1 Unsuitable Pupils-Public Relationship

In this sub-theme the study examines the way Almajiris interacts with the people they live together. It explains the different level of the Almajiris unexciting interaction with the members of the society. The study discovered that the Almajiris endures discrimination and unfair conduct within their respective communities. Their body language and lifestyle explain the fear and depression with the public social relationships. People consider them to be like second class citizens, due to the master-servant relationship that exists between them. Almajiris depends solely on the immediate community he finds himself, he begs for food, clothes, accommodation, and render some domestic services like washing of plates and clothes, sweeping the

compound and going for an errand. The Almajiris themselves also consider themselves to be lower ranking members of the society because they have accepted to take the last position in every event and activities.

Eight Almajiris gave similar responses in terms of their relationship with the community people (see figure 5.8). The pupils complained about receiving gloomy relationship from a large number of people. 11 participants commented on this sub-theme. Specifically, Alm-1 stated that:

The first week I was brought to this Tsangaya school, I don't know the slogan my colleagues use to chant, when we go in a group, they would sing the begging rhymes, but when I was alone, I couldn't chant the slogan and eventually I couldn't get anything, because people wouldn't respond until you make the usual loud sound Almajiris used to chant to call their attention (Alm-1, 16, M).

Accounting on his positive relationship, Alm-6 disclosed that:

I have fewer problems with the people around, some of the elderly people are good to me. I don't go out for begging; rather I participate in haulage activities in the weekly market (Zakirai market). I also collect and sale fire-wood, I take part in the laundry services and brick works. I have a mutual relationship with the people of the community (Alm-6, 17, M).

My problem with the people is that they always under look Almajiris, no amount of effort you can perform to please them or make them to change their perception on you. The moment you start begging for alms, then you should get ready to receive any possible negative reactions (Alm-2, 15, M).

My parents warned me not to argue or fight with the members of the hosting community, and that I should let anyone who cheated on me, because God Almighty will take revenge for me. So until now I still follow their guidelines. Some people are really bad, but I left everything to Allah (Alm-3, 16, M).

My landlady used to be very good to me, but the other members of the family do not really treat me with any respect, especially the elder male children,

they always want to get me involved in difficult domestic work that is even beyond my power (Alm-4, 14, M).

Alm-5 further stated: “I and my colleagues used to dodge some streets that are usually inhabited by the youth of this community, because they used to bully and mock us” (Alm-5, 15, M). In his perception, Alm-7 disclosed that “The people don’t treat us gently, we are the ones that always have to accept all the blames including the offenses we didn’t commit, especially the youth that we work in their compounds” (Alm-7, 14, M). Alm-8 further revealed that:

If you render a domestic job they can only pay you back with food, forgetting that you have other needs apart from food. But those lucky Almajiris get paid on a monthly basis with less or no food attached to their contract (Alm-8, 17, M).

Responses from the pupils indicated that, children of the same age and a little older than the Almajiris age brackets in most cases are the ones displaying negative attitudes the most. However, there is an always individual attitudinal difference on the possibility of acceptance or rejection by others. Unlike other children of the street around the globe, who run into the street on their own account, get involved in juvenile crimes, Almajiris are not afraid of the police, because they do not participate in criminal activities in their society. It is difficult to find an Almajiris with a police case; they hardly steal, involve in prostitution or deal with narcotics. Therefore Nigerian police consider the group to be less problematic. Except for the few elder ones that the teacher would reject when they are identified with bad gangs. Responding on the poor relation between the Almajiris and the members of the society, a participant observed that:

Both parties share significant levels of the blames, in the sense that, in the part of the pupils, they would want to have the best from the people who do

not share any family ties. On the other hand, some people are unfriendly and sometimes too strict on the pupils (GOF-1, 61, M).

In a similar response, another informant confirmed that:

The Almajiris are responsible for the treatment they incur on themselves, because it is the way the present themselves, people take to address them. When an Almajiris appear to be honest and obedient, people bring him closer to them, but when they are dishonest and uncooperative, people show them their disapproval (PLA-3, 35, M).

Contributing on the pupils-public relationship, another informant argued that:

A good relationship is reciprocal, though, the pupils ought to be taught and learn the science of their community where they reside, and this is the duty of every Tsangaya teacher to teach his disciples. Some teachers do not indoctrinate their new pupils on the norms of their environment, they allow them to pick a plate and enter the streets for begging (GOF-2, 62, M).

The researcher observed that the Almajiris-public relation is not at its best. The pupils lack the proper approach, especially during the street begging, and some people respond harshly to them. It appears that lack of proper introduction to the traditions of their immediate community causes the conflicts between them.

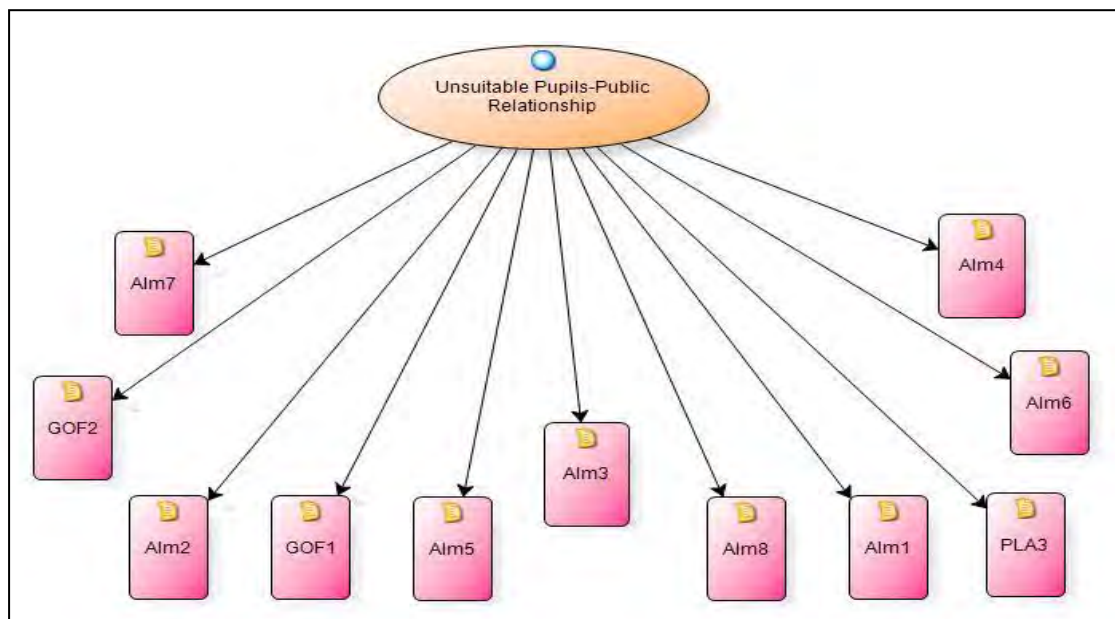


Figure 5.10. Unsuitable pupils-public relationships

### **5.5.2 Absence of Medical Facilities**

This sub-theme deals with the provisions and the availability of the health care facilities for the Almajiris Qura'nic schools. A health care facility refers to any place where medical services are provided, ranging from a dispensary, and small clinics to the bigger hospital. Health care facilities are significantly low in sub Saharan Africa, families and societies endure the lack, absence or inadequate medical facilities and services. Children of the street suffer serious health problems due to their exposure to the harsh weather of extreme cold during the harmattan period and severe heat during the hot season, this puts their spiritual, mental, social and physical well-being at risk (Thapa, Ghatane & Rimal 2009).

This study discovered that medical facilities are not within the reach of the Almajiris Qura'nic schools. The pupils always rely on the traditional treatment when they are sick. The result of the interview conducted with the Almajiris explored that the pupils flock some leaves from identifiable trees known for the treatment of some illnesses. Like the neem tree is known for its treatment of fever, Moringa seeds and its leaves are for treatment of multiple illnesses such as pile, high blood pressure, and they treat typhoid fever with the mixture of pawpaw, guava and pineapple leaves. When all the traditional medicine failed to heal the illness, a spiritual method would then be consulted, through prayers, charms, and drinking from a cup of water that was prayed upon (Zakir et al., 2014).

On medical facilities 9 participants contributed in the area (see figure 5.3). For instance Alm-5 declared that: "We do not enjoy any medical facilities here. No



medical support attached to our school. Even the people of the community have difficulties in getting access to the government medical assistance (Alm-5, 15, M). Alm-7 further commented that: “We didn’t know anything like government medical center. We refer to our traditional herbs when we are sick (Alm-7, 14, M). While Alm-9 stated that: “We use to flock leaves from the neem tree, mix it up with water and drink. Mahogany leaves and baobab leaves are also usual medicine for malaria fever” (Alm-9, 16, M).

The United Nations Organization has listed the provision of health care facility as one of the rights of the child. At the 1989 Convention on the Rights of the Child, Education, love and care, adequate food and shelter and serene environment are part of the basic rights of the child every government must ensure (Zakir et al., 2014). The Tsangaya teacher is challenged to ensure his pupils are in good health in order to be able to study and perform in the physical activities as well. All the teachers interviewed expressed their dismay over the parent’s attitudes towards taking care of the medical bills of their children. Teachers spend some money to get medications for their pupils when the traditional medicine failed to cure the ailing pupil. For instance, one teacher complained about the burden of the medical treatment incurred on him from the illnesses of his pupils he exclaimed:

I spent over fifteen thousand Naira (N15, 000:00) in treating one of my 8 year old pupil, when he was affected with a typhoid fever. He was admitted in a government hospital, I sent for his parents to come immediately, but they didn’t. When they eventually came, they were unable to settle the bill, they gave me three thousand Naira only (N3, 000:00) (ALT-2, 15, M).

Accounting on their travails on the absence of good medical care, other Almajiris stated that: “We are prone to all sorts of diseases, but the most prevalent illness that disturb most of us is malaria, due to too many mosquito bites (Alm-3, 16, M). Alm-6 narrated that, “We sleep in the open air places, there are various insects that bites us, we cannot afford to buy the insecticides or coils” (Alm-6, 17, M). Alm-8 confessed that: “I suffer ulcer and skin rashes, I don’t have money to go to the hospital” (Alm-8, 17, M).

The Medical facility is one of the major problems of the Almajiris Qura’nic schools, as it is the usual problem of the people and children living in the street, across the nations of the globe, as observed by Ganguly and Kadam (2015), that child morbidity and transience are compounded by a broad sort of societal issues of underprivileged populace. In his own views, a government worker has lamented on the poor health status of the Almajiris, exclaimed that:

It is so touching to see these Almajiris walking in the streets under the hot sun, and sleeping in the open, whereas during the cold weather people would have to use different means to warm their rooms, but the poor Almajiris would have to endure the harsh hot and cold weathers all by himself. That actually has negative impact on the health status of the Almajiris (GOF-1, 61, M).

Likewise, another informant confirmed that:

In this 21<sup>st</sup> century, the tsangaya teachers and their pupils still refer to the old traditional herbs for treatment, but that is not because they do not want to partake in the orthodox medicine, but it is the cost of the treatment that keep them away from the facilities. Looking at the way of Almajiris lifestyle, one can see that it is full of medical risks, ranging from sleeping in a congested room, unhygeinic food and environment, absence of cleaning up and so many inconveniences (GOF-2, 62, M).

The researcher observed that there were no hospitals, pharmacies or clinics around the Tsangaya schools. The pupils could not afford the cheapest medicines either in the government or the private clinics. Figure 5.10 depicts the responses of the participants on the absence of medical facilities.

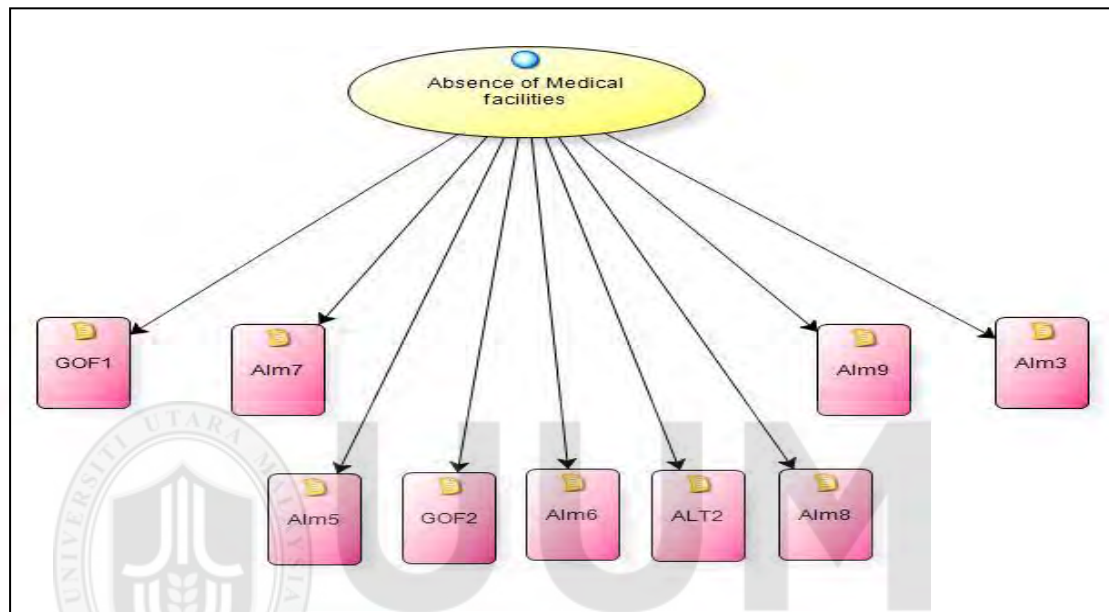


Figure 5.11. Absence of medical facilities

### 5.5.3 Deficient Schooling System

Under this sub-theme, issues of the physical structures available in the Almajiris schools such as classrooms, hostels, conveniences sports facilities, portable drinking water, cleanliness, are investigated. The study revealed that Tsangaya schools do not have a proper building arrangements or structures. There is no particular structure built for the purpose of teaching and learning activities for studies within the metropolis Qura’nic schools. However, the Tsangaya schools that are situated on the outskirts of the town are built with thatches and sticks. The research explored the places lessons are taken in the Tsangaya schools include; uncompleted buildings, a

temporary shed built outside the teacher's compound, spaces along the streets and outer spaces of people's compounds. All the informants testified the scarcity of schooling facilities (see figure 5.10). Responding to the issues of hostels, classrooms and conveniences the participants confirmed that:

We do not have classrooms in our schools. We study beside the house of our teacher, every day except when it rains, and there is no toilets and shower rooms in our school which makes it difficult for one to ease himself especially in the daylight (Alm-1).

Alm-2 mentioned that: "There is no classroom in our school no chairs, we spread mats during the school hour, and those who cannot get space on the mat sits on the ground" (Alm-2, 15, M). Alm-3 stressed that "We read in an open air place, we run to shelter when it rains and virtually the school period will pause until the rain stops (Alm-3, 16, M). Also Alm-4 shared similar point, where he disclosed: "We sleep in the open places all year round, in the rains and cold seasons" (Alm-4, 14, M). "In our school we seat on the ground and this contributes in making our clothes dirty" (Alm-5, 15, M). Lamenting on the problem, Alm-7 further stated that: "Including cold period, we read and sleep in open spaces because we have no classrooms and hostels (Alm-7, 14, M).

The study also revealed that there are no toilet facilities in the Tsangaya schools, pupils defecate in any available space, especially a place with less congestion. The absence of convenience causes a lot of health problems and it also makes the people living near such schools to be in constant fear of matching the pupils' excreta. Apart from toilet facilities, the result of this study also reveals that there is the problem of accommodation facilities in the Tsangaya system of education. Pupils sleep in an

overcrowded room, or in an open-air space. Responding on the absence of toilets in their Tsangaya School, Alm-8 mentioned that: “When we were in the villages, nearer to the bushes, we easily run to the bush and defecate. But now that we moved to the city, it is highly difficult to find a convenient place to ease self (Alm-8, 17, M). “Toilet facilities are not available for our consumption, the public toilets are privately owned, and it is commercial, so how can Almajiris pay some money just to defecate?” (Alm-9, 16, M). PLA-3 also revealed the daily problem people go through due to the habit of Almajiris dislodgement of feces along the streets. He observed:

One has to be very careful and vigilant as you walk on the streets or you drive along the area where Almajiris resides for the fear of matching the excreta of these pupils. When I’m going out for the dawn prayers (Subhi Prayers), I would have to make sure that I take along with me a strong torchlight, to ensure a clear view of the walkways (PLA-3, 35, M).

One of the three teachers interviewed, explained that most of complains he receives from people is the defecation of the environment by his pupils, he disclosed that:

I have over hundreds complains against my pupils over defecation of people’s compounds, backyards, football pitch and uncompleted buildings. I always warn them against that attitude, but we don’t have the toilets, and no one can deny the call of nature (ALT-2, 50, M).

The sanitation status of Tsangaya schools is usually untidy, the pupils have no bedding materials, and they sleep on the bare floor or on an old cracked mat. The rooms Almajiris sleeps (Where available) is smallish, full of bed bugs and mosquitoes. The majority of the pupils have rashes all over their bodies (fungal skin diseases), which culminated from the dirty environment and absence of taking a bath as well as pedicure and manicure. One cannot afford to stay with them for a very long period, due to the bad odor coming out of their bodies without contempt to change position.

On the same account another informant stated:

There are no proper arrangements for the Tsangaya studies, the teachers have no source of income, they cannot afford to build a school on their own, the government is not helping the system, it is only the community that is assisting the pupils with fragments of their buildings to study and sleep (GOF-2, 62, M).

Almajiris schools are run without periods of sports or games. Some of the teachers consider playing as a forbidden act. Responding on issues of sports in Tsangaya schools 34.8% of the participants bared their minds (see figure 5.3). Dismissing the availability of sports facilities in the Tsangaya schools, ALT-3 quoted a verse from the Holy Qur'an disputing the notion of sports thus: "Wama Khalaqatul Jinna Wal Insa Illa Li Ya'abuduun' Which means „I did not create the Jinn and the Mankind except for worshipping me" (ALT-3, 46, M).

The living environment, body and material cleanliness of the itinerant Almajiris scholars are the cardinal problems of their well-being. The study discovered that the Almajiris have problem with overall neatness and cleanliness. Despite the prophet of Islam, Muhammad (S.A.W) declared "Annazaafatu mi-nal-eemaan" thus "Cleanliness" is part of faith". The pupils, battle with lack of potable drinking water, insufficient washing detergents, lack of body cream, soaps, and absence of toothpaste. The research unveils that there is no good drinking water in most of the Tsangaya schools under the study. Pupils draw water from the well for drinking and other daily activities, like washing their clothes and their plates. It is the combination of lack of water and the soap to take shower that makes the Almajiris to spend some days or weeks without having showered. Accounting on shortage of water to take

bath, mouth cleaning and washing detergent, 34.8% of the participants responded on the issue. For instance Alm-2 disclosed that:

I do not wash my clothes in good times. The clothes would get so dirty, it would reach to the bad smelling level, before I could get access to either the water or the money to buy the detergent and wash the clothes (Alm-1, 16, M).

Alm-3 mentioned that: “All my clothes are old stuff with multiple cracks or hand knitted amendments, I wash them when I have access to detergents” (Alm-3, 16, M).

Whereas Alm-8 stated: “Even when I wash my clothes, it gets dirty the very day I wash them because the place we seat for the study is on the bare ground and it is difficult to access the water” (Alm-8, 17, M). “During my first days in this school, I tried to be clean all the time, because I came with some little stuff, but in less than a week it got finished due to multiple demands from other Almajiris” (Alm-9, 16, M).

Also Alm-4 narrated that: “Sometimes it is the acute shortage of water that makes me to stay dirty for long” (Alm-4, 14, M). “I wash my clothes once a while and I cut my nails and barb my hair in say like a month or more (Alm-5, 15, M).

The Almajiris participants disclosed that it takes a longer period to have a bath. This is the reason for the usual bad smell emanates from them. Out of the three schools studied, all the informants admitted to the negligence or the difficulty in cleaning their body and the school environment. Alm-4 confessed that:

We don’t brush our teeth with toothpaste or any other substance, either in the morning or evening, because we cannot afford to buy it. We normally use our fingers to clean the teeth with water, during ablutions for the dawn prayers and subsequently for the rest daily prayers (Alm-4, 14, M).

In line with the above, one of the community people, who lives with the Almajiris observed that: “The habitual dirty nature of the Almajiris created an impression that

Almajiris are synonymous with dirty, haggard looking, hungry and desperate” (PLA-3, 35, M).

This study infer that the Tsangaya schooling system is not well coordinated, there is no proper inspection of the pupils state of hygiene, for instance, nobody crosscheck whether they took a bath, cut their nails, wash their clothes or sweeps their sleeping places.

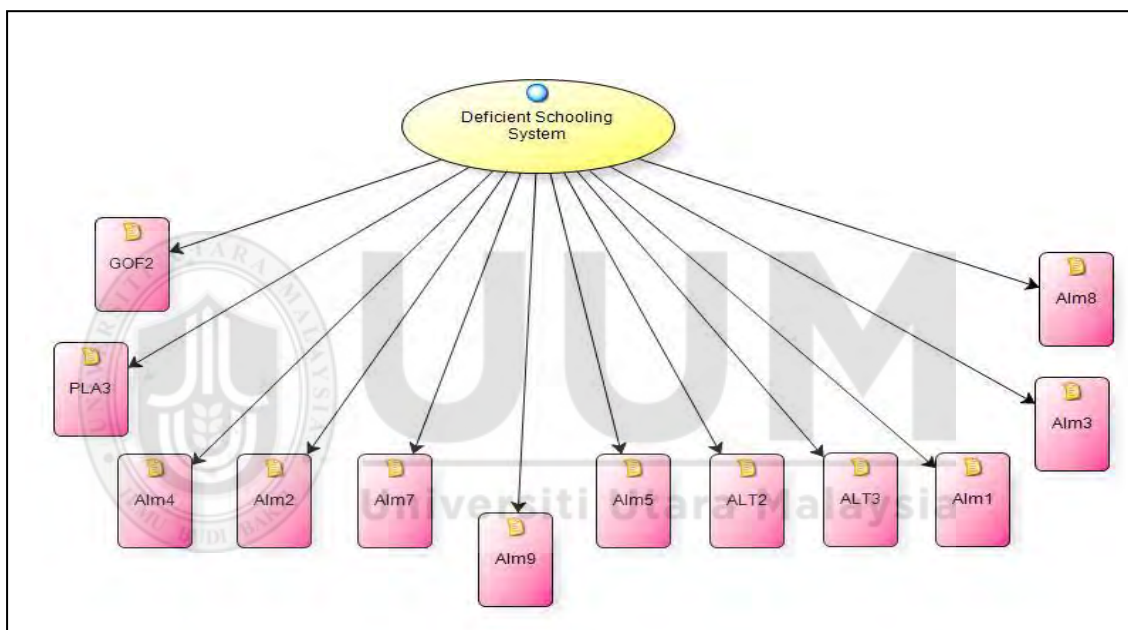


Figure 5.12. Deficient schooling system

## 5.6 Psychological Predicaments

Under this theme, problems associated with psychological ordeal of the Almajiris are examined. Issues disturbing their feelings such as the absence of parental care, absence of self-esteem and self-actualization were disclosed. Figure 5.12 depicts the psychological predicaments of the Almajiris.



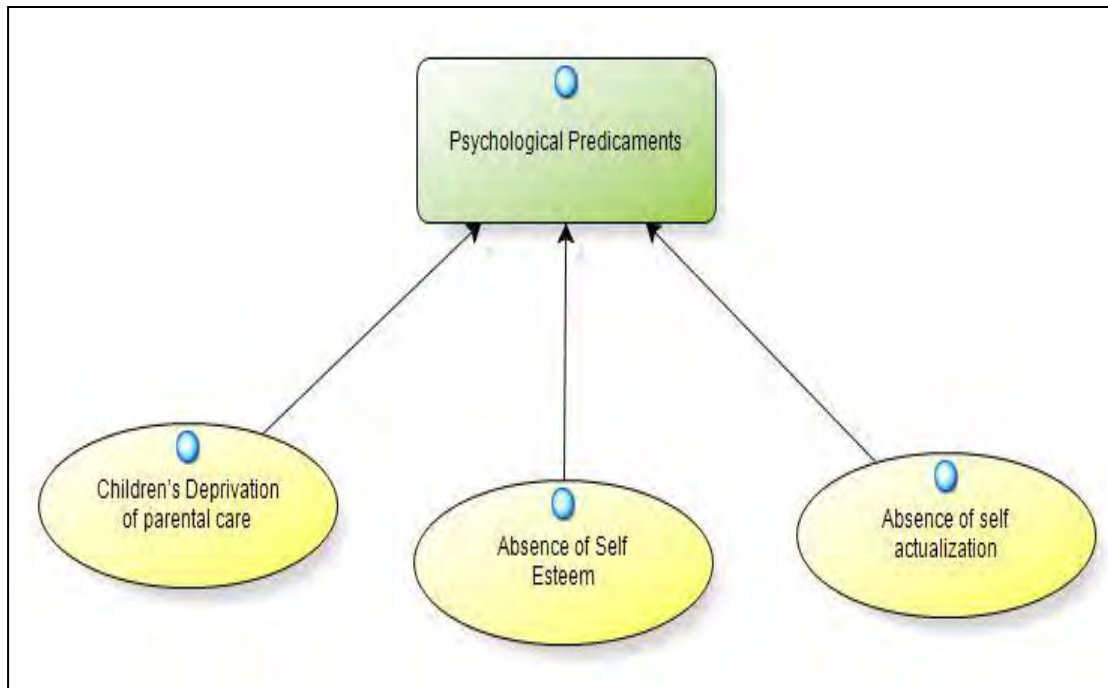


Figure 5.13. Psychological Predicaments

### 5.6.1 Children's Deprivation of Parental Care

This sub-theme examine the challenges of the absence of parents in the life of the Almajiris who are usually sent to the Qura'nic schools in their early lifetime. At the time of departure, the poor children do not know how their future would look like. The first issue to deal with is the agony of the absence of parental care. The study gathered that, the smaller children cry bitterly and continuously during the first week of assumption in the school, until they get used to the environment. The findings of this research indicated the trauma of parental deprivation as it affects the lives of the Almajiris. Scholars like Jamaluddin (2013), Tabbaa, Lei, Liu & Wang (2017) emphasized the importance of parents to live with their children more especially in their early life period. Teenagers that were accorded closer ties and good supervision

from their biological parents were found less involved in delinquent behaviors (Jamaluddin, 2013).

During the in-depth interview it was discovered that Almajiris misses their parents and siblings a lot. Four out of nine Almajiris disclosed the way they are missing their parents. Alm-1 revealed that: “I’m really missing my mother, she was crying when I was taken from home (Alm-1, 16, M). Alm-6 also stated “I missed my family, my father is economically disadvantaged, and they are surviving in difficulties (Alm6, 17, M). While Alm-7 mentioned that: “I do miss both my father and mother and all my brothers and sisters” (Alm-7, 14, M). Alm-9 lamented: “I often think of my parents and dream of them on a regular basis” (Alm-9, 16, M).

Huppert & Johnson (2010) posit that to overcome the psychological problems of socio-emotional, self-esteem, resilience and confidence of children in schools, efforts must be directed towards the general improvement of the well-being of the pupils. Psychosocial Theory is adapted in the analysis of the Almajiris psychological distress in the Tsangaya boarding school, but partly, the Hierarchy of Needs theory was adopted in the review of the predicaments of Self-esteem and Self Actualization of the Almajiris. The psychosocial theory covers the steps of human personal development and the impact society, history and culture have on an individual. The traditional Tsangaya institution has a great impact on the personal development of the Almajiris, therefore, the psychosocial theory has a great contribution in this area. The Psychosocial theory of Erik Erikson was used to examine the actions and

behaviors of the Almajiris pupils in the Tsangaya schools. Table indicates the conducts of the Almajiris.

Table 5.9  
*Age Based Stages of Almajiris through Psychosocial Development*

<b>Kolo 4-11 years</b>	<b>Titibiri 12-16 years</b>	<b>Gardi 17 years-Above</b>
Raw	Impactful	Useful
Latent	Ready to explore	Resourceful
Feeling Deprived	Ready to Adapt	Contributory
Flexible	Boundaries Identified	Exploring
Willing to go	Initiative	Goals achieving

Although parents willingly send their children to the boarding Tsangaya schools, but the study gathered that some of them do miss their children as well, because the male children used to be of great helping companion to the family, especially the rural parents that are mostly agrarian farmers. The children offer services like farm works, fetching water, and running for an errand, washing of the family clothes. All the three parents contacted during the in-depth interview confessed that:

I used to feel bad anytime I remember my sons, that I sent to the Qura'nic schools, I love them all, they used to offer great help to me in the farm work, as I'm growing older, but it is better to endure their absence than to keep them at home without educating them (ALP-1, 58, M).

ALP-2 stated:

I have inherited a big farm from my father, but fortunately because I cannot say unfortunately all the male children are sent to the Tsangaya Qura'nic School. So it is only me that can work on the farm, or I will have to hire the

labor of other people to cultivate the whole farm, and I don't have that kind of money. This affects the quantity of the annual harvest (ALP-2, 59, M).

While ALP-3 disclosed that:

I have never visited my children in the Tsangaya school, I know when they see me they will not stop crying, and they would want to follow me back home, and that would not be possible, I miss them dearly, but I have dedicated them to God Almighty, and anytime I remember that I feel better (ALP-3, 60, M).

The interview results indicate that the pupils who stayed for a longer period in the Tsangaya Qura'nic schools do not have the same feelings for their parents and relatives as when they were brought to the school in their early life. Their heart seemed to get harder and almost tend to forget their parents or do not care about them anymore. The researcher found out from the parents during the interview, that some of them have never ever visited their children (one to seven years) in the Tsangaya Qura'nic school, nor do they know the name of the teacher, or the where about of their children's school.

### **5.6.2 Lack of Self Esteem**

This sub-theme examined the personality of Almajiris, how they feel about their integrity and worth in the society they live (see figure 5.13). Self-esteem as the feelings of full confidence, freedom, and rights has been discovered to be completely absent in the lives of the itinerant Almajiris scholars. The term self-esteem refers to self-image, self-perception, and self-concept, self-confidence, self-worth, self-respect, self-efficacy and self-acceptance it is just the picture an individual has for him/herself, without evaluation or judgment. Self-esteem is the thoughts we have about ourselves and the mirror that reflect our personality (Fennell, 2016).

Out of the nine Almajiris informants, seven of them have very low self-esteem, one has moderate and the other has full confidence. The theory of hierarchy of needs was used in the analysis of the sub-themes; lack of self-esteem; and lack of self-actualization. The theory portrays the confidence and the attainment of the peak level of human achievements in life. The result of personality assessment of the Almajiris indicated that most of the Almajiris have low self-esteem. For instance Alm-2 confessed that:

I know I'm not in the same position with those children that lives with their parents in this community. They are under the full care of their parents, they get what they want by asking their parents to provide for them, while I'm alone here, nobody takes care of me, I struggle to get the remnant food from the vicinity I'm a nobody (Alm-2. 15, M).

The study gathered that Almajiris are usually warned by their teachers to stay away from other children within their domain to avoid clashes and subsequent dispute between them. They were made to understand that they are less important to the children who have their parents with them, and they should treat them with care and respect, because they would definitely go to their houses to beg for food and other favors. One of the Almajiris explained that:

There was a boy who is my age mate who always confront me in a physical fight, but I don't want to fight him because I know when I fight him, it will get to the notice of my teacher, and I'm sure I'm going to be punish for that. I cannot complain to the teacher about the issue, because he said we should endure all the difficulties while we are still Almajiris (Alm-9, 16, M).

The results of the interviews on self-esteem explained that the majority of the informants (Almajiris) lack self-esteem. It really seems difficult for the pupils to generate self-esteem due to their lifestyles of over-dependence on other people, in all

ramifications (food, clothes, shelter, water, money etc.). The research findings traced the absence of the Almajiris self-esteem to the social status of their parents. It was revealed that more than 90% of the people sending their children to the Tsangaya Qura'nic schools are poor peasants living in the rural areas. Knowing their family economic status at home has an essential influence on their personality and accepting the lowest position in the society.

The Almajiris believes that the people who are supplying them with food, shelter and clothes are high profile citizens who supposed to be treated with all respect, and they (Almajiris) are an inferior set of personality. They explained that: "With regards to self-esteem, I think it is not easy to pretend that I have it, I feel less important than the host people" (Alm-1, 16, M). "I have a constant feeling of mediocrity in my heart (Alm-3, 16, M). "I have a constant feeling that I'm a burden on others (Alm-6, 17, M). "I'm always in fear of how to get the next meal" (Alm-7, 14, M). "I'm always careful when I'm dealing with the children in this community, any slight mistake from me will have a negative consequence" (Alm-8, 17, M). "Almajiris have no choice, as the saying goes a beggar have no choice, our priority here is to get something out from the people, and it doesn't matter whether they respect us or not (Alm-9, 16, M).

Commenting on the self-esteem of their children in Tsangaya School a parent observed that:

The children should not feel any lesser, they are human beings as well, and those who knows the value of the Holy Qur'an should respect them a lot, how many of them can devote themselves to the book of God like the Almajiris? I

think they are in a good position to feel better than the way they present themselves (ALP-2, 59, M).

But the other parent has a different view, where he noted that:

What we should understand is that, this time people value their possessions very well, and whoever is giving it out to the Almajiris, have the tendency to display that ego, and the children would feel inferior, because they are always receiving, that is the time self-esteem will fail to show (ALP-3, 60, M).

The study also discovered that the people's perception and interpretation of the Almajiris personality are extremely low. This is as a result of the facts that, the pupils are beggars, live on the streets, wear torn out clothes, unable to take showers on a daily basis, which causes disgusting odors coming out of their bodies and defecating the environment with faeces. This is the picture of Almajiris, many people are having in mind.

However, one of the people living with the Almajiris stated that:

Control of self-esteem in the Almajiris can be categorized into two forms, one is the self-esteem Almajiris acquire, because he is grown up and stop begging along the street, because he has some sources of income, either through engaging in hard labor, or participating in domestic job. Such category might have a certain level of self-esteem. The second category of the Almajiris has a zero level of self-esteem. They are the ones who virtually depend on the people in every need of their lives (PLA-1, 58, M).

Another informant is of the view that:

Almajiris lack self-esteem, and It is because of the lack of coordination of the Tsangaya institutions, supposing the teachers force the payment of school fees for all the children, which will cover their feeding, accommodation and other responsibilities, they wouldn't be in this low status of self-esteem (GOF-1, 61, M).

The researcher observed that the Almajiris are not comfortable with their lives. It seems they feel ashamed with their current status. They consider themselves to be

second class citizens. They act so reluctantly with less enthusiasm and their body language indicates that they expect financial assistance from the public at all the time.

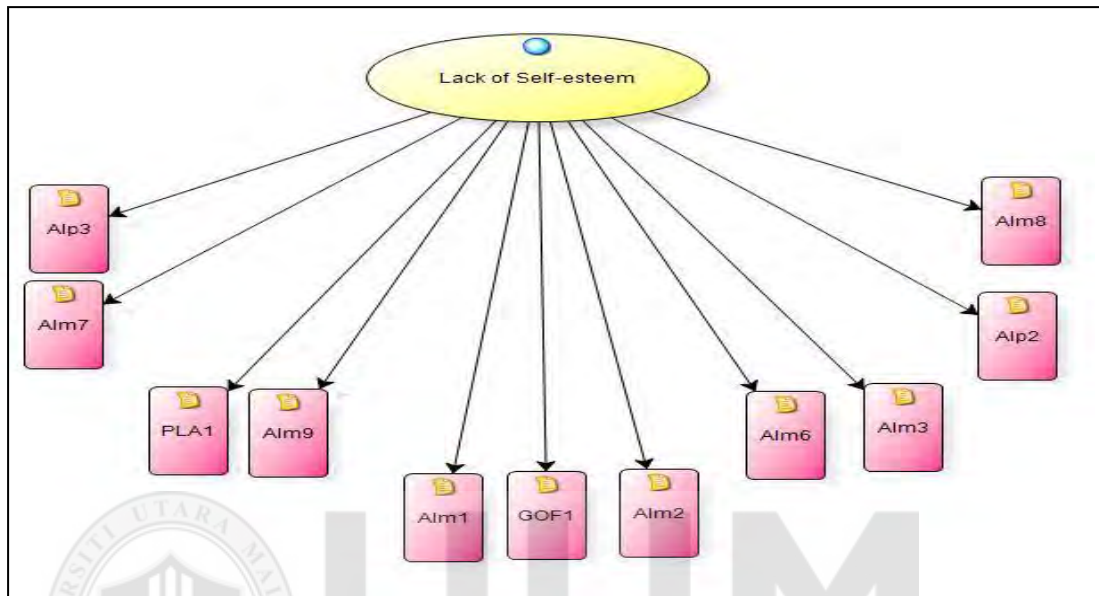


Figure 5.14. Lack of self-esteem

### 5.6.3 Lack of Self-actualization

Self-Actualization can be traced to the pioneer works of Abraham Maslow, (Theory of Needs) in the mid-1930s. Maslow argued that one can only attend self-actualization, after meeting the basic needs, social, safety and personal needs. He defined self-actualization as the procedure of projecting and utilizing all the potentials, personal talents, and capacities (Bar-On 2001). When an individual has the full characteristics of self-esteem, there is every tendency to have a dream, hope, and directions in the future endeavors. This sub-theme elicit information from the informants on their terminal goals of their lives.



Tsangaya Qura'nic schools have single, direct and simple goal, which is for its students to master the recitation and inscribing the Holy Qur'an and pass it over to others. Therefore the extent of the ambitions and the dreams of its graduates could not supersede the curriculum of the schools. The majority of the Almajiris interviewed have no ambition apart from becoming Qura'nic teachers in their future lives. Qura'nic recitation is the one and only area which they are much conversant with, except for their experiences in the domestic jobs they offer to some houses in the society.

While responding on their future ambition (as displayed in figure 5.14), six Almajiris disclosed their viewpoint as: "My highest ambition is to have a Tsangaya of my own, with a lot of students attending the school. This is my extreme self-actualization (Alm-1, 16, M). "I do not dream of becoming a minister in this country or the president, because I know that's not possible (Alm-2, 15, M). "It is only those who attend the formal institutions that can attain a higher level (Alm-3, 16, M). "I do not understand English, the language of communication of this country, so therefore I'm not employable, which means, it is practically impossible to become a prominent figure in this society" (Alm-7, 14, M). "I have no intention to become a key figure in this society, what I need is what will be enough to lead a simple life" (Alm-8, 17, M). "The life on this earth is temporary, as my teacher usually comments on people who have high dream, why will I bother myself with a temporary life?" (Alm-9, 16, M).

Out of the nine Almajiris informants interviewed for this study, eight pupils wanted to be Qura'nic teachers, and one of them wants to be a military personnel. The

researcher observed that coming across this student is actually rare in the Tsangaya schools because he has completed senior secondary school, before joining the Tsangaya. He stated: “I want to join Nigerian Army, after my graduation from this school (Tsangaya). I need someone to guide me and help me get that job” (Alm-6, 17, M).

Accounting on self-actualization, a member of the community stated that: “Most of the Tsangaya graduates prepare to take over the work of their teachers; this is because it is the only profession they are familiar with. They might have a contrary opinion if they have other skills training in the school” (PLA-3, 35, M).

However, a parent sees the Almajiris teaching option as the best. He declares:

We are sending the children to the Tsangaya Qura’nic schools to learn the Qur’an and teach it thereafter, so what could have been the best career for them other than the mastery of the holy script and imparting it to another generation. I think the best profession for them is Al-Qur’an (ALP-2, 59, M).

The study further discovered that astonishingly the majority of the informants (Almajiris) insist on maintaining the mundane Tsangaya curriculum despite its limited relevance to the contemporary social order. The Almajiris believes that the current system of Qura’nic education they operate is the only way to the God’s pleasure and accomplishment. By implication, the Almajiris have the feelings of spiritual self-actualization and contentment through the Tsangaya educational system.

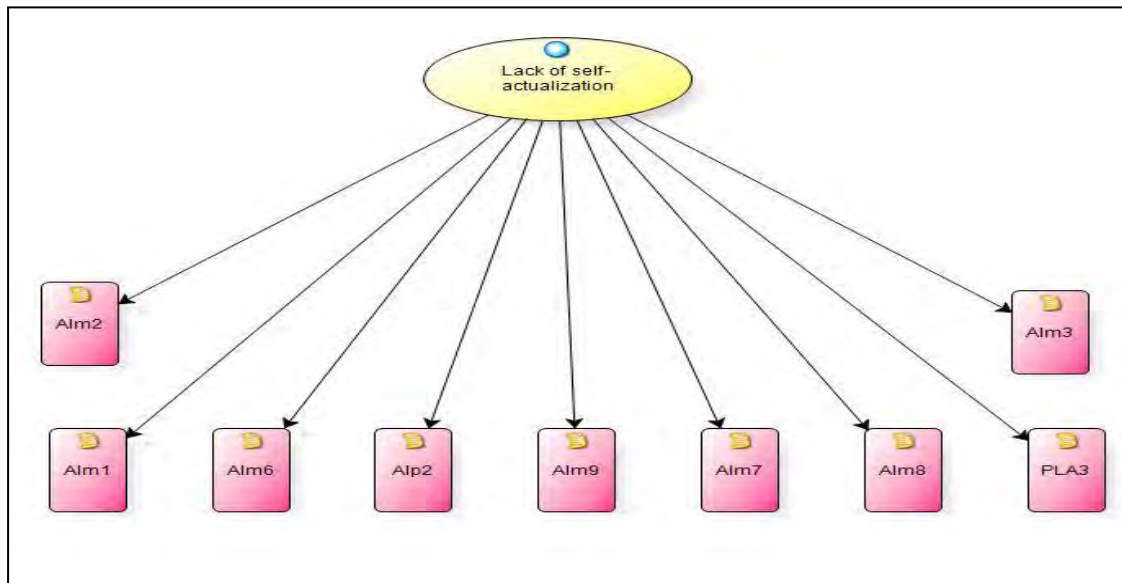


Figure 5.15. Lack of self-actualization

### 5.7 Suggested Roadmaps to Overcome Almajiris Predicaments

The mundane system of Almajiris Tsangaya School has raised a lot of questions against its suitability in this 21st century. Qura'nic studies is taught all over the World in all the Muslim nations in Africa, Asia, Europe and the United States of America. It is only in some Western African states that learning the Qura'nic knowledge was made to be a difficult task, through sending some under aged children to face the wrath of life all by themselves, under the name of searching for the Qura'nic studies. Countries like Nigeria, Niger Republic, Ghana, Chad, and Senegal practice the Tsangaya educational system, where the Children and the teacher depending on their immediate environment for survival (NCWD, 2001; Odumusu, et al., 2013).

In 1904, the British took over the administration of the northern Muslim dominated states, and control the state treasury, which has been the source of income for the Tsangaya schools. They abolished funding to the Qura'nic schools, on the premise

that they were religious schools, while their administration was a secular in nature (Okonkwo & Ibrahim, 2014). However, 57 years (1960-2017) after handing over to the native administrators, the plight of the itinerant Almajiris scholars and their institution remained a disturbing phenomenon. The indigenous Muslim leaders failed to reinstate the prestige Tsangaya schools used to have, through taking the full financial responsibilities of the school and its teachers. In the words of Goodluck and Juliana (2012), the practice of the Tsangaya school system exposed the pupils to the hard labor at the tender age, which constitutes child abuse, and they subsequently fall victims of acute poverty and its attendant difficulties.

The findings of this research revealed that repositioning the Nigerian Tsangaya school system will not be a Herculean task, hence the schools were doing so well at a certain time, before the advent of the colonial government. Scholars like Okonkwo and Ibrahim (2014), Taiwo (2013), Zakir et al. (2014) and Goodluck and Juliana (2012) proposed multiple ways to overcome the predicaments of the Almajiris in Nigeria. Although it was discovered that the some of the Qura'nic teachers wanted to maintain the status quo, they are against any modification that will neutralize the present curriculum they are operating, while the government, the people of the community, the academicians, and the general society are keenly interested in the reformations in the Tsangaya Qura'nic educational system.

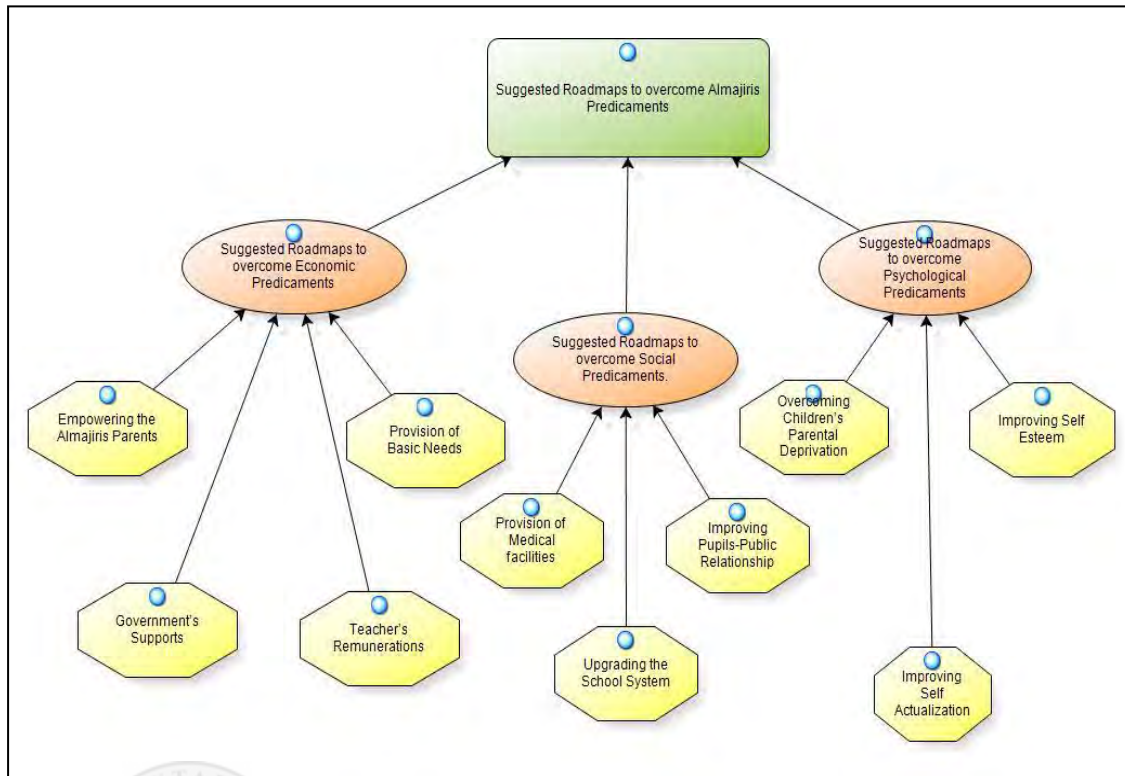


Figure 5.16. Suggested roadmaps to overcome Almajiris Predicaments

### 5.7.1 Suggested Roadmaps to Overcome Almajiris Economic Predicaments

There exist Qura'nic education centers and schools in all the Muslim countries around the World, and the pupils of such institutions are not undergoing the economic hardships, as the Nigerian Almajiris are suffering. For instance the Qura'nic schools in Saudi Arabia, Kuwait, Malaysia, Brunei and Indonesia are well organized full scaled institutions, with good structures and modified curriculums. The students are well taken care of, they are accommodated, well fed, and trained skills and certificated (Hashim & Jemali, 2017; Hassan & zailani, 2013).

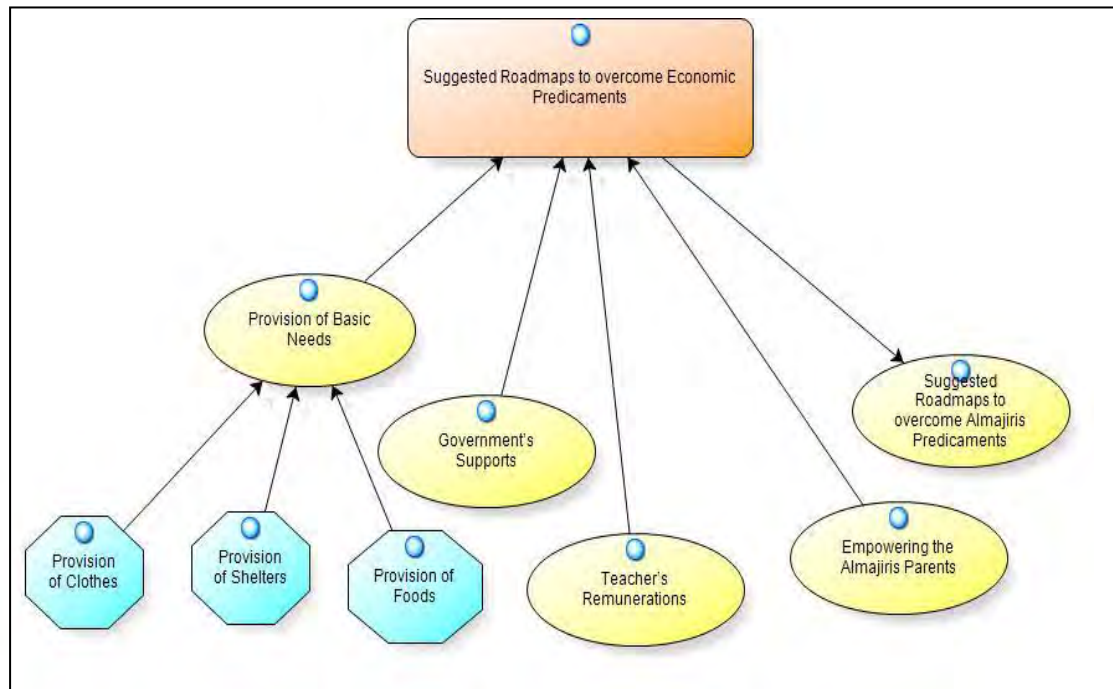


Figure 5.17. Suggested roadmaps to overcome Almajiris' economic predicaments

### 5.7.1.1 Empowering the Almajiris Parents

With the persistent influx of the Almajiris to the towns and villages, it is necessary and as a matter of urgency to halt the clutch of poverty on the Nigerian populace. Many families find it difficult to sponsor their children to school. When the poverty level is significantly reduced, parents and guardians would have the means of shouldering their respective responsibilities. All the Almajiris interviewed, disclosed that their parents are basically poor; (see figure 5.4) they have little income that cannot take good care of the entire household. It is apparent that most of the parents of the Almajiris engage their children to the Tsangaya boarding school do so because they cannot afford to take care of them, therefore, the provision of adequate source of income will crave the dangers of sending the younger children to the Tsangaya schools. 6 participants commented on the parent's empowerment. ALP-2 suggests that:

If the government will build a dam for us in this village, our poverty situation would cease to exist, because we don't know any other business apart from farming, we will all participate in the irrigation farming and everybody will be busy. That would have assisted us to maintain our responsibilities of taking good care of our children and wives as well (ALP-2, 59, M).

Another parent of the Almajiris is of the opinion that:

Financial aid is all we need, I need an interest free soft-loan, a sufficient amount of money that will help me to establish a good business or an investment. I can nurture and grow a strong business by engaging in the grain trade, vegetables or provision store (ALP-3, 60, M).

The Director, Center for Qura'nic Studies, Bayero University Kano, supported the above two views of the Almajiris parents. He argued that:

Government must empower the parents of the Almajiris, because everything begins with them as far as the Tsangaya tradition is concerned, a teacher cannot teach unless a parent sends the child. When the parents are financially buoyant, it will be difficult for them to part with their children (GOF-1).

ALP-1 further stated that:

I sent my children to Qura'nic School as a result of insufficient fund to settle the daily needs of the family, the burden of taking care of them is gone with sending them to the Qura'nic school. But if the government will help me with anything that can fetch me money, then I wouldn't have any reason to send my children to Tsangaya School. (ALP-1, 58, M).

On the contrary, a member of the community observed that:

Those people in the village are the master minders and architects of all their problems. How can a poor peasant marry more one wife, without even a significant income to take care of the first wife, then when they accumulated multiple problems on themselves, they will start shifting the blames either on the government or the members of the society. I think it is high time the political leaders will modify marriage policy in this part of the country, because the issue is getting out of hand (PLA-3, 35, M).

But the other government official supported the parents' empowerment by the government, where he declared:

The Government should have to come to the rescue of these parents of the Almajiris, because they are in abject poverty, and deserves attention. Their problem is the absence of the social amenities, let government provides it for them and you will be surprise the development within a short period of time. They are not lazy people, it is the government's inability to cater for the basic needs of its people that is the reason they are looking wretched (GOF-2, 62, M).

From the ongoing analysis, one can deduce that the practice of the Tsangaya Qura'nic system of education largely lies in the failure of the parents of the pupils to meet their obligations by taking better care of their children within their localities, which culminated into the influx of the little itinerant Qura'nic scholars in the streets of Nigeria, and Kano state in particular. It was also discovered that helping the parents with farming facilities, soft loans and infrastructures will bring an end to sending the children to Tsangaya boarding schools.

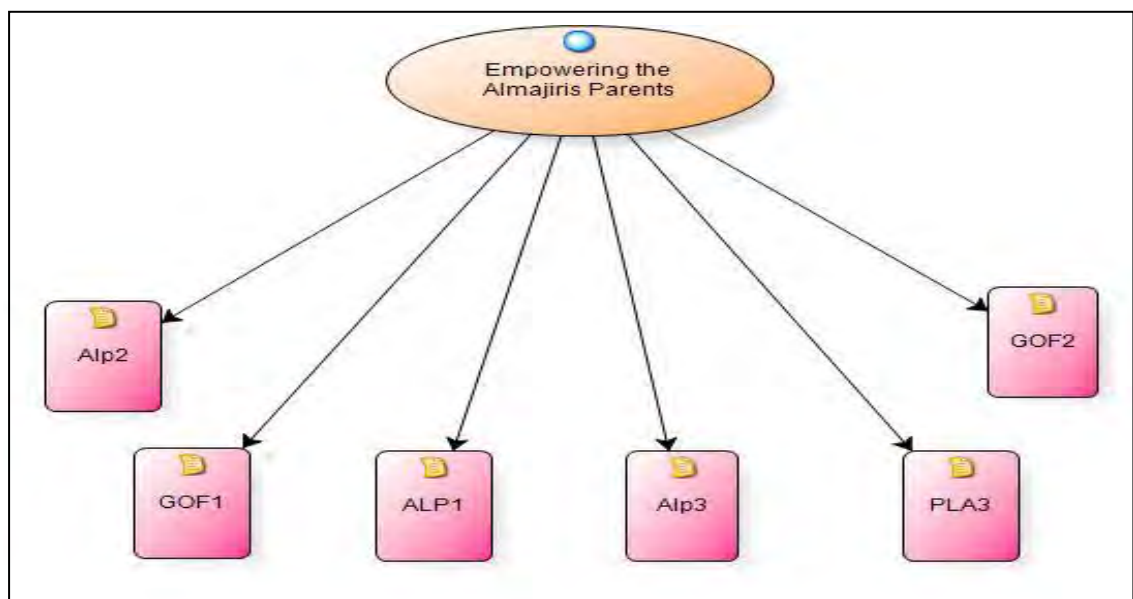


Figure 5.18. Empowering Almajiris' parents



### 5.7.1.2 Government's Support

In the contemporary Qura'nic schools around the Muslim World, that receives the government supports, are found to be doing great, in terms of infrastructures, furniture and other necessary equipment to run a standard school. In Nigeria, Qura'nic institutions were not receiving enough attention. It was recently that the government of Kano state has established a Board to handle the affairs (administrative) of the Qura'nic and Islamiyya schools. The Board has the mandate to register the new and old Qura'nic schools and advise them on how to run the school where necessary. However, the state is not responsible for taking care of the pupils and their teachers. 6 participants bared their views on the government support for the Almajiris Tsangaya schools (see figure 5.4). In this regard, ALP-2 disclosed that: "The absence of government sponsored Qura'nic schools around our environments, largely contributes to the practice of sending children to distance places which turn them into beggars and impoverished" (ALP-2, 59, M). GOF-1 explained that: "Governments at all levels are not fulfilling their duties of educating all its citizens. Thousands of children flounder on the street in the name of searching for Qura'nic knowledge, let the government wake up" (GOF-1, 61, M).

In this respect, ALT-3 explained that:

My school has never benefitted from any government programs or donation, it seems they don't know about our existence. We have no sponsor except Allah, the Almighty is the only one that sustains our Qura'nic schools, because it is his work that we are doing (ALT-3, 46, M).

Informant ALP-1 stressed that: "Government has abandoned us for long, we only see these politicians during the campaign, they come with all sorts of promises for

developing our villages, but after they win the election, we don't see them again (ALP-1, 58, M).

The participants of this research displayed their desire of having the school structure equivalent to the ones in other Muslim nations. Scholars like Isiaka (2015) stressed the importance of government's intervention in the Almajiris Qura'nic school structure, with a view to improving the socioeconomic wellbeing of the pupils and their parents. The Nigerian government needed to revisit and reconstruct its already existing program „Almajiris Integrated Tsangaya Scheme“ which was politicized and bedeviled with improper arrangements and lack of funds. The Tsangaya Integrated Almajiris Scheme was a federal government program aimed at blending the Qura'nic Tsangaya schools with the formal education system. The program was launched by the President of Nigeria on November 2, 2013, commissioning 64 schools, in some selected states of the federation. The states involved were: Adamawa, Borno, Bauchi, Edo, Ekiti, Gombe, Jigawa, Kaduna, Kano, Kebbi, Kogi, Katsina, Lagos, Niger, Nassarawa, Rivers, Sokoto, Oyo, Osun, Ondo, Taraba, Yobe and Zamfara (Isiaka, 2015). Isiaka (2015) further argued that the State and the Federal government can rescue the Almajiris education through the Universal Basic Education Commission (UBEC) and the State Universal Basic Education Board (SUBEB). The two bodies should take the responsibility of funding the Almajiris Tsangaya schools to ensure the wellbeing of the pupils and the teachers. Other informants decried the absence of the government support in the running of the Almajiris Tsangaya School.

The outcome of the interview with the Almajiris parents reveals that, it is poverty that compels them to send their children into what might best be described as „exile“ in the name of learning the Qura’nic studies, coupled with the absence of substantial support from government. PLA-3 argued that: “Provision of favorable financial status to the parents of the Almajiris, is the same as solving their economic predicaments” (PLA-3, 35, M).

In this respect the chairman of the KSQISB stated that:

There are over twenty thousand (20,000) unregistered Tsangaya Qura’nic schools in Kano state, but since the board was just established, we are on awareness mission now, (no financial contribution) we are trying to get in touch with all the unregistered schools, interact with them and make them understand the importance of the modifying the old Tsangaya curriculum, to include the formal education subjects and skills acquisition. This will give room for government intervention (GOF-2, 62, M).

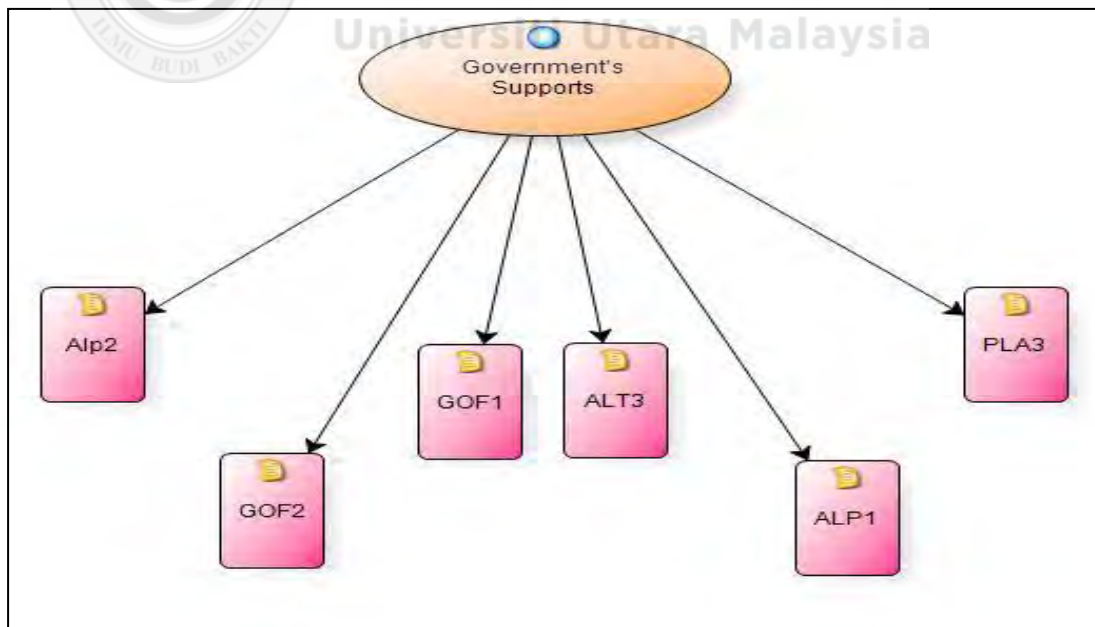


Figure 5.19. Government’s supports

### 5.7.1.3 Teacher's Remunerations

Tsangaya institutions are presently run on charity. The teachers are not in the government's payroll, the schools are privately established, without informing the government or requesting for approval to establish and run the schools. Therefore, teachers get nothing from the government. It is imperative for the government and people of the society to help these Tsangaya Qura'nic teachers because they have no other source of income apart from the weekly meager token from the pupils.

The pupils are enrolled free of charge despite the long and unlimited period of graduation. Parents do attach their children in the company of other children going to school without the knowledge of the destination of the school. Therefore the question of paying school fees is not feasible. 6 participants commented on the possible ways to enhance the Tsangaya teacher's income. Suggesting some ways to boost the teacher's income a member of the community advised that: "All the Tsangaya schools should be registered in the local government area they are located, and be captured in the local government's monthly payroll, because they are also servicing the community" (PLA-1, 58, M).

Another suggestion came from a government official where he requires that:

The training of skills acquisition to the Tsangaya schools should be a priority, because salary option is not the best solution to lack of income. Let the teachers and their pupils be trained on how to be productive in the society rather than being an additional burden (GOF-2, 61, M).

In their own views, all the three parents interviewed for this research recommend that: "Government should take the full responsibility of the Tsangaya teachers, starting from salary, allowances, accommodation and other needs" (ALP-1, 58, M).

"Government should revert the status of Tsangaya schools, as in prior to the coming

of the colonial masters (ALP-2, 59, M). “People who have the means should collaborate with governments to assist these Tsangaya teachers” (ALP-3, 60, M).

However, GOF-1 viewed that:

For any Tsangaya teacher to enjoy all the available government packages, the concerned must first of all ensure that the teachers have registered their schools, adopt the modern curriculum and engage in the training programs. Other ways to improve their lives is to ensure the following: Use of the Zakat endowment fund to facilitate the Tsangaya Qura’nic schools. Monthly contributions from the three tiers of government to assist the Qura’nic teachers. Soliciting for help from the general public and the International donor agencies (GOF-1, 62, M).

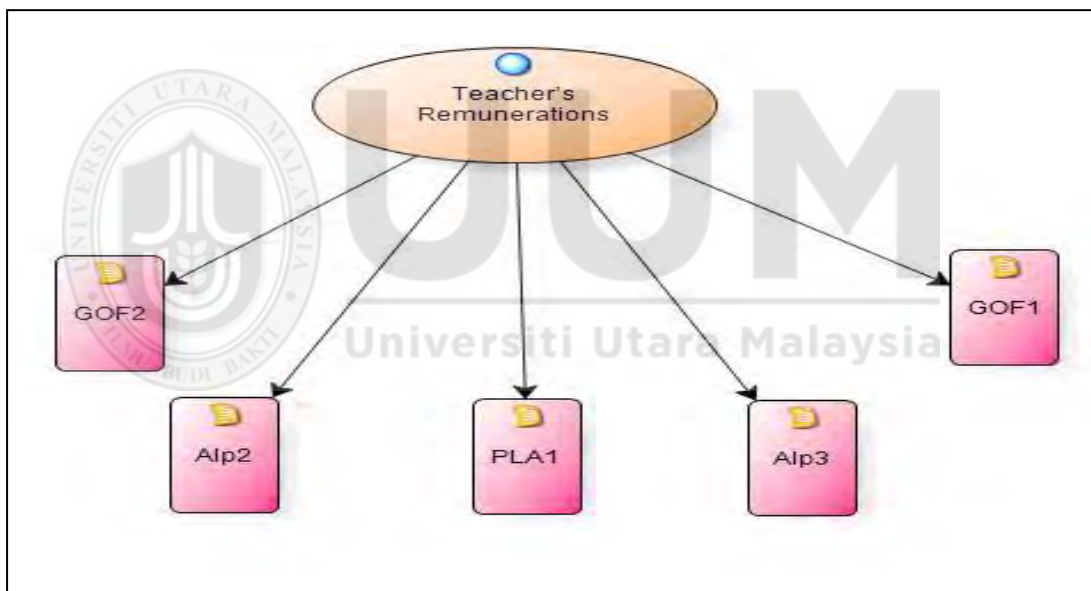


Figure 5.20. Teacher’s remunerations

#### 5.7.1.4 Provision of Basic Needs

##### 5.7.1.4.1 Provision of Foods

The meal is one of the immediate needs of everybody. The Almajiris are surviving under the acute shortage of food. Informants of this research (the Almajiris) revealed that they usually go to bed, without taking a dinner and sometimes without lunch. Likewise, the findings revealed that there is a need for the enforcement of the United

Nations’ Child Rights Act in Nigeria, in order to compel parents to properly take care of their children’s feeding, while they are in the Tsangaya Qura’nic schools. Another solution to meal problem was proposed by a member of the public (PLA-20), where he suggested that all Tsangaya schools should open a bank account, to receive monthly donations from the government workers, traders, individual volunteers, local and international donor agencies. The account should be controlled by three trustees, from the immediate community where the Tsangaya School is situated, and they should serve as the signatories of the account. The trustees should ensure proper utilization of the funds and make their activities open to the public as well as the financial status of the account. The donations would take care of the pressing needs of the Almajiris.

The absence of food is part of the disgusting phenomena in the practice of the Tsangaya school system. Suggestions gathered in the course of this research aimed to overcome the problem. Five participants responded on the provision of foods (see figure 5.4). Reacting on the above, GOF-1 pointed out that:

There is a bill in Nigeria that aimed to protect the rights of the children, but it need to be enforced, because parents and members of the society are not adhering to its principles. The governments of the states of Northern Nigeria also need to address the issues of poverty amongst its people in order to prevent the parents from renouncing their responsibilities of attending to the needs of their children. The enforcement of laws that will ban street begging and back it up with government food facilities in the Tsangaya schools would halt the incessant begging for food and other items particularly among the younger children (GOF-1, 61, M).

Concurring on the above, GOF-2 opined that: “Since feeding is one of the difficult tasks in the lives of the Almajiris, let the government and all the stakeholders and the

individuals come up with some ways of sourcing foods for the itinerant Almajiris” (GOF-2, 62, M). Also responding on the feeding of the Almajiris, one of the people living close to the Almajiris stated that:

Everyday Almajiris takes a lunch and a dinner from my house, and in retrospect he renders some domestic jobs, like going for an errand, sweeping the house and washing some clothes. So, if majority of people would do the same, the number of the Almajiris sleeping without food will be reduced (PLA-2, 45, M).

In his opinion, to overcome the problem of the food problem, ALP-3 suggested that:

It is the duty of the well-to-do people within our society to donate generously for the feeding of the Almajiris. Every rich person should endeavor to produce enough food for the consumption of the Tsangaya schools around his vicinity, and beyond. The country is suffering from the economic recession, and it is going to be very difficult for an average salary earner, or petty traders to absorb an extra responsibility which he did not create in the first place (ALP-3, 60, M).

While PLA-3 suggested that:

The society should have to endeavor to adopt these Almajiris. Each household should at least take the responsibility of one Almajiri. However, the full implementation of the Child’s Right Act in Nigeria would help to enforce taking the full responsibilities of children by their parents. It is the duty of every parent to feed his children among other responsibilities. Children should have enough and healthy food and clothes at their disposal (PLA-3, 35, M).

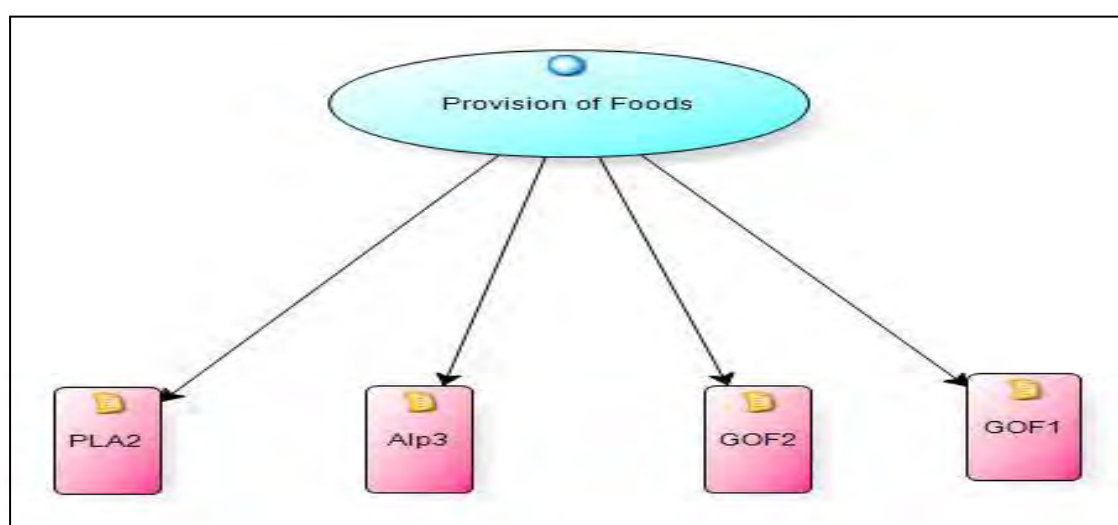


Figure 5.21. Provision of foods

#### **5.7.1.4.2 Provision of Clothes**

This research discovered that the Tsangaya pupils cannot afford new clothes, rather they pick the thrown away and the free used clothes from the community. Almajiris are easily identifiable in the first glance, this is due to the usual tattered-dirty looking clothes they are always wearing. The parents hardly have access to the new clothes for their children. Among the nine Almajiris consulted, it was only one person who can buy new clothes for himself. Therefore, it is imperative that the government and members of the society put hands together to provide good clothes to the Almajiris. The pupils could not access new clothes, even during festive celebrations such as the popular Eid Fitr celebrations after the annual fasting period, and any other celebrations. They still wander in the ragged clothes in the high peak colorful festivals around their vicinities. Apart from monetary donations suggested above, clothes should also be donated to these children in order to make them happy and bridging the gap between the Almajiris and other children in the society. That will reduce the tension of the pupils and will facilitate the feeling of belongingness among the Almajiris children of the street. Jungudo and Ani (2014) observed that the ragged clothes are the first identity of the Almajiris, dirty body, a dry, cracked skin, filthy and smelling.

Four participants (see figure 5.4) disclosed their takes on the provision of clothes.

The only pupil interviewed that can afford new clothes stated that:

If Almajiris want to buy new clothes, he has to be saving some money for a long period, in my own case, I bought a local money saving tin, I was putting the little money I got through haulage loading in the markets, laundry services, collecting some firewood and sell it to the market women who fry cakes, fetching water from well for multiple household and many other



sources. That is how I generate some money and sew new clothes during Eid fitr (Muslim celebrations after the annual fasting called Ramadan) (Alm-6, 17, M).

ALT-3 is of the view that:

The People of the community should help with clothing the Almajiris, because it is painful to see those pupils almost naked, roaming the streets, especially during the Harmattan period. The cold is too harsh, but that's how they keep moving begging for food all over the streets. When you imagine that, supposing it is your own biological children who happen to be in this pitiful condition, you will not wait a minute without providing clothes for them (ALT-3, 46, M).

In the same vein, a government official interviewed for this research work mentioned that:

Let the parents of the Almajiris contribute in taking care of their children, let them buy them the clothes and every other necessary needs. That might help in changing their primitive thinking and the mundane lifestyle of the past. Let them be cautious about the number of the women they marry, and the number of the children they produce. If we keep on taking all their responsibilities, they will never wake up from their longtime and deep slumber (GOF-1, 61, M).

In his own perception of clothing the Almajiris, one of the parents stated that:

It is one of the good omens in this world to clothe somebody in needs. People should look for their paradise from God by clothing the needy, especially Almajiris, who have nobody to take care of them. If you help to cover the nakedness of others Almighty Allah will definitely cover your own. So that's how it goes (ALP-1, 58, M).

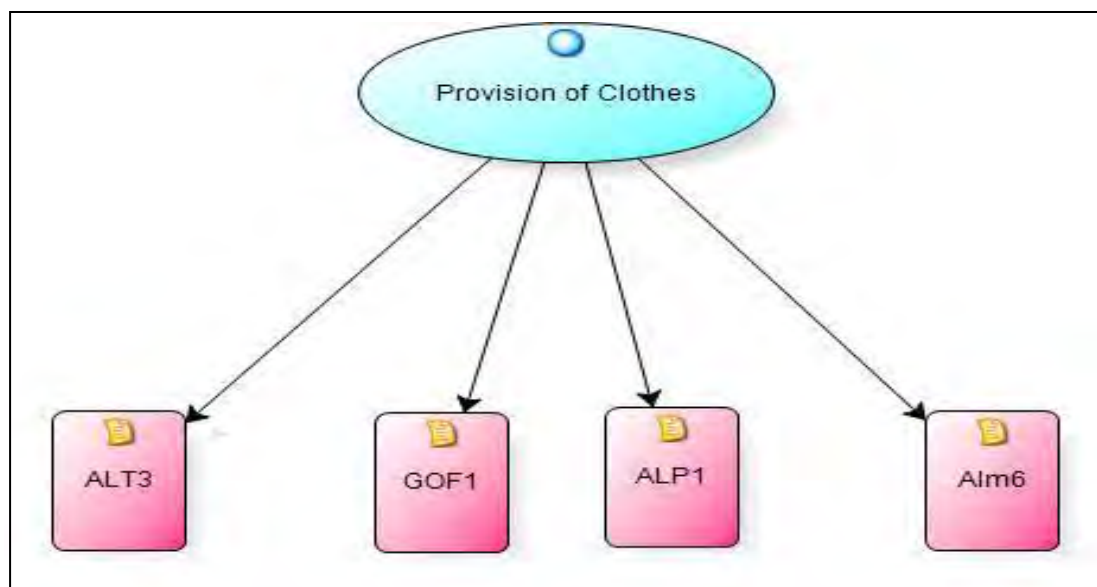


Figure 5.22. Provision of clothes

#### 5.7.1.4.3 Provision of Shelter

Shelter is one of the key problems of the Tsangaya schools. All the schools investigated under this study have no hostel accommodation for their pupils. The participants of this study called for the immediate construction of shelter to the Tsangaya schools to rescue the children from sleeping in the streets. Six (6) of the participants commented on the provision of shelter for the Tsangaya schools (see figure 5.22). In that light, GOF-1 is of the view that: “It’s the government duty to shoulder the responsibility of building the accommodation for the Tsangaya institutions, because they are also Nigerian citizens” (GOF-1, 61, M). While PLA-2 is of the opinion that: Community should involve in helping the pupils, some people have enough space and unutilized buildings, but they didn’t give it out to these poor children. ALT-2 expressed that: “Every member of the society can give his quota towards housing the Tsangaya pupils. Almajiris are not after beautiful structure, they only need a roof on their heads to protect them against rain and cold” (ALT-2, 50, M). Alm-9 also mentioned similar opinion with ALT-2. While FAL-3 urged the state

government to build houses for the Tsangaya teachers and their pupils in every local government areas. But Alm-6 implore the community to release their compounds for the use of the Almajiris because “Government intervention is difficult to access” he said.

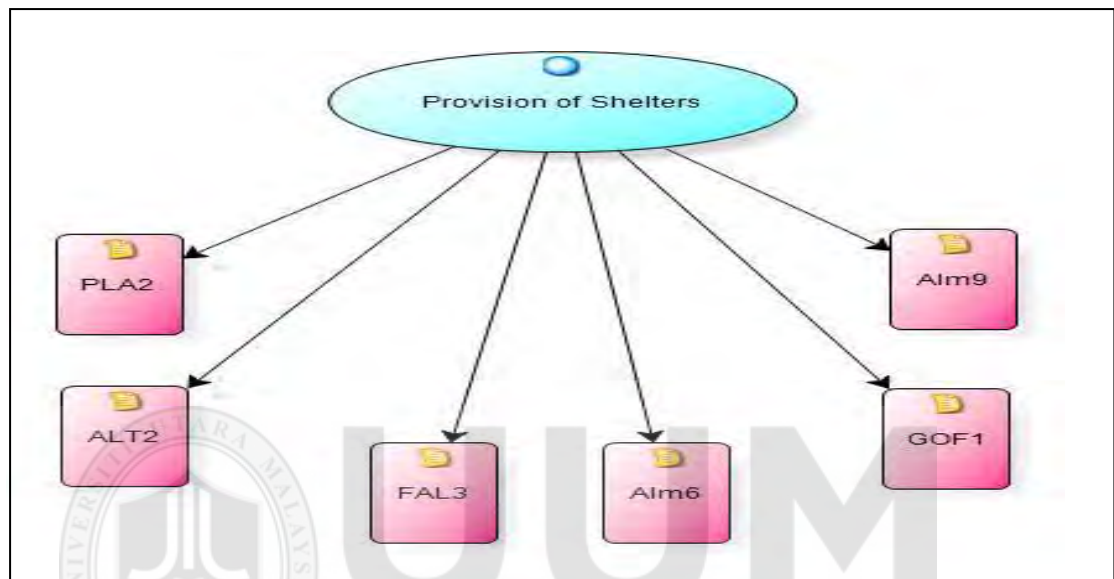


Figure 5.23. Provision of shelters

## 5.8 Suggested Roadmaps to Overcome Almajiris Social Predicaments

Stockholm, Gothenburg, Sweden, and Bunar (2011) investigated the social predicaments of the school children with reference to their stigma and public-pupil relationships. The result explains that governments have to enforce compulsory education and ensure obedience by the parents. This recommendation will also make a great deal with regards to the Nigerian Tsangaya Qura’nic schools. By the time federal government establishes enough modern Qura’nic schools in the rural areas, enrollment should be enforced on the parents. The half-baked graduates of the Tsangaya schools and its dropouts have been accused of involvement in the crimes and other negative attitudes in the society. Apart from crime and undesirable

behaviors, the pupil’s social life in the Tsangaya schools has major challenges. Scholars such as Jungudo and Ani (2014), Mango, (2011) and Taiwo (2013) had postulated the possible avenues to overcome the social predicaments of the Almajiris, through government’s intervention and provision of laws that would bring meaningful changes in the lives of the Almajiris.

Overcoming the social predicaments of the itinerant Almajiris scholars, is the same as eradicating one of the major social vices affecting the people of Kano state, the other 18 states of the northern Nigeria, and the country in general. Figure 5.22 visualized the roadmaps to overcome the Almajiris social predicaments.

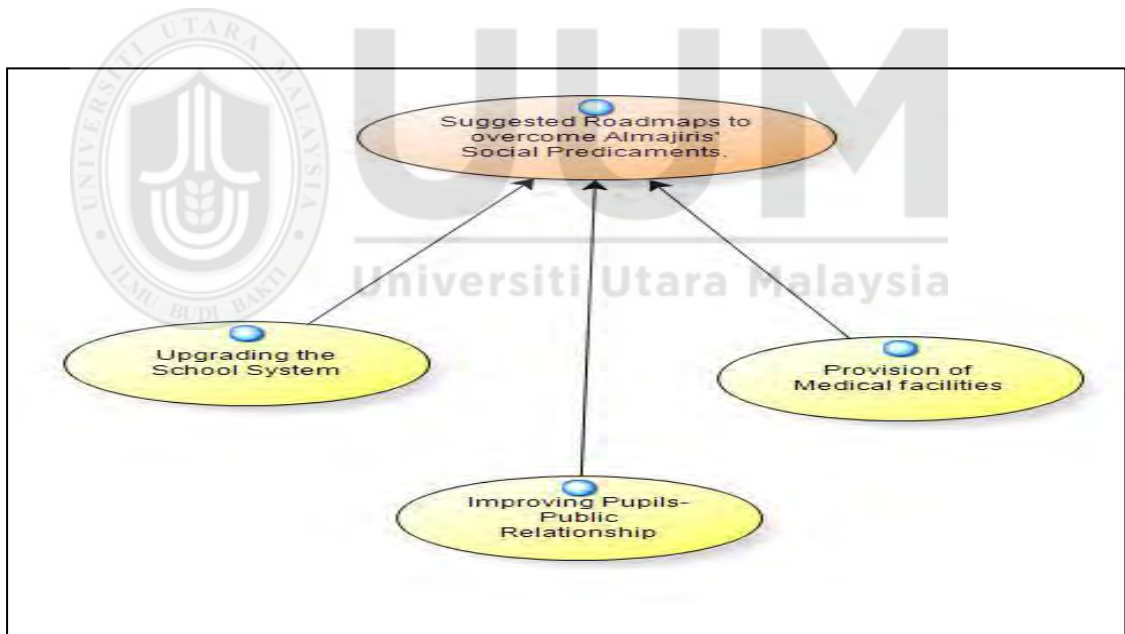


Figure 5.24. Suggested roadmaps to overcome Almajiris Social Predicaments

### 5.8.1 Improving the Almajiris-Public Relationship

The people of the community who are neighboring the Almajiris schools or relate with them directly or indirectly, responded differently on their relationship with the Almajiris. Some explained that their relationship is cordial, part of the society

sympathize with them, while others lament on the problems associated with them. 6 participants (see figure 5.4) commented on the way Almajiris-Public relationship would be improved. ALP-2 is of the view that: “People should bear in their minds that, what Tsangaya pupils are doing is for the sake of Almighty God, they should ignore the shortcomings of these poor children, treat them with kindness, and Allah will reward them abundantly. They don’t have parents here, and some of them are orphans” (ALP-2, 59, M). PLA-2 also suggests that:

It is not that we do not like or hate the Almajiris, people stay away from them because of their poor sanitation. However, to intermingle freely with the members of the community, they will have to improve on their hygiene. They should be taking a shower regularly and wash their clothes (PLA-2, 45, M).

In the same view, Alm5 disclosed that:

No Almajiris is willing to fight or have a poor relationship with the people of the community. Sometimes things happen accidentally and the Almajiris would be so upset, begging for forgiveness. Our appeal is that let the people wear the habit of forgiveness and forget all the mistakes that will make us to believe that the people are good (Alm-5, 15, M).

The findings of this research unveil that, there is a sour relationship between the Almajiris and their hosting communities. The informants disclose various ways to amend the vinegary relationship, which includes; Creating a daily public awareness in the radio and television stations, encouraging the Almajiris to behave well, by taking regular showers and dressing-up well, Almajiris should avoid defecating the public and private structures or littering the environment, People in the society should always embrace the Almajiris and consider them as their own children, Parents should stop backing their biological children when they have maltreated an Almajiris, and make a peaceful reconciliation, finally, teachers of the Almajiris

should always warn their pupils to stay away from trouble, and report any dubious character to the appropriate authority.

In the opinion of Alm-6: “Improving the relation between Almajiris and the public is very easy, it will just take Smile and little kindness from the part of the public, and obedience will definitely come from the Almajiris” (Alm-6, 17, M). The two government officials are of the opinion that: “The Tsangaya teacher should be an anchor of cementing, the gap between his pupils and the society, because he know better than the children, and they obey his injunctions” (GOF-1, 61, M). (see figure 5.23) While GOF-2 mentioned:

Religious scholars (Islamic) are highly respected in Kano state, therefore the state government should pay the traditional media (e.g. Radio stations, Televisions, and the newspapers) more especially the Radio FM stations to entice the public on the heavenly rewards for the good Samaritans (GOF-2, 62, M).

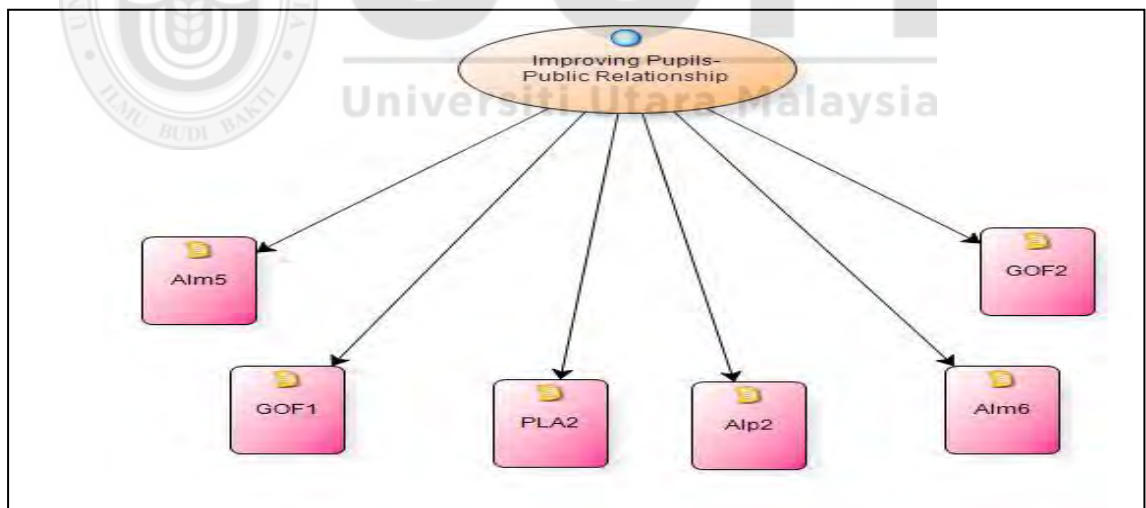


Figure 5.25. Improving Pupils-public relationships

### 5.8.2 Provision of Medical Facilities

The results of this research indicated that there are no medical facilities for the consumption of the general public and the Almajiris in the research areas. Participants of this study suggest that, it is the duty of every government to ensure that all of its citizens enjoy remarkable medical services regardless of their race, religion or ethnic affiliations. In all the Tsangaya schools this research has covered, none of them enjoys medical facilities. Accordingly, the provision of medical facilities would reduce the rate of the pupil's infections with the diseases, and will also do away with the risk of getting the general public infected. Five participants commented on the provision of medical facilities (see figure 5.24). GOF-1 disclosed that: "The government should improve the medical services in the country that should include building enough dispensaries for the Tsangaya teachers and their pupils. Provision of free treatment and free medicines" (GOF-1, 61, M). While in the views of Alm-2: We only need doctors" treatment and free medicines from the government, because presently we don't have it (Alm-2, 15, M). Alm-3 further suggested that: "Government can intervene to produce even the herbal medicines for us they are also very effective" (Alm-3, 16, M). Alm-7 mentioned that; "I think the best thing is to prevent the diseases by providing us with a healthy and serene environment Since medical services are rights, and not privileges, therefore it should be extended to all Tsangaya schools around Nigeria (Alm-6, 17, M).

Zakir et al (2014) observed that, the provision of medical centers, toilets and bathrooms will help in keeping the Almajiris healthy, and will reduce their infections. Therefore, it is imperative for government and the general public to

ensure the provision of the social amenities in order to maintain a healthy society. It was enshrined in the Child Rights Act, that parents must take the full responsibilities of the health care and welfare services of their children or wards. Horowitz (2017) posits that investment in medical infrastructure, through the provision of health care facilities would positively touch the lives of the vulnerable population in the society. Provision of the medical infrastructure for the consumption of the Tsangaya schools and the general public will save the spread of some communicable diseases in the society. This argument was supported by Zakir et al. (2014) where they suggested the establishment of medical care centers, toilets and shower rooms for the Almajiris.

Taiwo (2013) lamented on the implementation of the Child Rights Act in northern Nigeria, which will take care of the social well-being of the Almajiris, like their sanitation, feeding, and education. One of the Tsangaya teachers has similar demand with his disciples, where he recommends that:

If you ask us what will be done to quench our thirst for medical facilities we will respond by listing the most important ones such as, provision of a free hospital treatment, including free registration, free hospital card, free drugs, free major and minor operation (ALT-2, 50, M).



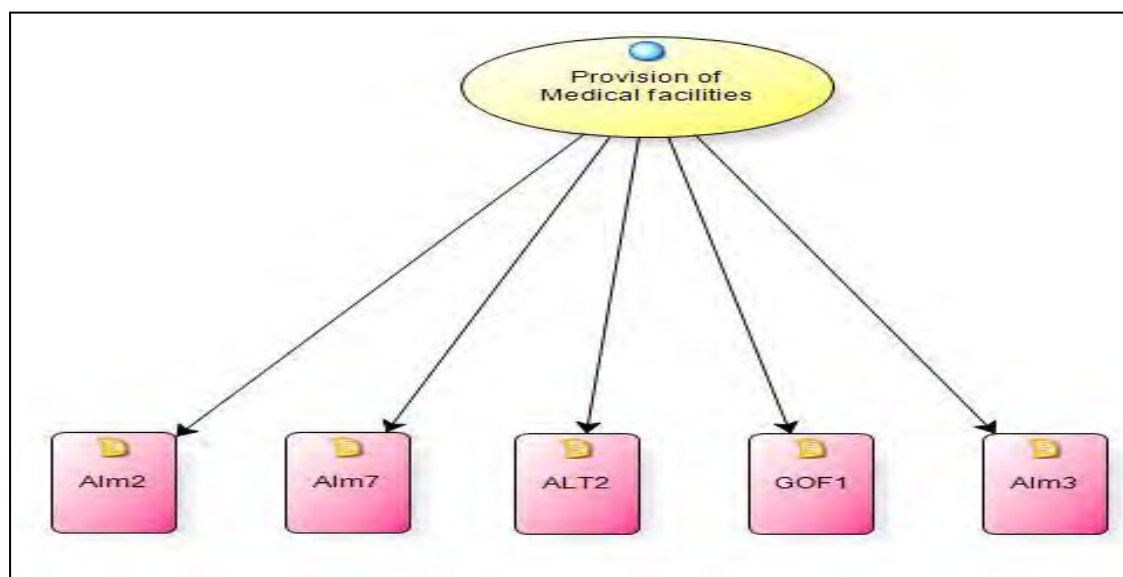


Figure 5.26. Provision of medical facilities

### 5.8.3 Upgrading the School System

There are so many issues that need to be addressed to upgrade the Tsangaya schools. Participants of this study mentioned the areas that should be tackled to upgrade the system. The areas they show concern are; the structures (Permanent school building, hostels and staff quarters). This research discovered that not all the Almajiris teachers are willing to cooperate with the government in the process of curriculum integration. Out of the three teachers involved in the study, two teachers insist on maintaining the status quo. Therefore, it is imperative to convince and solicit the cooperation of the Qura'nic teachers before embarking on to the final move to neutralize the system. 12 participants bares their minds on the upgrading the school curriculum. Three out of the nine Almajiris indicated that: "We want to have a very beautiful school, with games facilities, fences, flowers, classrooms, halls, and a football field" (Alm-1, 16, M). "The formal school attracts us because of its beautiful structures" (Alm-2, 15, M). "If our Tsangaya School is good with much facilities, we will like it better" (Alm-4, 14, M). In addition to the above, Alm-6 opined that:

Apart from physical structure, Tsangaya school also needs syllabus reform, for instance, I personally have to go to conventional school in order to have a certificate to be recognized by the authorities, now I have a secondary school certificate and I can get admitted into the university, and I can take a government job, but unfortunately all my colleagues here do not have such recognition (Alm-6, 17, M).

Disclosing the government initiative on the current Tsangaya initiative (GOF-2) disclosed that:

The federal government has already established some few modern Tsangaya schools around the country, a number of pupils were enrolled. The schools have a formal structure and facilities, though unable to reach the demand of the society, and the doggedness of the Tsangaya teachers against the government control over the schools (GOF-2, 62, M).

All the schools visited under this study (Kano Central, Kano North and Kano South) do not have a structure that was purposely built for the Tsangaya Qura'nic studies. Supporting establishment of standard structures, the three people from the community observed that: "When the parents sees the standard schools built for their children, and with enough classes, hostels accommodations and possibly with a nice uniform, they would definitely like to enroll their children there" (PLA-2, 45, M). "Upgrading the curriculum through integrating it with the formal education would be the best for the pupil's lives, as well as for the general public" (PLA-1, 58, M).

While PLA-1 concludes that:

The modern Tsangaya School will be a welcome idea for all parents, however, our brothers in the rural areas, and the conservative Qura'nic teachers must be made to understand the importance of the modification of the Tsangaya system, because without their cooperation, the development would be thwarted (PLA-1, 58, M).

Supporting the above, three pupils commented on the issue. For instance Alm-3 stated that: "If our teachers and our parents believe that the system did not contradict

the teaching of our religion and they accepted it, we will have no objection to that, we will accept it with all our hearts” (Alm-3, 16, M). “We wouldn’t want to have something that it is against the teaching of our religion, we will never take part in it, unless when it is harm free” (Alm-4, 14 M). When the school is modernized the government and the general public would accept us” (Alm-7, 14, M).

On Tsangaya curriculum restructuring, a parent played a neutral stand, where he opined:

The Tsangaya teachers are Islamic scholars, therefore, they know what is good for the Tsangaya Qura’nic institution, if the government means good they are in the best position to appreciate that. We will be happy to see our children becoming great features in the society. If the modification will bring that and in as far as it didn’t violate the teaching of Islam, it is a welcome development (ALP-1, 58, M).

While disclosing his opinion on the mechanism of improving the Tsangaya curriculum, GOF-1 observed that:

Government has a serious task in bringing changes to the present Tsangaya system. This is because the Tsangaya teachers did not fully trust anything introduced by the government, due to the previous ill treatment by the colonial government, there is still a portion of suspicion of the government activities. Therefore, the first thing to do is to launch a mass campaign, that will be primarily directed to the Tsangaya teachers, and the Almajiris parents in the rural areas, inviting them to come for a talk series, where they would be made to understand the purpose of the Tsangaya integration program and convince them to participate (GOF-1, 61, M).

On cleanliness, an informant of this research disclosed that:

The dirty clothes that Almajiris are usually putting on, was as a result of the absence of water. For instance, when I was an Almajiri, we have to walk for an average distance of 1-kilometer (1KM), (Other Tsangaya farer) to access water to drink and perform other daily activities that require water. Therefore, it is not that all Almajiris are naturally dirty or they don’t want to clean up (FA1, 1).

The informants suggested some possible ways to overcome the situation. Government and other relevant organizations can help in boosting the cleanliness of the Almajiris through the following ways:

1. Provision of enough water in all the Tsangaya schools.
2. Enforcing body, clothes and environmental sanitation with a regular supervision from the local authority.
3. Ensure maintenance of the facilities.
4. Providing soaps, detergents and razor blades for the pupils.
5. Provision of enough toilets in all the Tsangaya schools.
6. Regular distribution of body lotion, cream, and jelly.

Also, the findings of this research discovered that the bond of the contention of the Tsangaya Qura'nic schools, lies in its curriculum. Therefore scholars like Adenrele (2012) Shittu & Olaofe (2015) suggested the integration of the mundane Tsangaya curriculum, with the contemporary formal education subjects, such as English, mathematics, computer, integrated science, social studies, civic education, Islamic studies, history, geography, Hausa language, fine art and creative writing, will surely revamp the system, and upgrade the status of the graduates of such schools. Bano (2009) disclosed that there is an increasing demand towards the reformation in the Qura'nic schools among the Muslim dominated countries, in a recent couple of years ago. Although the reasons for the reforms may vary from one country to another, but the usual purpose was culminated out of the elite's decision to modernize the curriculum and equip it with the demand of modernity. Particularly, the reforms in the Tsangaya Qura'nic schools would pave the way for the thousands of pupils to

acquire modern skills and knowledge that would allow them to compete with the graduates of other conventional schools, in the government institutions and the wider private economy.

The research informants further revealed that the absence of skills acquisition in the Tsangaya Qura'nic School has contributed in making the pupils and the graduates of the Tsangaya schools indolent. The graduates, leaves school without a skill or a certificate to earn a living. They still continue to depend on the society for everything in their lives. Therefore, the informants recommended the infusion of the vocational and technical education in the new integrated Tsangaya Qura'nic schools with a view to building on the pupil's self-reliance and contentment. Shittu and Olaofe (2015) are of the view that the current Tsangaya school curriculum should be upgraded to accommodate contemporary subjects. However, the integration must be backed by substantive laws, to avoid abandonment by the successive Federal and the State governments, so as to impose implementation by the succeeding authorities to make adequate budgeting and funding.

Concurring the above argument, Adenrele (2012) proposed additional element to the integrated Almajiris curriculum called value education. According to him, value education is the notion of principles, qualities or standards that are generally considered as desirable and worthwhile. Every curriculum must, therefore, reflect value education because it is the medium of inculcating good behaviors and desirable attitudes into the younger generation. Almajiris new curriculum must consist special value based orientations, which will serve as the process of rehabilitation and

restructure the mindsets of the neglected children. Adenrele proposed adapting value education curriculum, which he classified into two levels, lower/middle basic levels (primary 1-6) and upper basic/senior secondary level categories (junior secondary III- senior secondary school). The content of the proposed lower level curriculum shall include;

1. Human values: Truthfulness, Sincerity, and Self-control.
2. Social Values: Punctuality, Love, Kindness, Tolerance, Good leadership/Followership.
3. Moral/Ethical Values: Respect for parents, Teachers, and Elders, Obedience, honesty and hard work.
4. Spiritual Values: Soul development, Brotherhood, Good relationship.
5. Aesthetic Values: Cleanliness, Love of the nature, Beautification.

While the proposed upper basic level curriculum shall include: Moral/Ethical

1. Human Values: Simplicity, Honesty, Courage, Love for mankind, Respect for others.
2. Social values: Sense of duty and responsibilities, faithfulness, dignity of work, service to others, national integration and patriotism.
3. Moral/ethical values: Good neighborliness, obedience to the rule of law, Good reciprocity, Good character, discrimination between right and wrong.
4. Spiritual values: Respect for secularism and other's religions, faith in God.
5. Aesthetic values: Love of nature, environmental protection and resource reservation.

The above was an attempt to enrich the Almajiris curriculum with the view to salvage the predicaments associated with the Almajiris Qura'nic School and better their future social and economic integrity. The diagram below is depicts the informants on the Improving Tsangaya curriculum.

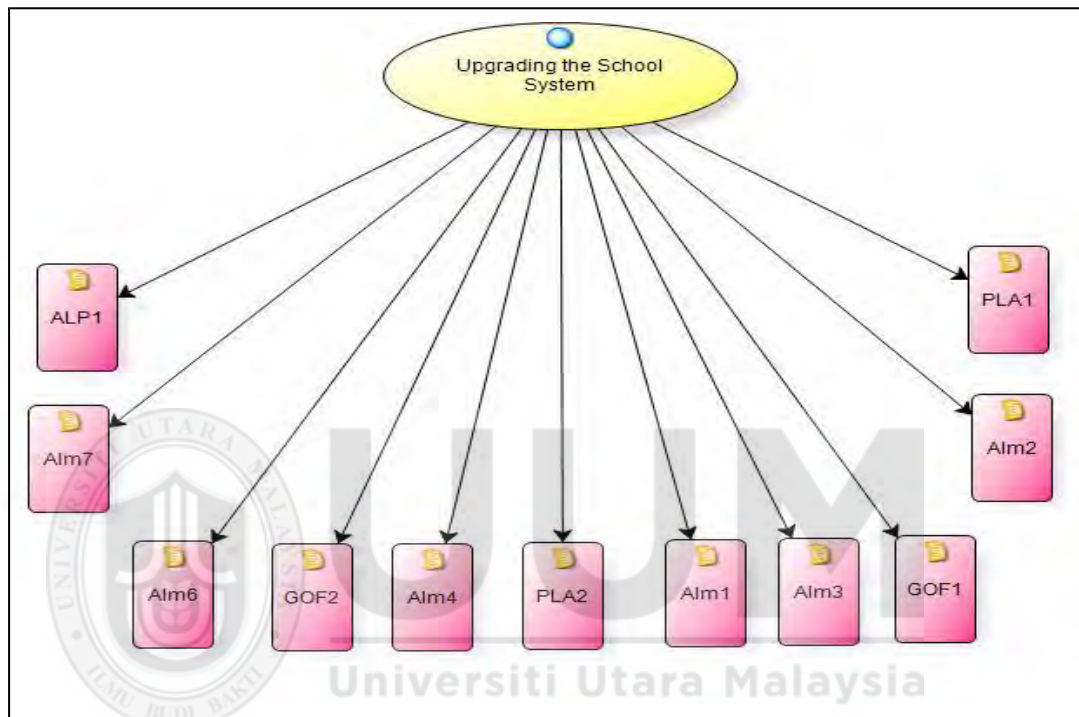


Figure 5.27. Upgrading the school system

### 5.9 Suggested Roadmaps to Overcome Almajiris Psychological Predicaments

Psychological predicaments of the Almajiris depict the critical disorder in the life of Tsangaya School. Suggested roadmaps to alleviate the psychological sufferings of the Tsangaya pupils were examined. Figure 5.28 visualized the areas of concern for overcoming the Almajiris psychological predicaments.

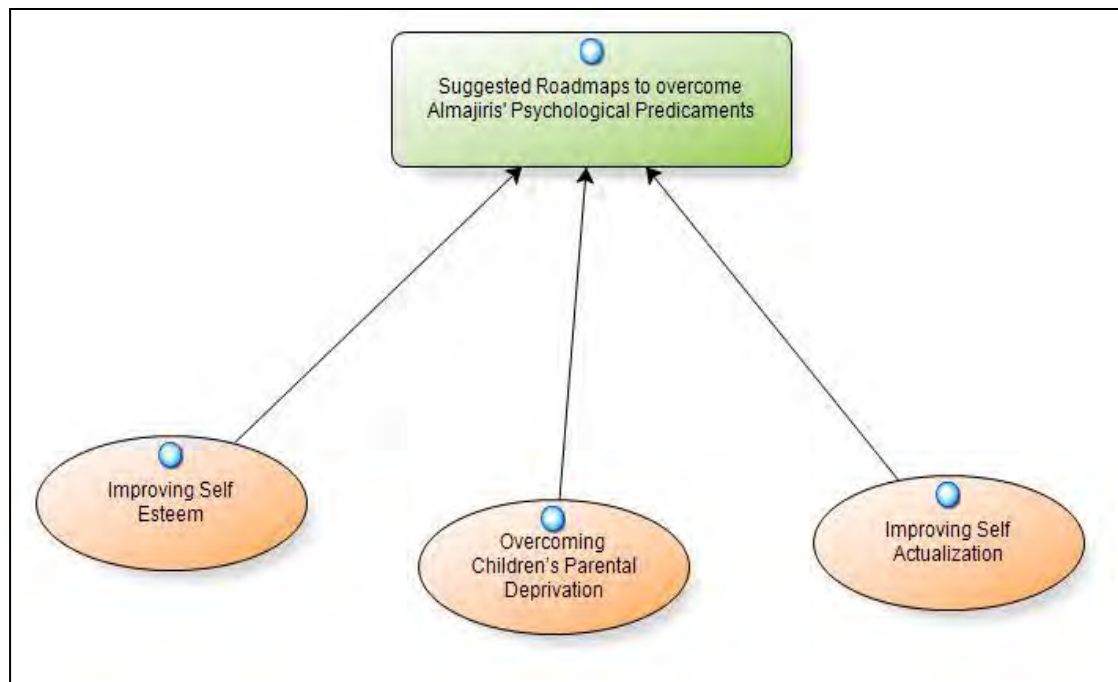


Figure 5.28. Suggested roadmaps to overcome Almajiris psychological predicaments

### 5.9.1 Overcoming Children’s Deprivation of Parental Care

Family is the most important and the smallest component of the social institutions, and parents are the basic socializing agents. In a normal home, the parents and other members of the family are caring and loving, and facilitate in making the children behave well, inside the home and outside. It has been found that successful children come from homes where a positive, wholesome relationship exists between them and their parents. Therefore, this study gathered that until the family of the Almajiris are assisted by the relevant stake holders, to be capable of living and taking good care of their family, their progress will remain a mirage. The child’s relationship with his parents and the family members is based upon affection and training (Barcena-Martin, Blazquez Budria, and Moro-Egido, 2017). The psychologist insists that loss of parents has a significant affection the development of the personality. Deprived children suffer from low super ego, maladjustment and rejection, they are exposed to



unsupportive social climate and often fail to adjust to the environmental demands, which deteriorate the potential of realizing their dreams (Barcena et al., 2017). The parents need to be regularly visiting their children in the schools in order to comfort and encourage them to take good steps in their lives.

The study disclosed that the Almajiris suffers deprivation of parental care, while they live alone in the Tsangaya schools. Five participants (see figure 5.4) commented on the ways to overcome the children's deprivation of parental care. For instance GOF-2 asserted that:

Let the government establish Tsangaya institutions close to the people so that No any reasonable person, whose brain is working correctly would reject the offer of putting his children in a modernized Qura'nic school, built within his reach, and has the potential of producing quality employable graduates (GOF-2, 62, M).

While GOF-1 declared that:

Government should endeavor to construct enough modern schools with full scholarship within the reach of our rural dwellers, this will definitely help in reducing the number of street peddlers, and they will stay with their parents in the village attending the school within their locality (GOF-1, 61, M).

Reputing the above assertions, a parent of Almajiris (ALP-2) lamented on additional provisions for the proposed modern Qura'nic schools, before they can be able to retain their children at home, he argued:

Sending the children to a far distance Qura'nic school will be the only option for people in our category, because it is a kind of relief, unless if the government will take care of feeding them in the school, and shoulder the other responsibilities then we will keep them at home (ALP-2, 59, M).

In his view, Alm-7 suggests that: “We want government to build quality Tsangaya schools within our localities, so that we can go back home by the end of the school hours every day. We are seriously missing our parents and siblings (Alm-7, 14, M).

To overcome the problems of children’s deprivation of parental care, a lot has to be done to stop the parents of the Almajiris from sending them to a far distance Qura’nic schools such as provision of capital to the parents, soft loans, and creation of dams for irrigation farming (PLA-3).

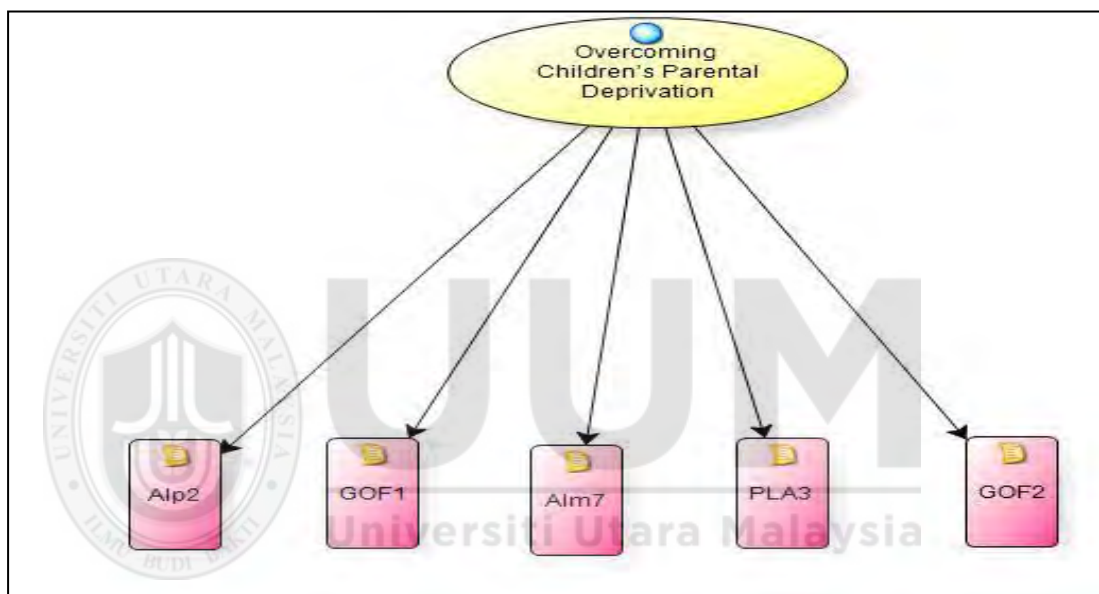


Figure 5.29. Overcoming children’s parental deprivation

### 5.9.2 Improving Self Esteem

Improving the Almajiris self-esteem lies in the provision of other basic necessities of life. Six (6) participants suggested some ways to improve self-esteem in the Almajiris. In his views, PLA-2 observed that: “The feeling of lack of confidence and inferiority complex will vanish with the provision of food, clothes, shelter and pocket money that will help in getting a strong sense of direction and fulfillment” (PLA-2, 45, M). While three Almajiris informants disclosed that: “Our problem is money, when we have enough money we are going to feel great, and the people around will

respect us as well, because we will buy anything we want without begging anybody” (Alm-2, 15, M). “May be the government or the wealthy people should help us” (Alm-5, 15, M). “I think the government should come to the rescue of the Tsangaya schools, as it is doing in the conventional schools, in order to free the lives of the Almajiris from bondage of inferiority complex” (Alm-6, 17, M).

However, in the opinion of GOF-2:

*The overall upgrade of the self-esteem of the Almajiris depends on their ability to make an impact in their society, thus, in response will fetch them self-esteem. This shall include participating in handwork like carpentry, welding, shoe making and repair, mobile phone repairs, car wash, and many more skills and craft work (GOF-2, 62, M).*

While GOF-1 suggested that: “Local and international Charity organizations should also strive to make a great deal through helping these pupils with items like clothes, foods and shelter. This will definitely improve the self-esteem of the Almajiris” (GOF-1, 61, M).

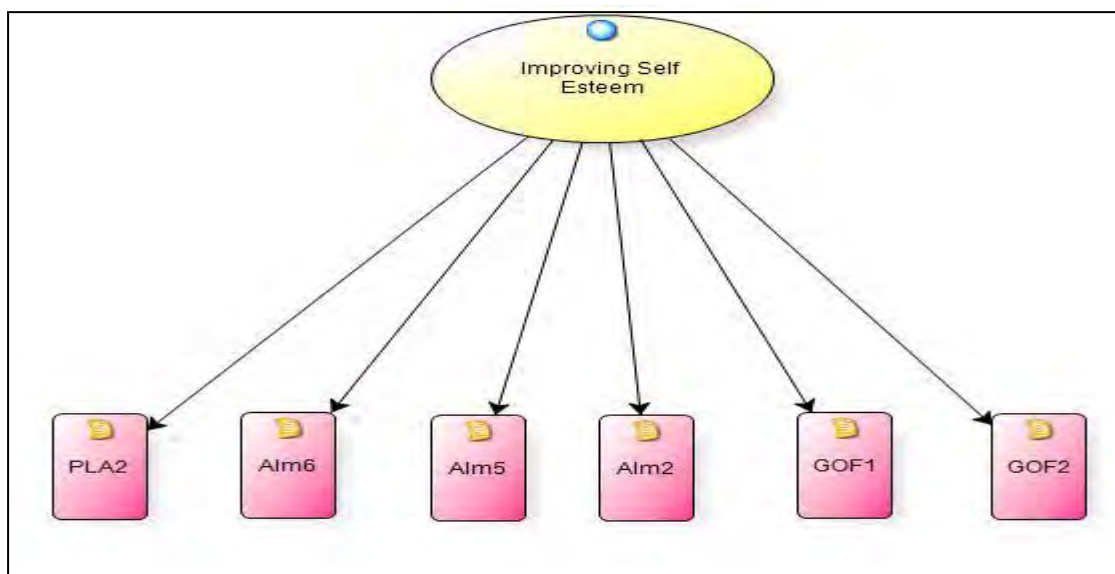


Figure 5.30. Improving self-esteem

### 5.9.3 Improving Self Actualization

The absence of skills acquisition and some vocational training, in the Tsangaya schools is part of the reason that jeopardizes the future of these teeming youth. This research has gathered that the majority of the Almajiris highest dream is to successfully graduate from school and become Qura'nic teachers. Five (5) participants exposed their views on how to improve the Almajiris self-actualization (see figure 5.4) For instance GOF-2 suggested that:

Self-actualization will be achieved through the empowerment of the modern Tsangaya institution, recruitments and subsequent employment of its graduates, thus as to entice the other warring parents and the teachers to conform to the modern Tsangaya curriculum, so that their children will have a higher status in the society (GOF-2, 62, M).

Disclosing a similar view, GOF-1 observed that: "Elaborating the old curriculum to contain other contemporary subjects such as English, Math, Computer, Basic Sciences, and a host of others will open the vacuum for the currently deactivated Tsangaya pupils to move towards arriving at the higher destinations" (GOF-1, 61, M). PLA-3 is of the view that: "Almajiris can reach the highest peak of greatness and accomplishment, if their parents and the teachers consider some modifications in the present system they are running" (PLA-3, 35, M).

But one of the community members, observed that:

The problem with the low self-actualization of the Almajiris does not start or ends on the part of the Almajiris. The main issue is that the majority of the Tsangaya teachers hate to associate with the formal education system, and therefore is responsible of thwarting the self-actualization of the Almajiris. Let the government and all other stakeholders" endeavors to convince the teachers that refuse the transformations (PLA-2, 45, M).

Disclosing his opinion, the unique Almajiris informant who has completed the senior secondary school education stated that:

It is good for the Almajiris to rise to the highest rank in the society, but that will not be possible without a formal education certificate. For those Almajiris who want to excel in their future lives, they would have to participate in the formal school system even if it is after their graduation from this Tsangaya School. There is an evening class for adult education in many locations around the country. So in case Almajiris was unable to attend the formal school during his childhood, he can engage in the evening program and can reach the peak of qualification, and subsequently arrive at the peak of self-actualization. (Alm-6, 17, M).

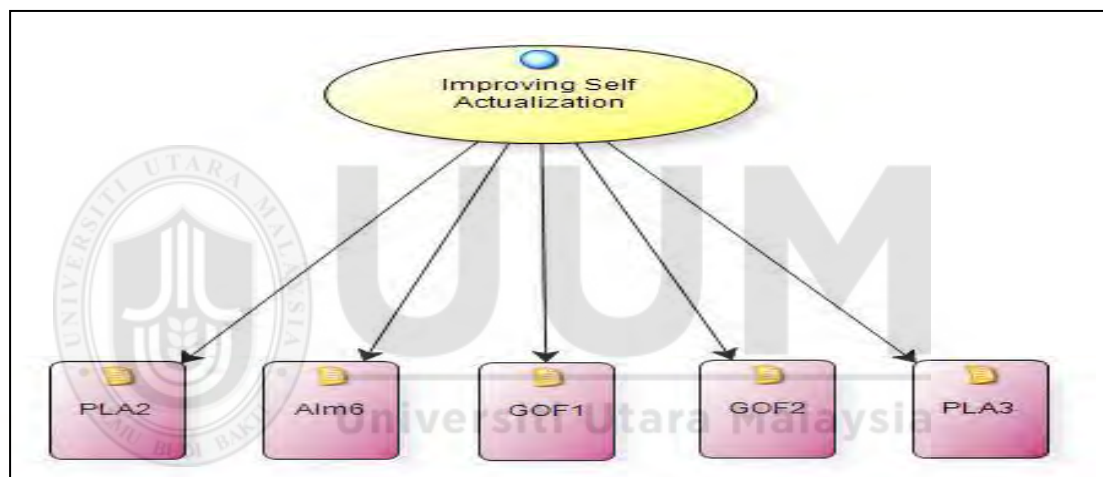


Figure 5.31. Improving self-actualization

## 5.10 Summary of the Chapter

Chapter five presented the research outcome and discussions. The background of the research informants and their categories were outlined. The chapter also provided the reasons for selecting the participants. The themes and sub-themes under economic, social and psychological predicaments were presented and discussed citing the relevant references. The views of the participants and the stake holders on the Tsangaya schools were adequately examined.

## CHAPTER SIX

### RECOMMENDATIONS AND CONCLUSIONS

#### Introduction

This chapter entails the theoretical and methodological contributions of the study, where the predicaments of the Almajiri children of the street were highlighted and possible solutions were proffered. Similarly, based on the research results, and the scholarly research works consulted in the secondary sources, incisive recommendations for the proper replacement of the Tsangaya Qura'nic schools and conclusions were drawn. The chapter also highlights some limitations of the study, as well as suggestions for further studies.

#### 6.1 Theoretical Contributions

The research adopted three theories with the aim of examining the economic, social, and the psychological challenges of the itinerant Almajiris scholars, in the three senatorial districts of Kano State Nigeria. The theories are; theory of needs, social capital theory and the psychosocial theory. Each sector of the above three dimensions, (social, economic and psychological predicaments) was examined and the research results were attained through the use of relevant theories.

One of the major theoretical contributions of this study is the theory of needs, which served as an impetus for analyzing the critical economic needs of the target group of the study, „the Almajiris“. Specifically, this study adopted the theory of needs, to discover the essential needs of the Almajiris, as human beings, and then measured the availability of the facilities. The basic element of the Abraham Maslow's (1943)

five hierarchies of needs is physiological and biological needs, which also served as the tangible factor on which this research is established upon. Physiological needs of the human race are; respiration, food, water, sleep, sex, shelter, excretion, and warmth (Gawel, 1997). The findings of the study disclosed that the Almajiris live a pathetic lifestyle in the Tsangaya Qura'nic schools, where they lack the above mentioned human needs. The study reveals that there is an acute shortage of food, water, shelter and warmth in the Tsangaya boarding Qura'nic schools of the Almajiris. The theory helps in explaining the needs of the Almajiris in Tsangaya institutions of learning.

Socially, the predicaments of the Almajiris have been carefully looked into, through the use of the social capital theory. The theory recognizes people's contribution of cultural and economic capital, for the benefit of the larger society. The theory advocates team work, selfless services, reciprocity and cooperation. This theory was used in analyzing the duties of the Almajiris teachers, where they render voluntary services to their societies, and the contribution of the community people accords to the Tsangaya institutions. The parents enroll their children in the Tsangaya Qura'nic School free of charge, the teachers are not captured in the government's payroll, there is no standard support from any angle, yet the teachers spend all their lives, teaching the Holy Qur'an with the limited income from the handouts. The Almajiris Tsangaya system is in conformity with the teamwork, cooperation and selfless services. This is in line with the theoretical assumption of social capital theory as pointed out in chapter three.

This study has also adopted psychosocial theory to investigate the psychological problems of the Almajiris. The findings revealed that the Almajiris survives in constant fear, suffer hostilities, parental deprivation and societal negligence. Psychosocial theory was selected because it dwells on the child's social development, which is helpful in this study. The theory encompasses the stages of personal human development and the cultural, historical and societal impact on individuals. Likewise, the Almajiris nurtured in a conservative mode of a school system. The culture of sending children to Tsangaya Qura'nic School has created a negative lifestyle among the Almajiris and rendered them socially incapacitated. The children grow up in the Tsangaya Schools without experiencing the tangible components that improve the child's social development, such as good parenting, love and affection, family membership, prestige and integrity.

## **6.2 Proposed Tsangaya Framework**

The Tsangaya Qura'nic school system has been the source of major concern to all the Muslim society in Nigeria, especially the Northern part of the country. The study has developed a framework which could serve as an impetus for the Tsangaya stakeholders. The framework is one of the significant contributions of the study. The framework was designed to propel and activate the machineries that can reconstruct the Tsangaya system, and deactivate the challenges of the Almajiris. The graphic representation explains the types of predicaments faced by the Almajiris which include economic, social and psychological predicaments. The causative agents of the predicaments are also visible, such as poverty, illiteracy, poor government intervention, poor policy implementation and colonial suspension of Tsangaya



sponsorship. Solutions to the predicaments provide the expected outcome of the framework. The solution strategy reflected in the framework is; poverty eradication strategy, creation of wealth, mass public awareness, government supports and the integration of the Tsangaya schools with the formal educational system. In the formal education system, contemporary subjects are taught, such as English, Mathematics, Computer, Geography, Government, Physics, Chemistry, Biology, History, Economics, Accounting, Management, Education, Social Studies, Vocational and Technical Education and lot of others.

The previous regimes in Nigeria have attempted to strategize the Tsangaya Qura'nic School, but met a futile results, due to the absence of good research and constructed a blueprint of strategic plans. Odumusu et al. (2013) observed that, the Tsangaya schools have suffered a long period of the government neglect, which started during the colonial administration, because the teachers were asked to pay taxes, instead of the bounties and generosity they used to receive during the traditional system of government, hence the Qura'nic teachers become skeptical with government agenda that aimed to integrate their schools with the formal school system. The illustrated framework (see figure 6.1) can serve as a guide to the policy makers in tackling the issues of the Tsangaya Qura'nic schools.

## TSANGAYA SOLUTION FRAMEWORK

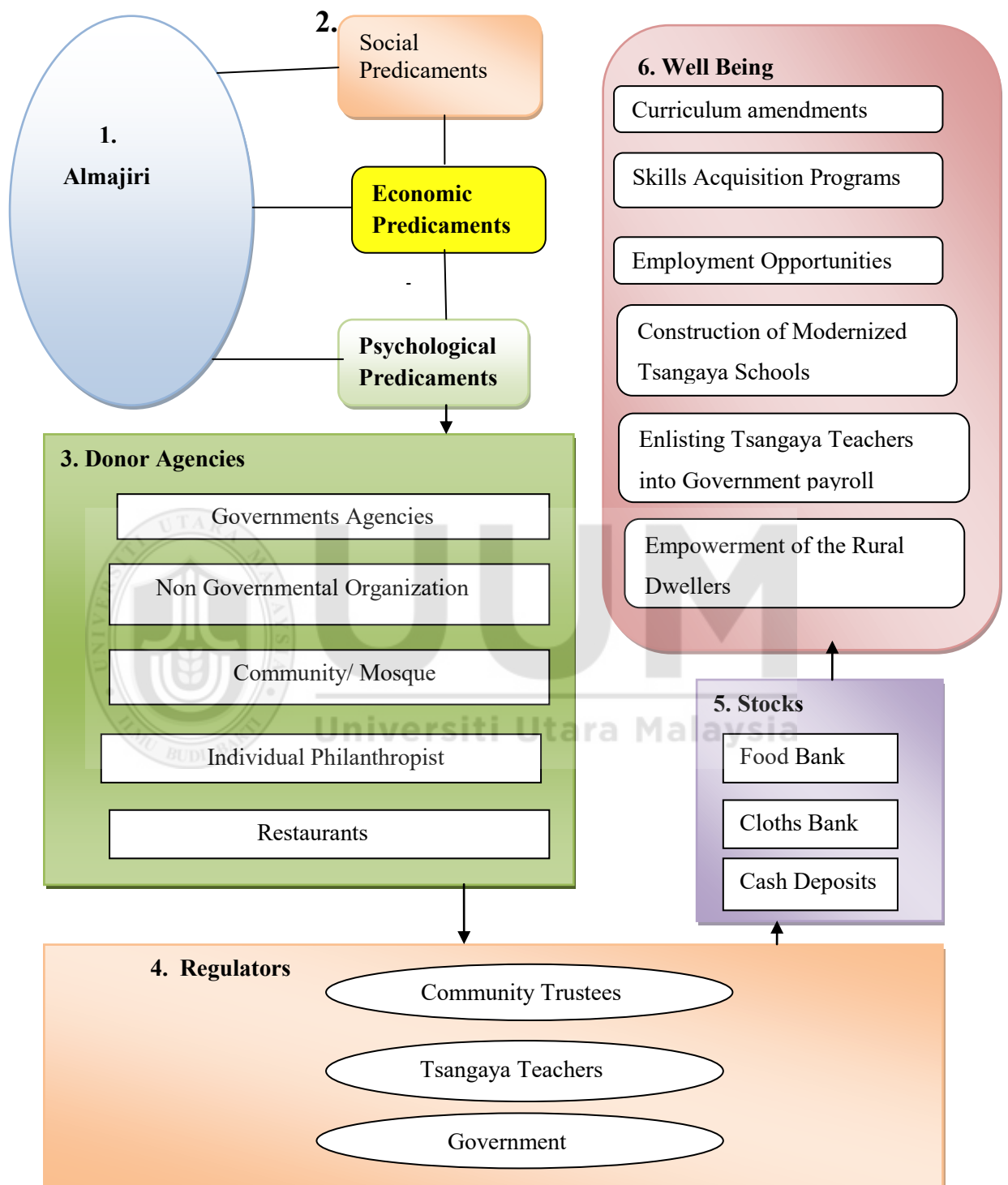


Figure 6.1. Proposed Tsangaya Solution Framework

### 6.3 The Description of the Solution Model

In northern Nigeria, the term Almajiris symbolizes a person in dire need of human sympathy, with regards to food clothes and shelter. Similar Almajiris are found in countries like Ghana, Senegal, Niger Republic and Cameroun. The framework prescribes the steps of overcoming the predicaments through the following stages:

**1. Identifying Almajiris:** This is the first stage, because there are other children of the street who are on the streets and they do not belong to the Almajiris Tsangaya School. To qualify for this intervention, a street child must belong and reside in the Tsangaya School, certify by the teacher as a pupil of the school, and lack all the basic facilities needed for a good life.

**2. Identifying the major three predicaments:** The major predicaments are; economic predicaments, social predicaments and psychological predicaments. They are the basis of the critical status of the children, which includes, hunger, ragged clothes, begging on the streets, homes and public places, sleeping on the streets or a congested room, the absence of public conveniences, which causes defecating the environment, parental deprivation, child labor and psychological trauma.

**3. Donor agencies:** This level is for the bodies responsible for the generation of the donations, who would be called the donor Agencies. Government agencies like the Kano State Qura'nic and Islamiyya Schools Board (KSQISB), Center for the Qura'nic Studies, Bayero University Kano (CQS), and State Universal Basic

Education Board (SUBEB) should source funds and other relevant learning materials, and disburse same to the regulators of the Tsangaya schools.

International and local non-governmental organizations, such as the United Nations Children Funds (UNICEF), United Nations Educational, Scientific and Cultural Organization (UNESCO), Education Sector Support Program In Nigeria (ESSPIN), Department For International Development (DFID), Crescent International, Red Cross and the Red Crescent should be requested to classify the Tsangaya schools as one of their major benefactors and be captured in their annual budgets. The same also goes to the local non-governmental organizations such as the Almajiris Empowerment and Support Initiative (CAESI), Alfurqan Charitable Foundation (ACO), the Abubakar Siddiq Charitable Organization, Peace Initiative Network (PIN) and a host of others, should be enticed to source for funds with the view of supporting the Almajiris cause.

Mosques are other avenues of the larger congregation of the Muslim faithful, on daily and weekly basis. Therefore, the worshippers should be enticed to donate generously for the sake of the Qura'nic education. Each Mosques (Jumuat and other mosques for the five daily prayers, in the residential places) should have a donation box, specifically meant for the Tsangaya Qura'nic schools.

Individuals should as well, take part in the program, through donating funds and food items to the Almajiris Stock. Every able individual should sacrifice a plate of food,

or more on the daily basis, either breakfast, lunch or dinner, to be taken to the food bank of the Almajiris.

Restaurants are other sources of generating food for the Almajiris, all the restaurants within the localities should be requested to donate their edible leftover food, and the one that remains after the day sales to the Almajiris food bank.

**4. Regulators:** The fourth stage is for the Regulators, the people responsible for regulating the cash bank accounts, food and clothes banks. There should be a committee for the taking care of the welfare of the Tsangaya Schools. The donor agencies should liaise with the regulators for the deposits of the cash and other items.

The regulators shall include:

a). Community Trustees; Trusted people around the community should be selected to coordinate the affairs of the Tsangaya banks. Such people may include the religious leaders, district and ward heads and other distinguish members of the society.

b). Tsangaya Teachers: The teachers of the Almajiris Tsangaya schools should form part of the regulating body of the Tsangaya banks. The banks are purposefully established to aid the smooth running of the Almajiris Qura'nic studies. The teachers should play a significant role in the committee.

c). Government representatives: The committee should house a certain number of the government repertoires. Official records and auditing should be the duty of these representatives.

**5. Bank/Stock:** Section five is for the warehouse of cash and other items termed as the Bank/Stock: The cash deposit accounts, food and clothe banks should be established, and will be managed by the regulating body (see figure 7.1). The bank accounts should be transparent to all the stakeholders, and the signatories should be the regulators. The committee should construct food storage and processing gadgets, for the preservation of the cooked foods and preparation of the raw items. The committee should also construct some containers, of different sizes, for storing the wears, such as the shoes and sandals, caps, trousers and shirts.

**6.** Section six is the **Outcomes/Wellbeing** stage. This level indicates the outcomes of the connected chain of actions, from the donor agencies through the Regulators, and the Bank/Stocks. Through these stakeholders, the government will be assisted to re-strategize the Tsangaya Qura'nic schools, through the following methods:

a). Curriculum amendment; The mundane Tsangaya curriculum, that entails only the phonological context, would be blended with the formal education curriculum, which will consist of contemporary subjects like English, Math, Computer science, Geography, Civic education, Quantitative reasoning, Social Studies, History, Islamic Religious Knowledge, (Jurisprudence, Hadith, Arabic language) Qura'nic studies

which will comprise of the Tajweed and Tafseer (Rules of the recitations and Explanations of the content of the Holy script).

b). Skills Acquisition Programs: To make the Tsangaya teachers and their pupils more useful to themselves and the society, there is a need to introduce skills acquisition and craft programs in their schools, so that they would be trained on different vocational skills, which will eventually fetch them self-reliance and self-esteem. The program should be a two day learning activities and five days for the normal school hours. The skills and craft training may include: Tailoring, wood work, Aluminum smelting, Goldsmith, Shoe making, Weaving technology, computer literacy, poultry, fish pond, Knitting, dry cleaning, mobile and computer repairs, auto repairs and any other meaningful skill.

c). Employment Opportunity: Succeeding on the above item (c), the government and nongovernmental organizations would not hesitate to employ any skilled and certified Almajiris, in their institutions. Successful skilled Almajiris would be self-independent, and might even employ the services of others into their workshops.

d). Construction of Modernized Tsangaya Schools: As mention earlier, the Tsangaya schools have no physical structures, lessons are taken in open air places. This model proposed the construction of a standard school structure, for the Tsangaya institutions, that will compete with the formal school institutions, in terms of classrooms, hostel accommodations, toilet facilities,

sports Fitch, libraries, assembly halls, laboratories, staff rooms, kitchen and stores.

e). Enlisting Teachers in the Government Payroll: Having gone under the training and certification of the Tsangaya teachers as mentioned above, they should be automatically employed by the government. They should enjoy all the welfare and the privileges the government workers are benefiting. Primarily, they should be given a permanent and pensionable job in the educational sector, entitle to a monthly salary, leave grant, rent allowance, hazard allowance, duty night allowance and then pension and gratuity during retirement.

f). Empowerment of the rural dwellers: This research has discovered that all the children sent to the Tsangaya schools came from the rural areas, whose parents are financially lacking (i.e. All the Almajiris Informants are sent from near and far villages). Therefore, to curtail the act of sending the children to the cities, in the name of seeking the Qura'nic knowledge, the parents should be empowered through multiple government and nongovernmental intervention, such may include; construction of dams for irrigation farming, provision of enough fertilizers in good time, provision of interest free-soft loan facilities, rural electrification, provision of social amenities such as good roads, hospitals, schools, markets and



#### **6.4 Methodological Contributions**

This research work adopted qualitative method to achieve its objectives. The major information about the study was extracted through the use of in-depth interview strategy, focus group discussion and secondary sources. Previous researches on the Almajiris, and Tsangaya schools were conducted using either quantitative or mixed methods, scholars such as Tika and Umar (2015) used quantitative approach, while Odumusu (2013) used a mixed method to analyze their results. This study used Nvivo software application 10 (QDA) while other studies applied PLS software application and SPSS.

#### **6.5 Implications for Policy and Practice**

This study has provided a significant contribution to policy formulation and implementation with regards to Almajiris Tsangaya Qura'nic schools. Islam as the dominant religion in North-western Nigeria, and the populous in the country, has enjoined the Muslim faithful to teach their younger generation the context and chronology of the Holy Qur'an. However, currently, the process of teaching the Holy Qur'an in the Tsangaya Qura'nic School has derailed from the initial purpose of teaching the Holy Qur'an. This research has provided some useful suggestions to policy makers and the executives on how to renovate the structure and enhance the Almajiris Tsangaya school system.

It is imperative for the policy makers and the executives to take a serious action on the rural development in Nigeria. The study uncovers that most of those parents sending their children to Tsangaya Qura'nic schools are from the poorest families in

the rural areas. Scholars such as Okonkwo and Ibrahim (2014) also supported this notion. It was also revealed that lack of meaningful development has generated rural-urban migration, including the children taken to Tsangaya Qura'nic schools. Informants of this study have disclosed that there is a need to boost the economy of the Almajiris parents, who are the village dwellers, through multiple ways, such as poverty alleviation programs, rural electrifications, construction of dams to facilitate irrigation farming and provision of interest free loans to empower agro-business sectors.

Parents of the Almajiris send them to school without provision of pocket money to buy some necessary ingredients of daily needs, which force them to the streets to beg people for alms. Therefore, governments at all levels (Federal, State and the local authorities) and other private sectors are enjoined to sustain the Almajiris through provision of stipend to the itinerant scholars, with a view to curtail the street begging among the Almajiris. It was discovered, through the in-depth interviews, that lack of the stipend contributes in keeping the children so dirty, where they could not afford to buy soaps for taking baths, toothpaste for brushing their teeth and some money to go to saloons.

Qura'nic schools exist all over the World, but the process of running the school vary from one country to another. In some Muslim countries like the Indonesia, the Qura'nic school is recognized by the government, the graduates of the school are certified and eventually employed by the authorities (Muhammad & Hashim, 2014). However, the Tsangaya Qura'nic schools of the Northern Nigeria are not officially

recognized by the authorities. The absence of recognition has been identified as the source of bastardizing the system. This study uncovers that, henceforth, full participation of the government in the running of Qura'nic schools would help in sanitizing the system. The informants of the study revealed that, the absence of policy guidelines to accommodate and run the Tsangaya Qura'nic educational system has largely contributed in aggravating the poor status of the schools and the stakeholders.

Therefore, government has to make an effort to restructure the Tsangaya system in order to fit the schools into the formal structure, and recognize it as one of the official educational institution of the state. The study unveils the financial constrain of the teachers of the Almajiris, hence they are not on the government payroll, and do not have sufficient sources of income. Government ought to enact a policy that will capture all the Tsangaya teachers into the government beneficiaries, through payments of salaries and allowances. This would help in reducing the teacher's dependence on their wards to provide some money for the purchase of food items and other relevant materials.

The research findings have revealed the difficulties in accessing the medical services by the Tsangaya pupils and their teachers. Scholars such as Zakir et al., (2014) also portrayed the inaccessibility of the medical services to the Almajiris. There is the need for the government to cater for the medical facilities of the Almajiris, in order to alleviate their health issues. It is suggested that government should establish

enough local medical centers across the nation for the consumption of the itinerant scholars, and make it free of charge.

It is imperative for policy makers to be aware of the social problems emanating from the Tsangaya schools and provide a lasting solution. Issues relating to street begging and child labor are associated to the Almajiris. Governments at all levels are enjoined to grant the Almajiris a scholarship, for a smooth running of their program. The structures of the Tsangaya schools are also in need of state attention. The informants of this study suggested the establishment of an enormous school structure for the Tsangaya Qura'nic schools around the nation, strict implementation of the Child Rights Acts to check the child labor and street begging among the Almajiris.

This study's proposed solution model to Almajiris predicaments, will serve as a guiding meter, for understanding the salient problems of the Almajiris, and the process of solving them. The model was designed, from the information relating to the root cause of the issues disturbing the general wellbeing of the Almajiris, through an in depth interviews and the focus group discussions with the stakeholders, and solutions were proffered. It is expected that the government will explore this model to test its amiability.

The study has also revealed that the major factors contributing in sending the children to Almajiris Tsangaya schools are relative issues of poverty, which includes poor rural development, parent's poor income, absent of commercial activities and industrialization. The feasible solutions empirically established by this study would

assist the government to provide the needed infrastructure and facilities to boost the economic status of the rural dwellers, who are the parents of the Almajiris. This contribution is significant to Nigerian policy makers, especially the Northern states that have the influx of the large number of the Almajiris, because government have tried a number of techniques to do away with the problems of the Almajiris, but failed, which raised the question of the suitability of the techniques applied.

Basically, this research work will serve as a significant contribution to the Nigerian government in its attempt to blend the Almajiris Tsangaya Qura'nic schools with the contemporary formal school structure, through the „Almajiris Integrated Schools“. Therefore, the outcome of the research will light the way for academic institutions like the Kano State Qura'nic and Islamiyya School Board (KSQISB), Center for Qura'nic Studies, Bayero University Kano, and the Universal Basic Education Commission (UBEC). The study also focused on the economic and social development of the Almajiris, whereby significant information was sourced from the relevant stakeholders and molded in the solution model to Almajiris predicaments.

## **6.6 Recommendations**

Premise on the research findings, the Tsangaya school system in Nigeria should wear a new outlook, as it is practiced in other countries around the globe, such as Malaysia, Indonesia, Brunei, Egypt and Saudi Arabia. The pupils in these countries do not go to the streets to beg, or participate in child labor, rather, they are confined in a well-organized, recognized and accredited schools. The graduates of these schools are employed by the state. Nigerian governments should

collaborate with such countries in order to adopt their system, or harmonize it with theirs. The graduates of Tsangaya School should be employed just like the other counterpart formal school graduates.

To overcome the economic predicaments of the Almajiris, government agencies like the National Directorate for Employment (NDE), Universal Basic Education Commission (UBEC) and State Education Board (SEB) should join efforts to facilitate technical education in the Tsangaya Qura'nic schools, so that the teachers and the graduates of the school will have the skills that will fetch them some income with which they can give their contribution to the society, and become self-reliant, against the orthodox means of survival through begging for food from door to door and depending on the handouts from the public.

Skills and technical education will not only help the Almajiris and their teachers to be independent, but will facilitate economic growth within the localities, and eventually they will contribute in the regional and national development. Skills and technical education, like building, carpentry, electrical engineering, painting, shoes making, tailoring, welding, leather work, aluminum work, agro business, poultry, fisheries, basic computer literacy, juice making, knitting, embroidery and any other relevant skills should be taught to the Almajiris and their teachers in order to save them from hunger, rejection from the general public and over dependence on the society.

A sensitization program through the print, radio, television stations and the social media should be strategically conducted with a view to inform the general public the importance of incorporating the formal education with the Qura'nic studies in order to re-position the status of the Tsangaya graduates in the society. Provision of skills and formal education in the Tsangaya school system, would greatly contribute in the elevation of the spirits of the Almajiris and it will lead to the extermination of the psychological predicaments. The usual feelings of low self-esteem would be replaced with self-determination and self-actualization, and would no longer stay dormant; expecting somebody to help them with food and some used clothes.

The researcher also strongly recommends the implementation of the research suggested roadmaps to overcome the Almajiris predicaments, as well as the proposed solution model developed in this research work. The model has provided a mechanism in which governments and other relevant bodies such as the people of the community, commercial banks, jumu'ah mosques and other smaller mosques and restaurants, could help in the provision of food, clothes and money through the trustees of an account opened for the Tsangaya School, for the proper upkeep of the Almajiris.

Another important recommendation from this study is the establishment of the enough Integrated Qura'nic schools in every part of the country, so that no parent would have to take his child to a faraway school, in order to get Qura'nic education. The schools should be very close to the children, to avoid children's deprivation of parental care, which constitute significant traumas in the lives of the Almajiris, and

the government should shoulder the responsibility of keeping the school tidy, through employing enough cleaners and gardeners for sanity.

The Tsangaya School teachers should be enlisted in the government's payroll, they are to be paid a full scale salary with all the entitlements and allowances. This will bring back the lost prestige and dignity of the teachers in their society. The government should build houses for them, near their schools, for easy supervision and rendering the academic responsibilities. The pupils should also have good hostels within the school, with enough water and toilets, to avoid dislodgement of feces around their vicinities.

### **6.7 Limitations**

Apart from the size of the informants of the study (23 informants), the study covers only male street children, „The Almajiris“. There are female children as well, that this research has not covered, the girls emerges from the same category of the Almajiris parents, who are sent to the cities solely for domestic jobs, and the salary be sent to the parents in the villages through the middle women. Secondly, this study did not represent all the children of the street in Nigeria; it is peculiar to the Northern region, whose dominant people are Muslims. There are children of the street in all the remaining 35 major cities of the country that this research has not been able to cover; they belong to different tribes and religions that constitute children of the street as well. Thirdly, many Tsangaya teachers and some parents declined the invitation to participate in the study, based on the assumption that the researcher is working for the government, which they suspect is planning to take over Tsangaya schools.



Despite these limitations, the present study has successfully assembled the relevant stakeholders and generated valuable information aimed to salvage the crumbling state of the Tsangaya institutions in Nigeria. This study is the first of its kind and positive outcome is expected.

### **6.8 Suggestions for Further Research**

This study has significantly covered its objectives, but there are still related areas of concern, that need a scholarly work like this research, to unveil the issues disturbing the Nigerian society, on that basis. The suggestions for the future research are to examine the predicaments of the girl-child domestic house help. The girls are sent out from the family in their early lifetime (usually from 6 to 10 years old) due to the poverty related problems. Another important area that needs a scholarly work is a research on the Almajiris parents. The parents live in an absolute poverty, their voices are not heard, and they survive on the leaves and the little annual harvest.

### **6.9 Conclusion**

The fundamental focus of this research work was to expose the economic, social and the psychological predicaments of the itinerant Almajiris scholars in Kano State, Nigeria, with the aim of discovering the sources and the types of their agonies and suggesting some possible roadmaps to overcome them. Therefore, it can be concluded from the responses of this study that, Almajiris suffers economic, social, and psychological disturbance in the Tsangaya Qura'nic schools. The economic problem emanates from the family's social class, where the majority of the Almajiris

parents come from the poor rural dwellers. They lack the means to enroll their children in public schools, because of the school fees and other levies.

The study found that the Almajiris suffer persistent social predicaments, where they live in constant abhorrence from the public, illiteracy, abuse by the elder school mates, and endures hunger and destitutions. The pupils also complained about discriminating treatment from the public, a physical assault from the stronger teenagers in the community and under paid labor.

On the other hand, the study uncovered that the Almajiris endures psychological predicaments through the children's deprivation of parental care. The pupils live all their lives without experiencing parental love and attention. They found themselves in an environment where nothing comes easy, but the survival of the fittest. Moreover, the study has discovered that the culture of sending the children in their early lifetime to Tsangaya Qura'nic schools has formally left millions of teeming Nigerian youth in a social and psychological dilemma such as; illiteracy, unemployment, and prone to physical, emotional and psychological threats. The future of the Almajiris will remain blank, unless a concerted effort is moved to re-strategize the system as suggested by this research solution model of the Almajiris predicaments.

People in other Muslim countries around the globe educate their children, the study of the Holy Qur'an without begging on the streets or relegations as it is practiced in Nigeria and other African countries like Niger republic, Ghana and Cameroun. Other

studies revealed that in Indonesia, Brunei and Dubai, the graduates of the Qura'nic schools are certified and employed by the government, and are highly respected. The study stressed the urgent need to overhaul the traditional Tsangaya system with a view to sanctify it.



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## Appendix A Letter of Introduction for Data Collection



PUSAT PENGAJIAN PSYCHOLOGI DAN  
SASARAN DAN KEHIDUPAN MASYARAKAT  
SCHOOL OF APPLIED PSYCHOLOGY,  
KAMPUS BANGSAR UTARA  
College of Arts and Sciences  
Universiti Utara Malaysia  
10000 KANGAR, SINTAK,  
KEDAH DARUL AMAN,  
MALAYSIA



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Laman Web: (1900) http://www.uum.edu.my

' MUAFAKAT KEDAH '

UUM/CAS/SAPSP/P-74/3  
9 November 2016

TO WHOM IT MAY CONCERN

Dear Sir/Madam

**DATA COLLECTION FOR PROJECT PAPER/ THESIS**

This is to certify that **Habibu Hayata Babajo** (Matric Number: **900825**) is a full time postgraduate student in Doctor of Philosophy (Social Studies) at UUM College of Arts and Sciences.

Research Topic : The Predicaments of Almajiri's Socio - Economic and Psychological Well - Being : A Study of Kano State, Nigeria  
Supervisor : Dr. Zakiyah Jamaluddin

He needs to do his field study and data collection for his project paper/thesis in order to fulfil the partial requirements of his graduate studies.

We sincerely hope that your organization will be able to assist him in the data collection and the distribution of the questionnaires for his research.

Thank you.

"KNOWLEDGE, VIRTUE, SERVICE"

Yours faithfully

**ASSOC. PROF. DR. NOOR AENIZA ISILAK**  
Dean  
School of Applied Psychology, Social Work and Policy (SAPSP)  
UUM College of Arts and Sciences

Universiti Pengurusan Terkemula  
The Eminent Management University



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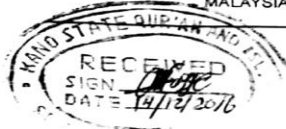
**Appendix B Acknowledged Data Collection Letter by Kano State Qura'nic and  
Islamiyya Schools Board**



**PUSAT PENGAJIAN PSIKOLOGI GUNAAN  
DASAR DAN KERJA SOSIAL  
SCHOOL OF APPLIED PSYCHOLOGY,  
SOCIAL WORK AND POLICY**  
College of Arts and Sciences  
Universiti Utara Malaysia  
06010 UUM SINTOK  
KEDAH DARULAMAN  
MALAYSIA



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Faks: (604) 928 5757/5754  
Laman Web (Web): <http://sapsp.uum.edu.my>



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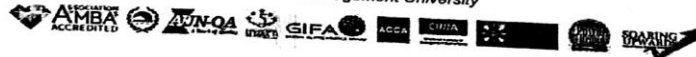
Thank you.

**“KNOWLEDGE, VIRTUE, SERVICE”**

Yours faithfully

  
**ASSOC. PROF. DR. NOOR AZNIZA ISHAK**  
Dean  
School of Applied Psychology, Social Work and Policy (SAPSP)  
UUM College of Arts and Sciences

Universiti Pengurusan Terkemuka  
The Eminent Management University



## Appendix C Almajiris' Interview Guide

Interview Questions	Proving Questions
What is your name	
When do you expect to graduate?	Do Almajiris have definite period of graduation
Why do your parents send you to Almajiri school?	Do they have enough resources to take care of you, What do they do for a living?
What is the estimate range of your parent's income per month?	How do you get some money for daily keep up?
Do your parents send you money for up-keeping?	How do you source some money to take care of yourself?
What is your grade in formal education?	Have you attended formal institution?
Do you receive any support from individuals, government or non-governmental organizations?	Do you get enough food on a daily basis?
Do you have any other sources of income?	How do you get clothes and other materials for keeping up?
How do you get food?	Is your teacher feeding you?
How do you get clothes?	Are your parents sending clothes for you
How do you ease yourself?	Are there public convenieces near you?
Where do you sleep	Do you have hostels?
Do you give your teacher some money for his keep up? Do you render some domestic job?	What are the sources of your teacher's income?
Describe your relationship with your teacher?	Do you receive corporal punishment in the school?
Where do you get medical treatment?	Which medicines are you using in terms of sickness?
Who pays your medical bills?	How do your parents get to know when you are sick?
Describe your daily relationship with your mates?	Do you engage in fighting in the school or outside the school?
Describe your relationship with people of your community?	Do you like the way people are treating you in the community?
What do you hate the most from the way you are treated in the community?	Who accords you nice treatment within the society?
How frequent do you visit home or receive a visitor from your family?	Do you miss your parents?
Do you have toothpaste for mouth wash?	How frequent do you brush your teeth with toothpaste?
What is the nature of your bedroom?	Do you have bed, mattress and blankets?
Do you have place for convenience (Toilets and showers)?	How many times you take shower and wash your dirty clothes?
How do you feel when people abhor you while you are begging?	Do people shouts on you while begging?

Do you think your parents love you?	Do you still love your parents?
Do you have a period for sports in the school?	Would you like to play games?

How can you compare yourself with the children staying with their parents?	What are the community children enjoying that you do not enjoy?
What do you think is your worth in the community?	Do you enjoy admiration from the community?
Do you feel that you love the people of this community?	What were the nice moments you cant forget in Tsangaya schools?
Would you like to learn formal education?	What do think is the relevance of formal education?
Do you think Almajiri pupil like you can become important personality in the future like the president of the country or a minister?	What are the preferencial jobs for the tsangaya graduates like you?
How do you want Almajiri school to be assisted?	What do you lack in your school?

#### Appendix D Sample of Transcribed Interview Raw Data

Interview Question	Response	Participants
Do you get food on daily basis?	Sometimes I get food two times a day, and sometimes once a day, while I get surplus on my lucky day.	ALM
Do you render some domestic jobs?	Yes I do ran for an errand in one house	ALM
Why do you send your children to Tsangaya schools	They will be educated and learn to live on their own	ALP
Do you financially support your children in Tsangaya schools?	No, they get help from the community	ALP
Do you receive salary from the government or any assistance?	No I don't get any salary or allowances	ALT
How do you source for a living?	I survive under the care of good people of this community	ALT
What is the role of Center for Qura'nic studies with regards to Tsangaya education?	Training and equipping the Tsangaya teachers for self-reliance	GOF
What are the possible solutions to Almajiris predicaments	Curriculum integration, public government participation and parents empowerment	GOF
What are the problems of living with the Almajiris?	Persistent begging, noise, environmental pollution and health hazard	PLA
What are the challenges of running the Tsangaya school?	Absence of financial support, public misconception.	ALT
What are the predicaments of Almajiris?	Poverty, absence of parents, poor feeding poor accommodation, future uncertainties	FAL



## Appendix E Almajiris' Parents Interview Guide

What is your name?	
How old are you?	
What do you do for a living?	
Which school have you attended?	
What is the estimate range of your annual income (USD)?	
How many wives do you have?	
How many children do you have?	
What prompts you to send your children to Tsangaya Schools?	
How many of your children are presently in Tsangaya schools?	
What are the advantages of sending children to Tsangaya schools?	
What are the disadvantages of sending them to Tsangaya schools?	
Do you really miss your children?	
Do you frequently visit your children in the Tsangaya schools?	
If you are not visiting them how do you know the state of their survival over there?	
If you are visiting them what do you think they need the most?	
Do you pay school fees to their teachers?	
If you are not paying how are they surviving?	
If you are paying how much do you pay the teachers and in what intervals?	
Do you send some money or items to your children in the Tsangaya schools?	
Do you need assistance?	
From Whom do you need assistance?	
What do you need to be assisted with?	

## Appendix F FGD Interview Guide

Interview Protocol	Category of Participants
What is your name?	All categories
What is the name of your community?	PLA
What are the difficulties of being Almajiris	FAL
What is your relationship with Almajiris?	All categories
For how long do you relate with Almajiris/school?	All categories
What are the challenges in living with the Almajiris?	All categories
What are the economic predicaments of the Almajiris?	All categories
What are the social predicaments of the Almajiris?	All categories
What are the psychological predicaments of the Almajiris?	All categories
What are the possible ways to overcome Almajiris Economic predicaments? Empowering the parent? Government supports? Teachers' remunerations? Provision of basic needs?	All categories
What are the possible ways to overcome Almajiris social predicaments? Improving pupils-public relationship? Provision of medical facilities? Upgrading the school system?	All categories
What are the possible ways to overcome Almajiris psychological predicaments? Overcoming children's deprivation of parental care? Improving self-esteem? Improving self-actualization?	All categories
Feel free to disclose any other thing that may help in improving the lives of the Almajiris?	All categories

## Appendix G Government Officials Interview Guide

What is your name?	
What is the historical establishment of your institution?	
What is the duty of your institution?	
What is the relevance of your institution to Almajiris Tsangaya schools?	
What are the economic predicaments of the Almajiris?	Parents'' background
	Absence of Government supports?
	Acute shortage of basic needs?
	Absence of Teachers'' remunerations?
What are the social predicaments of the Almajiris?	Unsuitable Pupils-Public Relationships
	Absence of medical facilities?
	Deficient schooling system
What are the psychological predicaments of the Almajiris?	Children''s Deprivation of parental care
	Absence of Self Esteem
	Absence of self-actualization
What are the possible ways to overcome Almajiris Economic predicaments?	
What are the possible ways to overcome Almajiris Social predicaments?	
What are the possible ways to overcome Almajiris Psychological predicaments?	
What is your institution doing towards improving the Tsangaya, teachers and their	
What has your institution done that contributed to the wellbeing of the Almajiris?	

## Appendix H Procedures for Thematic Analysis

Phase	Description of the process
1. Familiarising with the data:	Data transcribed after reading and re-reading the data, noting down important points.
2. Generating initial codes:	Codes were assigned to the relevant data, Each data item has been given equal attention in the coding process.
3. Transcription:	The data have been transcribed to an appropriate level of detail, and the transcripts have been checked against the tapes for „accuracy“.
3. Organization of themes:	Themes were raised from the four research questions
4. Reviewing themes:	Themes were examined in relation to the coded extracts and the entire data set generating a thematic „map“ of the analysis.
5. Defining and naming themes:	Specification of each theme was outlined and named.
6. Producing the report:	Analysis of the research work was conducted reporting the views of the stakeholders through primary and secondary sources.

## Appendix I Section of Kano North Tsangaya School



## Appendix J the Tsangaya Learning Process





## Appendix K Almajiris Making Ablution for Afternoon Prayers



## Appendix L Preparation for Parents' Interview



**Appendix M Kano State Qura'nic Board Sign Post**

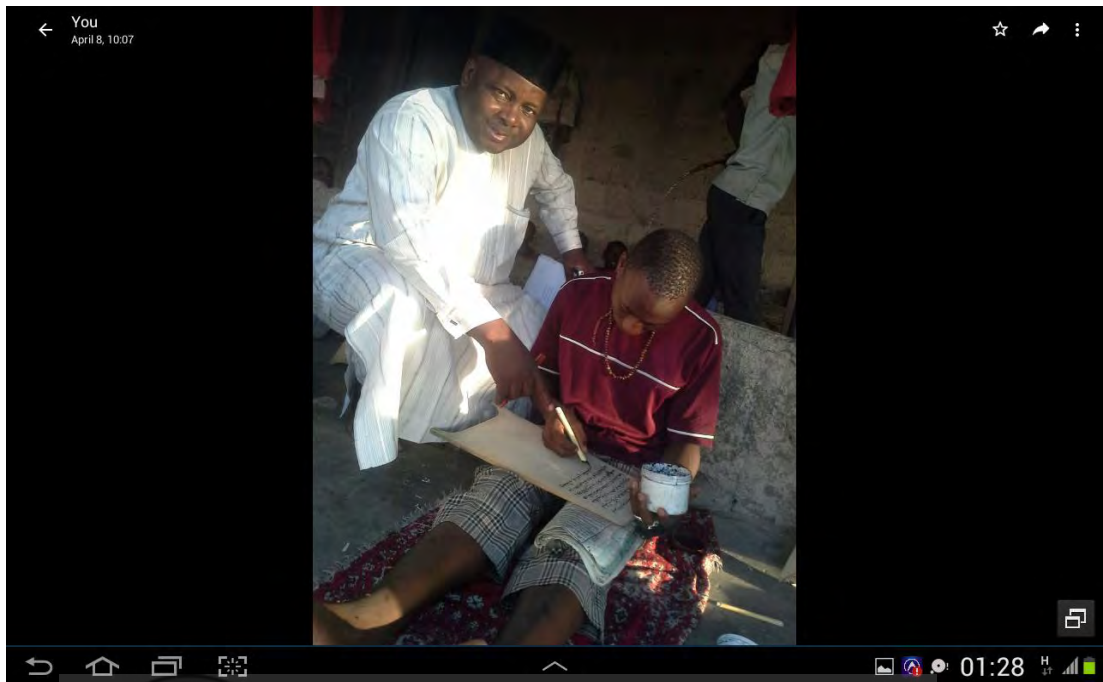


**Appendix N Pre-FGD Briefing Rahama FM Kano**





### Appendix O Almajiris Writing Verses of Quran on a Slate



### Appendix P Preparing for Interview in Kano South School





**Appendix Q Residence of Some Almajiris Parents**



**Appendix R Participants of Focus Group Discussions in Rahama FM Kano**



**Appendix S Vicinity of Kano Central Tsangaya School**



**Appendix T Almajiris Waiting for Free Food**





**Appendix U Center for Qura'nic Studies BUK**



**Appendix V Almajiris Sleeping after Begging Session**



**Appendix W Almajiris Hanging around Food Seller**

