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**INFORMAL SOCIAL PROTECTION AND OLD AGE
CARE: A PARTICIPATORY GERONTOLOGY OF PROSPECTS
IN JEEDO PRACTICE**



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UUM
Universiti Utara Malaysia

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**INFORMAL SOCIAL PROTECTION AND OLD AGE CARE: A
PARTICIPATORY GERONTOLOGY OF PROSPECTS IN
JEEDO PRACTICE**



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**A thesis submitted to the Ghazali Shafie Graduate School of Government in
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Kolej Undang-Undang, Kerajaan dan Pengajian Antarabangsa
(College of Law, Government and International Studies)
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ABSTRACT

Growing population aging globally now requires a better and more effective social protection and protection process. Developing countries like Nigeria are politically less committed to protecting and safeguarding the welfare of their seniors. All that exists is Jeedo, an alternative and informal practice to keep older people growing over two centuries, especially in the Emiriah Bauchi Nigeria. The study aims to explore Jeedo's practices in terms of history, practice, challenges and prospects as well as trying to propose new models to further streamline the elderly care process in Nigeria. This research framework has adopted Paulo Freire's approach based on social capital, social support and security theory. Data collection was made qualitatively and analyzed using thematic method. The findings show that Jeedo's practice only focuses on the protection and security of the elderly. Data have shown a waiver in the care and security of the elderly. Jeedo's practice will be more effective if the process of care and security is enhanced to include elderly women and men. Hence, this study proposes “Jeedo Senior New Model of Eldercare” which provides protection and security to all seniors in Nigeria whether men or women. It has the potential to be an alternative to sustainable non-formal protection practices in keeping the welfare of the elderly in Nigeria.

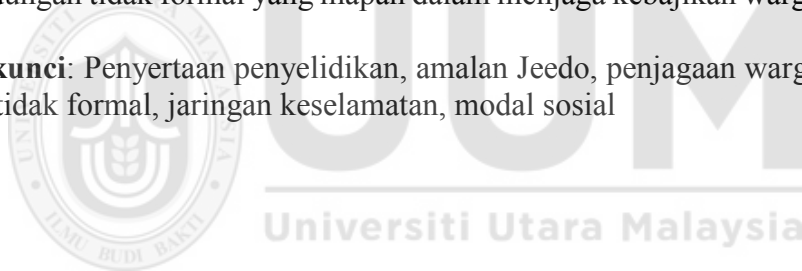
Keywords: Participatory research, Jeedo Practice, Informal Social protection, old age care, Social Capital



ABSTRAK

Penuaan penduduk yang semakin meningkat di peringkat global kini memerlukan proses penjagaan dan perlindungan sosial yang lebih baik dan berkesan. Negara membangun seperti Nigeria secara politiknya kurang memberi komitmen dalam melindungi dan menjaga kebajikan warga tua mereka. Yang wujud hanyalah *Jeedo* iaitu amalan alternatif dan tidak formal bagi menjaga warga tua yang berkembang lebih dua abad khususnya di Emiriah Bauchi Nigeria. Kajian ini berusaha untuk meneroka amalan *Jeedo* dari aspek sejarah, amalan, cabaran dan prospek serta berusaha mencadangkan model baru bagi memperkemaskan lagi proses penjagaan warga tua di Nigeria. Kerangka kajian ini telah menggunakan pendekatan Paulo Freire berasaskan modal sosial, sokongan sosial dan teori keselamatan. Pengumpulan data dibuat secara kualitatif dan dianalisis menggunakan kaedah tematik. Hasil kajian mendapati, amalan *Jeedo* hanya menumpukan penjagaan dan jaminan keselamatan kepada warga tua wanita sahaja. Data telah menunjukkan berlakunya pengabaian dalam penjagaan dan jaminan keselamatan ke atas warga tua lelaki. Amalan *Jeedo* akan lebih berkesan sekiranya proses penjagaan dan jaminan keselamatan dapat ditambah baik merangkumi warga tua wanita dan lelaki. Justeru, kajian ini mencadangkan Model Baru Penjagaan Warga Tua *Jeedo* (*Jeedo Senior New Model of Eldercare*) yang memberi perlindungan dan keselamatan kepada semua warga tua di Nigeria sama ada lelaki ataupun wanita. Ia berpotensi menjadi alternatif amalan perlindungan tidak formal yang mapan dalam menjaga kebajikan warga tua di Nigeria.

Kata kunci: Penyertaan penyelidikan, amalan *Jeedo*, penjagaan warga tua, sokongan sosial tidak formal, jaringan keselamatan, modal sosial



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TABLE OF CONTENTS

CERTIFICATION OF THESIS	i
PERMISSION TO USE	ii
ABSTRACT	iii
ABSTRAK	iv
ACKNOWLEDGEMENTS	v
TABLE OF CONTENTS	vi
LIST OF TABLES	xi
LIST OF FIGURES	xii
LIST OF MAPS	xiii
LIST OF APPENDICES	xiv
LIST OF ABBREVIATIONS	xv
GLOSSARY	xvi
 CHAPTER ONE: INTRODUCTION	 1
1.1 Introduction	1
1.2 Background	1
1.3 Why Participatory Gerontology with the Jeedo?	5
1.4 Problem Statement	8
1.5 Research Questions	11
1.6 Aim and Objectives of the Study	12
1.7 Significance of the Study	12
1.7 Scope of the Study	14
1.8 Definition of terms	14
1.8.1 Religion	14
1.8.2 Death	14
1.8.3 Old-Age Care	15
1.8.4 Informal Social Protection	15
1.8.5 Social Capital	16
1.8.6 Social Safety Net	16
1.8.7 Participatory Gerontology	17
1.9 Organisation of the thesis	18
1.10 Conclusion	18

CHAPTER TWO: LITERATURE REVIEW	19
2.1 Introduction	19
2.2 The Geographical Location of Nigeria	20
2.3 Demographic Profile	21
2.4 Political Background	22
2.5 Religious and Literacy Background	24
2.6 The Concept of Aging and the Elderly	25
2.7 The Challenges And Implications Of Population Aging	28
2.7.1 Population Aging	28
2.7.2 Challenges and Implications	30
2.8 Informal Social Protection And Methods Of Old- Age Care	33
2.9 The Challenges and Prospects of Informal social protection for Old- age care in Nigeria	47
2.10 Religion as a potential source of Informal Protection	54
2.11 Jeedo Practice and the Development of Islam in Bauchi Emirate.	69
2.12 Summary of literature review	72
2.13 Gaps in the Literature	76
2.14 Theoretical Framework	79
2.14.1 Introduction	79
2.14.2 Social Capital	80
2.15 The Investment Potential of Social Capital	82
2.16 Social Support	83
2.17 The Potential of Relational Social Support	83
2.18 Social Support and the delivery of Social Capital as a Safety net	85
2.19 Informal Safety nets	85
2.20 Links	87
2.21 Model for the Study	88
2.22 Dependent variable	90
2.23 Mediating variable	90
2.24 Independent variables	90
2.25 The Role of the variables in the Model	91
2.26 Conclusion	92

CHAPTER THREE:RESEARCH METHODOLOGY	93
3.1 Introduction	93
3.2. Choosing the appropriate research paradigm	93
3.3. Dominant Research Paradigms	93
3.4. An Alternative Paradigm	95
3.5. The Appropriate Paradigm for this Study	96
3.6. Participatory Research	96
3.7. Models of Participation and PRA with the Jeedo	101
3.8. Research Phases	106
3.9 Methods	106
3.10 Participation	106
3.11 Participatory Listening and Observation	107
3.12 Semi-structured Interviews	109
3.13 Focus Group Discussions	111
3.14 Reflections On Participatory Research Phases	113
3.14.1 Phase I: Exploratory	113
3.15 Phase II	122
3.16 Conclusion	123
CHAPTER FOUR: DATA ANALYSIS DISCUSSION AND IMPLICATION OF FINDINGS	124
4.1 Introduction	124
4.2 Demographic And Socio-Economic Characteristics	126
4.3 Education in Jeedo Practice	128
4.4 The Religious Characteristics of the Jeedo Adherents	128
4.5 The Ethnic background of Jeedo members	129
4.6 Marital Status	130
4.7 Children and Grandchildren	130
4.8 The Profile of Participants	131
4.9 Thematic Analysis	140
4.10 The Themes and Sub-themes that emerged	144
4.11 The Origin And Relevance Of Jeedo Practice	145
4.11.1 The Meaning of the word “Jeedo”	145
4.11.2 The Influence of the Sokoto Caliphate	147
4.11.3 Building the Old Mosque	149

4.11.4	The Influence of the Emirate	151
4.11.5	The Appointment of the Jeedo	156
4.11.6	The Influence of Pious Women on Jeedo Practice	158
4.11.7	The Relevance of the Jeedo Practice	160
4.12	Participation And Satisfaction In Jeedo Practice	163
4.12.1.1	Participation in the Jeedo	163
4.12.1.2	Hierarchy and Functions	163
4.12.1.3	Rituals	168
4.12.1.4	Important Recitations in the Jeedo Practice	169
4.12.1.5	Important Dates	173
4.13	The Dimensions of the Satisfaction Obtained	175
4.13.1	Protective Support	175
4.13.2	Religious/ Spiritual Support	179
4.13.3	Community engagement	183
4.13.4	Networking	184
4.13.5	Reciprocity	186
4.14	Challenges	187
4.15	Power relations	187
4.16	The Challenges of Formal Social Protection	190
4.17	Failure in Filial obligation	191
4.18	Personal challenges	192
4.19	Phase Iii: The Transformative Phase	194
4.20	The Introductory Session	195
4.21	Collaboration	197
4.22	Construction of Knowledge and Addressing Issues	197
4.23	Applying Knowledge to Strengthen the Jeedo Safety Net	198
4.24	Roles	200
4.24.1	The Emirate	201
4.24.2	The Sharia Commission	201
4.24.3	The JNI	201
4.24.4	The Central Mosque	202
4.24.5	The role of the Jeedo School	202
4.24.6	The Components Of The New Model	204
4.24.7	Social Support and Social Capital investment	204
4.24.8	Jeedo practice as a Safety net	205
4.24.9	Types of Protection	206
4.24.10	Generated Hypothesis	206

4.24.11 Conclusion	206
CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS	207
5.1. Introduction	207
5.2. Theoretical Contributions	209
5.3. Methodological Contributions	210
5.4. Implications for Jeedo Practice and Aging Policies	211
5.5. Implication for Further Research	212
5.6. Limitations of this Study	212
5.7. Conclusion	212
5.8. Recommendations	213
APPENDICES	244
Appendix B (Sample of Interview Guide „C“ For The Jeedo Leader)	245
Members of The Jeedo)	247
Informed Consent for taking part in Research	250
Informed Consent for taking part in Research	250
Informed Consent for taking part in Research	251
Informed Consent for taking part in Research	251
Appendix H (Field Work Images)	252

LIST OF TABLES

Table 1Percentage of Population by Ethnic Group	25
Table 2 Age The characteristics of the Jeedo members interviewed.	126
Table 3 Summary of Informants and Codes.....	132
Table 4 FGD 1General condition of the elderly in Bauchi	133
Table 5 FGD 2 Exploratory Discussion with Jeedo Council	134
Table 6. FGD 3 (Female) Details of Practice.....	135
Table 7 FGD 4 knowledge creation and analysis.....	136
Table 8FGD 5 (Female) Demonstration of Rituals.....	137
Table 9FGD 6 (Female) further demonstration of rituals	138
Table 10 FGD 7(male) knowlede and analysis2	139
Table 11. Thematic Analytical process	142
Table 12 Summary of Emergent Themes from Thematic Analysis.....	144



LIST OF FIGURES

Figure 1. Global Demographic Trends.....	29
Figure 2. Model Direction.....	89
Figure 3. Relationship between variables	89
Figure 4. The New Proposed Old Age Care Model of the Jeedo Safetynet.....	203



LIST OF MAPS

Map 1 States of Nigeria by Population Density	22
Map 2. Location of Nigeria in African Continent Africa continent, available at, http://Theodora.com	24
Map 3. Map of Sokoto Caliphate	70
Map 4 Map of Bauchi.....	72



LIST OF APPENDICES

Appendix A Sample of Questions and Interview Guide „A“ For the Emir Of Bauchi Or A Representation	244
Appendix B Sample of Interview Guide „C“ For the Jeedo Leader	245
Appendix C Sample of Questions and Interview Guide ‘B’ For the Elderly Members of The Jeedo	247
Appendix D Informed Consent for Participation	250
Appendix E Informed Consent for Participation	251
Appendix F Informed Consent for Participation	252
Appendix G Informed Consent for Participation	253
Appendix H Field Work Images	254



LIST OF ABBREVIATIONS

JNI	Jama'atu Nasril Islam
OECD	Organisation for Economic Co-operation and
PRA	Development. Participatory Research Approach
UN	United Nations
UNFPA	United Nations Populations Fund



GLOSSARY

Bori	worship of god through spirits among Hausa people
Dalalaini	traditional method translating the Quran during Ramadan
Duavata	togetherness
Galadiman	a high chief found in Emir's palace in northern Nigeria
Garin magarya	a powder used in washing dead human bodies
Hausawa	plural for Hausa people
Hxaro	social network among the Juhonsi in Kalahari Desert
Iskoki	spirits
Iyan kwaran	gate crashers
Jakadia	ambassador
Jamaatu Nassril	
Islam	a prominent Islamic organization in Nigeria
Kanuri	an ethnic group in north eastern Nigeria
Kaskon wuta	an open clay pot used for making fire
Kerekere	asking for aid based on reciprocity
Ladan	the muezzin
Lailaya	moving round in circle
Majilis	council
Makaman liman	representative of the chief Imam
Malafa	a hat made of grass used commonly among Hausa nobles
Malamai	priests
Matawallen	a high chief in Hausa king's palace
Paypay	a wide plate made of grass used as a cover for food or drinks
Sardaunan	a powerful chief among Hausa Emirates
Ummu Suda	black skinned mother
Simunye	the spirit of oneness
Hlonipa	respect
Solesolevaki	joint communal labour
Solevu	large scale mobilization and redistribution of resources.
Soli vakavanua	social generosity
Sumimasen	debt

Talba	A Hausa chief very close to the Emir
Turbaning	confirmation of a chieftaincy title by the Emir
Uwar sarki	Emirs mother
Uwar Jeedo	leader of all old women
Veilomani	being loving and friendly with one another,
Veinnumi	act of being considerate
Veivukei	offering a helping hand.
Wakilin tarihin	
Bauchi	Emirate chef historian
Waziri	Deputy
Xiao Yalovata	A person of the same spirit
Zunde-marambo	System of food reserve used in assisting the needy



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CHAPTER ONE

INTRODUCTION

1.1 Introduction

The research explores the informal social protection prospects of the Jeedo practice in Bauchi Emirate, north-eastern Nigeria. The Jeedo was studied as a method of eldercare that can be mobilized to address the existing gap in old-age care being experienced across Nigerian societies. The need for the present study stems from the increase in the size of the elderly population within the context of failure in the provision of formal social protection in Nigeria. In addition, the study responds to recommendations by previous studies on the need to address the gaps experienced in social protection by strengthening the informal social protection system. It is participatory gerontology carried out using Paulo Freire's approach and a framework of social capital, social support and social safety net theories. The first chapter describes the background to the research, the participatory gerontology approach, the problem of the research, the research question, objectives, significance, operational definitions of terms and the organisation of the research.

1.2 Background

Population aging as a term refers to increasing numbers and the proportion of older persons within populations. As a phenomenon experienced throughout the world (UNFPA & HelpAge International, 2012), United Nations estimates indicate that the

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APPENDICES

Appendix A

Appendix 1

(Sample of Questions and Interview Guide A" For The Emir Of Bauchi Or A Representation)

Interviewers Name

Actual Date of the interview

Beginning of interview

Ending.....

Full address and venue of the interview

Historical background of the Jeedo

1. When did the Jeedo practice began in relation to the history of Bauchi Emirate?
2. Which Emir began the Jeedo and why?
3. Why does the elderly have such a consideration by the Emirate?
4. What was the original motive?
6. How was the practice sustained in the past?
7. Has the original concept change?
8. What are the factors responsible for the changes?
9. Can the Jeedo utilized for elder care on a larger concept?
10. How does the Emirate intervene through resources needed by members?
11. Is the Jeedo self-sustainable?
12. What are main sources of funds and items?
13. Have you notice an increase in the population of the elderly in recent years across the Emirate?
14. Are there any explanations to the increase?
15. what are the major problems faced by the elderly in the Emirate?
16. How have you been coping?
17. Are there initiatives for sourcing of resources to improve the Jeedo?
18. How would you describe the fulfillment of filial obligation in the Emirate?
19. What are your reasons?
20. Can funding from Islamic practices of zakat, Sadaqah, beitul mal, venture philanthropy and waqif be applicable in the Jeedo practice?
21. How can this be attained?

Appendix B (Sample of Interview Guide „C“ For The Jeedo Leader)

Interviewers Name _____
Actual Date of the interview _____ Beginning of
interview _____ Ending

Full address and venue of the interview _____

Personal Characteristics

1. Sex:
2. Age
3. Highest Educational Attainment
4. Ethnic Origin:
5. Marital Status
6. When did the Jeedo practice began?
7. Under which Emir?
8. Is the Jeedo a religious duty?
9. Please explain?
10. What are your main activities?
11. What are your specific activities?
12. What are other activities?
13. No of members in the Jeedo
14. Are there available records?
15. Hierarchical organization of the Jeedo
16. Rules of succession
17. General rules 18. Types of sanctions?
19. Sources of funding
20. Contribution by members
21. Meetings
22. What is the current work the Jeedo engages in?
23. How long were you the Jeedo?
24. Do you think the Jeedo is supporting the elderly?
25. How supportive is the Jeedo?
26. How do you relate with your members?
27. Do you engage your members in income generation?
28. If yes, what are the types of activities
29. What are the specific forms of assistance you offer to the elderly?
30. Does the Jeedo possess the capacity to provide the needs of the elderly?
31. Can you explain the major impediments?
32. Do you receive external assistance from where?
33. Have you participated in any government safety net programs?
34. Mention the type of programs?
35. Have you participated in any non-governmental support programs?
36. Which programme?
37. How does the Emirate council intervene in the Jeedo?
38. What is your relationship with Emirate?
39. What are the major problems faced by the Jeedo?
40. How can we mobilize sources of support for the Jeedo practice?
41. How do you suggest the improvement of the Jeedo?
42. Have you been binifibrates of zakat, Sadaqah, waqif, beitalmal?
43. Do think the Jeedo has potential of helping the elderly cope with old age if improved?

44. if yes, what kind of improvement?
45. How would you describe your role as Jeedo?
46. Would you say consider being a Jeedo an easy task or burden on you?
47. How difficult is it to lead the elderly?
48. What are main areas of difficulty in the Jeedo?

Thank you.



Appendix C (Sample of Questions And Interview Guide ‘B’ For The Elderly Members of The Jeedo)

Interviewers Name _____
Actual Date of the interview _____
Beginning of interview _____
Ending _____
Full address and venue of the interview _____

Personal Characteristics

1. Sex:
2. Age:
3. Highest Educational Attainment.....
4. Ethnic Origin:
5. Current Marital Status:.....
6. Usual Place of Residence.....
 - a) No of Children you took care of.
 - b) Own Children.....
 - c) Other Children.....
 - d) No of grand Children.....
 - e) Current challenge(s) (medical, housing finance or any problem)
 - f) How long have you been under the Jeedo?
 - g) Has the Jeedo offer assistance to you in situations of need?
 - h) What do you think the Jeedo should be doing?
 - i) How have you benefited from the Jeedo?
 - j) Is the task of being a member stretching you in any way?
 - k) What are the activities you participated in the Jeedo?
 - l) What are the major problems of the Jeedo?
 - m) How can the Jeedo be improved for future elderly?
 - n) How do your children assist you in old age?
 - o) Is it adequate?
 - p) Is that your expectation?
 - q) How do you consider the past and present in relation to filial obligation?
 - r) What are the major challenges of old age in your own opinion?
 - s) If you are in position what will you do assist the elderly in Bauchi?
 - t) Are there more elderly people now than when you were young?
 - u) Are you still employed?
 - v) What do you do for a living?
 - w) What are the general problems faced by the elderly in Bauchi?
 - x) What is your source of income presently?
 - y) Is your income adequate?
 - z) Who is responsible for your maintenance and upkeep?
 - aa) Are you happy with the care you receive? bb) Do you experience loneliness?

Daily Living activities

1. Do you walk to the market, masjid, office, Emirate, to the judo's palace?
2. Who cooks your meals?
3. Which of these tasks proves difficult to you?
4. Taking a Bathing
 - cooking
 - Going to the toilet

- Waking up from bed
 - Trekking to market
 - Going to see your friends
 - sweeping and Cleaning
 - Cloth washing
 - Cleaning
5. Who assist you with the daily requirements that you find difficult to do?
 6. Do you feel you need help in your routine housework?
 7. If yes, what is the nature of help you need

Living Arrangements

1. Are you staying in your own house?
2. If yes are staying with Jeedo?
3. If no with whom do you stay?
4. How do you pay house rent?
5. With whom do you live?
6. How many persons live in the house?
7. Where is the house located in Bauchi?
8. Do you have regular feeding according your request?
9. Have you been assisted by government?
10. Have you participated in any programme from government or ngo?
11. Which programme?
12. What is assistance you receive?
13. Were you satisfied?

Jeedo Support

1. What is your position in the Jeedo?
2. Has the Jeedo been supportive in your age?
3. do you receive any form of assistance from any Jeedo member?
4. How frequent do you receive such support?
5. How steady is the support?
6. Is it help full socially and economically?
7. Explain in detail
8. Recently has there been any changes in the way your Jeedo support you?
9. Why do you think such changes occur?
10. Who assist you when you are sick?

Emotional/Psychological Support

1. Do your children visits you regularly?
2. Are your children emotionally supportive?
3. Do you visit your children and how often?
4. Do you visit your children who reside far away from you?
5. Are you often visited by relatives from far distance?
6. How do you account for the relationship with your extended Jeedo?
7. Outside Jeedo are you in any association?
8. What is the association(s)?

Reflections/ Suggestions

1. Is the support provided by Jeedo adequate to your needs?
2. what do you prefer to be the support provided by Jeedo?

3. What is your opinion about being old today?
4. Is there anything to like in being an elder?
5. What is it that you don't like about old age?
6. Are children reliable as sources of support in old age?
7. why do you think so?
8. Should the Jeedo be made the main source of support for the elderly?
9. Explain why?
10. How can the government help the Jeedo to care for the elderly?
11. In the absence of Jeedo would you like to be in elderly institutional arrangements?
12. What is your opinion about institutional care?
13. Are there aged persons not in the Jeedo?
14. What is your role in Jeedo?



Appendix D (Informed Consent for Participation)

Informed Consent for taking part in Research

Thank you for taking giving me your time for this meeting.

I am Abubakar Yakubu, here to discuss with you about the Jeedo practice as Emir or representative of royal Emir regarding information about the practice.

It will be a detailed interview that might last for an hour or less. To avoid losing your responses your voice shall be recorded, at the same time I will be taking down some written notes to ensure a complete capture of the information.

Kindly assist by raising your voice a little so your comments are well captured. Confidentiality of all your responses will be ensured. the whole information will be used for research only and will not identify you as a person. At any moment of the interview you can decide to withdraw.

Should you request further explanations about the any aspect please do ask. Do you wish to take participate in this interview?

----- Interviewee
Witness Date

Appendix E (Informed Consent for Participation)

Informed Consent for taking part in Research

Thank you for taking giving me your time for this meeting.

I am Abubakar Yakubu, here to discuss with you about the Jeedo practice as the Jeedo regarding information about your network.

It will be a detailed interview that might last for an hour or less. To avoid losing your responses your voice shall be recorded, at the same time I will be taking down some written notes to ensure a complete capture of the information.

Kindly assist by raising your voice a little so your comments are well captured. Confidentiality of all your responses will be ensured. the whole information will be used for research only and will not identify you as a person. At any moment of the interview you can decide to withdraw.

Should you request further explanations about the any aspect please do ask. Do you wish to take participate in this interview?

----- Interviewee
Witness Date

Informed Consent for taking part in Research

Thank you for taking giving me your time for this meeting.

I am Abubakar Yakubu, here to discuss with you about the Jeedo practice as community leaders in Bauchi regarding information about the practice.

It will be a detailed interview that might last for an hour or less. To avoid losing your responses your voice shall be recorded, at the same time I will be taking down some written notes to ensure a complete capture of the information.

Kindly assist by raising your voice a little so your comments are well captured. Confidentiality of all your responses will be ensured. the whole information will be used for research only and will not identify you as a person. At any moment of the interview you can decide to withdraw.

Should you request further explanations about the any aspect please do ask Do you wish to take participate in this interview?

Witness

Date

Interviewee

Appendix G (Informed Consent for Participation)

Informed Consent for taking part in Research

Thank you for taking giving me your time for this meeting.

I am Abubakar Yakubu, here to discuss with you about the Jeedo practice as a member of the Jeedo regarding information about your network.

It will be a detailed interview that might last for an hour or less. To avoid losing your responses your voice shall be recorded, at the same time I will be taking down some written notes to ensure a complete capture of the information.

Kindly assist by raising your voice a little so your comments are well captured. Confidentiality of all your responses will be ensured. the whole information will be used for research only and will not identify you as a person. At any moment of the interview you can decide to withdraw.

Should you request further explanations about the any aspect please do ask Do you wish to take participate in this interview?

----- Witness ----- Date ----- Interviewee

Appendix H (Field Work Images)

The current Jeedo leader



The current Jeedo chief is over 104 years. She has 12 children and over 200 grand children

General Congregation



Active Social Capital at the General Congregation of the Jeedo held at regular intervals

Jeedo Participation Items, Hat, Broom, Slippers and a Parker



Items needed for daily activities displayed at the Jeedo Chamber during a Prayer session after the morning sweeping of the Mosque

Annual Eid Congregation



The annual Eid congregation after the Eid Prayer which most members feel may be their last. Each member wears a white cloth, and there is intensive prayer and feeding for the poor in the community. Donations are mobilized and offered to the needy

Foccus Group Discussions (FGD's)



Many focus group discussions were held at various periods and venue during the fieldwork Interviews

Indepth Interviews



Various Interviews were conducted through the Participatory process

Funeral Prayer for a deceased



Prayer of a deceased member at the Emirs palace by the Chief Imam during the field work

The old Mosque at Bauchi Emirate



The old Mosque Bauchi built at the foundation stage of Islam in Bauchi Emirate. It is the first Central Mosque in the Emirate and also where the Jeedo practice was initiated and carried out by over 27 previous Jeedo Chiefs and Members

The Emirate Building



The current emir of Bauchi on his way to the Friday Prayer. After wards the Jeedo will pay homage and members will pray for the Emirate and wellbeing in society.

Jeedo High Council



The highest body in the Jeedo of 14 High Chiefs

A devotional Congregation



Devotional Congregation where Quranic recitation and supplication are done as directed by the Jeedo

The Emirate



the Emirate building which houses the emir and the historical artifacts of the Emirate. The Jeedo visits the Emirate regularly to perform their function. The Emirate is important for the practice.

The New Central Mosque



The new Central Mosque where the current Jeedo practice is conducted

Jeedo school

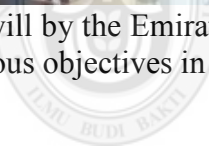


Both religious and later life education are provided by the Jeedo

Eid festival in Bauchi Emirate

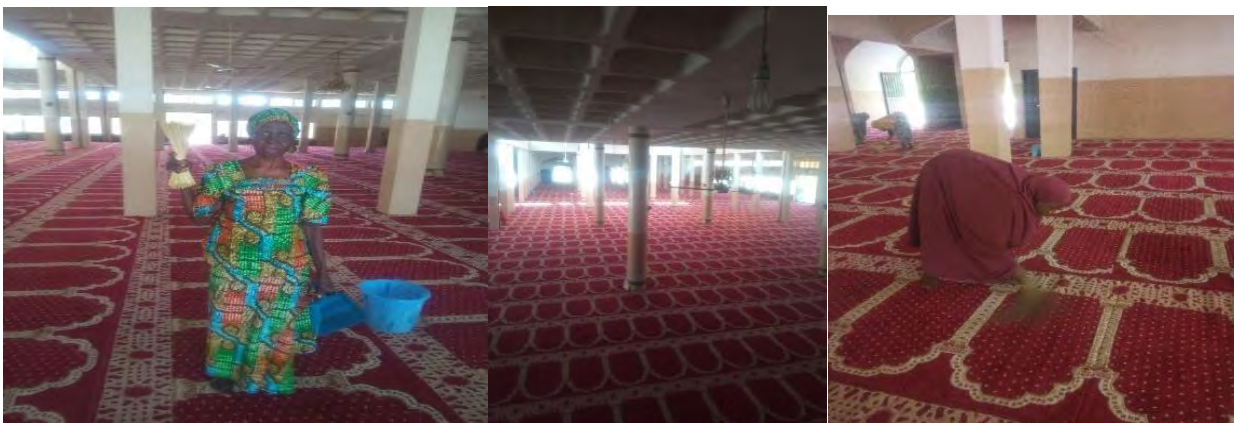


Display of goodwill by the Emirate community to the Emir, where Social Capital is mobilized for various objectives in the Emirate annually.



Universiti Utara Malaysia

Rituals for Sweeping the Central Mosque



Sweeping ritual include the maintenance of individual portions assigned and performance of prayers after the sweeping.

Early morning Fridays are special for the sweeping and cleaning of the first emirs' grave yard.

