

**TITLE PAGE**

**THE MENACE OF ALMAJIRI SYSTEM OF EDUCATION IN  
SOKOTO,  
A CASE STUDY OF SOKOTO SOUTH LOCAL GOVERNMENT**

**BY**

| <b>NAME</b>                      | <b>ADM NO.</b>    |
|----------------------------------|-------------------|
| <b>MUSA UMAR</b>                 | <b>1021403035</b> |
| <b>MAHMUD MUKHTAR ABDULKARIM</b> | <b>0911403082</b> |

**A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT  
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## APPROVAL PAGE

This project work has been approved as having satisfied the requirement for the Award of BA(Ed) by Faculty of Education and Extension Services, Usmanu Danfodiyo University Sokoto.

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Ma. Umar Mohammed  
Project Supervisor

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Date

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Head of Department

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Date

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External Supervisor

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Date

## **DEDICATION**

We wish to dedicate this project to our parents for their love, care and support given to us throughout our academic years.

## **ACKNOWLEDGEMENT**

We give thanks to Almighty Allah (SWT) for sparing our lives and bestowing in us the wisdom and courage to undertake this work, life they said is not a bed of roses but it could be close to that if one meets the right people.

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# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND TO THE STUDY

The Hausa word Almajiri (Plural Almajirai) is derived from the Arabic Almajiri (Plural Almuhajirun) which means one of the companions of Prophet Muhammad (S.A.W) who accompanied him from Mecca to Medinah during his Hijira (Migration). The Arabic word Almuhajir, therefore had a special religious connotation in the early period in Islam. It meant a scholar who migrated from his home to another community in search of knowledge. Up to date a pupil undergoing Islamic Religious training is called Almajiri in the Hausa language, hence the Almajiri system of education. The schools are found mostly in the Northern parts of Nigeria with just a few in the southern part of the country. (Fafunwa, 1975),

This schools system is organized by individuals who have either been requested by community to teach pupils or have voluntarily decided to establish the schools on their own. This is in line with the Islamic injunction that "The best man among you is one who teams the Qur'an and cares to teach" (Fafunwa, 1975), It follow then that individuals whom organize Qur'anic schools do so as



service to Islam such individuals teach for charity, and live on occasional donations in cash or kind from pupils Parents and other sympathizer.

As one establishes such a school, the tendency is to solicit for and admit young children from far and near for the purpose of teaching them Islamic Education, As there are no formalized conditions for joining this type of school, the children are simply handed over to the Mallam by parents. There is no limit to the number of pupils a Mallam could accept in his school. Through pre-survey discussions with some Mallams, it was revealed that one way of earning prestige is for a Mallam to have many Almajirai. The number of pupils also determines the quantity of Zakkah given to him. A Mallam's prestige may be one of the reasons why some parents insist on sending their children to a particular Mallam (Muhammad, 2000).

Due to the flexibility of the system, pupils go at their own individual paces in the learning process. There is no regimented system of enrolment and promotion, pupils can be admitted even at the age of four years, when the teacher has gathered enough pupils, he sets out to a Rural or Urban settlement to look for a place to settle among a Muslim community. The host community will provide shelter for him and his

pupils. But the sedentary Mallams who establish such school leave in their home without moving with their pupils such schools will admit day students and boarders the sedentary Mallams provide accommodation for the boarding students. Such Mallams may also provide accommodation for the itinerant Mallam and their pupils (Adamu, 2000).

Ado (1997) notes that unlike what was obtained in the past when accommodation £ was provided for the itinerant Mallam and their pupils under the present dispensation, no proper arrangement are made for accommodation for them. The pupils are usually accommodated in over-crowded place called Zaure (Plural Zaurukka) these served dual purposes of being class room and dormitories, pupils sleep on the floor or anywhere within the vicinity of the schools. The Mallam is accommodated inside the compound.

Both the itinerant teacher and the pupils depend on charity for feeding from the community, in the past the host community fed the entire schools by sending meals as Sadaka (alms). But today, the Almajirai go from house to house begging for food. Sometimes they take part of the food or money they are given to the Mallams. Ado (1997) The Almajiri phenomenon has become a common feature among Hausa

Muslims communities in Northern Nigeria as Shima and Daudu (1981) have noted.

*..... a casual but observant visitor to the Urban centres of the country, particularly in the Northern states will not miss the presence of a large number of young children, (age) between 6 and 14 in some cases (older) in market places, petrol filling stations, railway stations by department shops or on the streets generally, with or without enamel-ware boards begging for alms from shoppers vehicles owners or simply any body considered by them to be more well to - do. To those not used to the system of institutionalized begging, these children constitute a nuisance, others are considerate and given them money, while the unsympathetic dismiss them with insults.*

There is no sufficient information to provide as with the exact current figures of these children and their schools. A rough estimate of over Ten Thousand schools for the whole of Northern Nigeria was given by Sa'adu Zungur in 1984 (Yakubu, 1999), while Alao (2000) reported that in 1999, the United Nations children's fund UNICEF (1999) did a survey of Qur'anic schools in Eight Northern states and Abuja. It recorded over 100,000 such schools with an enrollment of over two millions

pupils. What is known for certain is that the number of these young beggars keeps increasing day by day.

Generally, the Almajirai live in harsh conditions under which learning becomes extremely difficult. This phenomenon of Almajiri Education system constitutes a major menace in Nigeria, and Sokoto in particular. Therefore, this research work intends to investigate the problem and menace of the system with a view to proffer recommendations while highlighting these menaces.

## **1.2 STATEMENT OF THE PROBLEM**

The way Almajirai system of education is been practiced in the Northern part of Nigeria and more particularly Sokoto is an eyesore that need urgent attention in order to rescue the situation. The Almajiri system of education has turned its students to tools for money making for their teachers. Daudu, (1981) To fed and cloth themselves, they have to always roam about the streets public and private places, begging for money they also render services as plate washer in restaurants and even find prohibited places, which make some of the Almajirai to result to intermingling with bad people, engaging in prohibited conduct like pocket picking, stealing, or being mobilised by other peoples to promote

violence in return for money. They waste their time in other unnecessary activities instead of acquiring knowledge. These acts make them get exposed to diseases and other hazards. Shima and Dauda (1981).

### **1.3 OBJECTIVES OF THE STUDY**

The main aim of the study is to find out the menace of Almajiri systems of education. The specific objectives of the study are:

1. To examine the menace socially, religiously and morally.
2. To enable the government in wiping out the menace.
3. To explore solutions for the menaces.
4. To identity from Mallams and Muslim communities on how to devise viable ways of importing the required Islamic education to the youth that would not subject the pupils to the hardship as currently experienced in the almajiri system of education.
5. Paved way for subsequent researching on the topic.

### **1.4 SIGNIFICANCE OF THE STUDY**

The importance of this study to the wider society cannot be over emphasized. The study will be beneficial in the following ways:

1. It will enlighten policy maker to formulate realistic policies on Almajiri

2. It is hope that the findings of this study will prompt the government and the general public to initiate action that will provide a lasting solution to the problems associated with the Almajiri system of education.
3. It will be of great importance for other researchers
4. The study will add to the exist literature on the subject as well as a guide to other researchers conducting similar research work on Almajiri system of education.

## **1.5 HYPOTHESES**

For the purpose of this study the following hypothesis were formulated:

1. There is no significant relationship between Amajiri and Islamic teachings.
2. There is no significant relationship between conducive environment in the school for teaching and learning processes.
3. There is no qualified teacher in the process of teaching and learning
4. There is qualified teachers in the first teaching and learning
5. There is no significant relationship between cultural, and social factor that perpetuate Almajiri system of education.

## **1.6 SCOPE AND LIMITATIONS OF THE STUDY.**

The study is carried out in Sokoto metropolis due to its large concentration of Almajiri schools which is adequate to give a representative sample. Also, due to large number of Almajiri schools spread all over Sokoto it was not possible for the researchers to reach every schools, however, the study has divided Sokoto into two and selected some schools in Sokoto south Local Government.

The limitation of the study is there is very little basic research done on menace of Almajiri system of education. The available literature focuses mainly on the descriptive analysis of the organization curricula, and the learning and living conditions in the school system. Therefore, the study has little to rely on for guidance in terms of previous research. Moreover, due to time factor, financial and other unforeseen problems, the study will be restricted to the aforementioned area.

## **1.7 DEFINITION OF TERMS**

The following are the definition of key concepts used in this study:

1. Almajiri: this referred to pupils/student of traditional Qur'anic school. The plural is (Almajirai)
2. Mallam: a person that has knowledge in diverse aspects of Islam.
3. Menace: danger of Almajiri system of education.

4. Education: act or process of importing or gaining knowledge, judgment and a level of intellectual maturity.
5. System: orderly assemblage of fact, parts e.t.c forming a whole.



## **CHAPTER TWO**

### **REVIEW OF RELATED LITERATURE**

#### **2.1 INTRODUCTION**

This is an attempt to examine the opinions, views, practices and findings of reports and publications or write-up that can be used as guidance and reference point in carrying out this research work successfully. The review was presented under the following sub-headings:

- i. Concept of Almajiri
- ii. History of Almajiri system of education
- iii. The menace of Almajiri system
- iv. Religious view
- v. Concrete actions against Almajiri system

#### **2.2 CONCEPT OF ALMAJIRI**

The word Almajiri originated from the Arabic “Almuhajirun” which means immigrant. It usually refers to a person who migrates from his home to other places or to a popular teacher in search for Islamic knowledge. It is hinged on the Islamic concept of migration which is widely practiced especially when acquisition of knowledge at home

is either inconvenient or insufficient. Usman Ibn fodio was said to have travelled to Niger to learn from Sheikh Jibril (Ekwah, 2013).

In addition, the term Almajiri could be use to describe two phenomena. First, any person irrespective of gender, who begs for assistance on the street or from house to house as a result of some deformity or disability. Second, young children who attend Tsangaya school who equally roam about with the purpose of getting assistance.

Almajiri schools was structured along three teirs: "kolo" was the equivalent of primary school age; at this the kids are aged between 7 to 15 years. The "Titipiri" was the secondary school equivalent And then the "Gardi" is the equivalent of the tertiary level (Babale, 2003).

At the level of the "Kolo", the child, especially visiting one, has woman guardian called "Uwar Daki" for whom he runs domestic errands in exchange for his feeding and welfare. By the time he has moved into the "Titipiri" stage, he has begun to seek minor jobs and vocations to take care of himself and fund part of his education. By the time he reaches "Gardi stage" he has not only completed the study of the Qur'an and Hadiths but also take responsibility for himself. Having acquired knowledge and a vocation or trade he learned in the process of his education, he expected to make plans and decisions with regard to his

life. He may choose to go further in search of more knowledge or develop and grow in his chosen career. However, there were two compulsory elements in the education: you learn the Quran not in abstraction but practical application of all it entails, which include the ethics of living in any giving society. Before you are through, you must have learned a skill or trade that can sustain you and enable you to make productive contribution to society (Babale, 2003).

### **2.3 HISTORY OF ALMAJIRI SYSTEM OF EDUCATION**

Prior to the advent of colonial rule, the Almajiri system of education, (originally called Tsangaya) was established under the Kanem-Bomo Empire, one of the oldest ruling empires in the world extending from the frontiers of northern part of Nigeria across the Chadian region up to the borders of Libya. It was standard, organized and comprehensive system of education for Islamic principles, values, jurisprudence and theology. It was an exact copy of some Islamic learning centres in many Muslims Nation such as Madrasah in Pakistan, Malaysia, Egypt, Indonesia and the like (Abdulkadir, 2003).

The institution was financed by the state account and state Zakka funds, and was under the control of the Emirs of the traditional government system that existed before the coming of the British. The

government system then, was a centralized one and guided under the dictate of Qur'an and Sunna. On this basis government gave charity and cater for the welfare and general well-being of students of learning, the community as well as these Almajiri which most of whom came from faraway places to enroll in the Tsangaya schools. In their efforts to reciprocate, the Almajiris (plural) offered services such as laundry, gardening, weaving, sewing etc (Abdulmalik, 2003).

The Almajiri system, though was not heavily relied on the state, students were free to acquire a vocational training and occupational skill. They were involved in fishing, farming, trade, tailoring and small business etc. Many of them were the farmers of the Northern cotton and groundnut pyramids. They were the leather tanners and leather shoes and bags makers in the old Sokoto empire. The cap weavers and Taylors in Zaria city were said to be Almajiris. Therefore, they bulk percentage of the community workforce and made a considerable contribution to the economy of the society before the introduction of white collar job. After colonialization, they were recruited by the British as columbite and tin miners in Jos city (Abdulmalik, 2003).

The system was able to produced the clerks, teachers, and judge etc. and laid down a solid administration system in Northern Nigeria, they

provided the colonial administration with the needed staff. The first set of colonial in Northern Nigeria was provided by Almajiri schools and this went on for years. Almajiri teachers and their pupils also freely and willingly provided their community with Islamic education, in addition to the development of Ajami (reading and writing Hausa in Arabic alphabets). There were 6000 Almajiri schools in Northern Nigeria through which writing came to the North first before any other region (fafunwa). Base on this system, which was founded upon the teachings of Quran and Hadith, the then Northern Nigeria was largely educated with a complete way of life (Bako and Sule, 1994).

Apart from being responsible for the literacy of million of our children over a span of ten centuries, the Almajiri system is the only one today known in the Muslim world that has retained the reproduction of the Quran in writing direct from memory. Without looking at any copy, an alaramma (teacher) studiously writes Quran portion by portion, chapter by chapter, verse by verse, beginning with all its consonants, then he returns to add all vowels, then its full stop and commas, dilations and nunnation, and so many with things that vary from page to page. He does all these without a single mistake and despite the abundant minute difference in many verses or portion that appear similar. However, the advent of

colonial rule caused a great threat to Almajiri system of education which led to its deterioration (Bako and Sule, 1994).

British, in 1904, attacked and submerge the Northern Nigeria and took control of the state treasury. They killed and disposed those emirs who resisted the foreign rule, while those who were subjugated lost control of their territories and accepted their new roles as mere traditional rulers used only for indirect rule system. The British also failed to recognize the Almajiri education system as an important education system and deliberately abolished its state funding arguing that, they were religious schools. Western education was introduced and funded instead (Junaid, 2005).

With lots of support from the government and helpless Emir, Almajiri system of education, therefore, collapsed. The responsibility of the Almajirin was then taken over by the local scholars who understood it as primary duty to impart knowledge to these pupils for the sake of Allah (Junaid, 2005).

Contempt for the Almajiri system in preference for western education ignited animosity from Malams, the pupils and society at large with increasing level of poverty in the country, the care of Almajiri became a responsibility for the Malams who were left with no choice but

to send these little boys out to beg from goodwill of the society. Some of these Malams began to impose on the Almajiri "kudin sati", a form weekly fees for the lessons (Junaid, 2005).

These boys swam into the society with no bearing moving from street to street, house to house, they were everywhere.

#### **2.4 THE MENACE OF ALMAJIRI SYSTEM**

The Almajiri system goes beyond student-teacher relationship; it is an education system with additional responsibility of being the custodians of history and knowledge, propelled development of the people and society at large. One example of the accomplishment of the system was the development of "Ajani" script. This enable caliphate to keep records, history of the people, and general administrative procedures and processes especially in the administration of Sharia laws and the Zakat. When the colonialist came, they met a well-organized functional society with all the necessary structure of a modern feudal society that provided the machinery for indirect rule (Khalid, 2002).

This system has produced prominent Islamic scholars like Sheikh Dahiru Bauchi, late Abubakar Mahmud Gummi, Ja'afar Mahmud Adam. Kala Rawi among many others.

Similarly, the late sir Ahmadu Bello Sardauna of Sokoto and Tafawa Balewa were all product of Almajiri system of education. They played significant role to the leadership of this country. However, the Almajiri system became a menace because it takes a different dimension compared to the initial idea of Almajiri formation (Abdulkadir, 2003).

The research we conducted revealed that poverty plays a unique role. Most children swam into the Sokoto metropolis from villages like Dandin Mahe, Lambara, shuni, Basansan and even other villages from neighboring states such as Zamfara, Kebbi and Katsina - in search of alms for survival because of the acute and excruciating poverty. Another reason why Almajiri thrives is the opportunity it affords rural youth to acquire Islamic knowledge and in the long-run learn some trade or skill which brighten their chances of making a living in the metropolis of Sokoto. Unfortunately, most children hardly complete the process leading to skill acquisition because they drop-out in the process and as street beggars (Adugbo, 2012).

Similar to the poverty factor, is the fact that cause Almajiri system to flourish is because some families in the rural areas deliberately send their children to Sokoto metropolis to cater for



themselves due to the inability of such families to bear the burden of providing for their large families. Sending some of these children could be a source of economic relief to most parents. During the rainy season, such children would go back to their respective villages to help their parents cultivate agricultural produce. These children were been used by their parents and thereby denying them basic needs of life (Adugbo, 2012).

The Almajiris beg to eat because their next meals are uncertain; they live in very deplorable conditions, so they beg to survive. They lack love and care, some are not orphans or homeless but some careless individuals have put them in this condition (Abdulkadir, 2012).

One aspect of these Almajiris is their eating habit. They consume all kinds of food, fresh or stale which make their lives very susceptible to various illness and diseases, like stomach ache, diarrhea, cholera etc (Kwando, 2010).

On the course of this research we visited various Almajiri schools in areas like Mabera, Rijiyar doruwa, Aliyu Jodi, Ahmadu Bello way we found out that these children slept on the worn-out mat and building was completed unconducive, there is no windows for cross-

ventilation and the walls have given room to crack looking as if it will fall the next minute. The occupants are, indeed, vulnerable to all forms of airborne diseases associated with harsh weather of Sokoto. The condition under which they live is almost inhuman. They have no option because their parents are poor (Adugbo, 2012).

From experiences we gathered, the Almajiri system today is deplorable, not only are these children left to cater for themselves at a tender age, the injustice they face on a daily basis is too horrible. Often times they are either killed in accidents or easily succumb to any seriously endemic diseases or epidemics with no one to care for them or give them medical attention. A lot of Almajiris fall victims of ritual killers and are often times killed or maimed. They live in desperation, hunger, object poverty and therefore become prey to anti-social vices such as religious, ethnic and political clashes. They neither attain the full essence of Quranic education nor the practical skills required to earn a living for themselves as a result they become a burden and a menace to society (Adugbo, 2012).

The National Council for the Welfare of Destitute (NCWD) 2012, puts the current population of the Almajiris 586,521 in the state and 9.7 in Nigeria as a whole. Imagine, potential judges, accountants, engineers, lawyers etc. being waste away. The system lacks good teachers, therefore

standard are very low because of the emergence of half-bake, semi-literate Quranic Malams who use the system as a means of living rather than engage in learning.

Those who make it usually complete reading of the Holy Quran and eventually became traders, drivers and so on. Those who could not make it are condemned to menial jobs, since they have no skills at hand. They resort to wheelbarrow pushing, touting and so on. They remain as untrained armies available to anybody poised to ferment trouble. They have their own axes to grind against their parents authorities and the society at large (Sule, 2003).

Almajiri system can said to be another form of child abuse, in the sense that children are exposed to labourious work at tender age. Their malams cannot feed nor provide the necessities of life for them, therefore, they embark on begging or laboured work in order to survive and gain. These children usually became a burden to a society because they lost direction at initial stage due to the lack of career guidance and counseling from their Malams (Alkali, 2001).

Almajiris are usually aggressive and violent as they are exposed to different forms of pressure, problems, hunger and jobs that demand several times their energy and weight before the job is accomplished.

Some of them do go to restaurants to wash plates, fetch water, so that they will be given left over foods. They are all over the street of Sokoto South local government looking very dirty, hungry, thirsty, they lack all kinds of necessities of life. In a nutshell, the major problems affecting the Almajiri schools are:

- i. Unfriendly environment
- ii. Overcrowded
- iii. Inadequate teachers
- iv. Almajiris were exposed to hard labour
- v. Inadequate community to support Qur'anic schools, among others. (Khalid, 2010).

## **2.5 RELIGIOUS VIEWS**

Islam encourages acquisition of knowledge in which Allah (SWA) asked mankind to know him (Allah) before they worship him and prophet Mohammed (SAW) said "seeking for knowledge for both sexes is compulsory and seek for knowledge even to city of sin (now China)". (Ibrahim, 2010)

Studies by Ayuba (2009) indicate that Almajiri practice is religiously legitimized since the Muhammad (SAW) was reported to

have advised Muslims to travel in search of knowledge. It is said in an Hadith that:

*"whoever able to set out seeking knowledge will be walking in the path of God until his return and who ever dies while in pursuit of learning will be regarded as martyr"*

This is the reason why Islamic scholars travel and migrate to different part of world in search of knowledge with their students, but right from initial stage begging was not a virtue of this practice as prophet of Islam that brought the Quran and knowledge of Islam discourage begging. As the prophet says that it's better for a believer to go and cut firewood in the bush and sell than begging.

Ibrahim (2010) observes that Islam encourage people to seek knowledge but does not in any way promote begging or allowing children to be wandering on empty stomachs under the guise of searching for Quranic education.

## **2.6 CONCRETE ACTION AGAINST ALMAJIRI SYSTEM**

The present government of President Jonathan had touched on the sensitive matter of protection of life and property of Nigerians wherever they choose to live at the flag off of his campaign in North-east. Also all through his election campaigns, the provision of formal and Islamic

education to over 9.5 million Almajiris was a point of discussion (Laniyan, 2011).

Furthermore, in an NTA Abuja Network discussion of Vice President Arc. Namadi Sambo on Monday 28-March, 2011 on how Nigeria will achieve her aims in 2020. On his speech, he declared that every child of Nigeria has equal right to all aspect of life especially education through Universal Basic Education and that 9.5 million Nigerian children that are selling pure water on the street and begging are Almajiri children of Quranic traditional schools, so according to him, to eradicate the problem, their administration has started building boarding Almajiri Integrated Model School in which they enroll these children and give them both Islamic education together with western education with their Malam (Teachers) being employed to teach Quran and other Islamic tenets subjects in the schools.

Similarly, execute secretary of TET Fund, Prof. Mahmoud Yakubu, said that federal government through the fund, had mapped out N5bn for construction, equipping, furnishing and provision of books for 10 models boarding and 20 day schools across the country. "Sokoto State Government, under the administration of His Excellency Alh. Dr. Aliyu Magatakarda established a ministry for Religious Affairs. This

ministry has taken up the Almajiri issue very seriously" (Ghani, 2009) Ghani, continued that the first honourable commissioner for the Ministry for Religion Affairs in Sokoto State. Prof. Musa Garba Maitafisir stated that Governor Magatakarda has approved N15.6million for the establishment of Almajiri Integrated Model Schools (AIMS) in some strategic locations across the state and that pupils/students will benefit through provision of boarding facilities with the Tsangaya schools.

Despite all these, the Almajiri system today was still as it was in the years back. This is because the government concerned took a very slow pace to tackle the problem.

Abdulkadir (2003) highlighted concrete action against Almajiri system:

- i. There is need to remodel and integrate fully into our educational system
- ii. The Northern states must put their head together, through the Northern Governors forum, to tackle this phenomena.
- iii. Private sector should be encouraged to set up Islamiyya primary and secondary schools to implement the efforts of various tiers of government.

- iv. Zakah provision can be used to tackle the problem. Zakah if properly implemented as is the case in Sudan; it can provide a permanent solution better than any social welfare anywhere in the world.
- v. Traditional rulers should embark upon, in order to put a stop to this menace of Almajiri system.



## **CHAPTER THREE**

### **3.0 INTRODUCTION**

This chapter is mainly concerned with the methods to be used in carrying out the research. The chapter deals with the research design, population of the study, sample and sampling technique, instrumentation, validity and reliability, administration of the instrument procedure, method of data collection and method of data analysis.

### **3.1 RESEARCH DESIGN**

This study is solely designed to find out the menace of Almajiri system of education in Sokoto South Local Government. In doing so we adopted the descriptive survey method since it will help us to sample the opinions of people, Mallams/Teachers, Almajirai/Students on the menace of Almajiri system of education.

### **3.2 POPULATION OF THE STUDY**

The population of the study consist of all Teachers/Maliams, and the Students/Almajirai of Sokoto South Local Government. The area being covered by the study. This is because the research findings will be used to generalized over the whole targeted research population.

### **3.3 SAMPLING AND SAMPLE TECHNIQUE**

Since the population of this study is large and thus very difficult to cover, only a small sample was taken. In doing so that the researcher has adopted the Purposive Sampling techniques to select the sample area from the three parts of the local government area which includes Rijiar Doroua, Tudun Wada and Aliyu Jodi. Thus the researchers divided the population into 3 groups. Random sampling technique would be used to select respondents from the various divided that population.

### **3.4 INSTRUMENTATION**

Instrumentation involves careful selection of adequate and appropriate tools, which are administered in order to collect relevant data concerning the study. For this study, therefore, a structured questionnaire was used. The questionnaire which was designed in English was however translated into Hausa language for the benefits of the Mallams and (Almajirai students) who cannot be asked the question in English but in their mother tongue so as to avoid ambiguities that may arise as a result of free translation by the researchers.

The questionnaire was divided into 3 sections comprising the Bio Data of the respondents, a question on the possible factors responsible for the menace of Almajiri system of education, however, a space is provided for the respondents to specify if there are other factor not assumed in the stated factors.

### **3.5 VALIDITY AND RELIABILITY OF THE INSTRUMENT**

The questionnaire designed for the study was validated by the supervisor and other educational experts. The reliability of the questionnaire was established by administration of the instrument to a Pilot groups through test methods in Sokoto south local government area. Their responses were then compared to determine consistency. The respondents scores was arrived at through the person product moment co-efficient correlation and it was found to be very reliable  $r = 0.87$ .

### **3.6 ADMINISTRATION OF THE INSTRUMENT**

The researchers with the help of his research assistants administrated the questionnaire. The presence of the assistant was necessary in most cases as they had to help most of the respondents in filling the questionnaire and its retrieval. A total of 150

questionnaires were administered and 120 were retrieved from the respondents and were used for Data analysis discussions.

### **3.7 METHOD OF DATA ANALYSIS**

The use of simple frequencies and percentages for the analysis of data was considered adequate and appropriate for the purposes of this study.

**CHAPTER FOUR**  
**DATA PRESENTATION AND ANALYSIS**  
**4.0 INTRODUCTION**

This chapter is basically concerned with the analysis of the responses obtained from the instrument administered. The chapter tries to analyze the items on the instrument using frequency tables and percentages.

In constructing and distributing the questionnaires, it was divided into two categories of respondents, the teachers/Mallams, and students/Almajiri. From the questionnaires, the following findings were made which are represented in tables below:

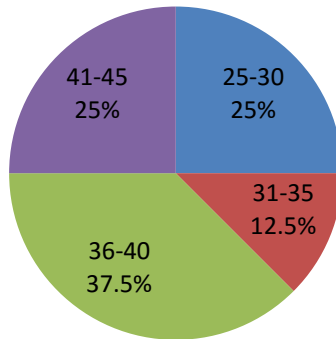
**4.1 DATA PRESENTATION AND ANALYSIS**

**Table 4.1: Age distribution of teachers/mallam**

| <b>Age range</b> | <b>Frequency</b> | <b>Percentage (%)</b> |
|------------------|------------------|-----------------------|
| 25-30            | 2                | 25                    |
| 31-35            | 1                | 12.5                  |
| 36-40            | 3                | 37.5                  |
| 41-45            | 2                | 25                    |
| Total            | 8                | 100                   |

**Source: Research field work 2013**

### A pie chart showing age distribution of teacher/Mallam



The table above presents the age distribution for the respondent (Teachers). It can be seen that teacher with age range of 36-40 representing 37.5% have the highest frequency of 3 while those within the age range of 25-30 and 41-45 have frequency of 2 representing 25% respectively while the age range between 31-35 are the lowest.

**Table 4.2: Qualification of the respondent’s teachers**

| Qualification | Frequency | Percentage (%) |
|---------------|-----------|----------------|
| N.C.E         | 0         | 0              |
| BSc/Med       | 0         | 0              |
| Total         | 8         | 100            |

**Source: Research field work 2013**

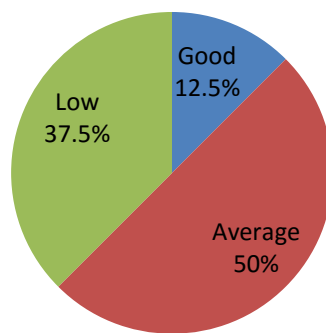
The table revealed that almost all the teachers of Almajiri school of education are not qualified for teaching.

**Table 4.3 specialization of respondents teachers on Tajweed**

| <b>Teacher performance</b> | <b>Frequency</b> | <b>Percentage (%)</b> |
|----------------------------|------------------|-----------------------|
| Good                       | 1                | 12.5                  |
| Average                    | 4                | 50                    |
| Low                        | 3                | 37.5                  |
| Total                      | 8                | 100                   |

**Source: Research field work 2013.**

**A pie chart showing specialization of respondents teachers on Tajreed**



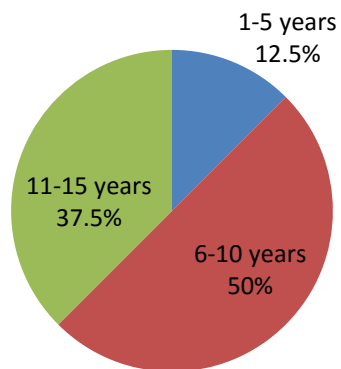
Only one (12.5%) respondent rated as Good. While four (50%) rated as “average”. The remaining three (37%) rated as low.

**Table 4.4: Teachers years of experience**

| <b>Years of experience</b> | <b>Frequency</b> | <b>Percentage (%)</b> |
|----------------------------|------------------|-----------------------|
| 1-5years                   | 1                | 12.5                  |
| 6-10years                  | 4                | 50                    |
| 11-15years                 | 3                | 37.5                  |
| Total                      | 8                | 100                   |

**Source: Research field work 2013**

**A pie chart showing Teachers' years of experience**



The table 4.4 above show that most of the respondents have between 6-10years of teaching experience with frequency of four representing 50%. Respondents with 11-15 years of teaching experience are three (37.5%). While only one respondent (12.5) has



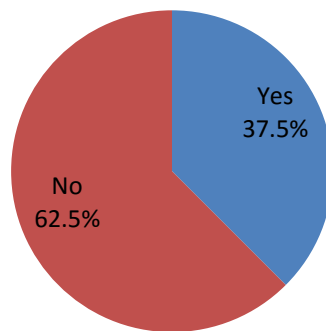
between 1-5years of teaching experience. This shows that most of the teachers have good teaching experience.

**Table 4.5: Adequacy of instructional materials**

| <b>Adequacy</b> | <b>Frequency</b> | <b>Percentage (%)</b> |
|-----------------|------------------|-----------------------|
| Yes             | 3                | 37.5%                 |
| No              | 5                | 62.5                  |
| Total           | 8                | 100                   |

**Source: Research field work 2013**

**A pie chart showing Adequacy of instructional materials**



The above table show that five (62.5%) of the respondent did not agreed while three (37.5%) of the respondent agreed that there is adequate instructional materials in the schools it can be said

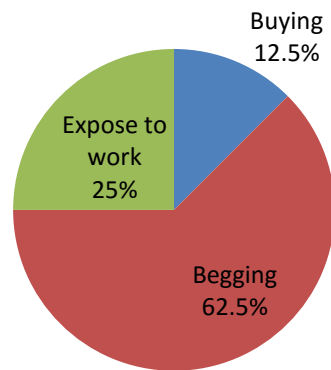
averagely that there are instructional materials even though it may not be enough.

**Table 4.6: Source of food by the teachers**

| Source         | Frequency | Percentage (%) |
|----------------|-----------|----------------|
| Buying         | 1         | 12.5           |
| Begging        | 5         | 62.5           |
| Expose to work | 2         | 25.0           |
| Total          | 8         | 100            |

**Source: Research field work 2013**

**A pie chart showing Source of food by the teachers**



Five of the respondents as shown by the table above agreed that the source of food by the teacher is usually Begging, one, (12.5%)

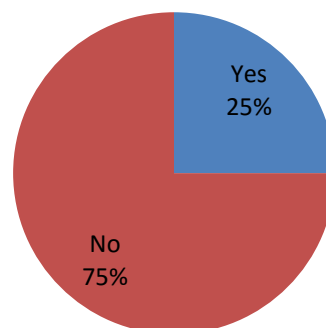
food while only two, (25%) respondents say they normally expose to hard work to earned there living.

**Table 4.7: Whether the Mallams are been respected or no**

| <b>Respect or not respected</b> | <b>Frequency</b> | <b>Percentage (%)</b> |
|---------------------------------|------------------|-----------------------|
| Yes                             | 2                | 25%                   |
| No                              | 6                | 75%                   |
| Total                           | 8                | 100                   |

**Source: Research field work 2013**

**A pie chart showing whether the Mallams are been respected or no**



From the above table the Data revealed that 2 (25%) of the respondents agreed that the Mallams are been regarded and respected

by the society while 6 (75%) of the respondents shown that they are not respected by the society.

**Table 4.8: Age distribution of respondent (students)**

| <b>Age range</b> | <b>Frequency</b> | <b>Percentage (%)</b> |
|------------------|------------------|-----------------------|
| 10-15            | 33               | 66                    |
| 16-20            | 17               | 34                    |
| Total            | 50               | 100                   |

**Source: Research field work 2013**

**A pie chart showing age distribution of respondents (students)**

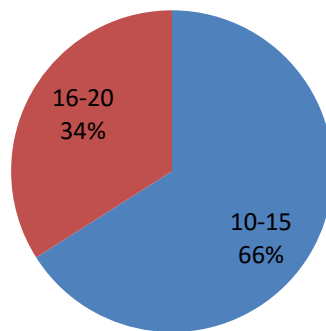


Table 4.8 revealed that majority of the respondents (students) which are 33 (66%) are within the range of 10-15, while the remaining 17 (34%) are within the age range of 16-20. This show that

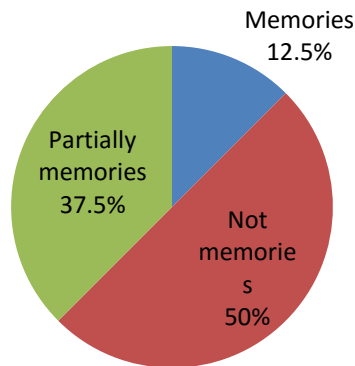
the respondents are not matured enough to complete the questionnaire.

**Table 4.9: Students memorization of the Holy Qur'an**

| Status of memory   | Frequency | Percentage (%) |
|--------------------|-----------|----------------|
| Memories           | 1         | 12.5           |
| Not memories       | 4         | 50             |
| Partially memories | 3         | 37.5           |
| Total              | 8         | 100            |

**Source: Research field work 2013**

**A pie chart showing Students memorization of the holy Qur'an**



Only one (12.5%) had memorized what they had learned of the Holy Qur'an, while 4 (50%) respondent have not committed to

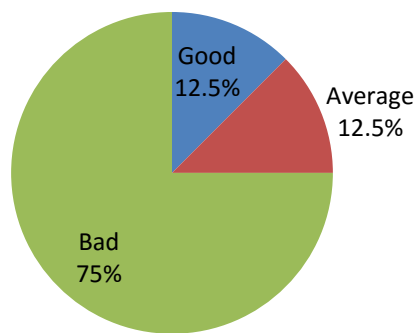
memory what they had learned. The remaining three (37.5%) have partially committed to memory what they learned.

**Table 4.10: Specialization on Tajweed**

| Status on Tajweed | Frequency | Percentage (%) |
|-------------------|-----------|----------------|
| Good              | 1         | 12.5           |
| Average           | 1         | 12.5           |
| Bad               | 6         | 75             |
| Total             | 8         | 100            |

**Source: Research field work 2013**

**A pie chart showing Specialization on Tajweed**



The table above shown that only I respondent (12.5%) are very good in reciting the Holy Qur'an with Tajweed and of the respondent

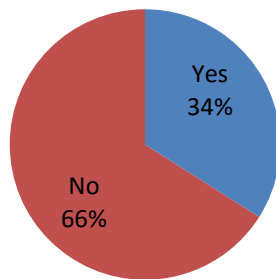
(12.5%) are partially good. While six respondents (75%) are reciting the Holy Qur'an without Tajweed.

**Table 4.11: Students respondents on study of jurisprudence**

| <b>Jurisprudence</b> | <b>Frequency</b> | <b>Percentage (%)</b> |
|----------------------|------------------|-----------------------|
| Yes                  | 17               | 34                    |
| No                   | 33               | 66                    |
| Total                | 50               | 100                   |

**Source: Research field work 2013**

**A pie chart showing Students respondents on study of jurisprudence**



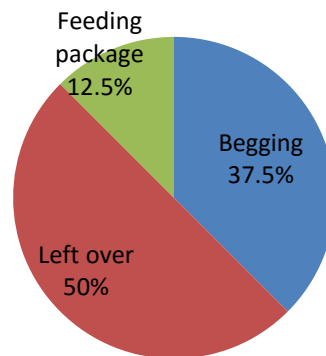
The data in the table above revealed that 17 respondents (34%) are studying some looks in jurisprudence, while 33 respondents (66%) are not studying anything related to Islamic jurisprudence.

**Table 4.12: Students sources of daily meal**

| Source          | Frequency | Percentage (%) |
|-----------------|-----------|----------------|
| Begging         | 3         | 37.5           |
| Left over       | 4         | 50             |
| Feeding package | 1         | 12.5           |
| Total           | 8         | 100            |

**Source: Research field work 2013**

**A pie chart showing Students sources of daily meals**



The table 4.12 above shown that most of the respondents 4, (50%) are sourcing there food by using leftover food by people and 3 respondents, (37.5%) are Beggars, while only I respondents (12.5%) government used to give food.

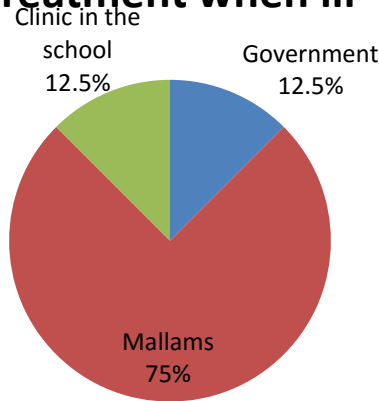


**Table 4.13: Students treatment when ill**

| <b>Treatment</b>     | <b>Frequency</b> | <b>Percentage (%)</b> |
|----------------------|------------------|-----------------------|
| Government           | 1                | 12.5                  |
| Mallams              | 6                | 75                    |
| Clinic in the school | 1                | 12.5                  |
| Total                | 8                | 100                   |

**Source: Research field work 2013**

**A pie chart showing Students treatment when ill**



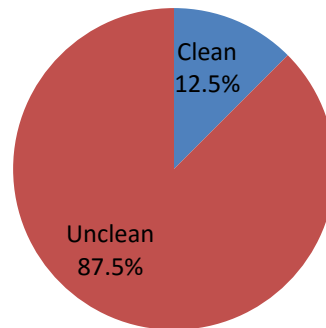
With regard to issue of treatment when the data above shown that the Mallams are shouldering the treatment of their students when ill.

**Table 4.14: Taking care of body which include taking bath, cloth to be use, place where they use to sleep and water they drink.**

| Care of the body | Frequency | Percentage (%) |
|------------------|-----------|----------------|
| Clean            | 1         | 12.5           |
| Unclean          | 7         | 87.5           |
| Total            | 8         | 100            |

**Source: Research field work 2013**

**A pie chart showing Taking care of the body**



The table above shown that 7, respondents of (87.5%) are not clean, while only I of 12.5% are clean. This shows that most of the student are unclean, in term of taking bath, there dormitory also

unclean, they can be easily attack by diseases. Also the water they use to take is untreated.

## **4.2 HYPOTHESIS TESTING**

In order to achieve the objective of examining the menace of Almajiri system of education, this study formulated and tested the following hypotheses.

Since the percentage of government feeding package is 12.5% and the percentage of left-over food was 50% begging has a total percentage of 37.5%, Therefore we can accept the hypothesis that there is not relationship between financial support from the government and Almajiri System of Education.

More so, There is no conducive atmosphere for teaching and learning process and for the accommodation of the Almajiri students. The Almajiri are usually accommodated in over crowed place called (zaure) plural (zaurukka) these served dual purposes of being classroom and dormitories. Pupils sleep on the floor or anywhere within the vicinity of the schools, We can also accept the hypothesis that there no conducive environment for teaching and learning process.

Since those who take it usually complete reading of the holy Quran and eventually become traders drives and so on, and those who could not make it are condemned to menial jobs, since they have no skills at hand they resort to wheel barrow pushing touting and so on. Therefore we can accept the hypothesis that that there is not relationship between Almajiri and good Islamic teaching.

### **4.3 DISCUSSION OF THE FINDINGS**

The Almajiri system goes beyond student teacher relationship it is an education system with additional responsibility of being the custodians of history and knowledge, propelled development of the people and society at large one example of the accomplishment of the system was the development of Ajami script This enable caliphate to keep records, history of the people and general administrative procedures and processes especially in the administration of shariah laws and the zakat. When the colonialist come, They met a well organized functional society with all the necessary structure of a modern feudal society that provided that machinery for indirect rule.

The research we conducted revealed the following findings:

1. This system has produced prominent Islamic school like Sheikh Dahiru Usman Bauchi, late Sheikh Abubakar Mahmud Gummi, Jafar

Mahmud Adam, Kala Rawi among many others. Similarly the late Sir Ahmadu Bello, Sardauna of Sokoto and Tafawa Balewa were all product of Almajiri system of education. They played significant role to the leadership of this country. However, the Almajiri system become menace because it takes a different dimension compared to the initial idea of Almajiri formation.

2. The research we conducted revealed that poverty plays a unique role. Most children swam into the Sokoto metropolis from villages like Dandin Mahe, Lambara, Shuhi, Basansa, and even other villages from neighbouring states such as Zamfara, Kebbi and Katina in search of aims for survival because of the acute and excruciating poverty. Another reason why Almajiri thrives is the opportunity it affords rural youth to acquire Islamic knowledge and in the long run learn some trade or skill which brighten their chances of making a living in the metropolis of Sokoto South. Unfortunately, most children hardly complete the process leading to skill acquisition because they drop-out in the process and as street beggars.
3. On the course of this research Rijiyar Doruwa, we visited various Almagiri schools in areas like Mabera, Rijiyar. During Danbuwa, Aliyu Jodi, Ahmadu Bello way, we found out that there children slept

on the unworn out mat and building was completely uncondusive. There is no window for cross ventilation and the walls have given room to crack looking as if it will fall the next line nute. The occupant are indeed venerable to all forms of airborne diseases associated with harsh weather of Sokoto. The condition under which they live is almost in human.

4. From experiences we gathered, Almajiri system today is deplorable not only are these children left to cater for themselves at a tender age, the injustice they face on a daily basis is too horrible, often times they are either killed in accidents or easily succumb to any seriously endemic diseases or epidemics with no one to care for them or given them medicinal attention. A lot of Almajiri fall victims of ritual killers and are often times killed or maimed. They live in desperation, hunger, object poverty and therefore becomes prey to anti-social vices such as religious ethnic and political clashes. They neither attain the full essence of Quranic education not the practical skills required to earn a living for themselves as a result they became a burden and a menace to society.
5. Almajiri system can said to be another form of child abuse, in the sense that children are exposed to laborious work at tender age. Their

Mallams cannot feed nor provide the necessities of life for them, therefore, they embark on begging or labored work in order to survive and gain. These children usually became a burden to a society because they lose direction at initial stage due to the lack of career guidance and counseling from the Mallams.

6. Almajiri are usually aggressive and violent as they are exposed to different forms of preserves, Problems hunger and jobs that demands several times their energy and weight before the job accomplished. Some of them the go to restaurants to wash plates, fetch water so that they will be given. Left over foods they are all over the street of Sokoto South Local Government looking very dirty, hungry, thirty they lack all kinds of necessities of life, in a nutshell the major problems affecting the Almajiri school are:
  - i. Unfriendly environment.
  - ii. Overcrowded.
  - iii. Inadequate teachers.
  - iv. Almajiri were expose to hard labour
  - v. Inadequate community to support quranic schools among others.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS.**

#### **INTRODUCTION**

#### **5.0 SUMMARY**

This project work titled the Menace of Almajiri System of Education in the Sokoto metropolis: a case study of Sokoto south local government area in Sokoto state has tried to ascertain and figure out some of the dangers bedeviling the system of Almajiri Education. The menace associated with system can be summarized as follows:

- i. Almajiri system is a form child abuse, in the sense that children are exposed to labourious work at tender age.
- ii. The system lack good teachers, therefore standard are very low because of the emergence of half-bake, semi-literate Qur'anic Malams who use the system as a means of living rather than engage in learning.
- iii. One aspect of these Almajiri is their eating habit. They consume all kind of food, fresh or stale which make lives very susceptible to various illness and diseases.



- iv. The research we conducted revealed that poverty plays a unique role. Most children swam into Sokoto metropolis from villages and even other villages from neighbouring states such as Zamfara, Kebbi and Katsina in search of alms for survival because of the acute poverty.
- v. From experiences we gathered, the Almajiri system, today is deplorable, not only are those children left to cater for themselves at the tender age, the injustice they face on a daily basis is too horrible. Often times they are killed in accidents or easily succumb to any serious endemic disease or epidemics with no one to care for them or give them medical attention.
- vi. Federal and some state government are indifferent towards tackling the problems associated with the Almajiri system of education.

## **5.1 RECOMMENDATIONS**

The following recommendation if well harnessed and implemented would/might prosper a lasting solution to the problems facing the Almajiris and their system of education.

- i. There is need to remodel and integrate fully in our educational system.
- ii. The northern states should put their head together through Northern Governors Forum to tackle this phenomena
- iii. Private sector should be encouraged to set up Islamiya Primary and Secondary Schools to implement the efforts of various tiers of government
- iv. Zakah provision should be used to tackle the problem.
- v. Traditional rulers should embark upon, in order to put a stop to this menace of Almajiri system.
- vi. National orientation agency (NOA) and NGOs should enlight the general public, especially in the rural areas about the problems associated with the system as well as the needs which necessitated the remodel or integration or if necessary put a halt to the system right from its roots.

## **5.2 CONCLUSION**

The Almajiri System of Education has been the age-long tradition in the northern states of Nigeria. The phenomena had its origin far back before the establishment of western education system.

Initially, children would be sent to places far away from their parents, where they would be under the custody of a Malam to acquire religious knowledge while also learning to fend for themselves. They would beg for alms or serve in their teachers' farms as a means of compensation for their religious education and upbringing.

The system had produced prominent Islamic scholars such as Shakh Dahiru Banch, late Abubakar Mahmud Gummi to mention only a few.

However, the Almajiri system became a menace because it takes a different dimension when compared to the initial idea of its formation. Most of Almajiris fall victims of ritual killers and often times killed or maimed. They live in desperation, hunger, abject poverty and therefore become prey to anti-social vices such as religious, ethnic and political clashes.

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**APPENDIX A**  
**MALLAMS QUESTIONNAIRE, ON THE MANACE OF**  
**ALMAHIRI SYSTEM OF EDUCATION IN SOKOTO SOUTH**  
**LOCAL GOVERNMENT**

Dear Sir,

We are students of Usmanu Danfodiyo University Sokoto Undergoing a Research Project in Partial Fulfillment of the Award of Bachelor Degree in Education

Based on this we present our questionnaire to you, requesting you to kindly fill in the information requested.

Note that any information given will be treated with much regards and utmost confidentiality.

Instruction: Tick ( ) in the boxes the correct option to the best of your knowledge and briefly comment where the questions are open ended.

**SECTION A: PERSONAL DATA**

1. Age.....

2. Sex.....

3. Qualification    Grade II     NCE     BSC/BED     MED

**SECTION B:**

4. Have you specialize on Tajweed?.....
5. Do you have a build school.....
6. How many classes are in the school.....
7. Is the school/place conducive for learning? Yes  No
8. For how long you have been teaching?  
1-5yrs  6-10yrs  11-15yrs  16-20yrs
9. Are there adequate instructional materials for teaching?  
Yes  No
10. If there is how often do you use it? Always  Sometimes
11. Does the school environment influence the teaching and learning  
process positively  Yes  No
12. Does the student feed by you? Yes  No
13. If not where do they earned their living?  
Buying  Begging  Expose to work
14. Does the student use to take a balance diet? Yes  No
15. Do they have a first aid box? Yes  No
16. Do you respect by the society? Yes  No



**APPENDIX B**  
**STUDENT/ALMAJIRAI QUESTIONNAIRE ON THE MENACE**  
**OF ALMAJIRI SYSTEM OF EDUCATION IN SOKOTO SOUTH**  
**LOCAL GOVERNMENT**

Dear Sir,

We are students of Usmanu Danfodiyo University Sokoto Undergoing a Research Project in Partial Fulfillment of the Award of Bachelor Degree in Education

Based on this we present our questionnaire to you, requesting you to kindly fill in the information requested.

Note that any information given will be treated with much regards and utmost confidentiality.

Instruction: Tick ( ) in the boxes the correct option to the best of your knowledge and briefly comment where the questions are open ended.

**SECTION A:**

1. Age.....
2. Sex.....

**SECTION B**

3. Have you committed to memory the Ahzat you had learned?

Yes       No

4. Can you recite the Holy Qur'an fluently with Tajweed?

Yes  No

5. Apart from the Holy Qur'an are you studying any other subjects related to Islamic Jurisprudence, Morality and so on?

Yes  No

6. Do you learn any other vocational skills? Yes  No

If Yes which of the vocational skills you are learning.

Specify.....

7. What are the sources of your daily meal? Begging  left-over

food  government/stakeholders feeding package

8. Do you have clinic at the school? Yes  No

9. If no where do you go for treatment

10. How people within the society you live treats you?

Good  Very Good  Partially  Bad

11. Do you take both regularly? Yes  No

12. Do you have a school dormitory? Yes  No

13. If Yes how clean it is? Clean  Unclean

14. Where do you source your drinking water?

Tap water  Well  River