

Assessing socio-cultural factors affecting integration of Almajiris into formal education system in Katsina state, Nigeria

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Article Info

Article history:

Received Mar 15, 2021

Revised May 2, 2021

Accepted May 13, 2021

Keywords:

Almajiris

Formal education system

Mallams

Socio-cultural factors

integration

ABSTRACT

This study investigated the socio-cultural factors affecting integration into the formal education system in Katsina State, Nigeria. Descriptive survey design was adopted for this study. There were 653 *Almajiris* purposively selected from twelve *Almajiris* schools in Katsina State. A researcher-designed questionnaire titled: “*Almajiris* socio-cultural factors questionnaire” (ASCFQ) with test-retest reliability coefficient of 0.88 was used to collect data for the study. Analysis of data was carried out using frequencies and percentages. Findings revealed that most parents abandon their children in these informal Arabic schools. Most *Almajiris* (603, that is 92.3%) responded that their *Mallams* (Teachers) do not feed them. Therefore, the only means of survival is through begging and doing menial jobs. Based on these findings, it is recommended that all the identified socio-economic factors affecting the integration of *Almajiris* into the formal education system should be addressed by the government. This can be done through public enlightenment campaigns and provision of incentives.

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1. INTRODUCTION

Education is the right of every child in Nigeria and it is a means of transforming an individual's life and potentials so that he or she can be useful for himself and the society. There is a wide gap between formal education and any other type of education. The formal education is different from education received by *Almajiris* (Out-of-school children in informal Arabic Schools) from their *Mallams* (Teachers). The issue of *Almajiris* has become an embarrassment to many people in the Northern part of Nigeria and to the entire nation. It has become a menace in Nigeria and needs urgent and serious attention. *Almajiri* education is a practice that President Jonathan described as ‘dangerous to national development’. In the recent time, *Almajiri* tradition has been a prominent topic in most national discourse [1]; it is a worrisome situation that needs urgent attention and lasting solution for the nation to develop educationally, economically, socially, morally and technologically.

Quranic schools have a seriously influential aspect of early childhood education in Northern Nigeria [2]. *Almajiri* is derived from Arabic word ‘*Al-muhajirun*’ meaning an emigrant or a seeker of Islamic knowledge [3]; Ayuba [4] asserted that *Almajiri* practice is religiously legitimized since the Prophet (S.A.W) was reported to have advised Muslims to travel in search of knowledge ‘even up to China’. Also, *Almajiri* refers to a traditional method of acquiring and memorizing the Glorious Quran in Hausa/Fulani land, where

boys at their tender ages are sent out to seek for Islamic knowledge [5]. Ibrahim [6] observed that Islam encourages 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 Quar'anic education. Hamza [7] opined that *Almajiri* of present time go to restaurants to wash plates and fetch water so that they will be given left-over foods. They are all over the streets, very dirty, hungry, and thirsty, and lack all kinds of necessities of life. Begging is the most discomforting aspect of the *Almajiri* system as it brings the pupils out of the supervision of the *Mallams* and gives them away to negative habits as they come in contact with morally deficient people such as prostitutes, cultists and terrorists [8]-[12]; that makes them become potential recruits for all sorts of vices including terrorism [13]. However, Sule [14] lamented that in Northern Nigeria, the problems of *Almajiri* manifested in various forms of social explosions like the Mai-tatsine crisis, Yan Daba Phenomenon, Area Boys, Yan Daukar Amarya incidences, and Boko Haram. Consequently, the *Almajiri* has become more of a social problem than a useful member of society [15].

Abdulqadir [16] stressed that the *Almajiri* system of education as practiced today in Nigeria is a complexly bastardized system compared to the form and condition under which the system was operating, and its output during the pre-colonial period. United nations international children education foundation (UNICEF), [17] added that *Almajiris* also serve as domestic servants or porters to other people and do odd jobs that are hazardous and detrimental to their health. Their basic rights to survival and development as well as protection are violated as they are exposed to all forms of violence, discrimination, abuse and neglect by parents or guardians. The empirical findings of UNICEF's study further confirmed the fact that they are disadvantaged, discriminated against and are marginalized by members of the society who operate, patronize and condone the *Almajiri* system of education. Integration of *Almajiris* into formal education becomes necessary due to the problems and stigmatization faced by the *Almajiris* in the society and violation of Child Rights Act 2003 by their *Mallams* under the pretence of Quranic schools. In addition, this group of people is causing embarrassment to our dear nation (Nigeria). Formal Education is classroom-based and it is normally anchored by trained teachers. This type of education takes place in the formal school system using well-equipped classrooms and conducive teaching environment. But, the *Almajiris* find it difficult to go to formal education instead they prefer to be roaming about the streets in the name of seeking for knowledge. Therefore, this study investigated socio-cultural factors affecting integration of *Almajiris* into the formal education system in Katsina State, Nigeria.

Social-cultural factors, as used in this study, refer to the social and cultural factors that are considered as contributing to non-integration of the *Almajiris* into the formal education system. The researchers investigated some social-cultural factors such as culture, religion, economic situation, shelter, family background, peer influence, food quality and so on that influence the effective integration of *Almajiris* into the formal education system in Katsina State Nigeria. This study also examined the sociological and cultural factors that make *Almajiris* children neglect the modern schools built for them by the Federal Government and prefer begging for survival.

1.1. Statement of the problem

The roaming about the street and begging behavior of *Almajiris* has become a menace that needs to be tackled. This has made Nigeria to become one of the countries with the highest rate of out-of-school children in the world. The integrated *Almajiris* education is essentially designed by the Federal Government under President Goodluck Jonathan to integrate the Islamic school system into the formal system in order to provide quality education for this target population [18]. The policy framework of the Federal Government on integration of *Almajiris* into formal education focuses on rationalization of the existing traditional system of Islamic education with the view to addressing existing problems and challenges, consolidating achievements and expanding the opportunities for the growth and development of the system.

Also, the modern *Almajiri* Education models which seek to integrate effectively Islamic disciplines and conventional school subjects, instil values and morals, provide dual language competency in English and Arabic and cultivate a culture of educational excellence has been rejected by the *Almajiris* and their *Mallams*. Despite all efforts of the federal government of Nigeria (FGN) to integrate the *Almajiris* into the formal educational system, most of them have refused to go to formal education schools built for them by the FGN. Abdulkadir [19] noted that children who comprise this population fall into two broad categories: the more vulnerable are children aged 5 to 11. The other category is vulnerable youths, aged 12 to 26. Most of them are from the Hausa-/Fulani-speaking ethnic groups and have little or no formal education [19]. As Thurston [20] argued, "the violent Northern Nigerian sect, Boko Haram draws some of its recruits from the *Almajiri*. As much as there are over 10 million uneducated youths in Northern Nigeria, there will always be a very high tendency for these youths to be used as instruments of violent extremism and ethno-religious conflict [21].

This is worrisome and has posed a great concern to FGN, elites in the Northern part of Nigeria and other stakeholders in the educational industry. The researchers investigated some socio-cultural factors such as culture, religion, shelter, family background, peer influence, food quality and so on that influence the effective integration of *Almajiris* into the formal education system in Katsina State, Nigeria. This study empirically investigated the socio-cultural factors affecting the integration of *Almajiris* into the formal education system in Katsina State, Nigeria.

1.2. Purpose of the study

The purpose of the study was to investigate the socio-cultural factors affecting integration of *Almajiris* into the formal education system in Katsina State, Nigeria in order to know the real problems of *Almajiris* and how to properly integrate them into the formal education. This is a worthwhile study, which needs urgent attention for Katsina State to develop in all sectors. Specifically, the study sought to find information on the: 1) Socio-cultural factors affecting the integration of *Almajiris* into the formal education system; 2) Ranked order of the socio-cultural factors affecting integration of *Almajiris* into the formal education system in Katsina State.

2. RESEARCH METHOD

The researchers adopted the descriptive research design in the study. All the learners in higher institutions in descriptive survey research design were adopted for the study. The population of the study consisted of all *Almajiris* in Nigeria while the target population was made up of *Almajiris* in Katsina State, Nigeria. Multi-stage sampling technique was used for the study. Firstly, all the local government areas in Katsina State were divided into three using the existing geopolitical zones (Katsina Zone, Daura Zone, and Funtua Zone). Secondly, a purposive sampling technique was used to select two (2) local government areas from each zone, because the *Almajiris* education system is more pronounced in some local government areas than the other. Thus, local government areas that are severely affected were chosen. Thus, a total of six hundred and fifty-three (653) *Almajiris* (Daura Zone 176, Katsina Zone 266 & Futua Zone 211) purposively selected from twelve (12) *Almajiris* schools (Arabic schools) participated in the study. A researcher-designed questionnaire titled “*Almajiris* socio-cultural factors questionnaire” (ASCFQ) was used to collect data for the study.

ASCFQ is designed for the *Almajiris* to collect relevant data for the study. It consists of two sections. Section A consists of personal information of the *Almajiris* such as name of land grid array (LGA), zone, gender, age and so on while section B contains socio-cultural factors affecting integration of *Almajiris* into the formal education system in Katsina State, Nigeria. ASCFQ contains sixteen (16) items and all items in ASCFQ were answered using a 2-point Likert scale format (YES or NO). Two experts in educational measurement and evaluation ascertain the face and content validities of the instrument (ASCFQ) while test-retest reliability was used to establish the reliability of the instrument. The reliability coefficient of 0.88 was obtained. This shows that the instrument is reliable and suitable for the study. Frequency and percentage were used to analyse the data collected for the study.

3. RESULTS AND DISCUSSION

3.1. Answers to research questions

In this study, ten (10) research questions were asked and answered using frequency and percentage based on the respondents answers to each research question.

Research Question One: When last did *Almajiris* see their parents or relatives?

Table 1 shows that 164 (25.1%) of the respondents’ have seen their parents and relatives from 1 day - 1 months, 225 (34.5%) from 2 months - 6 months; 98 (15.0%) from 7-11 months; 154 (23.6%) from 12 months to 2 years; and 12 (1.8%) from 3 years and above.

Table 1. How long ago *Almajiris* saw their parents

Response	Frequency	Percentage
1 day-1 month	164	25.1
2 months-6 months	225	34.5
7 months-11 months	98	15.0
12 months-2 years	154	23.6
3 years and above	12	1.8
Total	653	100.0

Research Question Two: How regularly do *Almajiris* parents visit them?

Table 2 reveals that 54 (8.3%) *Almajiris* responded that their parents visit them once a week; 118 (18.1%) once in a month; 94 (14.4%) once in three months; 103 (15.8%); once in six months; 113 (17.3%) once in a year; 22 (3.4%) once in two years; 9 (1.4%) once in three years; 140 (21.4%) once in many years.

Table 2. Percentage showing *almajiris* responses to question 2

Response	Frequency	Percentage
Once a week	54	8.3
Once in a month	118	18.1
Once in three (3) months	94	14.4
Once in six (6) months	103	15.8
Once a year	113	17.3
Once in two (2) years	22	3.4
Once in three (3) years	9	1.4
Once in many years	140	21.4
Total	653	100.0

Research Question Three: How regularly do *Almajiris* visit their parents?

Table 3 shows that 17 (2.6%) *Almajiris* responded that they visit their parents once a week; 28 (4.3%) once in a month; 52 (8.0%) once in three months; 159 (24.3%) once in six months; 315 (48.2%) once in a year; 13 (2.0%) once in two years; 6 (0.9%) once in three years and 63 (9.7%) once in many years.

Table 3. Percentages showing *Almajiris* responses to visiting their parents

Response	Frequency	Percent
Once a week	17	2.6
Once in a month	28	4.3
Once in three (3) months	52	8.0
Once in six (6) months	159	24.3
Once a year	315	48.2
Once in two (2) years	13	2.0
Once in three (3) years	6	0.9
Once in many years	63	9.7
Total	653	100.0

Research Question Four: At what age do *Almajiris* start school?

Table 4 presents that 15 (2.3%) *Almajiris* responded that they started *Almajiris* school at the age of 1 month - 1 year; 102 (15.2%) 2-4 years; 339 (51.9%) 5-7 years; 144 (22.1%) 8-10 years; 40 (6.1%) 11-13 years; and 13 (2.0%) 14 years and above.

Table 4. Percentage showing *Almajiris* responses to question 4

Response	Frequency	Percentage
1 month-1 year	15	2.3
2 years-4 years	102	15.6
5-7 years	339	51.9
8-10 years	144	22.1
11-13 years	40	6.1
14 years and above	13	2.0
Total	653	100.0

Research Question Five: At what age do *Almajiris* graduate?

From Table 5, 1, 178 (27.3%) of the respondents' will graduate between 10-13 years, 301 (46.1%) 14-16 years, 109 (16.7%) 17-19 years and 65 (10.0%) 20 years and above.

Table 5. Percentage showing *Almajiris* responses to age of graduation

Response	Frequency	Percentage
10-13 years	178	27.3
14-16 years	301	46.1
17-19 years	109	16.7
20 years and above	65	10.0
Total	653	100.0

Research Question Six: Do *Almajiris* parents send money and materials to them?

Table 6 and Figure 1 reveal that, 266 (40.7%) *Almajiris* indicated that their parents send money and materials to them while 387 (59.3%) responded that their parents did not send money and materials to them. This shows that the majority of the *Almajiris* do not receive money and materials from their parents this may be the reason while they engage in dirty jobs and begging in order to survive.

Table 6. Percentages showing *Almajiris* responses to parents send money and materials to them

Response	Frequency	Percentage
Yes	266	40.7
No	387	59.3
Total	653	100.0

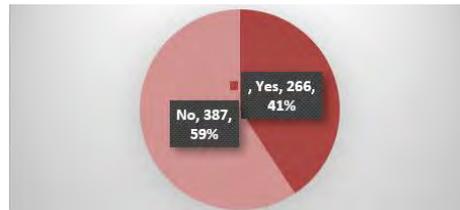


Figure 1. Pie chart showing the frequencies of how parents of the respondents send money and materials to them

Research Question Seven: Do *Almajiris' Mallams* feed them?

Table 7 and Figure 2 reveal that 50 (7.7%) *Almajiris* indicated that their *Mallams* feed them while 603 (92.3%) responded that their *Mallams* do not feed them. This implies that the *Mallams* of *Almajiris* do not feed them, this may be the reason while they move around with plates begging for food and money.

Table 7. Percentages showing *Almajiris' responses to feeding by Mallams*

Response	Frequency	Percentage
Yes	50	7.7
No	603	92.3
Total	653	100.0

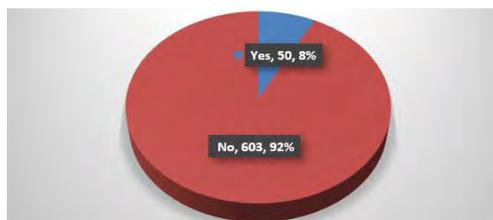


Figure 2. Pie chart showing the *Almajiris'* response to feeding from their *Mallams* (Teachers)

Research Question Eight: Do *Almajiris* work to earn some money?

Table 8 and Figure 3 reveal that, 513 (78.6%) *Almajiris* responded that they work to earn some money while 140 (21.4%) did not. This implies that the majority of *Almajiris* engage in menial jobs before they can earn money to take care of themselves.

Table 8. Percentages showing *Almajiris* responses to whether they work to earn money or not

Response	Frequency	Percentage
Yes	513	78.6
No	140	21.4
Total	653	100.0

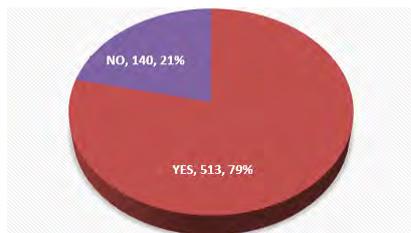


Figure 3. Pie chart showing the *Almajiris* response to earning of money

Research Question Nine: What socio-cultural factors affect the integration of *Almajiris* into the formal education system?

Table 9 reveals that, 646 (98.9%) respondents say Yes to item 1 (My family does not have money to send me to a formal school, (Family role) while 7 (1.1%) say No. 354 (54.2%) respondents say Yes to item 2 (My society do not like formal school (Societal influence) while 299 (45.8%) say No. 11 reveals that, 645 (98.8%) respondents say Yes to item 3 (I am poor, I cannot attend a formal school (Poverty) while 8 (1.2%) say No. 631 (96.6%) respondents say Yes to item 4 (My family cannot afford formal education (Home background) while 22 (3.4%) say No. 633 (96.9%) respondents say Yes to item 5 (I don't have money to attend a formal school (Lack of finance) while 20 (3.1%) say No. Furthermore, Table 9 also reveals that, 282 (43.2%) respondents say Yes to item 6 (My religion prefers *Almajiris* system to formal education (Religious belief) while 371 (56.8%) say No; 347 (53.1%) respondents say Yes to item 7 (My culture prefers *Almajiris* system to formal education (Culture) while 306 (46.8%) say No; 553 (84.2%) respondents say Yes to item 8 (My parents are not educated, so I attend *Almajiris* school (Parental level of education) while 100 (15.3%) say No; 615 (94.2%) respondents say Yes to item 9 (I attend *Almajiris* school to learn Arabic (Religious perception) while 38 (5.8%) say No. Also, 21 (3.2%) respondents say Yes to item 10 (I attend *Almajiris* school because I want to marry early (Early marriage) while 632 (96.8%) say No; 100 (15.4%) respondents say Yes to item 11 (I attend *Almajiris* school because I like begging (Begging) while 553 (84.7%) say No; 646 (98.9%) respondents say Yes to item 12 (I do not know the importance of formal education (Ignorance) while 7 (1.1%) say No; 634 (97.1%) respondents say Yes to item 13 (If I have opportunity, I will not go to a formal school (Bad attitude) while 19 (2.9%) say No; 47 (7.2%) respondents say Yes to item 14 (If I have opportunity, I will go to a formal school (Good attitude) while 606 (92.8%) say No; 446 (68.3%) respondents say Yes to item 15 (I attend *Almajiris* school because many others are also there (Peer influence) while 207 (31.7%) say No and 10 (1.5%) respondents say Yes to item 16 (I don't like *Almajiris* school (Personal perception) while 643 (98.5%) say No.

Table 9. Frequencies and percentages of respondents' opinion on socio-cultural factors affecting the integration of *Almajiris* into the formal education system

S/N	Socio-cultural factors	YES		NO	
		Number of respondents	Percentage (%)	Number of respondents	Percentage (%)
1.	My family does not have money to send me to a formal school (Family role)	646	98.9%	7	1.1%
2.	My society do not like formal school (Societal influence)	354	54.2%	299	45.8%
3.	I am poor, I cannot attend a formal school (Poverty)	645	98.8%	8	1.2%
4.	My family cannot afford formal education (Home background)	631	96.6%	22	3.4%
5.	I don't have money to attend a formal school (Lack of finance)	633	96.9%	20	3.1%
6.	My religion prefers <i>Almajiris</i> system to formal education (Religious belief)	282	43.2%	371	56.8%
7.	My culture prefers <i>Almajiris</i> system to formal education (Culture)	347	53.1%	306	46.9%
8.	My parents are not educated, so I attend <i>Almajiris</i> school (Parents' level of education)	553	84.2%	100	15.3%
9.	I attend <i>Almajiris</i> school to learn Arabic (Religious perception)	615	94.2%	38	5.8%
10.	I attend <i>Almajiris</i> school because I want to marry early (Early marriage)	21	3.2%	632	96.8%
11.	I attend <i>Almajiris</i> school because I like begging (Begging)	100	15.4%	553	84.7%
12.	I do not know the importance of formal education (Ignorance)	646	98.9%	7	1.1%
13.	If I have opportunity, I will not go to a formal school (Bad attitude)	634	97.1%	19	2.9%
14.	If I have opportunity, I will go to a formal school (Good attitude)	47	7.2%	606	92.8%
15.	I attend <i>Almajiris</i> school because many others are also there (Peer influence)	446	68.3%	207	31.7%
16.	I do not like <i>Almajiris</i> school (Personal perception)	10	1.5%	643	98.5%

Research Question Ten: What is the ranked order of the socio-cultural factors affecting integration of *Almajiris* into the formal education system in Katsina State?

Table 10 reveals that out of 16 socio-cultural factors affecting the integration of *Almajiris* into the formal education system listed above; religious perception ranked first followed by parental level of education which is ranked second; good attitude ranked third, followed by societal influence; culture; religion; belief; peer influence; bad attitude; home background; early marriage; lack of finance; personal perception; poverty; family role and begging.

Table 10. Mean and ranked order of socio-cultural factors affecting the integration of *Almajiris* into the formal education system

Item	Socio-cultural factors	N	Std. Deviation	Mean	Rank
9.	I attend <i>Almajiris</i> school to learn Arabic (Religious perception)	653	.23429	1.9418	1 st
8.	My parents did not have western education, so I attend <i>Almajiris</i> school (Parental level of education)	653	.36040	1.8469	2 nd
15.	If I have opportunity, I will go to a formal school (Good attitude)	653	.46566	1.6830	3 rd
2.	My society do not like formal school (Societal influence)	653	.49861	1.5421	4 th
7.	My culture prefers <i>Almajiris</i> system to formal education (Culture)	653	.49940	1.5314	5 th
6.	My religion prefers <i>Almajiris</i> system to formal education (Religious belief)	653	.49571	1.4319	6 th
11.	I attend <i>Almajiris</i> school because many others are also there (Peer influence)	653	.36040	1.1531	7 th
14.	If I have opportunity, I will not go to a formal school (Bad attitude)	653	.25865	1.0720	8 th
4.	My family cannot afford formal education (Home background)	653	.18057	1.0337	9 th
10.	I attend <i>Almajiris</i> school because I want to marry early (Early marriage)	653	.17656	1.0322	10 th
5.	I don't have money to attend a formal school (Lack of finance)	653	.17244	1.0306	11 th
13.	I do not know the importance of formal education (Ignorance)	653	.16821	1.0291	12 th
16.	I don't like <i>Almajiris</i> school (Personal perception)	653	.12289	1.0153	13 th
3.	I am poor, I cannot attend a formal school (Poverty)	653	.11009	1.0123	14 th
1.	My family does not have money to send me to a formal school (Family role)	653	.10306	1.0107	15 th
12.	I attend <i>Almajiris</i> school because I like begging (Begging)	653	.10306	1.0107	16 th

3.2. Discussion of findings

Based on the data collected, the findings of this study revealed that majority 225 (34.5%) of the respondents have seen their parents and relatives from 2 months - 6 months while 140 (21.4%) *Almajiris* responded that their parents visit them once in many years. This means that these *Almajiris* did not have parental care. Three hundred and fifteen, 315 (48.2%) *Almajiris* responded that they visit their parents once in a year. The findings of the study is supported by Abdulmalik [22] which noted *Almajiris* find themselves in peculiar circumstances, lacking the protection of secure family relationships, having been separated from their parents as early as 3 years of age. Gommen [23] noted that these children are dumped in *Almajiri* schools because Islamic education is free; and in most cases, some of the parents never show up again, let alone cater for their children.

From the findings of this study, 339 (51.9%) 5-7yrs *Almajiris* responded that they started *Almajiris* school at the age of 5-7yrs while 301 (46.1%) *Almajiris* responded that they will graduate between 14-16years. The findings of Abdulkadir [19] supported the findings of the study, he opined that children who comprise *Almajiris* population fall into two broad categories: the more vulnerable are children aged 5 to 11. The second category are vulnerable youths aged 12 to 26. Moreover, 387 (59.3%) *Almajiris* responded that their parents did not send money and materials to them; 603 (92.3%) responded that their *Mallams* do not feed them while 513 (78.6%) *Almajiris* responded that they work to earn some money. This shows that the majority of the *Almajiris* do not receive money and materials from their parents and their *Mallams* do not provide food for them which make lives difficult and they work to earn some money. This may be the reason while they engage in menial jobs and move round with their plates begging for food and money so they can survive. The findings are in agreement with Adamu [24] which revealed that these children roam on the streets for the purpose of getting alms; and they engage in some forms of labour to earn a living. Furthermore these children usually go hungry, engage in hazardous and odd jobs in exchange for food, and are exposed to the elements on the streets [22], [25].

The findings revealed that all the 16 socio-cultural factors (Family role; Societal influence; Poverty; Home background; Lack of finance; Religious belief; Culture; Parental level of education; Religion perception; Ignorance; Bad attitude; Good attitude; Peer influence, Personal perception, early marriage and begging) affects the integration of *Almajiris* into the formal education system. The findings are supported by Isiaka [26] who revealed that the *Almajiris* educational system is being adversely affected by some problems such as insufficient funding, inadequate infrastructural facilities, poor planning and supervision and poor public enlightenment programme. In addition, out of fourteen socio-cultural factors affecting the integration of *Almajiris* into the formal education system; religion perception ranked first, parental level of education ranked second; good attitude, ranked third; societal influence ranked fourth and culture ranked fifth. Abubakar-Abdullateef [27] observed that *Almajiri* pupils had a significantly higher proportion coming from polygamous homes, and had fathers and mothers with lower education.

4. CONCLUSION

The study investigated the socio-cultural factors affecting the integration of *Almajiris* into the formal education system in Katsina State, Nigeria. All the factors (Family role; Societal influence; Poverty; Home background; Lack of finance; Religion belief; Culture; Parental level of education; Religion perception; Ignorance; Bad attitude; Good attitude; Peer influence, Personal perception) affect the integration of *Almajiris* into the formal education system in varying degrees. The findings of this study generally reveal the poverty and agony of the *Almajiris*. It reveals a lack of parental care and hazards they are exposed to on a daily basis. There is an urgent need for the government and relevant education stakeholders to tackle the problem of *Almajiris* (out-of-school children) in Katsina State and Northern Nigeria in general.

RECOMMENDATIONS

All the identified socio-economic factors affecting the integration of *Almajiris* into the formal education system should be addressed by the government. This can be done through public enlightenment campaigns and provision of incentives. Adequate incentive should be provided by the government if they want the *Almajiris* to go to formal schools. Government should help the *Mallams* to provide shelter and food for the *Almajiris* in order to eradicate begging activities of *Almajiris* in the society. Regular orientation should be given to *Mallams* on how to take care of the *Almajiris* in order to improve their well-being.

ACKNOWLEDGMENTS

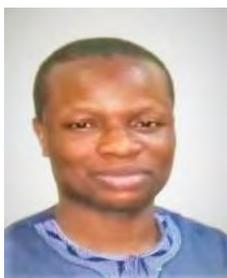
The researchers express their gratitude to the Tertiary Education Trust Fund (Tetfund) and Federal University Dutsin-Ma, Katsina State for funding this research. In addition, the researchers give special thanks to all the schools (Arabic Schools) and Mallams that participated in the research. Moreover, the authors also thank the Research Assistants who provided assistance during the research. This research was sponsored by Tertiary Education Trust Fund (TETFUND) 2018 Research Grant Award through Federal University Dutsin-Ma, Katsina, Nigeria.

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