



Religiosity and other Socio-economic Variables affecting Education for Boys in Northern Nigeria

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Abstract

Although progress has been made in examining education in northern Nigeria, literature has yet to focus on the reasons why male children are prevented from going to school in northern Nigeria. This study explores the reasons why Hausa and Fulani children are prevented from gaining formal education in northern Nigeria. The aim of this study was to explore: 1) factors that hinder attainment of formal education for children in northern Nigeria; and 2) the impacts of this discrimination on the children's families, northern Nigeria, and Nigeria in general. This group of men who are educationally discriminated against is known as the almajiri. Under the almajiri system, parents send their children, mostly boys aged 4–12, to distant locations to acquire Qur'anic education. This is a qualitative study, with data gotten through key informant interviews with 11 children and youths, and relevant academic literature was used to substantiate the data collected. It was analysed using Colaizzi's (1978) method of data analysis. The KII was conducted physically and over the phone. Emerged themes included: (1) fear of indoctrination; (2) economic benefits; (3) political benefits; (4) political benefits; (5) physical abuse; (6) sexual abuse; and (7) a high rate of illiteracy. Thus, it is concluded from the findings that children in northern Nigeria are deprived of formal education. Thus, policy advocacy and engagement with religious and traditional leaders by the government of northern states would help in addressing the problems. Policy implications and subsequent recommendations were discussed.

Keywords: Religion, spirituality, gender discrimination in education, Almajiri, Hausa/Fulani teenagers, northern Nigeria

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Introduction

Parental attitudes towards the education of their children showed the prevalence of resistance to Western education in the northern part of Nigeria (Csapo, 1981:312). As in other developing countries, the school in northern Nigeria is an extremely important age in the creation of a 'modern' nation (DuBey, Edem & Thakur, 1979). The introduction of formal education in Nigeria has its origins in the efforts of European missionaries around 1842–1845. This former education is also known as western education (Aganlowo, 2015). However, in the last two decades, western education has been discouraged among teenagers and adolescents of the male gender in northern Nigeria. The emergence of universal primary education in 1976 did little to mark a new era in education in northern Nigeria. Instead, it is alleged that Islamic heads such as the emirs are major propagandists against western education for men in northern Nigeria. This research is geared towards unravelling the reasons for male discrimination in western education in northern Nigeria.

In 1903, the British used the African army to seize Kano, the center of northern Nigeria. Since that capture of Kano, there has been a strong degree of resistance to anything western, especially western education. Leaders felt that the survival of Islam was threatened by the invading British-African army. The matter escalated when Muslim leaders discovered that western education was a reflection of Christianity. This resulted in the rise of a militant group called Boko Haram. The literary translation of 'Boko Haram' is 'Western education is evil.' Boko Haram is of the view that Western education is forbidden in Muslim dominated northern Nigeria because it is a tool in the hands of Christians for the decimation of the ethnos, values, and norms of conventional Islam. The Boko Haram group is exceptional because it combines a sectarian, radical Islamic schema with violence (Campbell, 2014).

In northern Nigeria, a new education system came on board. It is the Almajiri education system, purely based on Quranic and Islamic studies. How do the almajiri get their studentships? Some parents for some religious and socio-economic reasons send their boys to the cities to acquire Koranic education. Most times, these boys are from rural areas. Their families see the cheapest almajiri education as better compared to western education. Available data reveal that there are about ten million out-of-school children in the country (Njoku, 2020) in northern Nigeria.

Koranic education pervades northern Nigeria. The Northern protectorate of Nigeria was predominantly dominated by the Hausa and Fulani, who had for over a thousand years (700–1914) been wrapped in Islamic religion, Koranic education, and Arabic literacy and were committed to Muslim and Arabic education, tradition, and culture (Graham, 1966, in Jayeola-Omoyeni & Omoyeni, 2014). This, of course, resulted in the formal emergence of Islamic education. Western education was rejected in its entirety. The boys were majorly affected by this development, because the girls have also taken their place as homemakers. In the almajiri school, intense memorizing and reciting of the holy Koran is an integral part of growing up, and is done for hours each day (Will Ross, BBC 2014). This is the only education boys are forced to get. Looking at the physical structure of these almajiri schools, it is a small land space, and the accommodation is inadequate compared to the number of students that flood almajiri schools.

Unfortunately, in most cases, they squat in the learning centers or on the porches of residences in the neighbourhood (Muhammad, 2022).

This article explores the reasons for educational discrimination against boys in northern Nigeria and its impact thus far. First, this study discusses western education in northern Nigeria. Second, it explains reasons why male children are not allowed to attain formal education. Third, policy and practical implications were discussed.

Methods

This qualitative study was conducted with a phenomenological approach in Northern Nigeria. The data were collected through key informant interviews (KII) with 11 informants. Key Informant Interview (KII) involves dialogue with a person who has knowledge about the issue relating to the researcher's interest (Ann-Murray Brown, 2020). The informants were selected using a purposive sampling method and analyzed with Colaizzi's method. For a better understanding, purposive sampling could be seen as the deliberate selection of informants based on their ability to clarify, and expound on the research subject or the phenomenon under discussion (Robinson, 2014).

Western Education in Northern Nigeria

In Nigeria, Western education deals with teaching how to read and write in English. West African education has been equally adopted by eastern and western Nigeria. However, the hatred and rejection of Western education in the name of practicing Islam have made the northern part of Nigeria the poorest region in the country (This Day, 2017). Religion and culture have been used as yardsticks in the fight against western education, which is perceived as western civilization from Islamic values. The impacts of western education in other parts of Nigeria cannot be overemphasized. There is the extension of the scale, vision, and knowledge of the community to increase its range of aspirations, creativity, and activity in order to raise standards of professional skills and develop the economy, making room for new opportunities for enriching social life (Trevor, 1975). Bowen (1972) is of the view that western education helps a person to assist the community or environment in the areas of the discipline (personal and interpersonal), character formation, religious education and secular moral instruction, among others.

From a historical perspective, western education has its origins traced to the arrival of the Portuguese. The Portuguese came to the Gulf of Guinea towards the end of the 15th century (Fafunwa, 2004). The major reasons for the introduction of western education were economic and religious. The Portuguese migrants wanted Nigerians as interpreters to further their religious and economic ambitions (Muammad, 2020). The religious reasons were the focal point of Muslim rejection of western education.

A critical review of western education shows that it is modeled on European philosophy, spiced with Christian ethics. Most of the schools built by the Europeans were situated in

religious premises, especially Christian spaces. On January 1, 1900, Sir Fredrick Lugard was appointed as the High Commissioner for the Protectorate of northern Nigeria. Immediately, the flag of the Royal Niger Company at Lokaja was replaced by the Union Jack. The three civilizing agents during this time were Christianity, commerce, and colonialism (Fafunwa, 2004). Northern emirates in the northern protectorate were fully occupied by Sir Fredrick troops in 1903. Sir Frederick used military force against the Northerners. He launched a military assault against Kano, Katsina, and Sokoto emirates. These emirates were defeated and the British government gained the control (Fafunwa, 2004).

Lugard started to enforce western education in northern Nigeria in 1902. He encouraged the Portuguese missionaries and other missionaries to direct their missions to areas in the north with a high Christian population. This may be a result of some opposition he faced. According to Jayeola-Omoyeni and Omoyeni (2014:270),

The attempts by the Christian missionaries to open missions and schools in the northern Nigeria before 1914, met with stiff resistance. There is no denying of the fact that under special permission, Dr. Walter Miller- a medical officer, in the area, was allowed to open a western education school in Zaria, as early as 1902.

Fafunwa (2004:1) relates that Lugard had some intentions and prospects. In his view,

He was anxious that the Muslims should not regard missionaries and government officials as fellow-agents of administration. At Lokoja where it had its foothold, the C.M.S established Churches and Schools for quite some time. In 1898 Bishop Tugwell of the same mission sought and received Lugard's permission to penetrate Hausa land. Lugard also gave permission to the Sudan interior mission about the same time. The C.M.S established the Hausa mission in Zaria and then proceeded to Kano but was ordered out by the Emir. The mission retreated to Zaria. The type of schools that were initially introduced was called 'Home schools' as they were for ex-slaves, and children of ex-slaves. In 1903, British school master was appointed to take charge of the Lokoja school with the aid of Northern assistant.

The neglect of western education has far-reaching impacts on northern Nigeria. It is a region that has witnessed the most notorious activities of bandits and Boko Haram. Data shows that Nigeria accounts for 45 percent of out-of-school children, with over 69 percent of the out-of-school children in Nigeria coming from Northern Nigeria. Most of these out-of-school children are almajiri. Statistics further show that the number of out-of-school children in Nigeria has increased from 10.5 million in 2010 to 13.2 million in 2015 (Reliefweb, 2020).

Almajiri Children of Northern Nigeria

Hausa and Fulani culture have their roots in Arabic ideology. The concept of almajiri derives from Arabic culture. According to Okonkwo (2022), it can be traced to the Arabic word "Almuhajir," which means 'a seeker of Islamic knowledge'. Also, this source of the origin of this development has been linked to the Prophet Muhammad's movement to Medina, where those who migrated with him were referred to as Al-Muhajirun (Fowoyo, 2020). When western education arrived in northern Nigeria, the rich people hijacked it for their children. The purpose of the British schools was to educate the sons of Emirs so that, with western knowledge, they would perform their traditional roles better and the stability of the hierarchical society would be maintained (Trevor, 1975). The rich in society, especially the sons of emirs, wanted their own sons to take up the administrative jobs of the British, with the long-term insight of ruling over the lower class when the British must have gone.

Most of the inhabitants of northern Nigeria are Muslims who follow Islamic laws strictly. Northern Nigeria follows the *modus operandi* of other Arabic countries. Hence, they mostly feel Western education is unimportant and should not be made mandatory for their wards (Ter, 2022). The unfortunate thing is that these Arabic countries that Nigerian Muslims claim to copy accept western education and are using its positive values for the development of their countries and for peace and development. For instance, Saudi Arabia, an Arabic-speaking country, has developed its tourism industry with the help of western ideas and education.

From a historical perspective, the spread of Islam in Nigeria could be traced to AD 11, when it first appeared in Borno, in northern Nigeria, before spreading to other Hausa states like Kano and Katsina (Umejesi, 1992). When Islam arrived, they began by building mosques, and an imam was appointed to take charge of each mosque. This act attracted many people, like the Fulani scholars who came to Kano to study Islamic theology and jurisprudence and other scholars from Timbuktu came to evangelise Islam and to teach (Iwuh, 2012). This also attracted the renowned and revered Islamic jurist and scholar Muhammad *al-Maghili* to Nigeria in AD 15.

The Hausa and Fulani Emirs in northern Nigeria have insisted that they did not stop boys from northern Nigeria from acquiring western education. Tibenderana (2009) relates that emirs were not actually the rulers of their respective emirates. This limited their powers to start any educational development projects in their emirates. It is their view that the rejection of western education was subjective, but not enforced on their subjects.

For clarification, before colonization, especially before the amalgamation of northern protectorates to southern protectorates, an orderly system of education existed in northern Nigeria, where parents sent their children to teachers in distant metropolis to acquire Islamic knowledge, which is known as Almajiranci, and the student, Almajiri (Nuhu, 2020). After a short time, the almajiri system of education has gained acceptance amongst the majority of Hausa and Fulani parents, and they prefer that their children acquire this form of education rather than western education. Lamenting this development, Olafioye et al. (2020:71) noted that the aching thing is that leaders in northern Nigeria permitted the Almajiri system to get escalate, which is a show of the social and religious injustice to the rights of children. Unfortunately, these out of school children seem to be rejected by those who placed them in this condition, especially their Islamic teachers. In the view of Sulaiman (2016: 187), western education has positive roles to

complement Islamic education in northern Nigeria. He noted that they include “progress in literature; progress in science; the know-how about religious education; the know-how of ethical and moral principles; feelings; citizen’s rights and duties; leadership in political principles; and use of natural resources”. Thus, there even some segments of the northern society sees the positive gains embedded in western education, the level of discrimination of boys with regards to education have continued to rise.

Why Almajiri Boys are Educationally Discriminated Against

At this point, the major reasons for the success of the almajiri system of education against western education are outlined.

Fear of Indoctrination

Western education is widely accepted as a form of Christianity, and a threat to the expansion of Islamic values. This made the parents to prefer sending their boys to almajiri schools where Islamic values are encouraged. With respect to Islamic tenets,

Western education helps to dissolve the traditional values of Islam. Western education brings a new form of writing, different from Arabic writing. It brings values centred on European lifestyle, based on Christian rules and regulation. (Interview 1)

It was in 1902 that western European Colonists in northern Nigeria formed a coalition with the church to establish Christian oriented schools. There was the general opinion that this move, was a way of converting Muslims and followings of African Traditional Religion to Christianity. It was also believed that it was a way of milking the abundant mineral resources in northern Nigeria (Muhammad, 2020). The Hausa and Fulani people saw this move as something that must be fought against and rejected. The led to renouncing western Education for their boys, for the sake of killing the growth of Christianity coming under the guise of western Education. Fowoyo (2013:70) avers that the motivation of almajiri was to to build in young minds on the sound doctrines of Islam as specified in the Holy Quaran. Western education is seen as modern while almajiri is seen as traditional. In northern Nigeria, tradition and culture is valued than modern developments. It was on this premise that almajiri implies a traditional way of acquiring and memorizing the Holy Quoran from a guardian (Mallam) to an Almajiri(Onitada,2015:10). Unfortunatley, globalization and modernization have failed ot changed the narrative. In this age,many families uphold the thought of formal education (western education) is sacrilegious and prefer to send their boys to *Mallams* in far-off places to learn the Qur’an (Ibrahim, 2022).

Economic Benefits

Almajiri education brings economic benefits to the Islamic scholars (Mallams) and also

to the parents of the almajiri boys. First for the mallams, they are the teachers of the almajiri children. Unfortunately,

They sent these almajiri boys into the streets, to be begging people for money. Sometimes, these almajiri children have accident on the road, after eating nothing from morning to evening. (Interview 2)

When they return from their begging on the streets, they hand over all the money the made from the day's begging to the mallams. This is the daily routine and gross violation of the rights of the boy child. In the view of Akoji (2021), the almajiri boys is seen roaming the streets, carryings plates which they used in begging for money from people on the streets, and when it is dawn they return to their masters, that is the Mallams to remit the monetary and material gains the have made for the day. This becomes a routine for the boys and their masters. As for the parents, they see almajiri schools cheaper for them. They are maneuvered to believe that western education is costly, and does not even measure up to its cost. In almajiri schools there is no need to pay for fees, books, desk or some of these levies obtained in formal school. The almajiri boys beg on the streets to raise money for their schooling. Furthermore, they go to their teachers farm to assist them. The teachers on the other hand gives them food and normally cultivate their teachers' farmland and in return for their teacher to feed them three square meals in addition to teaching them Quaran to memorise for free (Chioma, 2020). In the words of Ibrahim (2022:1)

Because most of these children are sent with little or no food or pocket money, these *Mallams* are left to cater for them by imposing *Kudin Sati* (weekly fee) on each student. With the caution that begging is better than stealing, these boys move from neighbourhood to neighbourhood carrying plastic bowls for alms or food collection.

Nuhu (2020) lamented that there is the absence of feeding, clothing, and security for the almajiri boys, and also the students become well versed in Islamic matters, they are deprived of Western education and a grasp of basic English language. There are also reports that rich Alhaji's in northern Nigeria use almajiri children to generate more monies for themselves. Thus,

an alhaji may keep about 20 to fifty almajiri with them, who they feed, but ensured that they go out and beg, bringing the money to them at the end of the day (Interview 3).

Political Benefits

Populists and politicians in northern Nigeria prefer the boys not to acquire western education for them to easily be used for political purposes. These almajiri are used to gain more votes for politicians. The Nigerian law says that those below the age of 18 are not eligible to vote

during elections. But in northern Nigeria, almajiri children who are below 18, are allowed to vote due to the population at their disposal. Politicians in the north have been using this strategy and it has been working for them.

During the 2015 elections, the Christian president was removed through the votes of almajiri children. These children even though they are underage are made to vote during the election. A Muslim president President Buhari was brought to power. (Interview 4)

Corroborating the point above, Momodu (2020) recalled that in 2015, the then outgoing governor of Kano State, Mallam Rabiu Kwankwaso, basking in the euphoria of the moment, declared with triumphant hubris that the North used the Almajiri vote to kick out former President Goodluck Jonathan from the Presidential Villa. Available statistics indicated that 1.9 million votes from almajiri boys in northern Nigeria made the victory possible. Providing an expanded view, Atanda (2023:1) mentions that most of the child voters are these almajiri children who have no access to shelter, clothing and food. During registration for voting, politicians in the north pay for them to be enrolled for permanent voters' card. Most times, these children are below the legal age limit of 18 years.

Also, most of them are foreigners from Niger, Chad, Cameroun and Mali, among others. They are imported into Nigeria for political purposes. They are used to escalate the population of northern Nigeria for national census purposes. Unfortunately,

This is one of the reason why Nigeria is yet to have accurate census. During census, some of these almajiri from neighbouring countries are brought into Nigeria to make the figures higher. Census figures are important for political and economic purposes in Nigeria. (Interview 5).

National census in Nigeria was last conducted in 2006, with figures deemed as manipulated. However, there are plans by the National Population Commission to hold census from March 29 to April 1, 2023.

What Have Been the Impacts Thus Far?

It is important to examine the impact of gender discrimination of almajiri western education on northern Nigeria. It has increased the insecurity level, led to physical and sexual abuse, increased poverty and led to backwardness of northern Nigeria.

Religious Terrorism

The insecurity level in northern Nigeria has worsened. The dreaded Boko Haram terrorist

groups get new member from almajiri children. Boko Haram campaign is purely against western education. The terrorist group insists on Islamic education for the entirety of northern Nigeria. They due regular recruitment of youths, who are products of almajiri school. In the words of Abdulganiy (2020:20):

Most of the Almajirai children grow up to become social misfits. No education. No proper socialization. No value orientation. Painfully, the Arabic and Islamic education they claim to learn, most of them don't know. You will be praying in the mosque, Almajirai boys would walk past the mosque without praying. Their stomach is their concern.

Most of the almajiri cannot speak English language. Most of the videos that they release on the internet they speak more of Arabic. Amao (2023) lamented that the almajiri children are usually lured into terrorist activities, kidnapping, banditry due to the poverty and illiteracy they are in (Amao 2023). Boko haram leaders tell the youths about the financial and spiritual benefits their indulging in terrorist activities will bring to them, which makes them easily catch for Boko Haram and other terrorist groups financiers. Although,

During religious crisis, youths with almajiri roots are the foot soldiers. Because they were trained to always obey their teachers, some of these teachers are fundamentalists who feel that infidels must be killed by other means possible. (Interview 6)

They kill at will, because they belief that their actions have spiritual bases. They are easily manipulated with religion and the consequences have led to the insecurity in the entire northern Nigeria, and even escalating to the once peaceful middle belt of Nigeria to the southern part of Nigeria. Akoji (2021) mentions other gangs that almajiri have joined that has resulted to blatant loss of lives and destruction of properties. They include the Yan-cirani (seasonal migrant youth), Yan Banga (criminal gangs), and Yan daba (violent youth delinquents). These groups are known to be involved in religious killing, kidnapping and arm robbery.

Physical Abuse

Almajiri boys are made to go through tough times with regards to clothing, feeding and housing. Accordingly,

These almajiri boys are made to go to streets with plates begging for food. These boys are sometimes intelligent, and the time they were supposed to be in formal school, they are on the streets fighting for their lives. When you see them, they wear dirty cloths, torn cloths. (Interview 7)

A further revelation is that:

A friend of mine tried to train one of the almajiri boys in school, but he insisted that he prefers begging on the streets than attending western education. So, you can see that apart from the parents, the almajiri boys have been indoctrinated that they must resist any attempt to leave the almajiri life style. It is possible they are acting under threat from their owners. (Interview 8)

The owners of these almajiri boys are reported to be mostly the mallams. It is believed that they benefit the most from the proceeds of begging from these boyes (Amao, 2023). Nwosu (2020) lamented that the political will on the part of government is paramount at this level of almajiri crisis. The parents themselves are unwilling to retrace their steps of depriving their boys western education. These almajiri children are seen begging on streets, markets, motor parks, mosques and churches and in buses (Agency Report, 2022). These almajiri boys are suffering from lack of parental love, coupled with the beating they receive in the hands of the mallams. Their psychological impact is most times life-long. Unfortunately, they are not taught any skill which would have helped them to live a good life when they have grown. Yunusa (1994) lamented that their large numbers are seen on the streets unmonitored and unsupervised.

Sexual Abuse

There are reports that almajiri boys are coerced into homosexuality, having anal sex with their owners or teachers. For instance, the Sokoto state police command arrested Malam Murtala Mode, a teacher of an almajiri school in Arkillan Magaji area of Sokoto state for having sexual intercourse with six of his pupils (Evwodere, 2019). Also, there was the case in Bauchi where a nail-cutter man allegedly had anal sex with a 13-year-old Almajiri boy in Darazo Local Government Area of the State after giving the almajiri boy forty naira, warning him not to tell him to mention it to no one (Bakam, 2017). They are sexually abused and engaged in forced labour (Akoji, 2021). These almajiri children are afraid to cry out because their torture by the mallams would be increased.

Sometimes these almajiri children become sick due to this abuse, and they are rarely taken to the hospital. When they die, their teachers bury them without contacting the parents of the dead boy. (Interview 9)

Child sexual abuse is against the amended constitution of the federal republic of Nigeria. Sometimes, some of the narratives on sexual abuse are reported, but political will to investigate this crisis has sustained the growing sexual abuse of almajiri children. These children are passing through some stress, trauma, and open to contracting infections (Sarkingobir, Sambo, Hamza, Tambari, Sahabi & Salau, 2020). The Hisbah police in Northern Nigeria have not recorded successes in the fight against the sexual boy child abuse in almajiri schools.

High Rate of Illiteracy

Illiteracy is very high in northern Nigeria. In the words of one of the informants,

The north is backward in education, because the children who are supposed to be the leader of tomorrow are made to believe western education is bad. This is the reason a most children are seen staying in the residences of their friends when they are supposed to be in school. (Interview 10)

A report reveals that presently in northern Nigeria, there is only one system responsible for 14 million out-of-school children, according to a report by the United Nations International Children's Fund (UNICEF) (Amao, 2023). Further insight reveals that:

Some of these boys migrate to southern part of Nigeria, and they end up as street beggars. Some of these boys are even called upon to start school, but they refused, because right from their home, they were made to believe that western education is a sin. (Interview 11)

More so, it seems that the number continues to rise due to the increasing poverty in northern Nigeria. The boys who are supposed to be the major drivers of innovation and technocracy in northern Nigeria are being psychologically coerced not to believe in or accept western education.

Policy and Practical Implications

The findings show that the government of Nigeria and those of the northern states seem uninterested in the educational welfare of boys in northern Nigeria. All the states of northern Nigeria have state governors, but the governors only used these boys for elections, and thereafter they do not care about the needs of these children. Take for instance, educational institutions in the United Kingdom that are publicly funded, such as primary schools and secondary schools, there is the provision of vocational education and training for the students (Forrest, Hill, & James, 2023). This will help those who may not be interested in reading and writing, to be interested in skill. However, in northern Nigeria, schools are left to at the mercy of the parents. School buildings have open roofs without government interventions. In fact, those schools are that are okay, government is yet to devise means to lure the boys into classrooms. It could be concluded that the government of northern Nigeria is culpable in the increasing educational backwardness of the boys. Fortunately, the Nigerian law indicates that the government is constitutional responsibility to ensure the education of all Nigerian children. The rising number of out of school children is a failure on the part of the government at all levels (Tribune, 2022). Sad to say, Nigeria holds unenviable place of being the country with major population of out-of-school children of primary school age with data showing that this number comes from northern Nigeria. Thus, Bauchi State with 1, 239,759, Zamfara with 883,952, Kebbi state with 877,677,

Katsina state with 873,633), Kano state with 837,479, Jigawa state with 784,391, Kaduna state with 652,990 and Gombe state with 567,852 are leading in strides (Lawal and Babalola, 2022).

The study further shows that governors of northern Nigeria are not doing much to curb growing illiteracy among boys in northern Nigeria. These Islamic leaders are instead instead interested in the service that the boys can render to them in their homes and other places. They have refused to raise concern about this sad development. In the view of Sun (2020:1),

To accept the designation of oneself as educationally disadvantaged on the basis of the biological accident of being domiciled in a particular part of Nigeria is an inherent form of self-discrimination that the Muslim North has adorned as a badge of honour for a very long time. The problem of educational backwardness in the Muslim North of Nigeria is as a result of a traditional and religious culture that holds education in contempt, viewed with suspicion as a Judeo-Christian heritage.

Thus, faith-based approaches have not been adopted by religious leaders in tackling growing educational backwardness of northern Nigeria.

Conclusion

The boy child is grossly discriminated against in northern Nigeria, especially with regards to western education. Most boys in northern Nigeria are forced to attend Islamic schools by their parents. Part of the reasons for this is the fear of indoctrination with Christian values, politics, and economic benefits. The impacts have been negative, with many almajiri children forced to go into the streets begging and bring the proceeds back to their teachers (mallams) in the almajiri schools. There is a need for faith-based organizations to come to the rescue by building a sanctuary where these almajiri boys can be provided with food and water. The situation of boys in northern Nigeria has implications for FBOs in that region. These parents need to be quickly made aware of the risks of abandoning their children, as well as the need to stop viewing delivery as a source of competition or something to brag about. Meanwhile, harsh punishments should be meted out to parents whose children roam the streets. FBOs should help parents take care of their children. The government should also help enforce western education on the boys of northern Nigeria. Parents should be punished with the law when they insist on their boys not attending western education.

Oral Interviews

Interview 1: Haruna from Benue State

Interview 2: Musa from Kaduna

Interview 3: Danjuma from Kaduna

Interview 4: Mohammed from Bauchi

Interview 5: Adamu from Nassarawa

Interview 6: Hassan from Bauchi

Uroko

Interview 7: Danladi from Benue

Interview 8: Abdul from Kano

Interview 9: Abdulsalam from Kano

Interview 10: Abubakar from Kano

Interview 11: Ibrahim from Kano

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