

Almajiranci: A Challenge to Human Security in Northern Nigeria



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ABSTRACT: The study is meant to examine Almajiranci and its challenges to human security in Northern Nigeria. Three objectives were set to be achieved through answering of three research questions. The study is purely qualitative using descriptive survey design with a sample size of 44 respondents. The targeted respondents are; parents of Almajirai, Almajirai and their teachers (mallams) as well as members of the public within the study area who have good awareness of Almajiranci. Convenient or purposeful sampling was used. Two local government areas were selected with 24 respondents each. Interview was used as the instrument for data collection and data analysis was done through transcription, coding and the use of themes and sub-themes for detail explanation of each research question. The findings of the study revealed that, there is no extension of Boko Haram in Almajiri Qur'anic Schools in Sokoto state, similarly, the Almajiris have vehemently reject any move for them to join Boko Haram activities but some are involved in area boyism in the state and others are involved in anti-social activities but yet some are exempted. Based on this study the causes of Almajiris involvement in anti-social activities are; Almajiris' parents, lack of food and medical care provision for the Almajiris, getting contact with bad people, lack of good care and control from the mallam. Government and custodian (mallams) of Almajiri Qur'anic School should be vigilante and extra careful with visiting clerics who deliver lectures on religious ideology. Mallams should be mandated to take good care of all their Almajiris as good guardians of the children. Similarly, mallam should only admit Almajiris that they can take good care of their morality. To enforce these and put control in the system government should establish an agency for Almajiri Education in Sokoto state or a unit or department in Ministry for Arabic and Islamic Education.

KEYWORDS: Almajiranci, Almajiri, Human Security, Challenge, Food Security and Health Security.

INTRODUCTION

United Nations - UN (1994) Define human security as "safety from such chronic threats as hunger, disease and repression" and "protection from sudden and hurtful disruptions in the patterns of daily life," the UNDP broadened the conceptualisation of security. This moved it away from state-centric approach that had prevailed to encompass seven key individualcentric components: economic security, food security, health security, environmental security, personal security, community security, and political security. Commission on Human Security – (CHS) Chapter 1 of its final report – entitled *Human Security Now* – reaffirmed the goal of human security: "to protect the vital core of all human lives in ways that enhance human freedoms and human fulfilment, protecting fundamental freedom, protecting people from critical (severe) and pervasive (widespread) threats and situations" (CHS, 2003). These make human security so complex that any threat to human life or barrier to self-actualization or comfortability is considered insecurity.

Security of person, for Bentham, is limited to the protection of the body and mind and includes 'all such acts as come under the denomination of simple corporal injuries, irreparable corporal injuries, homicide, or simple mental injuries. However, security applies more broadly, in particular to property, as the idea of a surety, and protection against various misfortunes. It also incorporates the idea of prevention of harm – positive action to protect against future threats.

Almajiranci is a practice in Northern Nigeria where some Muslims' children and youths mostly from the villages left their parents' homes to other places in search for Qur'anic knowledge. Mohammed and Yusuf (2015) opined that, in Nigeria, the social manifestation of the Almajiri phenomenon over the years has generated divergent views on the rationale and contradictions of its practice in Islamic perspective. In the Nigerian context Almajiri educational system is viewed within two prism Islam and Hausa/Fulani tradition. This perception is reflected in the political, social, economic and religious institutions of the Nigerian-state over the years. These children or youths in the Almajiranci continue to remain out of formal school system.

In June, 2019, Nigeria's National Security adviser, Babagana Monguno described Almajiranci as a breeding ground for insecurity. Also, the northern governors' forum on Saturday 8th August, 2019 described Almajiranci as a body that has borne the worst of

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Boko Haram (ENACTUS 2020). In his further narration, Sardauna (2021) opined that, the prevailing insecurity in the country, particularly in the Northern region has forced many Nigerians to have a more than cursory look at the Almajiranci and how it affects national security. Thus, many believes that the system is nursing criminals. Conflict experts hold that having vulnerable children in cities across a nation that is fighting an ideological war is a terrible risk. For instance, it has been widely reiterated that the reason Boko Haram insurgents has continued to wage war against the Nigerian state is as a result of a robust recruitment source. The Almajiranci has created a mass of vulnerable younglings who are susceptible to the antics of conflict promoters upon the promise of material reward or psycho-social brainwashing (Reliefweb, 2020).

Sardauna (2021) stated that, it was perhaps to avoid a situation whereby the large pool of uneducated children would be ready tools for hoodlums that the then President Goodluck Jonathan built schools that would accommodate the large number of Almajiri in some northern states. But the effort could not serve the purpose because all the parties involved are not fully ready to end the Almajiranci in Northern Nigeria. The unserious parties are; the parents, government at all levels and the Almajiris themselves. Reliefweb (2021) described that, over the years, the Almajiranci has co-existed alongside the formal school system; it has failed to be subsumed into the formal education sector. For instance, Nigeria's former president, Goodluck Jonathan, reportedly spent about N15 billion in building Almajiri schools in an effort to integrate basic education into the Almajiri system. The present study therefore, set to investigate the extent to which Almajiranci in Northern Nigeria posed security challenges.

Statement of the Problem

Almajiranci has a very good historical antecedence in Northern Nigeria. Bako and Sule (1994) stated that, the phenomenon of the Almajiri educational system has been in northern Nigeria for over 500 years which has made it to have impacts on the understanding, spread and acceptance of Islam generally. It is believed that this system of education predated the Western educational system in Nigeria particularly in the northern region (Mohammed and Yusuf, 2015) the practice in Northern Nigeria might be connected with the prophet Muhammad (PBUH) companions who migrated from one place to another in search for Islamic knowledge. The replication of the practice in Northern Nigeria has also served the purpose and produced many eminent Islamic scholars whose teaching crossed bordered the Northern Nigeria. But the practice was later adulterated to so many unwanted attitudes connected to the Almajiris. According to Sardauna (2021) the awful practice has resulted to anti-societal behaviours with many of the Almajiri children losing their lives to violence, accidents, jungle justice, hunger and diseases. Sadly, after successful completion of the Holy Qur'an, they are condemned to menial jobs to earn a living since they have no skills at hand.

The involvement of Almajiris in criminal activities is another source of worry. Sardauna (2021) described that, it is unfortunate that the age-long system of education has transformed into a negative phenomenon where the under-aged who were sent to read the Holy Book are recruited to do all sorts of criminal activities like banditry, armed robbery, kidnapping, sodomy among other crimes by criminally minded individuals. Added to those ones are; violence, drug abuse, political thuggery and sexual abuses which negates the primary objective of the educational system and glaringly contradicts the Islamic teachings and values in the search for Islamic knowledge.

The Almajiranci in Northern Nigeria poses health insecurity among the Almajiris and members of the public in general. The nature of their appearance in tattered clothes, dirty skin, poor residence and intake of contaminated food do affect their health condition. Some of the ailment that are contagious like cholera, corona virus, influenza, among others, do not end on the Almajiris alone but spread to other people that intermingle with the them. Sardauna (2021) stated that apart from roaming the streets with cups and begging while dressed in rags, scavenging for food remnants, the children are involved in various kinds of forced labour and sleep in uncompleted houses, road sides, motor parks, mosques or market stalls. This further exposed them to different kinds of health, physical and psychological hazards. The governor of Kaduna state, Nasir El-Rufa'i has said the Northern States Governors' Forum is determined to end the Almajiranci in the north, amidst the spread of COVID-19 among the children. Many of the street kids searching for Islamic knowledge across the north have been infected by the deadly virus in recent days as state governments scramble frantically to send them back to their respective states (Mojeed, 2020). The Almajiris who contacted the disease rapidly spread it to their fellow Almajiris because of their congestion during night sleep and to the wider society due to the nature of their movement and interaction with the members of the public.

The importance of food could not be over emphasized. In Nigeria, the major source of our food stuff is from subsistence farmers from the rural areas. Migration of those Almajiris to urban areas reduced the quantity of agricultural products while the population keeps increasing, with this phenomenon the nation might enter food crisis. The Almajiris who hunt for food at every meal time are also face with serious challenge of staying with hunger whenever they fail to get food.

The phenomenon of Almajiranci supposed to be remodeled or proscribed because of its danger and underdevelopment of the northern Nigeria and Nigeria in general. Mongonu in his press chat described that, "Ultimately, government will have to proscribe this Almajiri phenomenon because we cannot continue to have street urchins, children roaming around, only for them in a couple of years to become a problem to society". Although Monguno's pronouncement generated mixed reactions from the government circle, many opinion leaders considered it as the sacrament of the truth (Sardauna, 2021). Governor Nasiru El-Rufa'i stated that,

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“We have been looking for the ways and means to end this system because it has not worked for the children, it has not worked for Northern Nigeria and it has not worked for Nigeria. So, it has to end and this is the time,” (Mojeed, 2020). The governor added that, ‘he has reviewed a law that will formally prohibit such a system in his state, noting that all parents of the children have been tracked and would be properly trained on parental responsibilities, in order to efficiently and effectively enforce the proposed model for the children.’ (Mojeed, 2020). This shows that commitments are underway to end the practice of Almajiranci in northern Nigeria.

Objectives of the Study

The objectives of the study are;

1. To find out the extent to which Almajiranci contribute to insecurity in Northern Nigeria;
2. To determine the extent to which Almajiranci contribute to food insecurity in Northern Nigeria;
3. To determine the extent to which Almajiranci contribute to health insecurity in Northern Nigeria.

Research Questions

The research questions of the study are;

1. To what extent Almajiranci contribute to insecurity in Northern Nigeria?
2. To what extent Almajiranci contribute to food insecurity in Northern Nigeria?
3. To what extent Almajiranci contribute to health insecurity in Northern Nigeria?

Methodology of the Study

The study is purely qualitative using descriptive survey design. The number of population for the study cannot be ascertained, because they have no sampling frame but all parents of Almajirai, Almajirai and their teachers (mallams) as well as members of the public who have good awareness about the activities of Almajiranci and are within the study area in Sokoto state are considered as the population of the study. Convenient or purposeful sampling was used. Two local government areas were sampled to represent the state. The local governments are Sokoto South and Bodinga. Six Almajiri schools were selected from each local government area. One respondent was selected from each targeted group (Almajiris, Mallams, parents and members of the public) that is 44 respondents for the study. Table 1 described the distribution of the sample size for the study;

Table 1: Sample of the Study

S/N	L/ Govt.	Districts	Schools	Mallams	Almajiris	Parents	public	Total
1.	Sokoto South	3	6	6	6	6	6	24
2.	Bodinga	3	6	6	6	6	6	24
	TOTAL	6	12	12	12	12	12	44

The instrument used for data collection is structured interview. The method of data collection for the study is face to face contact between the researchers (interviewer) and respondents (interviewees). The researchers met every respondent in his domain for the interview. The data collected was transcribed, coded and arranged according to themes and sub-themes with detailed explanation on each theme and sub-themes as revealed by the study.

Data Presentation and Analysis

The data collected for the study was presented and analyzed under the following themes and sub-themes;

SECURITY OF LIFE AND PROPERTIES

Security of life and properties involved protection of people’s life, personality and dignity as humans as well as the protection of their material belong from any external attack seizure or destruction. This theme analyzes the extent to which Almajiris contribute to insecurity of life and properties in Sokoto state. For this purpose, the following sub-themes were explained in detail according to the data collected, thus; Advocacy of Boko Haram in Almajiri Qur’anic School in Sokoto State; Almajiris’ Involvement in Violence in Sokoto State; Involvement of Almajiris in Area Boyism; Involvement of Almajiris’ in Anti-Social Activities and Causes of Almajiris’ involvement in Anti-Social Activities.

1. Advocacy of Boko Haram in Almajiri Qur’anic School in Sokoto State

Boko Haram is an Islamic sect that believes politics in northern Nigeria has been seized by a group of corrupt and false Muslims. It wants to wage a war against them, and the Federal Republic of Nigeria generally, to create a “pure” Islamic state ruled by sharia law. Since August 2011 Boko Haram has planted bombs almost weekly in public or in churches in Nigeria’s northeast. The group has also broadened its targets to include setting fire to schools. In March 2012, some twelve public schools in Maiduguri were burned down during the night, and as many as 10,000 pupils were forced out of education (United States Institute of Peace, 2012). The group was established through constant preaching and lectures by the group heads sparsely scattered in Northern Nigeria, to

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orient and indoctrinate young and intermediate Muslim about the illegality of western education in Islam and the need for Muslims to establish an Islamic republic that is corrupt free and law abiding.

But unfortunately, this movement resulted to massacre of innocent Muslims and Christians mostly in Northeast Nigeria. The present study briefly examined the matter of extension and activities of Boko Haram to Sokoto state if any. For instance, respondent 3 stated that, there is no such advocacy in our school. All we know is Qur'an and Islamic injunction. Respondent 5 added that, there is no such advocacy in our school. Respondent 7 described that, I have never come across such advocacy. Respondent 15 lamented that, I have no idea on Boko Haram, only the activities of bandits because I am from Zamfara state. Therefore, the entire respondents of this study who responded to related questions stated that there is no any advocacy of Boko Haram in their schools. This was also shared by respondent 19 and 20.

The respondent perceived that, Boko Haram is not Islamic their activities are personally motivated not religious, as such there is no reason for them to join them. For instance, respondent 3 stated that, the operation of Boko Haram in Nigeria is evil not Islamic. Respondent 5 added that, the activities of Boko Haram are not jihad but evil acts. Respondent 15 described that, there is no word to convince me to join Boko Haram. Respondent 7 stated that, I will never joint Boko Haram because they are just like army robber. Similarly, respondents 11, 19 and 20 shared the same view.

This shows that there is no extension of Boko Haram in Almajiri Qur'anic Schools in Sokoto state, because the Almajiris have not receive such advocacy either from their mallams or any visitor to the schools. Similarly, the Almajiris have vehemently reject any move for them to join Boko Haram activities which they have seen as contrary to the teaching of Islam.

2. Almajiris' Involvement in Violence in Sokoto State

Violence is intended action to cause destruction, pain or suffering. There are two perspectives of Almajiris involvement in violence in Sokoto state. For instance, respondent 3 stated that;

discipline of Almajiris and their involvement in social vices is dependent upon the school attended by the Almajiris. In some school the mallam had so much care of control and discipline of the children. While others are lackadaisical in that regard.

The respondents who believe that portion of Almajiris who are not involved in violence, have said these;

Respondent 11 stated that; I have never seen or heard any Almajiri being involved in violence as a result of payment or on invitation. Respondent 3 added that; I am not involved in any violence and I never see or heard of any Almajiri who join. Whatever crisis or violence in the town we all remain in our school. Respondent 15 further buttressed that; I never heard or seen such involvement of Almajiris in paid violence or invitation. Respondent 19 I never see or heard any Almajiris involvement in violence and I have never been invited for such.

Respondent 5 highlighted that;

Not to talk of social vices, in our school we do not have even waste pickers (jari bola). Almajirai in the school are under control, for instant, in the morning after subhi prayer we all assembled and read our slates, we do in the afternoon and lastly, by 9:00pm every pupil must be in the school.

This shows that a significant number of Almajiris in Sokoto state are not involved in violence.

3. Involvement of Almajiris in Area Boyism

Area boyism is a term attributed to a group of youths with deviant behaviours who engaged in thuggery. A number of Almajiris are believed to be part of this group mostly during Almajiranci.

Respondent 14 narrated that;

Implication of this to insecurity is that, mallam spend just a little time with the Almajiris, he has no time to train them on morality rather much time spent with the members of the community if they happened to fall on bad hands, they would determine their behaviour and action. Let me give you one example as revealed to us by someone during our workshop on Almajiri Education in Northern Nigeria. He narrated that "in his three months' research tour in Abuja about the behaviours of the northers in the city, he revealed that about 80% of Area Boys (thugs) in Abuja are Almajiris

Respondent 7 described added that;

Yes, it used to happen, because the name Almajiri is one, even if some schools' Almajiris abstained from such act and others are found guilty, it is still Almajiris that were involved. For instance, I know an Almajiri who joints area boys after his graduation and he is presently in Sokoto metropolis as area boy.

This shows that some Almajiris are involved in area boyism in Sokoto state.

4. Involvement of Almajiris in Anti-Social Activities

Anti-social activities are those unwanted acts by the members of the society. Such acts include; theft or stealing, adultery, drug abuse, homosexual, prostitution, disobedience, among others. Some Almajiris are reported to have involve in some of these acts. For instance, respondent 14 stated that, you know we are in the midst of Almajiris, I saw many of them who were involved in anti-social acts.

It was reported that some Almajiris are stealing people's properties and drug abuse. Respondent 12 explained that

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Yes, there are some of them who were involved in anti-social activities, I have an example of one boy who was brought here for Almajiranci, after sometime he began to steal people's property, taking hard drug and sell. When I stopped seeing him, I was told that he was in prison and he came here purposely for Almajiranci.

Respondent 13 gave further elaboration that;

Yes, it used to happen, in one of our neighboring school some Almajiris went out of control by the mallam because of their involvement in drug abuse and stealing people's properties, the mallam later took them to their parents after which they returned to Sokoto and proudly told people that they are now on their own not under the mallam, at long last they left the area and continue with their bad activities.

Respondent 15 has this to say;

Among ourselves there are thieves, some Almajiris do steal money and properties of their colleagues especially in the night while asleep. For instance, it happened to me when I was new comer to the school, I kept my bag with padlock when I checked back it was cut and some properties were stolen.

Respondent 16 concluded that;

If you look at those Almajiris in our midst both the young and junior one are careless about their daily payers, they are perfect in using abusive words. You can imagine these from Almajiri who is out to look for Islamic knowledge and suppose to behave in such a way that is worthy for emulation. Where the problem lies some time the teachers are not the one making the real teaching, it is done by proxy, either by a younger brother or senior Almajiris. The mallams paid more attention in teaching fiqh majority of whom are adults.

In contrary, respondents 22, 24, and 26 stated that, among Almajirai they don't have cases of anti-social activities.

This shows that, there is involvement of Almajiris in anti-social activities but yet some are exempted. The areas of involvement include; theft, drug abuse, using abusive words and careless with their prayers.

5. Causes of Almajiris' involvement in Anti-Social Activities

According to the study, various factors are responsible for the involvement of Almajiris into anti-social activities. For instance, Almajiris' parents as the major cause of Almajiris involvement into anti-social activities. Respondent 12 explained that;

The main factor behind the anti-social acts by Almajiris is their parents, who send them to other town or cities at tender age without proper arrangement on their needs and moral care as if they have no respect for humanity. With this condition, any group of people that they first have contact with will determine their act or behaviour (either positive or negative). It is at this moment that they got contact with anti-social member of the society and became part of them.

Lack of food and medical care provision for the Almajiris as another cause of Almajiris involvement into anti-social activities.

Respondent 16 described that;

The major caused of insecurity in Almajiranci is attributed to sending a child for Almajiranci without any food and medical provision for the child and nothing tangible is given to the mallam. Secondly, those send at tender age has no power or intelligence to struggle for their survival, in this situation whatever come their way they just embrace it, including the unwanted act,

Almajiris left their home towns and to be hosted in another society, their contact with bad people can be a source of concern for insecurity. Respondent 13 opined that;

Yes, Almajiranci can be a source of insecurity of lives and properties. it depends, if the Almajiri got contact with good people or friends in the community they used to be good people. But when they happened to intermingled or get contact with bad or irresponsible persons they equally became problem to the society.

Mallams are guardians and custodian of these Almajiris while away from their parents' care and protection, lack of good care and control from the mallam is a serious source of concern for Almajiris involvement in anti-social acts. Respondent 14 narrated that;

Yes, Almajiranci used to caused insecurity. Ideally, every child requires these basic things; health care, education and life. In a situation where a mallam has over one hundred Almajiris, how can he put control and care of such number of Almajiris on these basic needs? Take a case of a family holder with ten children, how did he coped? Couplet with the family of mallam and Almajiris it became a tedious task. The mallam only recite Qur'an to the Almajiris after which he do not know how they struggle to eat. Where problem arises, the Almajiri may not know how to endure if he loses a meal, and he do not learn the ethics that would prevent him from going otherwise. This is where Almajiris fall into different wanted acts.

Based on this study the causes of Almajiris involvement in anti-social activities are; Almajiris' parents, lack of food and medical care provision for the Almajiris, getting contact with bad people, lack of good care and control from the mallam

FOOD SECURITY

Food security involves the situation where individuals and society have enough and healthy food for consumption. This theme would give highlight on how Almajiranci contribute to food insecurity in Sokoto state and Northern Nigeria in general. For this highlight the following sub-themes were explain in detail according to the data collected. Sources of Food for Almajiris in Sokoto

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State - begging as a source of food for Almajiris; house work as a source of food; house work and business as source of food and parents as source of food for Almajiris. Almajiris' directions after graduation - multiple directions for Almajiris after graduation; Almajiris remain in cities after graduation; Almajiris returned home after graduation and seasonal Almajiris

1. Sources of Food for Almajiris in Sokoto State

Almajiris have different sources of food for the maintenance of their survival during Almajiranci. The study revealed the following sources;

a. Begging as a Source of Food for Almajiris

Almajiris in Hausa land are popularly known for begging food from the Muslim ummah or to whom it may concern for the maintenance of their survival during Almajiranci. For instance, respondent 12 described that;

Most of the children were send without anything from the parents. even the bowl (plastic plate) they use for begging they got it here. they were left stranded and such is contrary to the ideal teaching of Islam by our noble prophet (PBUH). These children as they were transported from their various villages, they come without food, soap, detergent or provision for medical care. They were left with the people who care to assist.

Respondent 23 added that, for food and clothing we (but the mallam and Almajiris) depend on the member of the public who are willing to assist. Respondent 25 lamented that, the junior ones used to beg for food, if it is much they do assist us (the younger ones). Most of the time in the afternoon we do not get food. On the same vein, respondents 1, 6, and 11 stated that Almajiris use to get their food through begging.

This shows that there are Almajiris who use to beg for food in Sokoto state.

b. House Work as a Source of Food

The Almajiris who are opportune to get house masters/mistress could get their 3 square meals in return to services they rendered in the house without going out to beg for food. Respondent 15 and 16 stated that Almajiris got their food from the house they assisted. Respondent 4 described that;

we do get our food from houses we assisted on chores. But the nature of the services differs from house to house. Some will ask you to wash utensils only, some include sweeping some include errand and there are houses that one can wash children clothes at time the householders give us clothes. In our school we do not beg for food or clothes, we depend in our house work.

Respondent 13 added that;

The Almajiris used to work in houses for their food. For instance, I too stayed with Almajiri who assisted us in errand and washing utensil, then we give him 3 square meals like every child in the family. And attend his Qur'anic lessons daily.

This shows that some Almajiris do not beg for food because they used to get it from their house masters/mistress.

c. House Work and Business as Source of Food

Another group of respondents stated that Almajiris have dual sources of food i.e house work and business. For instance, Respondent 4 described that; It depends, the younger ones among them run services and business like nail cutting, cobbler, mason, labourer, carpentry and other business. To feed and clothe themselves and others got it from houses they assisted in chores. Respondent 6 added that, those who got house where they work, they usually get their three square meal there or twice, and in return the Almajiri would do the domestic chores, while others engaged in services like, cobbler and nail cutting for their food and clothing.

Respondent 8 stated that;

Almajiris got food and clothing through the trades and services they rendered. For instance, neighbouring women used to request for the services of our Almajiris to sell things for them on the agreement of certain percentage of what they sold, and there used to be mutual benefits in the agreement and they would be given afternoon and evening food. Since the inception of this school about a century, no child has ever begged, what is usually done the mallam would feed the new comers for some days before they are placed on a means of survival in the school.

Respondent 8 stated that; we get food from our house masters. After morning recitation, we left school for *Talla* (sell things) where I will be given food before I left and another meal when I came back. Respondent 18 added that Source of Almajiris' food comes in different forms. Some do engage in some business or services, other work in houses, some on labour. Respondents 16, 19, 20, 21, 22, 23 and 27 described that the sources of Almajiris' food comes from business and house work.

This shows that Almajiris can get their food through business and house work without engaging themselves in begging.

d. Parents as Source of Food for Almajiris

Some parents used to make food provision for their children on Almajiranci. For instance, respondent 3 stated that some of us get their food and clothes from our parent they do send message or personally visit us with the materials. Respondent 17 described that the source of food differs. Some Almajiris used to received their food provision from their parents and sometime even go to formal school. Some would make house work to get food.

Respondent 2 has stated that;

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Parent used to provide food for their children. Mostly, parent used to bring food stuff or money to the children weekly or after two weeks especially on Thursdays. And parent relate directly with their wards, we don't collect the money or the food provision. Some neighbours used to request for Almajiris who assist them in domestic work, in that case they cater for the 3 square meals of that child.

Respondent 10 described that some parent used to send food for their children. And others would get food from the houses they work, and sometimes even add with allowance at month end.

This shows that an insignificant number of parents do send food provision for their children on Almajiranci.

This shows that there are Almajiris who use to beg for food in Sokoto state. While others do not beg for food because they used to get it from their house masters/mistress. And some Almajiris can get their food through business and house work without engaging themselves in begging. An insignificant number of parents do send food provision for their children on Almajiranci.

2. Almajiris' Directions after Graduation

The responses on Almajiris direction after graduation came with different directions.

a. Multiple Directions for Almajiris after Graduation

Under this category, responses represent multiple directions of Almajiris after graduation. For instance, respondent 4 stated that, some Almajiris do return home to continue farming activities and teaching, while others remain in the cities to continue with *fiqh* up to the time they become clerics. Respondent 14 described that, some Almajiris do returned home and other remain in the city to continue with western education and *fiqh*.

Respondent 1 stated that;

Most of the time, if the Almajiri graduated (sauka) we use to take him to his parents' home. Some children would continue to be with their parents and assist them on farms, while other parents would send them back for Ilmu Fiqh (Islamic Jurisprudence). With time when they begin to have their families they disappeared and their junior ones would continue.

Respondent 10 narrated that;

*Traditionally, in this school an Almajiri can starts from Arabic alphabets to complete Qur'anic recitation, with this gradual process, in a year we can graduate between 15-30 Almajiris if they are from the same village or nearby villages mallam will take them to hand them over to their parents after graduation ceremony. And the parents would present gifts to mallam and come back to Sokoto. Those who are interested in further learning would come back and continue with *fiqh*.*

Respondent 16 described that;

Only those who found source of income can continue to live here after graduation, like; cutting nails, shoe maker, selling sugar cane, mason or brick layer. But those without anything would go back home and assist their parents in the farm work, travel to Southern Nigeria for some trades and services.

Respondent 12 stated that;

The mallam used to return Almajiris back home after graduation and received token gift from the parents after graduation ceremony, the boys will return back to the city not as Almajiris, but on their own to look for material benefits.

Respondent 13 has this to say, some of the Almajiris have returned back home after graduation and never come back while others have come back and ventured into various business and prospered. Respondent 15 stated that, yes, some do return back home and others do stay to continue with *fiqh*. For instance, I have graduated on Qur'anic recitation but I do not go back I continue with *usulu* and *qawa'idi (fiqh)*. Respondent 9 described that, there are those who went back home and some are still here, though they have graduated, for example, the shoe maker that you have just seen.

Based on this study, only small number of the Almajiris go back home to assist parents in the farms who happened to be subsistence farmers and required such assistance to increase their yield.

b. Almajiris Remain in Cities after Graduation

Responses in this category, revealed that Almajiris remain in cities and towns without going back to their various villages and towns. For instance, respondent 3 stated that after graduation, we normally visit our homes to notify family members about our progress in learning, then later we go back to school for further studies on *fiqh* (Islamic jurisprudence). I have already graduated I am now on the second phase re-writing the Holy Qur'an on my slate. After which I would fully embrace *fiqh*. Respondent 4 added that, I will stay and continue with *fiqh* and the western education after my graduation. Respondent 2 stated that;

Preferably, we don't allow our children to go back home after Qur'anic Graduation. We do organized lessons on secular subjects for our Almajiris where they performed even above those who are in private schools. With this knowledge they were directly admitted to secondary schools. I will show you some of their results and certificates (see appendix iv in full report). Presently we have students in Usmanu Danfodiyo Unioversity Sokoto, Sokoto State University Sokoto, and even those who finished their NCE, and they are all our Almajiris. We also have about 10 students who are about to write their SSCE many others in SS I SS II. Therefore, there is no need for those Almajiris to go back home, they would continue to live here to see the best they can do. They are more useful here than their homes.

Respondent 8 described that;

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Some do returned back home to inform their parents that they have graduated. The parents would then, instructed them to go back and seek for further knowledge (Figh) and find a trade that would sustain them. Sometimes we (mallams) do guide them on the relevant trade that they engaged and continue their studies on Figh.

Respondent 17 added that, 95% of Almajirai used to remain in the city. Because in the process of Almajiranci through *ilmul fiqh* (knowledge on Islamic jurisprudence) they learn a trade or vocation which can make them self-reliance with their family. Respondent 6 stated that; I have come to stay until I graduate, after which I will continue with *fiqh*. because when you graduate Qur'an and go back home you have done nothing one need to know the Islamic injunctions through *fiqh*. Similarly, respondent 19, 23, 25 and 27 stated that Almajiris would continue to live in cities.

This shows that many Almajiris do not return home after Almajiranci.

c. Almajiris Returned Home after Graduation

Another segment of the respondents was reported saying that some Almajiris returned home after graduation from Almajiranci. For instance, Respondent 9 described that, after graduation I am hoping to go back home because I am the eldest son to my parents, so I will go back after graduation to continue assisting them by God's Grace. Respondent 6 stated that,

Usually, any Almajiri that graduated his Qur'anic studies I (as mallam) will prepare him and return him to his parents' home. but those who are willing to come back usually do so for second graduation then, they continue with fiqh.

Respondent 14 narrated that:

Some of them returned back home and became useful to themselves and their communities. For instance, I can remember someone who came from Kebbi state who graduated from here (Sokoto) and went back and established his own Qur'anic school in his community. And it was after his graduation that he joins primary school, through secondary school and up to school of Health Technology Gwadabawa.

Respondent 18 added that:

After graduation, Almajiris returned back to their parents. It depends on the need of the parents if they want the child to continue with further learning he can go back to continue, if otherwise, the child will remain with his parents, they would decide on what the child will do either farming, business, or anything they are comfortable with.

Respondent 25 explained that, some Almajiris do returned home to continue with other work at home after graduation. This was also shared by respondent 11, 20, 21 and 25.

This shows that an insignificant number of Almajiris do returned home after graduation. It is not all Almajiris that use to remain in towns and cities.

d. Seasonal Almajiris

Seasonal Almajiris are those Almajiris who left their towns and villages to seek for Islamic knowledge mainly during the dry season after harvest of their farm products in the rainy season. This category of Almajirai sometimes came along with their seasonal mallams. For instance, respondent 24 stated that both I (mallams) and my Almajirai visit here on seasonal bases we do spend at least three months when it is time for rainy season we all go back home for farming. this is how the process of the learning would continue on yearly bases and season. Respondent 26 added that, we are seasonal Almajirai (both I and Almajirai) we come and go based on the rainy season. But yet any Almajiri that graduated will returned to his parents

Respondent 22 described that,

There are seasonal Almajiris, who come and go back based on the rainy and dry season. Other Almajiris come until they graduated on the Qur'anic recitation after which they went back home, except for those who are willing to continue with fiqh, they continue while running their trades for survival.

Respondent 19 narrated that;

*Almajiranci used to be in two season. Some Almajirai and mallams travelled out after the harvest, and returned back home when it is time for rainy season. Other Almajiris are sent to mallams to continue over the years or period until they graduate on Qur'anic recitation after which they returned home. At this time, if parents are interested they can send them back for *ilmul fiqh* or stay at home for others activities.*

This shows that, there are seasonal Almajiris and mallam who use to come and go.

HEALTH SECURITY

Health security entails the maintenance of individuals' fitness, physically, mentally, and emotionally with absence of any disease or epidemic. The theme gives highlight on how Almajiranci poses health insecurity. The following sub-themes were explained in detail based on the data collected, nature of begged food; malaria, headache and stomach pain among Almajiris; scabies and lice; cases of severe sickness among the Almajiris; general sickness and medication of Almajiris' sickness.

1. Nature of Begged Food

Begged food is not prepared by the consumer, it can therefore come in different forms. The food begged by Almajiri can be good or otherwise. For instance, respondent 15 stated this, partially, someone get good food while others it seems to be bad and others

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may not get anything to eat they would come back to school with empty stomach. Respondent 7 added that, begged food sometime is good, for some people they don't give the food out until after a day or getting contaminated. From what I observed even if the contaminated food is consumed because of circumstances nothing happens to Almajiris, Allah has protected his servants.

Respondent 23 described that;

Sometime food can be bad as a result of contact with something which is not intentional from those who gave us or while with us. and even if we mistakenly eat the food nothing happened to us.

Respondent 11 has this to say;

Sometimes the begged food is good while sometime is bad. The bad one is prepared and eat and nothing happen after consumption. Almajiri used to be protected by God against such bacteria in food.

Respondent 5 lamented that;

Sometime the food is good and sometime it is not edible I don't usually eat begged food, even the time I ate it I have no problem and even those that eat frequently I see nothing bad from them.

Respondent 19 explained that, the food is healthy for consumption and there is no case of vomiting and diarrhoea of Almajiris as a result of begged food. Respondent 3 added that, those who assist with domestic chores were giving a very nice food. Respondent 9 highlighted that, though I don't beg, but even those who begged for food I never heard of any incidence of vomiting and diarrhoea after consumption. Respondent 21 said, the food used to be good. and no cases of health challenge. Respondent 27 also said the same.

This shows that begged food can be good and can be otherwise. But majority of the respondents agreed that the food used to be bad.

2. Malaria, Headache and Stomach Pain among Almajiris

Almajiris also suffer from ailments like malaria and headache. For instance, respondent 3 stated that, the common sickness among the Almajiris is during the rainy season when malaria is more alarming and the affected Almajiris were usually taken to clinic for medication. Respondent 7 explained that, it is long without any report of sickness among us. But the most common sicknesses among the Almajirai here are headache and stomach pain. Similarly, respondent 5, 11, 21, 23 and 25 narrated that the common sickness among Almajiris are malaria and headache.

This shows that Almajiris used to suffers from malaria, headache and stomach pain.

3. Scabies and Lice

Scabies is one of several skin condition that can cause itching and a rash. It is caused by *sarcoptes scabies var hominis*, which is a species of eight legged microscopic mites. Scabies is contagious and spread very easily from person to person through close physical contact. This makes outbreak likely in close settings such as, the family home, a child care group, a school class, or a nursing home. This close setting makes Almajiris prone to the contact and spread of scabies. On the other hand, Mayo Clinic (2022) described lice as tiny, wingless insect that feed on human blood. Lice spread from person to person through close contact and by sharing belongings. There are three types of lice, head lice, body lice and public lice. Lice are caused by dirty body and clothes. Dirty and tattered clothes with dirty body are seen to be the major identity of Almajiris in Hausa land, the dirty appearance is also used to attracts people's attention to sympathize with them and give alms or *sadaqat*. For instance, respondent 15 explained that, Scabies is still disturbing us, the whole Almajiris in this school only five are not effected by scabies, but now almost we have recovered only few remained. Respondent 16 has this to say, most of the Almajiris sickness is dirty related like scabies and lice, now that they can take bath and wash their clothes even without soap or detergent such is minimize to barest minimum.

Respondent 12 stated this;

In the past, scabies and lice are the predominant diseases among Almajiris because of their dirty nature. But now, it has drastically deduced. Congestion on their sleeping environment can also cause meningitis. A room with five persons' capacity can be inhabited by about thirty Almajiris, I saw all what I have mentioned.

Respondent 14 narrated that;

Scabies is one of the diseases among the Almajiris. I can recollect an incidence in one of our neighboring Qur'anic Almajiri school the mallam engage the Almajiris into waste picking (jari bola). One day, one of the Almajiris picked something in the refuse bin from old airport area Sokoto by reaching home, it exploded and injured the Almajiri who brought it and those near him. This result in the spread of scabies among the Almajiris and the neighboring people. The community has to organized a committee to report the mallam to agency for environmental protection, because the place has become a waste cluster where diseases can emanate. After the intervention of the authority the area was sanitised.

This shows that there is still incidence of scabies and lice among the Almajiris in Sokoto state but not as alarming as it used to be in the past.

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4. Cases of Severe sickness among the Almajiris

Severe sickness usually rendered the patient very weak and inactive to the extent that he cannot do things by himself. Almajiris need to be healthy and active because health is their capital for survival in Almajiranci. There used to be cases of this severe sickness among the Almajiris. For instance, respondent 7 stated that, yes, I can remember one boy who fall sick, mallam has tried all his best to restore his health but all in vain he later has to be taken to his parents. Respondent 11 explain that, there was a boy who was seriously attacked by vomiting and diarrhoea he was dripped and injected and it was mallam who sponsored the medication.

This shows that Almajiris used to have severe sickness during Almajiranci

5. General Sickness

As a group of humans, Almajiris are affected by different types of ailment. For instance, respondent 19 stated that, since it is harmattan season some of them suffer from common cold (carter).

Respondent 15 narrated that;

Presently, four Almajiris were under treatment of fracture. One was wounded by his waste picker master (the person buying the jari bola) because he offended him, second one got his accident with motorcycle near Abu Dankure's house on his way to beg for food. the third one near sultan's palace also on search for begged food. The prime causers of the accidents paid for the treatment and sometimes visit them to greet and give 500 or 1000.

Respondent 17 added that;

For those Almajiris that live in dirty, their sickness is dirty related diseases. Because of the dirty nature of some Almajiris would have a small wound and it would continue to expand and make lot of damages to their bodies. Similarly, a small illness used to escalate for lack of proper care. There are instances where these Almajirai loss their lives on sickness during Almajiranci.

This shows that Almajiris use to suffer from other sickness like common cold, fracture and extension of ailment in the body because of dirty.

6. Medication of Almajiris' Sickness

Medication of Almajiris during Almajiranci is multifaceted. For instance, respondent 17 stated that, medication used to come from different dimensions. A caring mallam used to take care of the medication, sometimes the Almajiri himself if he has something doing or intervention from neighbours. Respondent 19 added that, those who have severe sickness after mallam has tried all he can, later it will be communicated to parent for intervention or sometimes even move the child to his parents' home further medical care. Respondent 11 stated that, it is mallam who used to buy medicine for us at chemists. This statement was supported by respondent 5 and 21

Respondent 16 described that,

Sometimes, the Almajiris' house masters used to assist in their medication because not all mallam are considerate in this direction, mostly the highest they can do is to buy the common drugs like, paracetamol, flagyl (metronidazole) or anti-malaria tablets. If the sickness persisted the Almajiri would be conveyed to his parents.

Respondent 12 added that, sometimes their masters do assist them in medication. When they were seen ill by some community members, they do assist in the medication. Respondent 14 equally highlighted that, People of the community used to assist in the medications of the Almajiris, especially those that are grown of the mallam do not care to treat them. Respondent 15 stated that, on the case of scabies, Almajiris used to be taken to the river to wash the whole body and come back to chemist for drugs and injection and it is mallam who pays all the charges. Respondent 25 added that, the younger Almajiris who have money do contribute and buy drugs for the sick Almajiris. Respondent 3 added that yes, there used to be Almajiris who fall sick, even a day before yesterday one Almajiri was sick and he was treated at the nearby clinic.

This shows that medication of Almajiris used to comes from different dimensions. For instance, mallams used to take care of the sick Almajiris, sometimes parents intervene, Almajiris' house masters also take care, some community members, younger Almajiris who have money do treat themselves and contribute for the junior ones and sometimes treated at the nearby clinics.

SUMMARY OF THE MAJOR FINDINGS

The major findings of the study are discussed according to the research question, viz;

1. To what extent Almajiranci contribute to insecurity in Norther Nigeria?

The study reveals that no extension of Boko Haram in Almajiri Qur'anic Schools in Sokoto state, because the Almajiris have not receive such advocacy either from their mallams or any visitor to the schools. Similarly, the Almajiris have vehemently reject any move for them to join Boko Haram activities which they have seen as contrary to the teaching of Islam. And a significant number of Almajiris in Sokoto state are not involved in violence. But some are involved in area boyism in the state. Likewise, Almajiris are involved in anti-social activities but yet some are exempted. The areas of involvement include; theft, drug abuse, using abusive words and careless with their prayers. Based on this study the causes of Almajiris involvement in anti-social activities are;

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Almajiris' parents, lack of food and medical care provision for the Almajiris, getting contact with bad people, lack of good care and control from the mallam. Therefore, with the present scenario in Almajiranci, it contributes to insecurity in northern Nigeria.

2. To what extent Almajiranci contribute to food insecurity in Northern Nigeria?

The findings of the study revealed that, there are Almajiris who use to beg for food in Sokoto state. While others do not beg for food because they used to get it from their house masters/mistress. And some Almajiris can get their food through business and house work without engaging themselves in begging. An insignificant number of parents do send food provision for their children on Almajiranci. Based on this study, only small number of the Almajiris go back home to assist parents in the farms who happened to be subsistence farmers and required such assistance to increase their yield. An insignificant number of Almajiris do returned home after graduation. It is not all Almajiris that use to remain in towns and cities. Therefore, many of them do not return home after Almajiranci. The study reveals that, there are seasonal Almajiris and mallam who use to come and go. The implication is that there is food insecurity to these Almajiris who are not certain of getting their food daily while at tender age. Similarly, there is extension of the food insecurity to the society, because the youths at rural areas that supposed to do the farm work have now migrated to cities and towns in the name of Almajiranci.

3. To what extent Almajiranci contribute to health insecurity in Northern Nigeria?

The study reveals that begged food can be good and can be otherwise. But majority of the respondents agreed that the food used to be bad. The Almajiris used to suffers from malaria, headache, stomach pain, common cold, fracture and extension of ailment in the body because of dirty., there is also incidence of scabies and lice among the Almajiris in Sokoto state but not as alarming as it used to be in the past. The Almajiris used to have severe sickness during Almajiranci. The medication of Almajiris used to comes from different dimensions. For instance, mallams used to take care of the sick Almajiris, sometimes parents intervene, Almajiris' house masters also take care, some community members, younger Almajiris who have money do treat themselves and contribute for the junior ones and sometimes treated at the nearby clinics. This shows that there is health insecurity in Almajiranci, because Almajirai can eat bad food and suffer from various ailments after which they have no standard source of treatment whereby sometimes the ailment can become worse.

DISCUSSION OF FINDINGS

The discussion of the findings is based on the stated research questions and how they were answered by the study, thus;

1. To what extent Almajiranci contribute to insecurity in Northern Nigeria?

The study reveals that no extension of Boko Haram in Almajiri Qur'anic Schools in Sokoto state, because the Almajiris have not receive such advocacy either from their mallams or any visitor to the schools. This finding contradicts many studies conducted outside Sokoto state especially North East Nigeria where Boko Haram activities are more prevalence. Soyinka in Gyang Mang (2021), for example, declared in an article in *Newsweek* magazine about Boko Haram that, the "butchers of Nigeria" have been deliberately bred, nurtured, sheltered, rendered, pliant, obedient to only one line of command, ready to be unleashed at the rest of society. The present study has contradicted Soyinka's stance in this regard. Similarly, the Almajiris have vehemently reject any move for them to join Boko Haram activities which they have seen as contrary to the teaching of Islam. And a significant number of Almajiris in Sokoto state are not involved in violence. This has also contradicted the findings by Stephen (2016) who described that, the Almajiri pupil is used to perpetuate religious and political violence citing their roles in the Maitatsine violence in Kano in the 1980s and the current Boko Haram insurgency in North East Nigeria. But some are involved in area boyism in the state. A popular youths' thuggery activities which is likely to influence through the peer relationship and since the Almajiris live without proper care and guidance.

Likewise, Almajiris are involved in anti-social activities but yet some are exempted. The areas of involvement include; theft, drug abuse, using abusive words and careless with their prayers. This finding is in concord with UNESCO cited in Mahmud (2020) who stated that Almajiri pupil is exposed to constant abuse and aggression, co-opted into dubious criminal acts such as stealing, pick pocketing, drug abuse, errand boys, political thugs and so many other vices prevalent in the society. Former Minister of Education Aishatu Jibrin Dukku, for instance, found that "most of these children, because of the harsh realities they found themselves in, end up becoming juvenile delinquents and, subsequently, adult criminals" (Alkali 2009). Based on this study the causes of Almajiris involvement in anti-social activities are; Almajiris' parents, lack of food and medical care provision for the Almajiris, getting contact with bad people, lack of good care and control from the mallam. In their struggle to take care of themselves, Almajiris got contacts with different individuals and hazards which are inevitable because of their exposure and vulnerability. Ibrahim (2008) described that, Almajiris depend on people for their food and other life needs. Salis (1995) added that in the course of begging on the streets, they are exposed to various forms of hazardous situations. They are victims of economic hardship, child neglect and abuse; all in the name of Qur'anic education. The situation created by parents through sending them far from home without any provision for life sustenance. Therefore, with the present scenario in Almajiranci, it contributes to insecurity in northern Nigeria.

2. To what extent Almajiranci contribute to food insecurity in Northern Nigeria?

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The findings of the study revealed that, there are Almajiris who use to beg for food in Sokoto state. This is supported by Sarkingobir, et al (2019) who stated that, *Almajirai* were exposed to food insecurity, hunger, begging, child labour and psychological hurt. Therefore, in such situation they have no other option than to beg for food as Almajirai begged for food they are not certain about their next meal. Ado (1997) added that, the Almajirai go from house to house begging for food. Sometimes they take part of the food or money they were given to the Mallams. While others do not beg for food because they used to get it from their house masters/mistress. And some Almajiris can get their food through business and house work without engaging themselves in begging. These are Almajiris who were engaged in menial jobs and other forms of child abuse or exploitation, but due to the situation they found themselves they felt as being assisted. This was supported by ENACTUS (2020) who described that, most of these out of school children that are Almajiris, the situation made them not having a trade or skill that would make them employable as such they engaged only in menial jobs and petty trade. The study highlighted that only few parents do send food provision for their children on Almajiranci.

Based on this study, an insignificant number of the Almajiris go back home to assist parents in the farms who happened to be subsistence farmers and required such assistance to increase their yield. It is not all Almajiris that use to remain in towns and cities. Therefore, many of them do not return home after Almajiranci. Azare (2021) described that, today many subsistence farmers are extremely vulnerable and incapable of achieving food security in rural areas on account of land degradation engendered by climate change or global warming. When this is added with mass migration of youths from rural areas to urban and semi-urban areas in the name of Almajiranci who never return home to work in their farms, it means the danger of food insecurity would increase among the subsistence farmers in Northern Nigeria. The study reveals that, there are seasonal Almajiris and mallam who use to come and go. The implication is that there is food insecurity to these Almajiris who are not certain of getting their food daily while at tender age. Similarly, there is extension of the food insecurity to the society, because the youths at rural areas that supposed to do the farm work have now migrated to cities and towns in the name of Almajiranci.

3. To what extent Almajiranci contribute to health insecurity in Northern Nigeria?

The study reveals that begged food can be good and can be otherwise. But majority of the respondents agreed that the food used to be bad. This was supported by Kwando (2010) who observes that, 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. The Almajiris used to suffers from malaria, headache, stomach pain, common cold, fracture and extension of ailment in the body because of dirty, there is also incidence of scabies and lice among the Almajiris in Sokoto state but not as alarming as it used to be in the past. Ado (1997) added that, wearing of dirty and torn clothes without regular bath can result to skin diseases or fungi. Indiscriminate defecation (stool and urine) which is very rampant in Almajirai residence polluted the environment and spread cholera. The Almajiris used to have severe sickness during Almajiranci. This was supported by Umar and Abdulkarim (2014) who revealed that, 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 give them medical attention.

The medication of Almajiris used to comes from different dimensions. For instance, mallams used to take care of the sick Almajiris, sometimes parents' intervention, Almajiris' house masters also take care, some community members, younger Almajiris who have money do treat themselves and contribute for the junior ones and sometimes treated at the nearby clinics. These sources are stagnant instead of having a standard means of medication so praise or blame can directly be pointed to the source, but with these divergent source who is to be blame or praise for poor attention or successful medication? This shows that there is health insecurity in Almajiranci, because Almajirai can eat bad food and suffer from various ailments after which they have no standard source of treatment whereby sometimes the ailment can become worse.

CONCLUSION

Based on the findings and discussions of the study, Almajiranci is a challenge to human security in Sokoto state and Northern Nigeria in general. It results in the insecurity of lives and properties, health and food insecurity. There are no activities of Boko Haram in Sokoto state among the Almajiris, but some are found to be involved in area boyism and anti-social activities which was caused by certain factors. The food insecurity was as a result of unstable nature of Almajiris' food and its hygiene or quality, because some Almajiris beg while others engaged in menial jobs and petty trade for their food. Migration of Almajiris to cities and towns decreased production by subsistence farmers at rural areas in the state. The begged food by the Almajiris can be good and can be otherwise, during the Almajiranci they suffered from various sickness with different sources of medication which sometimes brought uncertainty in the medication and made many Almajiris to suffer. The health insecurity of the Almajiris sometimes made them appear as sub-humans that was why even members of the community who are not directly or indirectly connected with the Almajiris do sympathized with them and assist in their medication. Therefore, Almajiranci as it is today need to be revisited by the stakeholders and do the needful without lip service in order to save human security.

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RECOMMENDATIONS

The study therefore recommends the following;

1. Government and custodian (mallams) of Almajiri Qur'anic School should be vigilante and extra careful with visiting clerics who deliver lectures on religious ideology. Mallam should be mandated to take good care of all their Almajiris as good guardians of the children. Mallam should only admit Almajiris that they can take good care of their morality. To enforce these and put control in the system government should establish an agency for Almajiri Education in Sokoto state or a unit or department in Ministry for Arabic and Islamic Education.
2. Parents should have fear of God who assigned the children for them to take care, He is watching. They should provide for all what the Almajiris required during Almajiranci food and cloth inclusive. Mallams should have enough space to accommodate all Almajiris in their schools with effective sanitary provision. Government or Non-Governmental Organizations (NGOs) should mount a programme on dry season farming where youths would learn different skills in farming and stay within their domains in the whole year round, in order to discourage rural to urban migration in the name of Almajiranci.
3. Mallams should made a mandatory provision that all parent must pay certain tuition amount for medical care, so that mallam is always responsible for medical care of the Almajiris, and when government accept the idea of establishing an agency for Almajiris their medical care should be handle by that authority. Begging among the Almajiris should be discourage and properly fed by the parents.

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