

**ALMAJIRI SCHOOL SYSTEM AND THE PROPRIETORS OF DEATH: AN  
ASSESSMENT OF BOKO HARAM'S RECRUITMENT STRATEGY**

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**ABSTRACT**

Ungoverned spaces and unregulated educational system are twin major factors to be considered in the analysis of insecurity in Nigeria. United Nations Convention on the Rights of the Child (2014) reported that the number of Almajiri in Nigeria is 9.5 million or 72% of the country's 13.2 million out of school children. By this report, experts say Nigeria is sitting on the keg of gunpowder. This submission posits that ideology, access to recruitment and finance are the tripod wheeling the Nigeria security problem. It is the position of this paper that the Almajiri system is the biggest source of recruitment for the apparently infallible insurgency and banditry in the northeast. This study surmises that government, civil society organizations and the private sector must find a way of integrating the Almajiri system to forestall future insurgency, even as the ISWAP-Boko Haram alliance embarks on massive recruitment drive from the graduates of Almajiri semi-formal schools. The study recommends that the education and empowerment of women and children in northern Nigeria should be treated as a matter of urgency.

**Keywords:** Almajiri, Boko Haram, ISWAP, Terrorism, Recruitment

## **INTRODUCTION**

Nigerian Governors Forum's Peace and Inclusive Security Initiative (PISI) noted that between May 2011 and February 2021, over 76,000 fatalities were said to have been reported in Nigeria. This dreadful statistic is attributable to intra state and internal conflict perpetrated by mostly armed non-state actors (Leadership: 2021). Chief amongst them is Nigeria's most dreaded terrorist group, Boko Haram. The meaning and philosophy of the group is not new to the academia, security sector and even the general populace. The Governors also linked the spike to the 40 per cent poverty rate and the marauding activities of Boko Haram, bandits, Farmers-Herders clash, IPOB secession bid, ethnic mistrust, climate change, proliferation of small arms and light weapons, the weaponisation of social media and the instrumentalization of violence, among others (Daily Trust: 2021).

In corollary to the above, the United Nations reports that the Boko Haram insurgency which broke out 12 years ago has claimed no fewer than 40,000 lives (BBC June 6, 2021), while about 2.4 million people have been displaced around Lake Chad, an impoverished region divided between Nigeria, Niger and Cameroon (UNHCR, 2019). Indeed, "The violent activities of the Jama'atu Ahlissunnah Lidda'awati wal Jihad, otherwise known as Boko Haram, have become a serious national, regional, and international concern" (Onuoha, 2014: 2). These concerns, if for anything, are getting worse as the activities of Boko Haram has increased exponentially. According to the Global Terrorism Index for 2020, Nigeria is the third most terrorized country in the world. It is only being outstripped by Afghanistan's Taliban and the Islamic State of Iraq and the Levant (ISIL). This means that Nigeria is classified as a country in war ([www.economicsandpeace.org](http://www.economicsandpeace.org)). The ideologically motivated insurgence group has adopted a strategy of violence against the mainstream Islam and moderate Muslims, describing them as infidels, other religious adherents, as well as traditional leaders, the civilian population, and the Nigerian state, which they hitherto referred to as corrupted and unlawful (Matfess 2017). Boko Haram's goal is to oust secular governments and institutions.

For the insurgency to grow even stronger with passing time, a number of factors must be involved. However, attention has been paid mostly to the sponsors and propaganda of the insurgency. One aspect that has been neglected is the recruitment strategy of the group and the source from which they get new membership. There is a consensus among peace scholars that ideology, recruitment and funding are the tripod of the Boko Haram insurgency (SPSP: 2021). Thus, little attention has been given to the Almajiri exponential educational demography which is about some 10 million children. The security threat by these beggarly and semi-formal pupils numbering about 10million is real, and they might provide yet a stream of reserved recruits for the armed non state actors in northern part of Nigeria (Soyinka, 2014).

With all the all-out war on Boko Haram in the North East, the carnage from the ungodly sect continues unabated. In fact, the debacle of the Boko Haram menace, from all intent and purpose, appear to be on the increase. The war on insurgency is further complicated by the equally devastating phenomenon notoriously referred to as *bandits*. Stemming from this, it becomes cogent to investigate the recruitment strategies of these harbingers of death, with a view to mitigating the menace.

### **Conceptualization of Key Terms**

#### **Terrorism**

Terrorism is perhaps the most difficult term to give a universally acceptable term in contemporary political discourse. It has been therefore defined variously by different scholars and institutions to suit their usage and intent. This difficulty stem from the political problem of differentiating the ‘terrorist’ from ‘freedom fighter’ (Jenkins, 1982 and Hess, 2003) and such other situation as differentiating ‘terrorism’ and ‘war of liberation’ (Dugard, 1974: 77)

According to the US Federal Law:

The term ‘terrorism’ means premeditated, politically motivated violence perpetrated against non-combatant targets by subnational groups or clandestine agents, usually intended to influence an audience. (y) The term ‘international terrorism’ means terrorism involving citizens or the territory of more than one country. (y) The term ‘terrorist group’ means any group

practicing, or that has significant subgroups that practice, international terrorism (US Code, Title 22, y 2656f(d)).

The US Department of Defense Dictionary of Military and Associated Terms defines terrorism as: The calculated use of unlawful violence or threat of unlawful violence to inculcate fear; intended to coerce or to intimidate governments or societies in the pursuit of goals that are generally political, religious, or ideological. Professor Boaz Ganor defines terrorism as the deliberate use of violence aimed against civilian targets in order to achieve political ends; nationalistic, socio-economic, ideological, religious-political.

### **The Meaning of Almajiri**

Contrary to erroneous popular believes, the Almajiri phenomenon is neither new nor exclusive to the Nigerian society. The practice itself dates back to sometime around the 11th century when Muslim parents gave their children and wards to Qur'anic teachers to expand their knowledge of Islam. It however was the changes brought by the Usman Dan Fodio jihad (1804-1808) and the 1914 Amalgamation of Southern and Northern Nigeria (with its consequent urbanisation), that popularised the creation of Qur'anic learning centres across most of the northern cities (Baba, 2012).

The Hausa word for Almajiri (plural, Almajirai) emanates from Al-Muhajir (singular) which is an Arabic word that literally means emigrant. Its origin can be traced back to the migration of the Prophet Muhammad (SAW) from Makkah to Madina. Those who followed the Prophet (SAW) on this journey were called Al-Muhajirun (plural). These pupils migrate from their home town in pursuit of Islamic knowledge. Nowadays, the word Almajiri refers to an unkempt, hungry-looking child that roams the streets in tattered clothes carrying a bowl and begging for money, food, or anything you can offer to them (Christian, 2017). The boys are usually enrolled in an informal Islamic school headed by a Mallam (teacher) in a different state. The parents of these children send them to the Mallam so that they can obtain Islamic education and memorize the Holy Qur'an. The Almajiris sleep in uncompleted or dilapidated

buildings where they also have their classes during the day. They are between the ages of five and eighteen years (Magashi, 2015).

Recently, there has been increased effort to integrate the almajiri educational system into secular Nigerian school system (Nextier SPD, (2020).

### **Boko Haram's Recruitment Strategies**

From the foregoing, it can be seen that one of the areas of strength of Boko Haram is in their number or membership and this comes from regular recruitment. Below is an overtly simplistic analysis by Jacob Zenn, who is an analyst of African Affairs for the Washington D.C. based think tank, at the Jamestown Foundation. He opined that Boko Haram's recruitment strategy is hinged on. Financial Incentives. His argument is that members join because Boko Haram pays them to kill Nigerian government officials. They also steal cars in Boko Haram's name and sell them to businessman or government officials, or to rob banks. He also posited that some immigrants from neighbouring countries may also join for economic purposes (Campbell, 2013). Similar arguments were put forward for i. Kinship; ii. Inter-religious and government violence and iii. Radicalization. While some tangibles can be extracted from his whole discuss, a number of them are just too base. In under to geta better understanding of Boko Haram's recruitment strategies, a number of key trajectories must be followed. These include the Almajiri system, links with the newer and equally deadly banditry in the north east.

### **Almajiri School System**

In the Qur'anic school system Almajiranci are usually entrusted in the care of learned person "Mallam" where it is hoped that they would have the necessary concentration and learning atmosphere. The Qur'anic school are usually found in or outside mosques or any other convenient place especially built for that purpose. Allamin (2013) emphasis that Islamic learning in the "Mallam" settlement were the student and their teachers gathered to take Qur'anic lessons.

The intellectual objective is restricted to exposing them to reading and writing of the Qur'an. As for the boarding students their enrollment is mostly aimed at producing future

Mallams and professional in various fields such as Hadith, Fiqh, and Sirah. The second objective of the Almajiri system of education is the provision of moral development of the pupils which include the teaching of good manners. The weekly academic routine is five days: Saturday, Sunday, Monday, Tuesday, Wednesday are been used for concentration by the pupils on the contents of their slate (Allo) so that they can understand it properly. Thursday and Friday are used for break. While the students are on break lecture are conducted in some cases for the adults by the Mallams. The syllabus comprises of the lower and the advanced level studies. It involves five stages and every newly admitted students must initiate his studies from the beginning and may stop at the end of the elementary state (Abdul-Qadir. 2013). These stages comprise of the following:

1. Babbaku stage: Pupils are taught about Arabic alphabets and their identification. These are written on wooden slate (Allo) and the pupils are expected to differentiate the alphabets within few numbers of weeks or months.
2. Farfaru stage: In this stage, the pupils are trained on the Arabic vowels. It is more difficult than the first stage and requires longer time for their mastery.
3. Zube stage: This is the stage where reading and writing of the glorious Qur'an is taught. The Qur'an is written by the pupils until they master the art of writing and recitation without mistake. This marks the end of the elementary level.
4. Haddatu stage: The boarding students continue with advanced syllabus. At this stage the student memorizes the Qur'an gradually until he finally commits all to memory.
5. Satu stage: In this stage the students learn how to write the portions of the Qur'an from memory. Until he writes out a complete Qur'an from his memory on the sheets of papers before he can be recognized as Hafiz (Memorizer of Qur'an).

Payment of fees in Almajiri Schools as pointed out by Fafunwa cited in Bukar, (2014) is either in cash or in kind. There is no fixed amount in the schools and it varies from teacher to teacher. In some part of Northern Nigeria, the fees are paid to the teachers on weekly basis some collect some amount of money such as N500 or even more. During one of Muslim festivals some

teachers may also receive gifts such as meet, grains cooked foodstuffs, piece of cloth among others. It is to note that the changing concepts of Almajiranci is in accordance with the ideology of the writers. In the Islamic concept, Muslims are obliged to seek for knowledge as mentioned earlier with evidence from both the Qur'an and the prophetic Sunnah (Tradition). The prophet (S.A.W) himself used to teach his followers and used to send teachers to the new converts. The Muslims Armies used to have teachers among them solves and whenever the Muslims conquer a place, they established mosques and schools as Islam could not be practice without knowledge.

### **Historical Development of Almajiri System of Education**

There are two schools of thoughts on the historical development of Almajiri system of education in Nigeria: the Bebeji and the Medina versions

#### **Bebeji Version**

According to the Bebeji school of thought the history of Almajiri could be traced to the advent of Alhassan in 18th century. Alhassan was born in 1877 to the family of Addullahi and Amarya in Bebeji, Kano Emirate. Abdullahi, his father died when he was eight years and Amarya his mother left for Ghana, and left him to a slave girl Tata. Tata sent young Alhassan to Almajiri School in Bebeji, Kano State to learn from a Tijaniyya Mallam. At 17 Alhassan travelled to Accra, Ghana to see his mother. Thereafter, his mother took him to another Mallam. He later returned back to Bebeji to his foster mother Tata. He was taught thrift and hard work. This knowledge helps him to work through trade routes that opened up several business opportunities during the British imperialism. Alhassan by 1906 was already demonstrating his power and bravery for merchandise between Accra, Sekondi and Lagos. This made him the wealthiest man in West Africa prior to his death. Alhassan Dantata was the great grandfather of the current Africa's wealthiest person, Aliko Dangote, and had been an Almajiri.

After colonization, the Almajiri students were recruited by the British as miners in Jos, Plateau State. The British also recruited teachers, judges, and clerks who provide the colonial administration with the needed manpower. The Almajiri schools provided the first set

of colonial staff in the Northern part of Nigeria. The advent of the British rule led to the capture of Emir Aliyu of Kano and the death of Muhammadu Attahiru of Sokoto and many others. The Emir lost control of their indigenous system of education (Almajiri) and forcefully accepted the roles as vessels to the British. The British rule obliterated the state funding of Tsangaya curriculum, arguing that they were religious schools and introduced western education which the Almajiri saw it as “Karatun Boko” and was funded instead. They lost of support to Almajiri system led to its collapse.

### **The Madina Version**

The Madina version holds that the Almajiri concept came as a result of Prophet Muhammad's migration from Makkah to Madina (Yusha’u et al, 2015). This version contradicts other versions in that it forbids its learners from begging instead they preferred Almajiri to go to the bush and cut firewood and sell. It is however said to have been started in a town called Kanem-Borno in Nigeria which had majority of its rulers widely involved in Qur’anic literacy. More than 700 years later, the Sokoto caliphate was founded by the revolution based on the Qur’anic teachings. Sokoto and Borno caliphates started running the Almajiri system of education together with its curriculum derived from Islamic religion, during this pre-colonial era, learners used to stay with parents for proper morals and upbringing in the schools were in close proximity with their immediate environment. The inspectorates of education were introduced. They go around schools to report directly to the Emirs of the province. The Almajiri system were majorly funded by parents, Zakkah, Sadaqah, the community and sometimes through the farm output of the students.

### **Challenges facing Almajiri System of Education**

More than before, the role of Almajiri education system is being transmogrified and challenged. It has moved from a system cherished to that of the epicenter of social menace and dislocation Muhammad (2015). According to Khalid (2014), the Almajiri educational system has been seriously criticized over the years for severely subjecting its students/clients to a life of begging. Children between the ages of 5-10 years under the Almajiri system barely



can fend for themselves or have any virtual or visible support or means of livelihood; rather they survive only at the mercy of the charity they receive from begging; showing the agonizing and pitiable state of these children. This however shows that there are several factors contributing to the Almajiri problem over the years. Apart from wondering about and street begging, other factors include:

- a) Societal values and norms instigating the enrolment of children between 3-5 years in Qur'anic schools.
- b) Poverty and parental ignorance as majority of these children came from peasant families.
- c) Government inconsistency and commitment on policy formulation and implementation.
- d) Distance between centre of learning and students' residence.
- e) Non-specific year of graduation in the traditional Qur'anic boarding schools which make the learners to lack the opportunities to access Western education.

Other problems include: unfriendly environment, over crowdedness/overpopulation, inadequate instructional materials, insufficient teachers (Mallams) who are semi-literate, and inadequate commitment/support. As explained by Muhammed (2015), people naturally develop disdain about the practices of the Almajiri educational system and therefore condemn and criticize the system on the following grounds: Inadequate provision of feeding which expose the learners to juvenile delinquencies, over population, lack of payment of salary, age factor, and methods of discipline Accordingly, Suleiman (2012) bewailed that the problems of the Almajiri system in the northern parts of Nigeria, manifests in various forms of social explosives, such as:

- i Mai-Tatsine crisis; ii. Yan-Daba phenomenon; iii Area boys; v. Yan-Daular Amaraya incidences and iv. Boko Haram

Despite all the factors mentioned by various scholars, it is worthy to note that Almajiri system of education is seriously under contention due to the following characteristics: the system is

not integrative with other disciplines but purely religious, traditional and Qur'anic education. The means of acquiring knowledge is derived mainly from the Quran; the system is migrative; the teachers (Mallams) are unemployed without any financial support except from the learners who are subjected to begging; it subjects learners to menial labour; the means of learning is through ideological indoctrination; it is anti-Western education "Boko"; it is a wandering or vagabond education; it is iniquitous, sinful, obsolete and need a concerted effort and it is orphanage in nature.

The problem is not with the system, but the process, the traditional Qur'anic schools still remained mostly one classroom outside the Mosque, private house or under the tree. The negative impact of the system are numerous ranging from child labour, child abuse, crimes, terrorism, banditry, herdsmen, Boko Haram and other social vices. As observed by Bako and Sule (2012), in the Northern part of Nigeria, the Qur'anic system preceded the Western education system but majority of the population in the north preferred the Qur'anic system to provide training for their children. An attempt to westernize the Almajiri system has been resisted as it has led to the formation of various religious ideological strands, with some supporting reforms while others against it.

Pupils from Qur'anic schools find it difficult to get employment after leaving school since the country favoured western type of education. The teachers have no job and security since they have no salary and only depend on charity from the parents of their pupils.

Abdulqadir and Idris, (2013) stressed that the Almajiri system of education as practice today in Nigeria is a complexly bastardized system compared to the form and condition under which the system was operating, and its output during the pre-colonial period. The system has been face, especially with the coming of the British, it present pitiful state; during the pre-colonial era, begging was never attached and also the pupils were not involved in doing menial of jobs before they could eat.

### **Security Threats Posed by Almajiris**

The Almajiri educational system is thought to have certain implications in the society. As noted earlier, the Almajiri pupils are considered one of the most vulnerable members of the society because their easy susceptibility to abuses.

Experts say they are easy prey for conflict entrepreneurs—especially do-or-die politicians—desperate business persons, and clerics preaching religious intolerance and indoctrination (Imobighe et.al, 2016), and those seem to promise better life opportunities. The system has over time become a breeding ground for criminality and insecurity (Loimeier, 2012), spawning youths who are significantly inclined to violence as a means of survival or making their voices heard. Almajiri training provides one of the easiest avenues for indoctrination and radicalization. For example, the Almajirai are made to chant songs of protest and radicalization that criticize “makarantan boko” (schools providing western education) and praise “makarantan addini or makarantan allo” (schools for Islamic instruction):

Yan makarantan boko

Ba karatu, ba sallah

Sai yawan zagin mallam

The song translates as:

Pupils of Western schools,

You do not learn or pray

But only abuse your teacher.

### **Linking the Almajiri System to Boko Haram**

According to one of the greatest advocates of the Almajiri system Iman Shafi’i, “seeking knowledge away from home is vital for relief from sorrow and earning a livelihood, then knowledge, good manners, and friendship.” Shafi’s assertions corroborate Professor Idris Abdulqadir representation earlier that the Almajiri system was the perfect system in the pre-colonial era before its eventual degradation by British incursion (AbdulQadir, Idris, 2013).

Historically, the Almajiri schools in Northern Nigeria were supported and maintained by the state, parents, communities, Zakat (almsgiving), Waqf (endowments) and supplemented by the teachers and students through farming (Khalid, 2014). There was a drastic change in this structure in course of the colonial period. Not until the British invaded the region and killed many of the emirs and deposed some. Consequently, the Emirs lost control of their territories and the Almajiri system. The British intentionally terminated state funding of the Almajiri system because to them the Almajiri schools were just mere religious schools (Copsey, 2016).

With the loss of support from the government, its direct community and the helpless Emirs, the Almajiri system fell apart. Boko, (western education) was introduced and funded instead. Having no form of financial support, the Mallamai (Almajiri teachers) could neither sustain themselves nor the Almajiri. They were left with no choice but to send these boys out to beg and partake in menial jobs for their survival. AbdulQadir (2013) in his article “The Almajiri System of Education in Nigeria Today” posited that the governmental neglect, especially with respect to funding, became the genesis of the predicament of the Almajiri security threat in Northern Nigeria system today.

The Almajiris are left by their parents early in life to fend for themselves, so they lack the proper moral upbringing, support and guidance every child need. This makes them highly vulnerable and, in turn, they are easily persuaded and influenced into all sorts of negative practices. The Almajiri pupils are found in all nooks and crannies of every state in the Northern parts of the country. As they roam the streets, they get exposed to social ills such as drug use and distribution, prostitution, cultism, armed robbery, gang wars, child abuse and religious fanaticism (Omeni, 2015).

Terrorist groups such as Boko Haram take advantage of their vulnerability to recruit them. Such groups feed the Almajiri with radical, extreme views to the extent that the Almajiri see anyone that is not part of them as an enemy, and if needs be, should be eliminated. The gullible Almajiri would go to any extent to do the bidding of any person who shows them

kindness, love, and provides for them. They are at the mercy of corrupt politicians who deploy them to perpetrate election malpractice and political violence (Nigeria Research Network, 2014).

### **Recruitment Method: Recent Development**

There have been reports of collaboration between bandits in the North West and ISWAP-Boko Haram in the North East. This partnership is coming in line with several abductions of pupils from Islamiya schools in some parts of the North. In an investigative report in the *Daily Trust* Newspapers recently the Insurgent groups: Jama'atu Ahlul Sunnah lid Da'awatu wal Jihad (JAS, better known as Boko Haram), Islamic State in West Africa Province (ISWAP) and Jama'atu Ansarul Muslimina fii Biladis Sudan (Vanguard for the Protection of Muslims in Black Africa, also known as Ansaru) are competing with one another in a mass membership drive among the ranks of bandits terrorising most of the North West and part of North Central states, Daily Trust reliably gathered (AbdulAziz: 2021).

A recent report by the International Crisis Group (ICG) posits that since late 2019, ISWAP and Ansaru have started taking credit for attacks in the North West. For instance, in October last year, ISWAP claimed responsibility for an attack on Nigerian troops in Sokoto. The paper which quoted Crisis Group said ISWAP, which has been developing cells in much of northern Nigeria is also in recruitment drive in several smaller radical groups in the North West, particularly by offering livelihood support, including monthly stipends, to some of their members. Sources on ground in Niger, Kaduna and Zamfara, said the insurgents infiltrated the ranks of the bandits through offers for logistics and intelligence support, as well as Islamic messaging. At various times, the terror groups also sent out special emissaries to woo the bandits into their fold. They reportedly make use of preachers who emphasise fault lines of injustice and unfair treatment allegedly meted on herders.

Boko Haram elements, Daily Trust authoritatively gathered, have taken camps in Wawa Forest in Niger State, converting a lot of wallowing bandits from nearby Zamfara into

their own fold” (Daily Trust: 2021). In Sokoto and Zamfara states, it said, the insurgents are said to have enticed some of the bandits through the supply of arms and ammunitions from nearby Niger Republic, thereby endearing themselves to the bandits’ terrorising places like Sabon Birni and Isa in Sokoto and Zurmi in Zamfara, and parts of Katsina State.

However, some of the bandits were said to have rebuffed entreaties by Boko Haram emissaries to the area. It said some of the bandits’ leaders who are said to have accepted the evangelical missions of the insurgents are said to have started enforcement of strict Islamic codes in their domains.

A link with the bandits in the North West is a success of Boko Haram’s recruitment drive. The relationship can also give Boko Haram access to the kidnapping which has become an industry in the North West as well cattle rustling and mining. Apart from manpower, it will buoy the group’s funding.

### **Kidnapping and Selling off Islamiya Pupils**

There are also fears that having kidnapped about 150 Islamiya pupils in Niger State (premium Times: 2021), the bandit who have since changed their modus operandi to that of Boko Haram, may be playing out a script of a new union. There are concerns that the bandits may have sold them out to ISWAP and Boko Haram who may in turn indoctrinate and convert them into their recruits.

In the same token, last December, armed men ambushed students of an Islamic school (Islamiyya) in Katsina during a celebration and abducted 80 of them. The kidnap occurred in Dandume Local Government Area of Katsina. The pupils were later rescued. (BBC: 2020).

Ample evidences have emerged that the immediate past leader of Boko Haram started as an Almajiri pupil. In an interview with the Voice of America (VOA: 2018), the mother of Abubakar Shekau, Mrs Falmata Abubakar said her son started as an Almajiri and that he became radicalized as an Almajiri pupil (Pulse.ng:2018). She made this disclosure during an interview with Voice of America in her village named Shekau in Yobe State. According to

Falmata, Shekau left his hometown as a young boy to continue his Islamic education in Maiduguri where he eventually met the founder of Boko Haram, Mohammed Yusuf.

According to VOA, Shekau himself begged on the streets of Maiduguri before he joined Yusuf's group who was a vocal advocate against western education. She said, "I don't know if he's alive or dead. I don't know. It's only God who knows. For 15 years I haven't seen him." (Premium Times: 2018). A report by Sahara Reporters had confirmed that bandits were selling off their kidnapped victims to Boko Haram (Sahara Reporters: 2021). The newspaper report further quoted Professor Johnson Fatokun, Deputy Vice-Chancellor of Anchor University, Lagos who was kidnapped in Keffi, Nasarawa State as saying that his abductors threatened to transfer him to Boko Haram terrorists.

## **CONCLUSION**

Graduates from the Almajiri educational system are disconnected from the labour market. Both private and government institutions won't hire them. Another problem is that of indoctrination and the fact that they are rarely regulated by the government. As evidenced from the foregoing, the Boko Haram leaders were products of the Almajiri schools, and unfortunately fell into the hands of extremists.

The graduates from the Almajiri educational system are now: herdsmen, mobile tailors, mobile shoe shiners, gatemen, barrow pushers among others, while others who are unemployed can embrace whatever life offers just to make a living. The aversive effects is that some are lost through crimes, being indoctrinated and recruited into terrorist groups such as Boko Haram, and violence in the streets while others are lost through hunger and diseases. Lack of parental care in raising number of children they cannot adequately carter for is one of the major setbacks to the Almajiri system of education with increasing population of abandoned children with the Mallams who are unable to travel and carter for them all (Shittu. and Olaofe, 2015). It is recommended that efforts should be made to ensure the socio-economic wellbeing of women and children through improved effective empowerment interventions. The education of the same group should also be made a priority.

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