



10.5281/zenodo.15086482

Survey Of Tsangaya Centers In Sokoto, Kebbi And Zamfara States

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ABSTRACT

Studies have assessed centers in different perspective. However, few have examined the Tsangaya centers in Northern Nigeria. Note that many Tsangaya pupils have lost their lives through street violence, kidnapping, diseases and hunger. The Findings reveals among other things that; there are serious scarcity of sleeping rooms, poor sleeping materials, high number of pupils per room, many sleep on veranda, incomplete buildings or any other vacant places, they have poor water and sanitary facilities, poor condition of building components such as windows, roof, doors, and floors having negative influence on the pupils. It is the aim of the study to carry out a survey on the state of affairs with regard to Tsangaya centers in Sokoto Central Senatorial district with a view to bring about positive changes in terms of their standard of living and general welfare. The research can be used by both governmental and non-governmental organizations towards procurement of social amenities to these vulnerable children. It can also be used to conduct an effective supervision and monitoring in the Tsangaya system of education by every authority for the provision of social amenities like accommodation, water and electricity. To ensure good and habitable living environment that will be conducive for living and leaning as recommended by the child right convention.

Keywords: Survey, Tsangaya, centers, Northern Nigeria.

1. INTRODUCTION

The issue of Tsangaya system of education in Nigeria has attracted global attention in recent time. Although the Tsangaya centers were established with its good intention as an organized and comprehensive education system for learning of Islamic values and jurisprudence, principles, and theology as a school curriculum. Parents or guardians send young boys between the ages of seven to fifteen (7 – 15 years) to other towns, cities, or villages, for Qur’anic education under the knowledgeable Islamic teacher or scholar called Mallam.

The community provide the Mallam with adequate Tsangaya spaces to teach his pupils, with a view for the Mallam also provide them with space to sleep. The concept is in consonance to the right of the Almarijis pupils as enshrine in the United Nations’ Universal Declaration of Human Rights and included in the wider Right to Adequate Standard of Living (Abdulqadir 2017).

Empirical studies have shown that environmental factors largely affect both the physical and psychological potentials of individuals in learning. Therefore, it becomes imperative for this study to

undertake the assessment of the Tsangayas Centers in the northern Nigeria to ascertain its deplorable condition and its influence on learning of the Tsangaya pupils.

2. LITERATURE REVIEW

2.1. Concept of the Almajiri

The term “Almajiri” a Hausa word derived from Arabic word called “Muhaajirun” which simply means a person who migrated from one place to another for acquiring knowledge. It has its origin from the period of prophet Muhammad (S.A.W). In Nigerian context, it signifies people migrating from their original place of habitat to another for knowledge seeking specifically, Quranic knowledge (Adama, 2014; Bamidele, 2016; Maigari, 2017). When a pupil enrolls in an Almajiri school (Tsangaya) and begins the process of learning, the process is known as Almajiranci, and the majority of Almajiri Schools are located in the country’s northern regions (Fahm et al., 2022). Similarly, it have been argued by Maigari (2017) that the term “Muhajjurun” has nothing to do with Almajiranci, and that migration or Almajiranci has nothing to do with the responsibility to seek knowledge.

However, Yahaya et al. (2015) argue that, the Almajiri is a pious pupil in search of knowledge rather than a social problem in the society. Although begging for food took most of his time instead of learning. Other stated that as they grow up; they become a graduated beggar moving around hotels, market places, bus stops and motor parks. some become porter and do all sorts of menial jobs, or pick pockets and these jobless youths constitute a good force in case of any social, political or religious uprising. Some are used for drug peddling and other criminal activities (Hoechner , 2013; Nnam et al., 2018;Yusha’u et al., 2021). Educational, Economic, Social factor, and Religiosity amongst many other factors are the major problems bedeviling Almajiri and Almajiranci in northern part of Nigeria

2.2. Almajiri and Tsangaya Centers in the Context of Islamic Jurisprudence

Tsangaya is defined as an area or a place where Al-Qur’an is taught and which is generally characterized by the assembly of or a conglomeration of children, most of them whom carry their individual slate (Allo), around a single Teacher, most of the time with a whip in his hands (Abbas, 1978).

The Tsangaya System of Education, generally called Makarantar Allo or traditional Qur’anic school has been in existence for decades, its history traced back to the early days of the coming of Islam to Nigeria. It has been a source of moral and scholastic training of the Muslim dominated societies in the northern part of Nigeria. The system provides essentially, basic Qur’anic education to the Almajiri (students) and has contributed tremendously in promoting Qur’anic education, inculcating self-discipline, spiritual growth of Muslim individuals and the communities.

Various studies Cross-examines Tsangaya System of Education in northern part of Nigeria and is divided into two; an elementary part that is called Kutb, and a more advanced part called Madrasa. Furthermore, the Tsangaya System of Education stand to be a centers for knowledge acquisition whereby both the teachers and the students travel wide out of their towns of origin and most cases stay there for a long period of time for the purpose of recitation and memorization of the glorious Qur’an and its virtues only.

2.3. Positive Effects of Tsangaya Centers on the Education of Almajiri in Northern Nigeria

Extant literatures reveals that, The establishment of the Tsangaya System of Education in Sokoto State and the presence of the Almajiri has contributed to the development of the educational system in the area (Ibrahim & Norhayati, 2021). The Tsangaya Centers for the Almajiri Education has made a significant contribution to the development of Islam in the mentioned area especially in preserving the tradition of memorizing the Qur’an among the society ((Ibrahim & Norhayati, 2021). In fact, the system has affected the social, moral and spiritual situations of Sokoto State. Overall, the Tsangaya houses in Potiskum, Yobe State has affected the Almajiri in the positive ways as the following: learn the Qur’an and excel in the memorization of the Qur’an and learn its sciences. The ability of Almajiris to differentiate, pronounce the vowels and consonants of the Arabic language which makes it easy for the Almajiri to Recite the glorious Qur’an correctly as it is.

The method of teaching and learning of the glorious Qur'an in the Tsangaya Centers make the Almajiri to master the Qur'an very well, as well as to write the verses of the Qur'an on his slate and recite it uncountable times, this make them to memorize the whole portion of the Qur'an and difficult to forget it. The memorization of the glorious Qur'an by the Almajiri tend to be more feasible in the Tsangaya Centers, as the Almajiri has devoted all his time learning the Qur'an day and night. The Almajiri write the portion of the Qur'an and read it until he committed it to his memory.

2.4. Physical Characterization of the Almajiris Tsangaya Centers in Northern Nigeria

According to Hussaini and Yahaya (2019), majority of the Almajiri Tsangaya houses in northern Nigeria, are located in high and medium density areas of low and medium income class. Only few in the low density, high-income residential areas. The Tsangaya houses found to be in most mixed-use activities areas in the towns and cities of Northern Nigeria. Majority on plots size other than the conventional 15 x 30 meters and 20 x 30 meters. Perhaps according to them due to the land delivery system, majorly in the unplanned urban city centers and towns. The floor areas per person in most of the Tsangaya houses of northern Nigeria, highest is 0.60m² falling short of standard floor of 0.80m² per pupil Universal Basic Education (UBE standard, 2010). Such unconventional spaces floor area for use in the 'Almajiri Tsangaya centers indicated in plate 1 to 6 per buildings compound is termed to be very small (Hussaini and Yahaya 2019). Since 68% of their daily activities are being done in, such unconventional spaces of the floor area. For instance, space for sleeping as well as for learning competes. Extant literature also reveals that, where low demand for space exists, the frontage of the house space is for learning activities plate 2 & 6. The interior of the building as compound for accommodation or as sleeping space, which is usually highly overcrowded. As such, the pupils use the Zaure or any nearby available structure, such as uncompleted building, frontage of residencies and other building and even an open space to sleep located within a minimum radius to the school indicated in plate 7 & 8. Some of the building characteristics, studies revealed that, materials are; concrete blocks, mud blocks, or corrugated roofing sheets plate 6 & 8. Building types categorize as Bungalow Corrugated iron sheets structures, and open shades at the frontage of houses. Some do not have a permanent structure but they conduct their activities in a makeshift structure made from used corrugated iron sheets plate 3 or from thatch or grass straw or some other unconventional building materials.

2.5. Implication of Almajiri Tsangaya Centers on Physical Planning in Northern Nigeria

Physical planning requires rational space organization to ensure a functional relationship between work, leisure and residence, In order to achieve a functional, aesthetic and livable environment, in accordance with the prescribed standards and zoning regulations clearly detailing the sizes, bulkiness, and placement of building (Hussaini and Yahaya 2019).

The spatial distribution of the Tsangaya houses mostly skewed towards high and medium residential density areas (Hussaini and Yahaya 2019). The implications are; non-conformity to land use regulation, juxtapose with blatant disregard to zoning. Encroachment of public space demarcated for public good. Creation of squatter settlement from the use of unconventional building materials for the structures and complete disregard to planning standards and building by-laws and regulations.

Poor personal and environmental hygiene that characterized the Almajiri Tsangaya houses with chaotic and filthy environment. The environmental unsanitary spaces always appear so disgusting, which devalues properties adjoining to the Almajiri Tsangaya centers. The adjoined properties will of course have drastically lower value compared with neighborhoods devoid of such.

Littering the environment with open defecation unpleasant to the eyes as well as poses great health risk of epidemic such as water bone diseases. This is not only a source of serious concern for physical planning but also for urban management. The learning area/space highly overcrowded. Overcrowding is detrimental to personal hygiene and environmental sanitation.

3. METHODOLOGY

The study was carried out in North West (NW) Geopolitical Zone of Nigeria, close to one-third (280,419km²) of Nigeria's land area (909,890km²). It comprises seven states: Sokoto, Kebbi, Zamfara,

Katsina, Kano, Kaduna and Jigawa States. National Bureau of Statistics (NBS) (2011) reported that these States have 13.5% (i.e. 27,377,584 million persons) of Nigeria’s population. The Zone shares international borders with three countries: Republic of Cameroon to the East, Republic of Chad to the North East and Niger Republic to the North. The sample frame was Eighty-nine (89) Tsangaya centers across the Northern Nigeria. The data were collected by structured questionnaire, physical observation and photographing using purposive sampling technique. Data collected was descriptively analyzed. Using Standard deviation and percentage distribution.

4. RESULTS AND DISCUSSION

Table: 1 Shows Almajiri Tsangaya centers with sleeping rooms in three selected states of northern Nigeria. The table shows that the weighted mean range of the Almajiri Tsangaya centers with sleeping room are minimal. In Kebbi is 6.00, in Zamfara 8.00 and in Sokoto 9.00. These results revealed that the assessments are above score of three in the Likert scale used. Indicating the assessment acknowledged that very few Almajiri Tsangayas houses in northern Nigeria have sleeping rooms. The standard deviation showing high values: Kebbi 3.2826, Zamfara 5.9394 and Sokoto 3.2430. This indicates that the data observed quite spread showing uniformity (consistency).

Table 1: Tsangaya Centers with Sleeping Rooms in Selected States in Northern Nigeria

STATISTIC	Kebbi	Zamfara	Sokoto	REGIONAL
Sum of weights	303	290	288	881
Minimum	3.00	2.00	4.00	3
Maximum	22.00	30.00	20.00	24
Mean	6.00	8.00	9.00	8
Standard deviation (n)	3.2826	5.9394	3.2430	

Table: 2 shows Almajiri Tsangaya Centers with availability of Sleeping Materials in some selected state in northern Nigeria. The table shows that, in Kebbi only 3.4% of the Tsangaya centers have sleeping materials while 96.4% have none. Sokoto only 1% of the tsangaya centers have sleeping materials while 99% have none and in Zamfara only 3.1% have sleeping materials while 96.9% have none. Indicating that, as a region, only 3% of the Tsangaya centers in northern Nigeria have sleeping materials while 97% of the Almajiri Tsangaya centers have none. Revealing that there are few Tsangaya centers in northern Nigeria with sleeping material however, majority of the Almajiri Tsangaya centers have no sleeping material perhaps allowing the Almajiris sleeping anywhere they found themselves.

Table: 2 Availability of Sleeping Materials for the Almajiris in the Study Area

MATTRESS/MAT AVAILABLE			
CITY	YES	NO	TOTAL (%)
Kebbi	11 (3.4%)	292 (96.4%)	303 (100%)
Sokoto	3 (1%)	285 (99%)	288 (100%)
Zamfara	9 (3.1%)	281 (96.9%)	290 (100%)
Regional	23 (3%)	858 (97%)	881 (100%)

Table: 3 Shows Room Occupancy Ratio of the Almajiris Tsangaya Centers in Northern Nigeria. The table shows that the weighted mean range of the Almajiri Tsangaya centers room occupancy ratio is very high. In Kebbi is 12.00, in Zamfara 13.00 and in Sokoto 8.00. These results revealed that the assessment acknowledged that the few Almajiri Tsangayas centers in northern Nigeria have very high rooms occupancy ratio (overcrowded). With a very standard deviation showing high values: Kebbi 6.6752, Zamfara 9.6799 and Sokoto 6.2987. This indicates that the data observed quite spread showing uniformity (consistency).

Table: 3 Room Occupancy Ratio of the Almajiris Tsangaya Centers in Northern Nigeria

Number Per Room				
Statistic	Kebbi	Zamfara	Sokoto	Regional
Sum of Weight	303	290	288	881
Minimum	5.00	5.00	6.00	5
Maximum	47.00	50.00	25.00	41
Mean	12.00	13.00	8.00	11
Standard Deviation (n)	6.6752	9.6799	6.2987	

Table: 4 show the numbers of Almajiris sleeping on the veranda, uncompleted buildings and open spaces in the states of northern Nigeria. The table reveals that in Kebbi 3.6% of the Almajiris in the Tsangaya centers sleeps on veranda while 96.4% sleeps in uncompleted buildings and open spaces available near each Tsangaya centers. Sokoto, 1% sleeps on the verandas while 99% sleeps in nearby uncompleted buildings and open spaces to each Tsangaya centers. In Zamfara 3.1% sleeps on the verandah while 96.9% sleeps in nearby uncompleted building to the Tsangaya centers. Indicating that the Almajiris sleeps outside.

Table 4: Almajiris Sleeping on Veranda, Uncompleted Building and Open Spaces

CITY	SR	SVUO	TOTAL (%)
Kebbi	11 (3.6%)	292 (96.4%)	303 (100%)
Sokoto	3 (1%)	285 (99%)	288 (100%)
Zamfara	9 (3.1%)	281 (96.9%)	290 (100%)
Regional	23 (3%)	858 (97%)	881 (100%)

Key: Sleeping on Veranda (SR), Uncompleted Building and Open Spaces (SVUO);

Table 5 show availabilities of toilet facilities in the Tsangaya centers in northern Nigeria. The table reveals that in Kebbi Tsangaya houses, 1% have water closet system (WC), 44% openly defecate while 55% have pit latrine. In Sokoto, 2% have WC, 38% open defecation and 60% have pit latrine. While in Zamfara, 2% with WC 52% Open defecation and 46% pit latrine. This shoes that by implication all the Tsangaya centers in the northern Nigeria the Almajiris defecate openly make their environment be susceptible to diseases.

Table 5: Availability of toilet facilities in the Tsangaya Centers

TOILET FACILITY				
CTY	PL	OD	WC	FREQUENCY
Kebbi	167 (55%)	133 (44%)	3 (1%)	303 (100%)
Sokoto	174 (60%)	109 (38%)	5 (2%)	288 (100%)
Zamfara	132 (46%)	152 (52%)	6 (2%)	290 (100%)

Key: Pit Latrine (PL); Open Defecation (OD); Water Closet (WC)

Table: 6 show source of water in the Tsangaya centers in northern Nigeria. The table reveals that in Kebbi, 21% of the Tsangaya centers source their water in uncovered well (UW), 5% manual boreholes (MB) 13% Automatic boreholes (AB), 24% in public taps (PT), 36% in an uncovered well only 1% uses water vendor.

In Sokoto, 11% WC, 9% MB, 24% AB, 24%PT, 31% UW and only 1% WV. While in Zamfara, 11% CW, 13% MB, 42%AB, 5%PT 28% UW only 1% uses WV. This indicated that majority of the Tsangaya centers are drinking unhygienic water and by implication, it is likely to be contact with waterborne diseases easily.

Table 6: Source Of Water In Tsangaya Centers In Northern Nigeria

Kebbi	64 (21%)	16 (5%)	38 (13%)	73 (24%)	110 (36%)	2 (1%)	303 (100%)
Sokoto	33 (11%)	26 (9%)	70 (24%)	68 (24%)	88 (31%)	3 (1%)	288 (100%)
Zamfara	33 (11%)	37 (13%)	121 (42%)	15 (5%)	82 (28%)	2 (1%)	290 (100%)

Key: Covered Well (CW); Manual Borehole (MB); Automatic Borehole (AB); Public Tap (PT); Uncovered Well (UW); Water Vendor (WV); Frequency (F)

5. CONCLUSION AND RECOMMENDATION

Findings of this study established the Tsangaya centers condition in northern Nigeria are conspicuous poor. The study also established that the Almajiri Tsangaya centers is characterized with scarcity of sleeping rooms, poor sleeping materials, high number of pupils per room, sleeping in the veranda, incomplete buildings or any other vacant places, poor water and sanitary facilities, poor condition of building components such as windows, roof, doors, floors among others. The anomalies that associated with the system must be properly addressed. Therefore, the study recommends the following:

There is the need for effective supervision and monitoring of Almajiranci (Tsangaya) system of education practice mostly in Northern part of the country by the government.

There should be provision of social amenities like accommodation, water and electricity to Almajiri by wealthy individual and government.

Good and habitable living environment that will be conducive for leaning should be provided for the Almajiri children.

ACKNOWLEDGEMENT

This research work was sponsored by TETF/DR&D/CE/COE/SOKOTO/IBR/2024/VOL.1 BATCH 12;S/NO. 04

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