



Nigeria Reading and Access Research Activity

Survey of Itinerant Qur'anic Learning
Centers and Almajiri Learners in
Bauchi and Sokoto States

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in Bauchi and Sokoto States

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Acronyms

AIMS	Almajiri Integrated Model School
ATWG	Access Technical Working Group
BASAME	Bauchi State Agency for Mass Education
DFID	UK Department for International Development
EFA	Education for All
GON	Government of Nigeria
IQE	integrated Qur'anic education
IQLC	itinerant Qur'anic learning center
LGA	Local Government Authority
LGEA	Local Government Education Authority
MDG	Millennium Development Goals
MOE	Ministry of Education
NCE	National Council on Education
NMEC	National Commission for Mass Literacy, Adult and Non-Formal Education
RARA	Reading and Access Research Activity
SAME	State Agency for Mass Education
SUBEB	State Universal Basic Education Board
TWG	Technical Working Group
UBEC	Universal Basic Education Commission
UNICEF	United Nations Children's Fund
USAID	U.S. Agency for International Development

Executive Summary

This report is a survey of the Almajiri population in Bauchi and Sokoto states of Nigeria and the learning centers they attend. Almajiri is a Hausa term that refers to children who have moved away from home to live with a malam (or Qur’anic teacher) for full-time study of the Qur’an. Moving away from home in search of knowledge (itinerancy) is considered to be an important part of education in Islam, and many malams still continue this tradition themselves. The Government of Nigeria (GON), in its quest to provide universal basic education to all children, has identified this group of children as deserving of special attention because of the particular vulnerabilities inherent in being away from home, in some cases traveling around with malams, and having to fend for their keep. The purpose of this study was to estimate the numbers and characteristics of the Almajiri population in Bauchi and Sokoto states and the centers (itinerant Qur’anic learning centers) they attend in order to provide the states with the information necessary to provide targeted programs.

In order to reach the itinerant Almajiri population, the research team surveyed malams who operate learning centers that cater to this group of children. For a center to be included in the survey it must either be itinerant (malams and children move around, or primary itinerancy) or in a fixed location but housing students, a majority of whom have moved to live or study in the center (secondary itinerancy). The research team started with an initial list of centers provided by state agencies, and then asked malams to refer others, a sampling method known as snowball sampling.

The research team identified 1,231 itinerant Qur’anic learning centers (IQLCs) in Sokoto and 1,468 in Bauchi. The main findings based on the key research questions are presented in *Table 1*. below:

Table 1. Key Research Question Findings

Key Question	Findings
What are the size and characteristics of the Almajiri population in Bauchi and Sokoto?	<ul style="list-style-type: none"> The total number of learners in the IQLCs is 240,841 in Sokoto and 112,402 in Bauchi. In Bauchi 77,958 learners (75 percent of the total learner population) can be considered Almajirai. In Sokoto, 133,956 are Almajirai (55 percent of total learners). The majority of the Almajiri population is male (95 percent Sokoto; 77 percent Bauchi).
How mobile is the Almajiri population in Bauchi and Sokoto?	<ul style="list-style-type: none"> In Sokoto, 90 percent of centers were in a fixed location, whereas 10 percent of centers moved from place to place. In contrast, 40 percent of centers in Bauchi were in a fixed location, while 60 percent of the centers moved around. In terms of frequency of movement, 59 percent of malams in Bauchi reported that either they or their learners moved once a year, 35 percent moved twice a year, and 5 percent more than twice a year. Fewer than 1 percent reported never moving.

Key Question	Findings
	<ul style="list-style-type: none"> In Sokoto, centers were more stationary, with nearly 40 percent reporting that malams or their learners never moved around. Of all malams, 55 percent reported that either they or their learners moved once a year.
From where do Almajiri learners and malams in these states come?	<ul style="list-style-type: none"> 98 percent of malams in Sokoto and 99 percent of malams in Bauchi are from Nigeria. In addition, most malams were born in the state where their centers were located (78 percent in Bauchi and 95 percent in Sokoto). In Bauchi, only 0.2 percent of learners were reported to be from another country (253 learners). 12 percent of learners in Sokoto and 28 percent of learners were from out of the state. In addition, 4.6 percent of learners in Sokoto (11,139) were from another country. Most of those learners of foreign origin came from Niger, which borders Sokoto state.
How do malams get funds to run the center and provide for students?	<ul style="list-style-type: none"> In Sokoto, 78 percent of malams reported only one funding source; 17 percent reported two funding sources; and only 4 percent reported three or more funding sources. The most frequently reported funding source was “alms from the public paid directly to learners” (88 percent). 2 percent reported receiving some support from the government. In Bauchi, funding sources were more diverse than for Sokoto. 35 percent of malams reported a single funding source; 28 percent reported two funding sources; and 30 percent reported three or more funding sources. The most commonly mentioned funding source was “learner’s work in agriculture” (94 percent) followed by “alms from the public paid directly to learners” (35 percent) and “Alms from the public paid directly to the center” (23 percent). 17 percent reported receiving government support.

The results of the survey point to several implications for policies aimed at supporting Nigeria’s efforts to achieve universal basic education, as well as at ensuring the well-being of children participating in the Islamic learning system. These include the following:

- Each state has a unique social and cultural way of organizing IQLCs, and as such the (GON and states will need a customized approach to dealing with IQLCs.
- The majority of IQLC learners are under 16 years old and therefore would be counted among the out-of-school children in Nigeria. In order for Nigeria to meet its national goal of universal basic education, it would have to provide strategic interventions to integrate formal subjects of the national curriculum into the IQLCs.
- While current programs to integrate formal subjects into Qur’anic schools would be appropriate for IQLCs in a fixed location, strategies for dealing with the education of nomadic groups might be more appropriate in situations where malams and children move from community to community. The responsibility for educational programs for education of nomadic children lies with the National Commission for Nomadic Education, and coordination

between the Commission and those agencies responsible for Qur'anic education is necessary.

- Even though most learners are from within the state, over 11,000 learners in Sokoto come from the bordering country of Niger. Policy makers will need to consider what level of support will be provided to nationals from other countries who attend IQLCs in Nigeria.
- If the GON is to achieve its goal of universal basic education for all children, it is important that it considers how to deal with learners enrolled in IQLCs who currently do not have access to formal education, while it continues to support the long tradition of Qur'anic education.
- Given that the Almajiri children are away from home, the GON will have to consider programs to improve their social and emotional well-being so that they are not engaged in begging and exploitative forms of child labor. Providing support to IQLCs is one means of doing that, but the Ministry of Education must coordinate with other ministries and agencies responsible for children's welfare in order to provide policies and programs to protect this population.

Finally, state governments should include ongoing research and monitoring as part of their intervention strategy. This will provide additional clarity regarding key factors that influence social and cultural practices around the IQLC program.

1 Introduction

Nigeria, Africa's most populous nation, has one of the largest populations of out-of-school children in the world. Many of these children are in Northern Nigeria, where over 50 percent of children are not enrolled in formal schooling (National Population Commission [NPopC] Nigeria, ICF International 2014). In Northern Nigeria, many of these children who are out-of-school are enrolled in Qur'anic schools across the region either as full- or part-time students of the Qur'an (NPopC Nigeria, RTI International 2011). The policy of the Government of Nigeria (GON) is to provide nine years of formal schooling to all school children of school-going age (Government of Nigeria 2004), and in order to do that it has to be able to reach these children who are currently only enrolled in Qur'anic education.

The Universal Basic Education Commission (UBEC), the body charged with implementing the Universal Basic Education policy, has developed a framework to provide these children in Qur'anic schools, whom it refers to as Almajirai, with formal schooling. UBEC plans to, among other things, integrate formal lessons into the curriculum of the Qur'anic schools (Universal Basic Education Commission 2010). However, in order to be able to successfully target and develop policies and programs for the Almajiri learners, the federal and state government need, as a first step, to be able to estimate the size and characteristics of the Almajiri population. This research is an attempt to determine these estimates in Bauchi and Sokoto states. So far an estimate of the size of the Almajiri population has been elusive, not least because of difficulties in definitions and categorizations of the population (Baba 2013).

According to the UBEC's definition, Almajirai are children who attend informal Qur'anic schools (such as Tsangaya, Makarantar Allo, and Islamiyyah centers) that do not offer the formal basic education curriculum. The word Almajiri (plural Almajirai) is derived from the Arabic word *Almuhajir*, meaning "immigrant." A more limited definition of Almajiri is of a child (mostly boys) who has been handed over to a Qur'anic teacher (or malam) for full-time study of the Qur'an.¹ This definition, that emphasizes the fact that Almajiri learners are away from home and live and/or travel with their malams, is dominant in the literature. Migration or traveling for religious knowledge is referred to as "Almajiranci" (Adamu 2010; Baba 2013), what the UBEC refers to as "itinerancy," and is therefore an important part of the "Almajiri" experience.²

The Almajiri experience itself has changed over time from a highly regarded system that trained clerics and elites to one that is today regarded as inferior and catering mostly to the children of the poor and destitute. In his work on Almajiri education in Northern Nigeria, Adamu argues that, initially, communities were responsible for care of the Almajirai and malams who enter their village, but more recent social and economic realities have led to malams and Almajirai tending to their own keep either through asking the community for alms (begging) or engaging in trade or agriculture for money. Indeed, in many parts of northern Nigeria, "Almajiri" is used (erroneously) to refer to street children, regardless of whether or not they are students of the Qur'an (Adamu 2010). Another change that has happened over time is that the system is not as mobile as it used to be, as malams can stay in a community indefinitely in a fixed location, and students come to meet them. And when malams do move, they do so for reasons that are more economic than knowledge-seeking. In government policy, there is a distinction made between primary itinerancy, where malams move with their children for social and economic reasons, and secondary itinerancy, where students move away from home to live and study with malams in a fixed location.

As mentioned above, the overall purpose of this study is to describe and estimate the size of the Almajiri population in Bauchi and Sokoto states. The definition of Almajiri used is that of children who are away from home living and studying with a malam who runs an informal³ (traditional) Qur'anic school. The focus is on itinerant learners. While there may be other students in the school who do not reside with the malam, they are considered part-time students and are not counted as part of the Almajiri population.

The main research questions that this study seeks to answer are:

1. What are the size and characteristics of the Almajiri population in Bauchi and Sokoto?
2. How mobile is the Almajiri population in Bauchi and Sokoto?
3. From where do Almajiri learners and malams in these states come?

¹ See for example Baba 2013; Adamu 2010; Yusha'u*, et al. 2013.

² According to Adamu (2010) the Al-majirun referred to people in the Qur'an who left their families and wealth to follow Prophet Muhammad in his journey from Mecca to Medina.

³ Exclusive study of the Qur'an and no formal subjects included.

4. How do malams get funds to run the centers and provide for students?

In order to reach the learner population of interest, the research identified and surveyed malams who run these informal Qur'anic schools. The malams and centers identified had to meet one of two criteria: (1) malams were itinerant and moved around with their learners (primary itinerancy), or (2) if the malams were in a fixed location, then the majority of their learners must have moved away from home to live and study with the malams (secondary itinerancy).⁴ The study refers to the identified centers as itinerant Qur'anic learning centers (IQLCs).

The research methodology is detailed in the following section, followed by a presentation of results, and a final section outlining policy implications of the results.

2 Methodology

The study's main challenge was to identify all malams and centers that cater to the Almajiri population. The researchers started with an initial list of IQLCs from the state agencies. Using a snowball sampling approach,⁵ initial respondents were asked to refer field teams to other malams who meet the itinerancy criteria: (1) Itinerant malams who move around with their learners OR (2) malams in fixed locations where the majority of learners were itinerant (had moved from their homes to live and study with malams). Identified malams were then administered a questionnaire aimed at getting information about their learners and centers,

2.1 Questionnaires

During the process of questionnaire development, the research team consulted existing documentation describing the Almajiri learning practice and worked closely with each state's RARA Access Technical Working Group (ATWG),⁶ whose members had knowledge of these centers. The latter process included meetings with the ATWGs and individual meetings with ATWG members such as the Director General of Tsangaya Education and local representatives of the Ministry of Religious Affairs.

Based on discussions with ATWG, the RARA research team developed a draft questionnaire and a qualitative interview guide containing questions that sought to clarify issues discussed with the ATWG. These instruments were piloted with a small group of malams, following which they were revised based on findings from the pilot and further input from the ATWG.

The final version of the questionnaire was designed to gather basic information about Almajiri, the learning centers they attend, and the malams who own these learning centers. The data collection team interviewed the malam, as he was considered the

⁴ This does mean that we do not count Almajiri learners who are in centers that have less than 50% boarders.

⁵ This is a non-probability sampling approach in which the initial list of participants is asked to refer other eligible respondents. See Goodman (1961).

⁶ An ATWG was formed in both states to guide and advise in the design and implementation of the access research activities. The groups are made up of education officials from the various state education agencies.

most knowledgeable about all aspects of the center and the Almajiri learners in his care.

The questionnaire was divided into five main sections. The first section screened for eligible respondents; the next three sections elicited basic information about the learning center, the malam, and the Almajiri learners; and the final section was used to help ensure that the research team was identifying all malams within the state. The full questionnaire is in *Annex A*.

Screening Questions: These questions determined if: (1) the malam was the owner of an Almajiri learning center, as defined by the study; (2) the center was currently located in Bauchi or Sokoto state; and (3) the malam had not already participated in this survey.

Questions about Center: These questions were used to determine the frequency of movement of the learning center, the funding sources for the center, and the location of the learning center.

Questions about the Malam: These questions were used to gain additional information about the background of the malam, including where he was from.

Questions about Learners: In this set of questions the malam was asked how many students in various demographic categories were enrolled in his center, how many students were boarders who lived at the center, where the learners at the center were from, and what languages they primarily spoke.

Malam Referrals: In this section, malams were asked to refer other malams that the team could interview for the research study. This was the method used by the research team to identify and contact additional malams in Bauchi and Sokoto states.

2.2 Data Collection

The main data collection took place between November 2014 and January 2015 by state teams made up of officials from various agencies, including the State Agency for Mass Education (SAME), State Universal Basic Education Board (SUBEB), the Ministry of Education (MOE), and Local Government Education Authority (LGEA). The data collection took place in three distinct phases: (1) recruitment of initial respondents; (2) main data collection period; (3) follow-up data collection period.

2.2.1 Phase One: Recruitment of Initial Respondents

In the first stage, RARA worked with the relevant departments within SUBEB and with Islamic education authorities in Bauchi and Sokoto to identify and survey the initial list of malams who head schools that cater to Almajirai.

During the meeting, the data collector introduced the research study, including the organizational sponsor, the rationale for the study, and how confidentiality would be protected. Providing a detailed background to the study was essential for gaining the trust and participation of malams. The data collector answered any questions the malam had and began the interview after obtaining the malam's informed consent

(*Annex C* is the consent form).

At the end of the interview, the data collectors asked for referrals to other malams as is characteristic of the snowball sampling approach. The referral was used to find as many eligible malams as possible to be interviewed.

2.2.2 Phase Two: Main Data Collection

The second stage of data collection began in November 2014 to coincide with the end of the rainy season, which allowed for increased availability of respondents who would otherwise be engaged in agricultural production during the rainy season. The research team used the referrals from the malams interviewed during the first stage to contact the malams during the second stage.

Most malams contacted, consented to participate in the survey. SUBEB and the office of the Director General Tsangaya provided an introductory letter for all the data collectors, which contributed to the willingness of respondents to provide requested survey information. A few malams did not participate because the team was unable to meet with them after multiple visits to the center's location or because the team could not find the center. At the end of the interview, the data collector asked the malam to provide names, locations, and contact information of other malams who were eligible for the study.

2.2.3 Phase Three: Follow-Up Data Collection

To ensure that all eligible IQLCs had been reached, the RARA research team conducted an additional round of data collection in February 2015. RARA sent field teams out to canvass the Local Government Authorities (LGAs) and ensure that all eligible IQLCs had been reached. At the end of the third stage, the teams on the ground were unable to locate additional eligible IQLCs.

2.2.4 Quality Assurance

In order to ensure quality in the data collection process, each state had a RARA Research Coordinator who managed the data collectors. The RARA Research Coordinator and the RARA Monitoring and Evaluation (M&E) Advisor together supervised and monitored the exercise. They conducted routine field visits and spot checks to ascertain the quality of data collection. They also collected all the necessary data using a summary sheet. Tracker forms were used to track that questionnaires were correctly filled out at the point of data entry. In addition, quality control checks such as audits against paper questionnaires were conducted to verify responses had been accurately captured in the database.

2.3 Data Analysis

Data were entered into MS Excel by three data entry clerks at SAME in Sokoto and Bauchi State Agency for Mass Education (BASAME) in Bauchi. The clerks had

received a half-day training implemented by RTI on the use of the data entry software (*Annex B* presents the training agenda). Upon the completion of data entry, RTI technical advisors harmonized each data file into a single file prior to data cleaning and analysis. Data analysis was carried out using the statistical software package Stata.

2.4 Study Limitations

This study was subject to several limitations. Readers of this report are encouraged to consider these limitations when interpreting the findings of the study and drawing conclusions based on the data.

First, although RARA used extensive methods to include over 95 percent of all IQLCs in the two states, we cannot be certain that data collectors covered 100 percent of the eligible IQLCs. It is possible that although data collectors canvassed all LGAs in each state and used referrals from a diverse network of malams in two rounds of data collection, some IQLCs may have been missed. For example, we suspect that some malams may have been absent from the state having traveled during the harvesting season. Additionally, it may be that some who had fewer social connections with other malams might be underrepresented in the study.

Second, the reports on learning centers and learners were based on data from the malam. The malams' reports may be subject to error. While we do not have reason to believe *a priori* that malams would have greatly underestimated or overestimated the size of the school, it is possible that these data may have some error associated with them.

Third, by making a decision to only include centers where the Almajiri learners were the majority (over 50 percent), we have not accounted for those learners who are in centers where they are not the majority. For example, if 40 percent of a center's enrolment was made up of Almajiri learners, none of those children would have been counted in this survey. What we present is a conservative estimate.

3 Survey Findings

This section presents the main findings from the survey. The findings about the center are presented first, followed by descriptions of the learners and of the malams. *Annex D* presents supplementary tables as well.

3.1 Center Characteristics

3.1.1 Number and Type

In total, there were 1,231 learning centers identified in Sokoto and 1,468 learning centers identified in Bauchi (*Table 2*). In Sokoto, secondary itinerancy was more common as 90 percent of centers were in a fixed location, and in 10 percent of the centers malams and learners moved around. In contrast, 40 percent of the IQLCs in

Bauchi were in a fixed location, while in 60 percent of the centers there malams and students moved around.

The total enrollment of learners in IQLCs in Sokoto was 240,841. Enrollment at the centers ranged from 15 to 5,245. The average size of the center was 196 learners and the median size 149 learners.

In Bauchi, 112,402 learners were enrolled in the IQLCs surveyed. Center size ranged from 3 learners to 1,650 learners. The average size of the centers was 76 learners and the median size was 54 learners. On average, centers surveyed in Bauchi were smaller in size than those in Sokoto because Bauchi has a majority of primary itinerant centers which are smaller in size than those centers in a fixed location.

Table 2. Summary Description of Itinerant Qur’anic Learning Centers

	Sokoto	Bauchi
Total Number of IQLC	1,231	1,468
Percent of itinerant IQLC (i.e., no fixed location)	10%	60%
Total enrollment in IQLC	240,841	112,402
Average size of IQLC	196 learners	76 learners
Range of size	15–5,245	3–1,650
Median size	149	54

3.1.2 Frequency of Movement

Malams were asked how often they or their learners⁷ moved from one location to another (*Table 3*). In Bauchi, 59 percent of malams reported that they or their learners moved at least once year, while 35 percent reported moving at least twice a year, and 5 percent more than twice a year. Less than 1 percent reported never moving.

In Sokoto centers were much more stationary, with nearly 40 percent reporting that malams or their learners never moved. Of all malams, 55 percent reported moving at least once a year. Forty percent reported that neither they nor their learners moved from location to location.

As mentioned above, malams and learners move for a number of reasons, both cultural and economic. According to the Qur’an it is considered good practice for persons to travel in search of knowledge. In recent times, malams and/or their learners also move in search of livelihood and would move to rural areas during the farming season.

⁷ Because of the question’s wording, it is not possible to separate whether this is movement due to primary or secondary itinerancy.

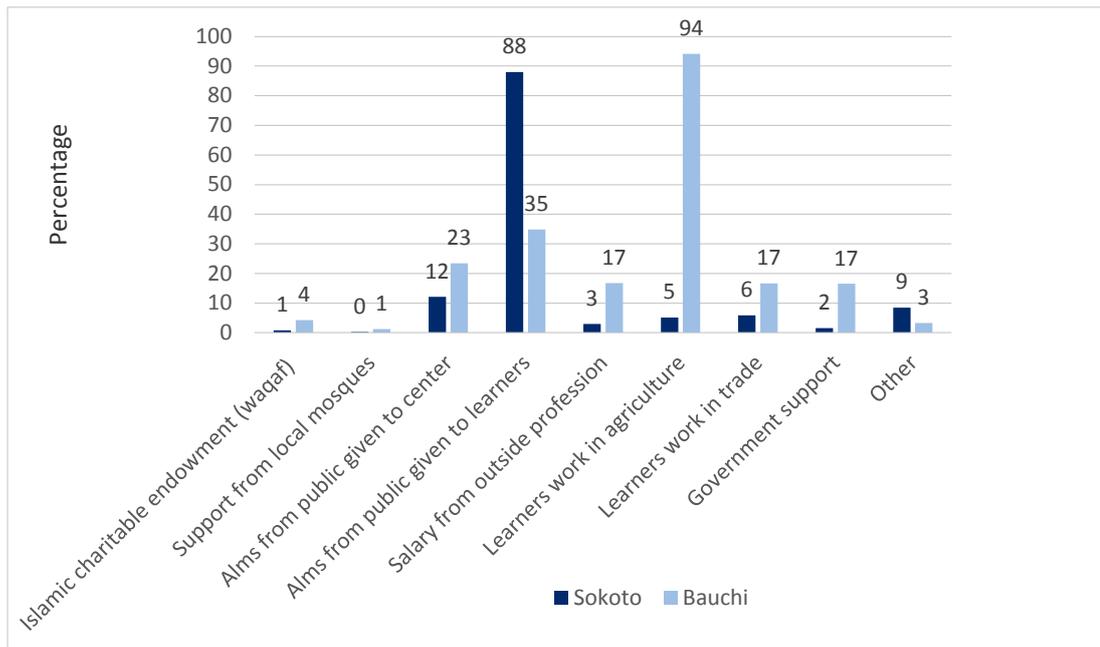
Table 3. Frequency of Movement of Malams and/or Learners (%)

	Sokoto	Bauchi
More than 2 times per year	0.7	4.6
Two times per year	2.2	34.9
Every year	55.2	59.3
Every two years	1.6	0.6
Less than every 2 years	0.2	0.2
Never	39.7	0.3
Refused to Answer	0.4	0.0
Total	100.0	100.0

3.1.3 Funding Sources

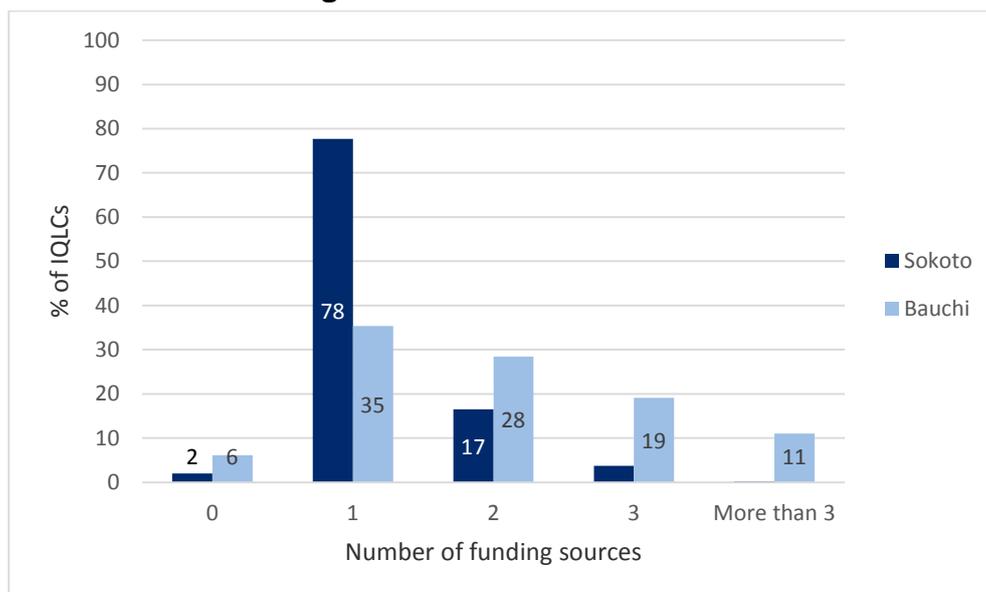
The funding sources for IQLCs varied by state (see *Figure 1*). Malams were asked to select all funding sources that applied from a standard list of funding sources developed during the formative research period. In Sokoto, the most frequently reported funding source was “alms from the public paid directly to learners” (88 percent). In Bauchi the most commonly mentioned funding source was “learner’s work in agriculture” (94 percent) followed by “alms from the public paid directly to learners” (35 percent) and “alms from the public paid directly to the center” (23 percent). Also, more malams reported receiving government support in Bauchi (17 percent) than in Sokoto (2 percent).

Figure 1. Sources of Funding for IQLCs in Bauchi and Sokoto



The funding sources for IQLCs in Bauchi were reported to be more diverse than funding sources in Sokoto. In Sokoto, 78 percent of malams reported only one funding source, alms from the public; 17 percent reported two funding sources; and only 4 percent reported three or more funding sources. In contrast, 35 percent of malams in Bauchi reported a single funding source; 28 percent reported two funding sources; and 30 percent reported three or more funding sources (see *Figure 2*).

Figure 2. Number of Funding Sources for ILQCs in Bauchi and Sokoto



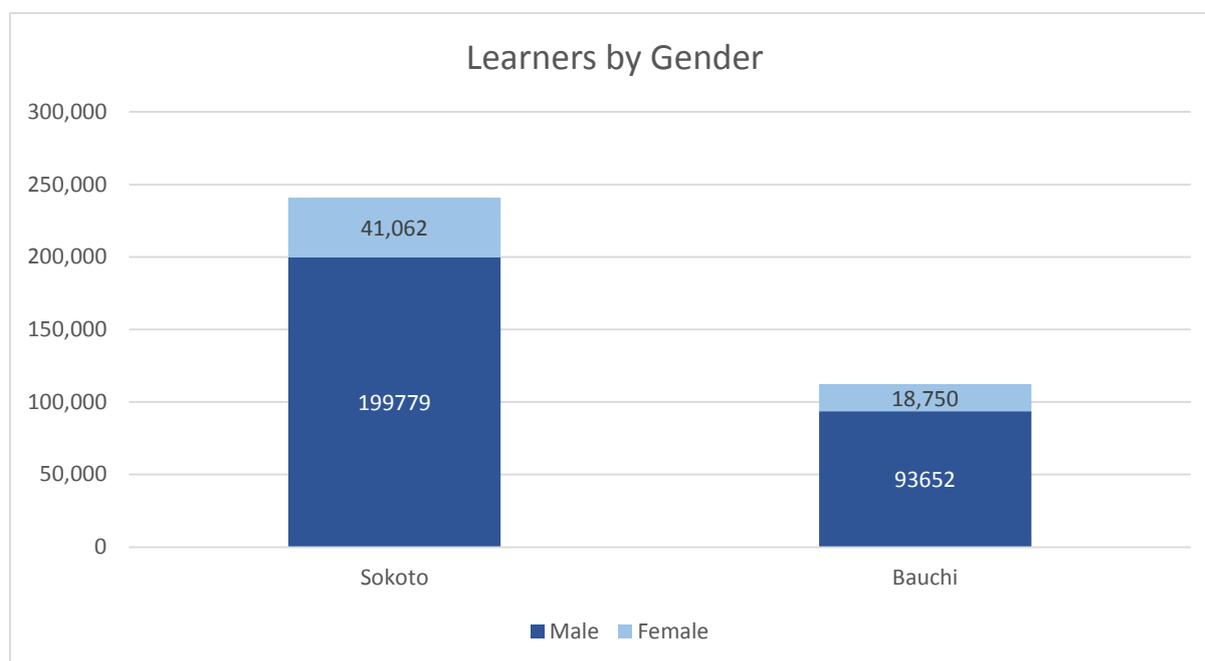
3.2 Learner Characteristics

The results for this section were derived from responses of the malams, who had to provide information on the number of learners, their age group, whether they were boarders or not, and their state of origin. Given that many of these centers do not keep formal records, the data in this section are based on estimates from malams. Recall from Section 3.1.1 above that the total number of learners in the IQLCs is 240,841 in Sokoto and 112,402 in Bauchi.

3.2.1 Gender

The majority of learners in IQLCs are male. In both Sokoto and Bauchi, 83 percent of learners are male, and 17 percent are female (*Figure 3*).

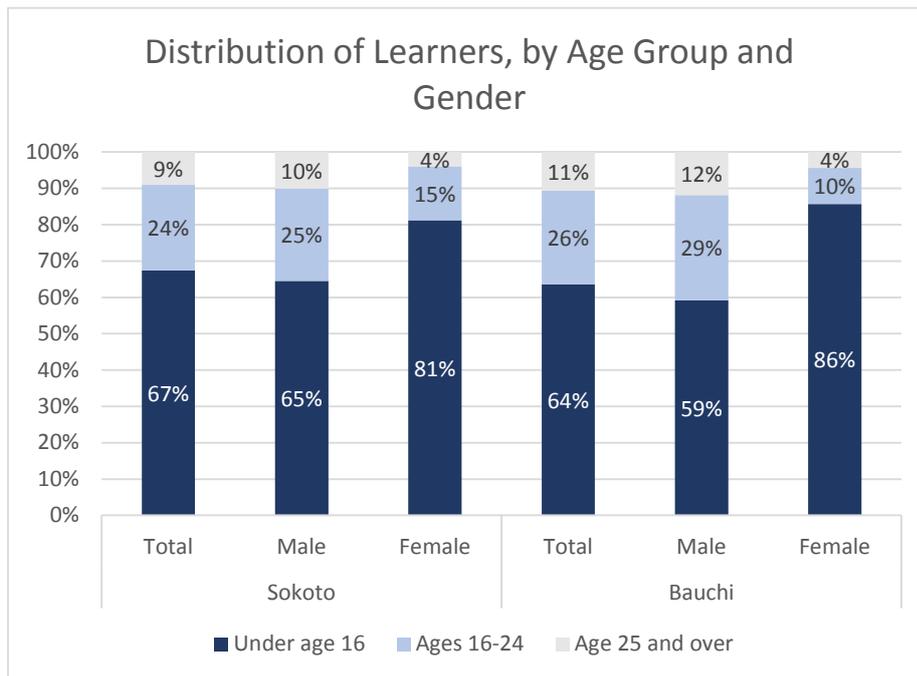
Figure 3. Number and Distribution of Learners, by Gender, in Sokoto and Bauchi



3.2.2 Age

About two-thirds of learners in IQLC are under 16 years old, and therefore of school-going age. In Sokoto, 67 percent of learners are under 16 years, and in Bauchi 64 percent are under 16 years (see *Figure 4*). In Bauchi, 86 percent of females are under 16 compared to 81 percent in Sokoto.

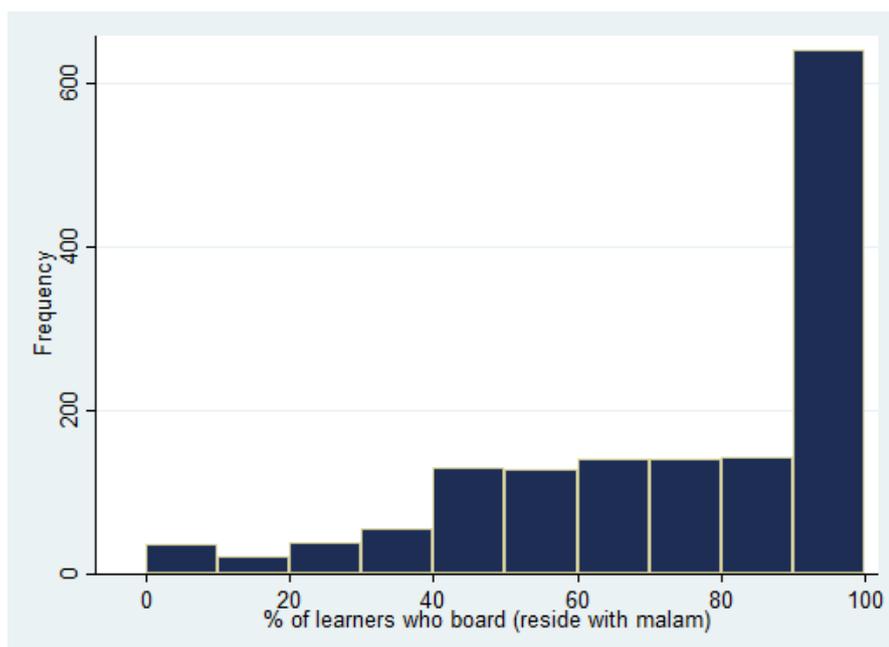
Figure 4. Distribution of Learners, by Age Group and Gender, in Bauchi and Sokoto



3.2.3 Boarding Status

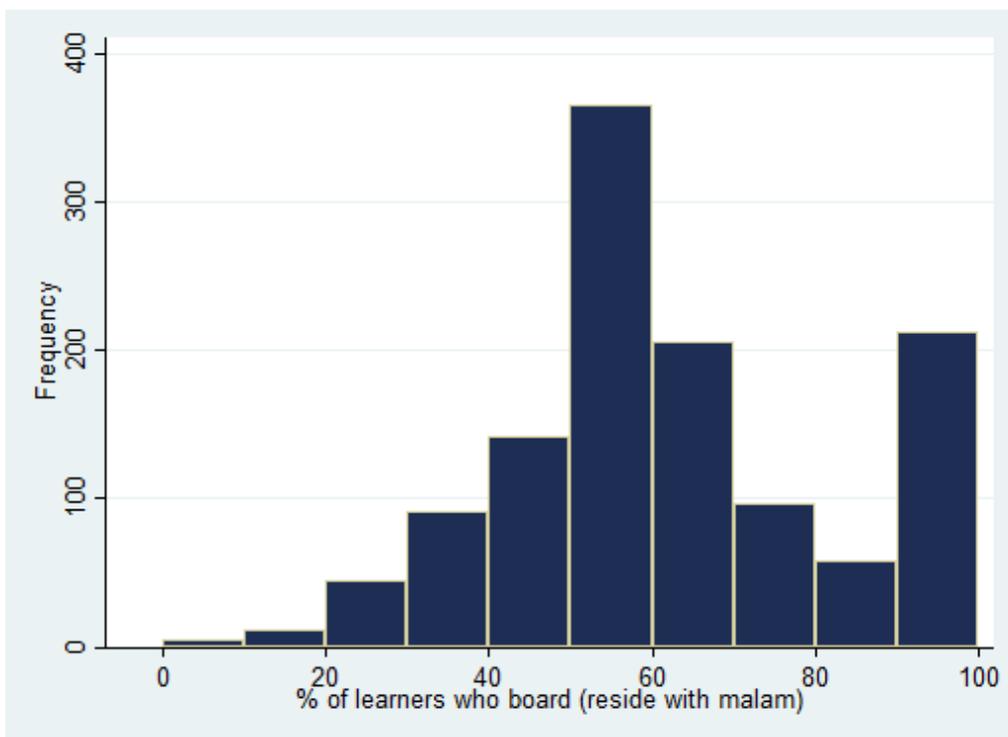
The boarding status of learners determines whether a learner is part of the Almajiri population. As stated above, the Almajiri learners are those who have left home to live and study with a malam. The total number of learners who board at the surveyed centers in Bauchi is 77,958, corresponding to 75 percent of the total learner population. The remaining 25 percent are students who attend the IQLC, but live in the community with parents or guardians (*Figure 5*).

Figure 5. Distribution of Almajiri Population in Bauchi Centers



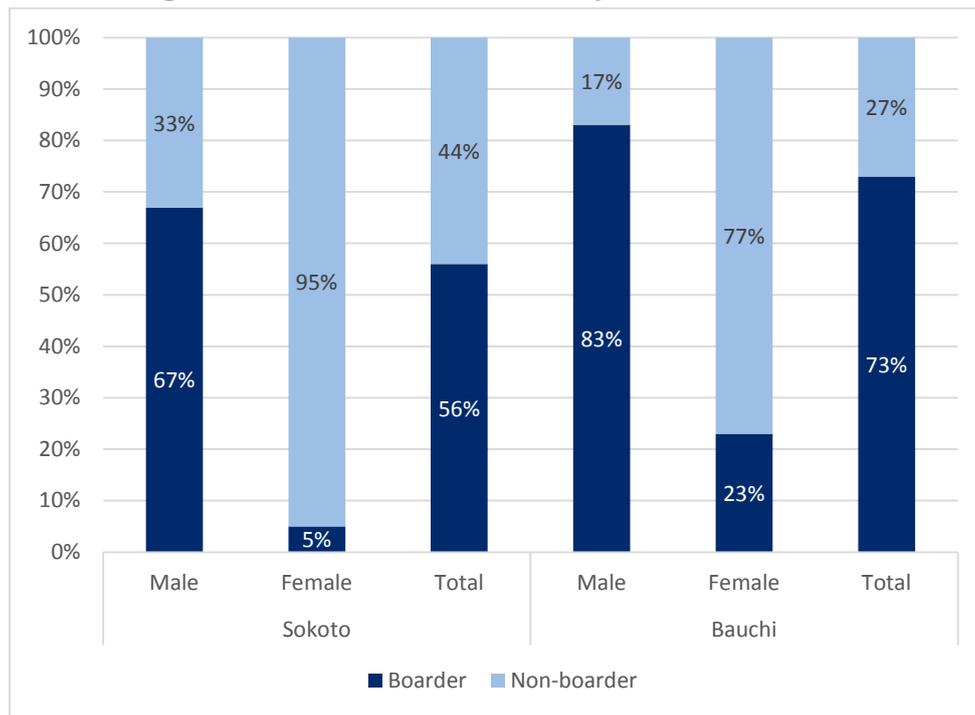
In Sokoto, the total number of learners who board at the centers is 133,956 representing 55 percent of the total enrolment at the centers. *Figure 6* shows more variation in the share of the population that board in the centers in Sokoto.

Figure 6 Distribution of Almajiri Population in Sokoto IQLCs



There is also a marked gender difference in boarding status as almost no female learners board with a malam (see *Figure 7*). This fact fits with the common description of Almajiri as young boys who travel away from home. Girls who are reported to be residing at centers are usually members of the malam’s family. Because of cultural and religious reasons, female learners who attend IQLCs return to their homes at the end of the day.

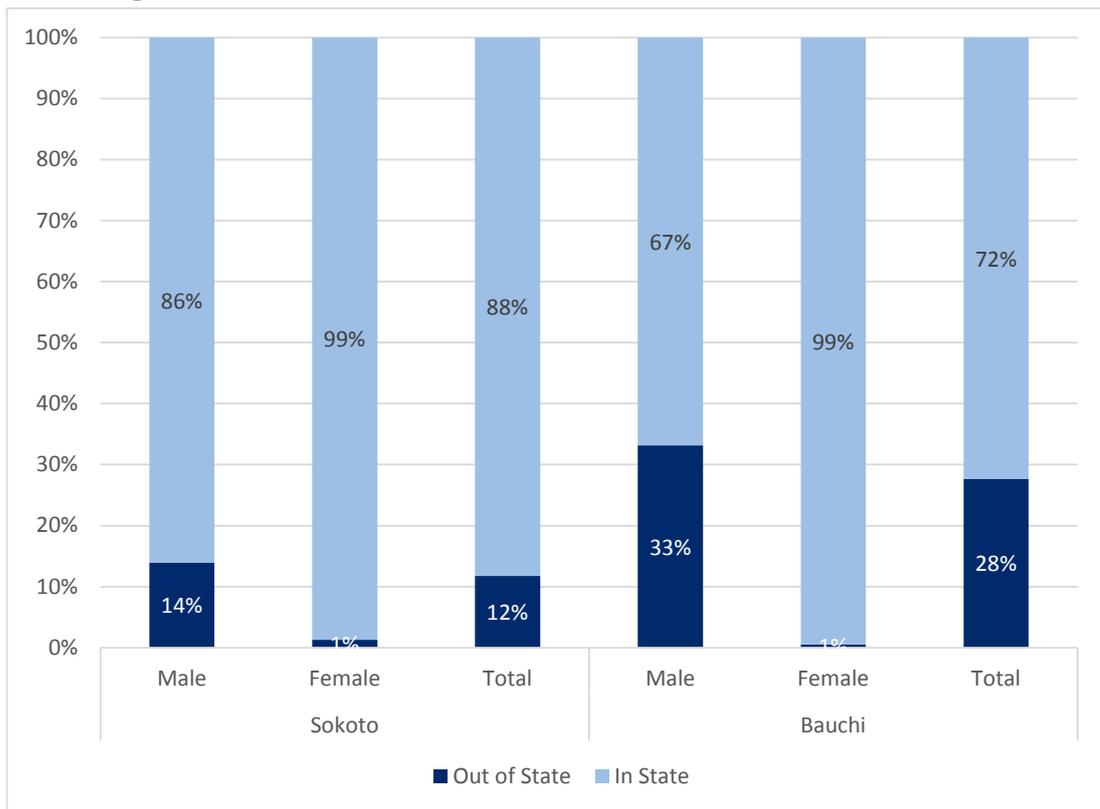
Figure 7. Boarding Status of IQLC Learners, by Gender and State



3.2.4 Origin

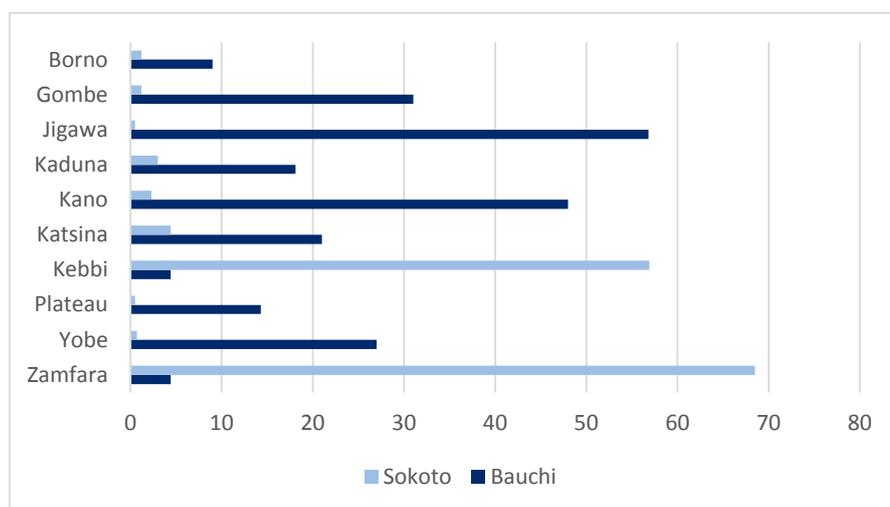
Most learners who attend IQLCs are from within the state: 88 percent in Sokoto and 72 percent in Bauchi (see *Figure 8*). The data also show that almost all girls attending IQLCs attend one that is in their state of origin. There are a number of reasons that could account for this difference between in- and out-of-state learners. One is that Sokoto borders two other states (Zamfara and Kebbi) whereas Bauchi borders seven states (Gombe, Plateau, Kaduna, Kano Jigawa, Yobe, and Taraba). Another possibility is that because Bauchi IQLCs are more likely to move around, they might move to other states and collect more students.

Figure 8. Origin of Learners in Sokoto and Bauchi



The survey asked all malams about whether they had learners from different states (*Figure 9*). In Sokoto, 69 percent said they had at least one learner from Zamfara State and 57 percent said their center contained at least one learner from Kebbi. In Bauchi, malams reported learners coming from a variety of states: Jigawa (57 percent), Kano (48 percent), Gombe (31 percent), Yobe (27 percent), Katsina (21 percent), and Kaduna (18 percent).

Figure 9. States Represented at IQLCs in Sokoto and Bauchi



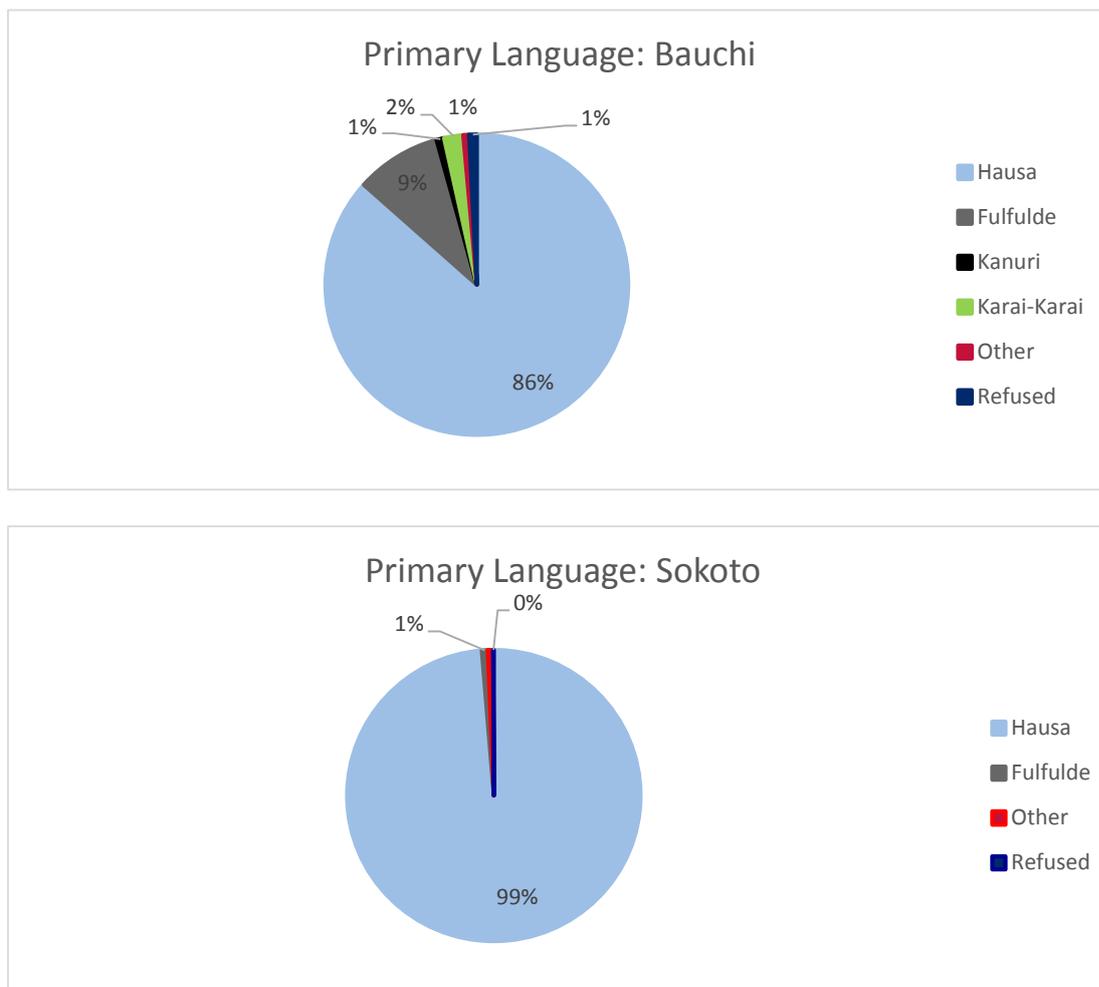
The survey asked malams the specific number of learners from different countries. There were more learners from other countries in Sokoto than in Bauchi. In Sokoto, 11,139 learners from other countries were recorded, representing 4.6 percent of all learners. In Bauchi, only 253 learners from other countries were recorded, representing 0.2 percent of all learners.

Malams in Sokoto said nearly all learners from other countries came from Niger (98 percent, according to those surveyed). The next most prevalent country of origin was Benin, but that country was only mentioned by 3 percent of malams.

3.2.5 Language

In both Sokoto and Bauchi the majority of malams reported that the primary language that most of their learners first learned at home was Hausa, 99 percent and 86 percent respectively. In Bauchi, 9 percent of malams reported that most of their students learned Fulfulde as their first language (*Figure 10*).

Figure 10. Primary Language (Bauchi and Sokoto)



3.3 Malam Characteristics

3.3.1 Country and State of Origin

Almost all malams surveyed reported being from Nigeria: 98 percent of malams in Sokoto and 99 percent of malams in Bauchi (*Table 4*).

Most malams were also born in the state where their IQLC was located. In total, 95 percent of malams from Sokoto and 78 percent of malams from Bauchi reported being born in the state. In Sokoto, malams also reported being born in Kebbi (1.5 percent) and Zamfara (2.2 percent). In Bauchi, malams reported being born in Jigawa (7.6 percent), Kano (6.2 percent), Katsina (2.9 percent), and Yobe (2.3 percent).

Table 4. State of Birth of Malams in Sokoto and Bauchi

	Sokoto		Bauchi	
	(%)	(n)	(%)	(n)
Bauchi	0.0	0	78.2	1,147
Borno	<0.1	1	0.1	2
Gombe	0.0	0	0.6	8
Jigawa	0.0	0	7.6	111
Kaduna	<0.1	1	1.0	14
Kano	0.0	0	6.2	91
Katsina	0.3	4	2.9	43
Kebbi	1.5	18	0.0	0
Nasarawa	0.0	0	0.3	4
Niger	<0.1	1	0.2	3
Plateau	<0.1	1	0.2	3
Sokoto	95.4	1,155	0.1	2
Yobe	<0.1	1	2.3	34
Zamfara	2.2	26	0.3	5
Refused to answer	0.3	2	0.0	0
Other	<0.1	1	0.0	0
Total	100.0	1,211	100.0	1,467

4 Discussion

4.1 Summary of Findings

This purpose of this report was to estimate the size and characteristics of IQLCs and their learners in Bauchi and Sokoto states. The results of the study are summarized below.

4.1.1 Center Characteristics

- In Bauchi, the study documented 112,402 learners enrolled in 1,231 centers. In Sokoto, there were 240,841 learners enrolled in 1,468 centers. The majority of learners in centers in both states were male and under the age of 16.
- The study revealed differences in the characteristics of centers in the two states. In Sokoto, 90 percent of centers were in a fixed location compared to 40 percent in Bauchi. There were also differences in the way centers were funded: 94 percent of centers in Bauchi reported receiving funding from agricultural work compared to only 5 percent of Sokoto centers. On the other hand, a larger percentage of centers in Sokoto reported receiving funding from alms paid to learners (88 percent vs. 35 percent).

4.1.2 Learner Characteristics

- Most learners are from within state (88 percent in Sokoto and 72 percent in Bauchi). However, over 11,000 Almajiri learners in Sokoto come from another country. This may be attributed to the fact that Sokoto borders Niger Republic. There were significantly fewer itinerant learners from non-Nigerian origins in Bauchi, with malams reporting about 250 non-Nigerian learners. Policy makers will have to consider what level of support will be provided to nationals from other countries who attend Almajiri centers in Nigeria.
- Most learners in IQLCs live or board at the center (73 percent in Bauchi and 56 percent in Sokoto). Only the children who board are considered part of the Almajiri population: the numbers are 77,958 in Bauchi and 133,956 in Sokoto. The Almajiri population are almost all boys.

4.1.3 Malam Characteristics

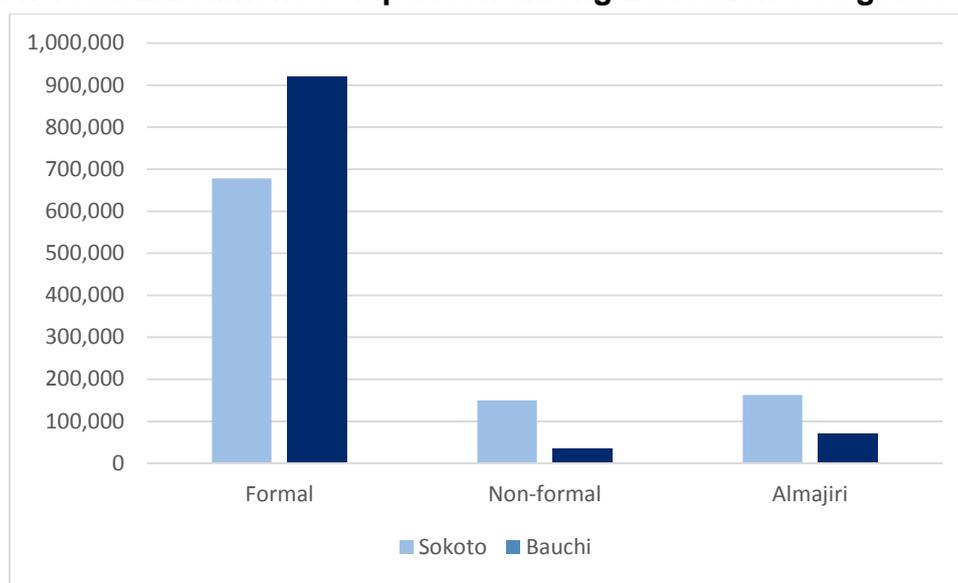
- Almost all malams surveyed reported being from Nigeria: 98 percent of malams in Sokoto and 99 percent of malams in Bauchi. Most were born in the state where their IQLC was located.

4.2 Policy Implications

The study showed that each state has a unique social and cultural way of organizing IQLCs. As the GON considers ways to ensure that all children have access to basic

education, it is clear that learners who attend the IQLCs will need a customized approach. In terms of absolute numbers, Almajirai (as per our definition) are as numerous as those enrolled in recognized non-formal programs (*Figure 11*). Policy interventions to integrate Almajirai will come at substantial costs to the states, especially given that only 2 percent of Almajiri centers in Sokoto and 15 percent in Bauchi currently receive financial support from government. (*Annex E* provides current federal and state policies.)

Figure 11. Total Enrollment Comparison among Education Categories



Targeting support to centers in Sokoto may be easier for the state under the current agencies because the centers are in a fixed location that can be monitored. The current policy of integrating formal lessons into Qur’anic schools is still relevant for IQLCs that are in a fixed location.

In Bauchi, the situation appears more complex. The centers move frequently; they move out of state; and there is a wider number of states to which they move. In a situation such as this, it is possible that some of the strategies currently being used for nomadic populations may be better suited to this population. The responsibility for education of nomadic populations lies with the National Commission for Nomadic Education, and targeting Almajiri populations will require coordination between UBEC, states, and this commission.

Revenue sources seem more complex in Sokoto than in Bauchi. The association between Almajirai and begging appears to be more of an issue in Sokoto. In Bauchi, the majority of malams report that they secure revenue from agriculture.

State governments should include ongoing research and monitoring as part of their intervention strategy. This will provide additional clarity regarding key factors that influence social and cultural practices around the IQLC program.

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Annex A: Questionnaire

Itinerant Islamic Learning Center Questionnaire

Introduction Thank you for agreeing to help us with our research project. Before we begin, I have some questions to ask you to make sure that you are eligible to participate.

Instructions: If the respondent answers “no” to any question mark the box labeled “no.” for all written answers, please write clearly and neatly in the box.

	State	Assessor #	Center #
Learning center #:			

Screening Questions

1. Are you the owner of an Islamic learning center?

No	Yes

IF “NO” END INTERVIEW

2. Does your center move from place to place, or is it in a fixed location that never changes?

Center Moves	Center is in Fixed Location

IF CENTER IS IN FIXED LOCATION ASK QUESTION 3; IF CENTER MOVES SKIP TO QUESTION 4.

3. Are more than half of the learners at your center boarding learners from other communities who live at the center for part of the year?

No	Yes

IF “NO” END INTERVIEW

4. Have you participated in this survey this year? **MAKE SURE THAT THE RESPONDENT DOES NOT HAVE THIS SURVEY CONFUSED WITH ANY OTHER SURVEY THAT HAS BEEN CONDUCTED IN THE PAST.**

No	Yes

IF “YES” END INTERVIEW. IF “NO” CONTINUE TO CENTER LEVEL QUESTIONS

Center Level Questions

Great! It looks like you are eligible to participate. We are interested in learning about you, and your learners. I would first like to ask you some questions about your Islamic Learning Center.

5. What is the name of your Islamic Learning Center?

Name	REFUSED

6. In which Town and LGA of [INSERT NAME OF STATE] State is this Islamic Learning Center currently located?

Town	LGA

7. On average, how often do you, or groups of your learners, normally move from one community or location to another?

FREQUENCY OF MOVEMENT	
More than two times each year	
Twice a year	
Every year	
Every two years	
Less than every two years	
Never	
Refused	

8. We know it is not easy to run a center with many learners, however, malams do get people that support them or assist them to run the center. Where do you get your

resources to run the center? If your center is funded by multiple sources, it is fine to answer yes to multiple sources. **(INTERVIEWER: SELECT ALL THAT APPLY)**.

- Waqaf [Islamic charitable endowment]
- Supported by local mosques
- Alms from the public paid directly to center
- Alms from the public paid to learners
- You have an outside profession and use your income to support the center
- Learners work in agriculture
- Learners work in trades
- Government support
- Other (specify)

Malam Questions

Thank you for your responses, now I would like to ask you a few questions about yourself.

9. Were you born in Nigeria?

No	Yes

10. [IF THE RESPONDENT WAS BORN IN NIGERIA ASK] In what state were you born?

State of Birth [NIGERIA ONLY]	REFUSED

Learner Level

[READ VERBATIM]: I would now like to ask you a few questions about the learners who attend your Islamic Learning Center. Please include all learners that are under your care, even if they have been sent to another location with senior learners.

11. How do learners come to be in your center? [**READ BOTH QUESTIONS BELOW. MALAM CAN ANSWER YES TO BOTH QUESTIONS**]

Type of Learner	YES	NO
Do you go out to collect learners?		
Do learners come directly to you either by themselves or with their parents?		

12. What types of learners attend your center? [**READ ALL ANSWER CATEGORIES. FILL IN THE NUMBER OF EACH TYPE OF LEARNER IN THE BOX**]

Type of Learner	How many learners in this category attend your center?	How many of the learners in this category are boarders at your center?	How many of the learners in this category are from a different state?
Boys and Men			
Boys under age 16			
Boys and men aged 16–24			
Men aged 25 and above			
Girls and Women			
Girls under age 16			
Girls and women aged 16–24			
Women aged 25 and above			

13. What other states do your learners come from? [**CHECK ALL THAT APPLY**]

STATE	
Borno	
Gombe	
Jigawa	
Kaduna	
Kano	
Katsina	

STATE	
Kebbi	
Plateau	
Yobe	
Zamfara	
Kwara	
Other [WRITE BELOW] _____	
Other [WRITE BELOW] _____	
Other [WRITE BELOW] _____	
Refused	

14. How many of your learners come from other countries?

Number of learners from other countries	_____
--	-------

15. What other countries do your learners come from? [**SELECT ALL THAT APPLY**]

COUNTRY	
Niger	
Cameroon	
Chad	
Benin	
Other [WRITE BELOW] _____	
Other [WRITE BELOW] _____	
REFUSED	

Respondent Details

	State	Assessor #	Center #
Learning center #:			

16. To the best of your knowledge, what is the **primary** language that **most** of your learners first learned to speak at home with their families? **SELECT ONE ANSWER.**

LANGUAGE	
Hausa	
Fulani	
Zabarmanci	
Kanuri	
Arabic	
Other [WRITE BELOW] _____	
REFUSED	

Malam Referrals

Think about all of the malams that you know who are in charge of Islamic Learning Centers in [NAME STATE] State. You may know them through your network of friends from center, or through the local association of malams.

17. *Could you please give me the names and contact information of any malams in [NAME STATE] State you know who have learning centers that move from place to place.*
RECORD ALL KNOWN CONTACTS.

Malam Name	Malam Location (town/LGA and additional description of location)	Malam Phone Number

18. *Could you please give me the names and contact information of any malams in [NAME STATE] State you know who have learning centers which stay in one place but where at*

Malam Phone Number 2 _____

Learning Center Name _____

Learning Center Town _____

Learning Center Location _____

Learning Center LGA _____

Learning Center State _____

Annex B: Training Agenda

Nigeria Reading and Access Research Activity

A One-Day Training of Data collectors on Almajiri Mapping Study (AMS)

Wednesday November 19, 2014

Time	Objective	Activity	Facilitator
7:30 am–9:00 am	To set a friendly atmosphere for the workshop to commence.	Registration, Welcome remarks and setting ground rules for the workshop.	
9:00am–9:15am	To inform participants of why they are there and what is expected of them at the end of the training.	Objectives and expected out comes of the training	
9:15am-10:15am	To educate the participants on how to conduct the interview using the interviewer guide	Revising the interviewer guide Key points for interviewers The itinerant Qur'anic learning center Locating the respondents	
10:15 am–10:30am	Tea Break		
10:30am–1:30pm	To educate the participants on how to conduct the interview using the interviewer guide	Revising the interviewer guide Basic Interview Training How to conduct a survey Conducting a standardized interview Motivating respondents	
11:30am–12:00am	To educate the participants on how to conduct the interview using the interviewer guide	Revising the interviewer guide Protecting confidentiality Terms for translation	
12:00–1:00am	To educate the participants on how to conduct the interview using the interviewer guide	Revising the interviewer guide Questionnaire Consent form	
1:00–2:00am	To educate the participants on how to ask questions and complete the questionnaire correctly.	Revising the Itinerants Malam Questionnaire Questions 1–10	
2:00pm–2:45PM	Lunch and Prayer Break - 1: 30 pm to 2: 30 PM		

Time	Objective	Activity	Facilitator
2:45pm–3:15pm	To educate the participants on how to ask questions and complete the questionnaire correctly.	Revising the Itinerants Malam Questionnaire Questions 11–18	
3:15pm–3:45 pm	To put into practice all that has been discussed in the questionnaire	Drama play	
3:45pm–4 :00 pm	To clear any gray area for better understanding	Questions, comments, observations	
4:00pm–4:15pm	2nd Tea Break and Prayers		
4:15pm–4:30pm		Wrap up/announcement and closing prayer	

Annex C: Consent Form

Almajiri Survey Informed Consent

You are being asked to participate in a research study. Before you decide if you want to take part in this study, I need to tell you what the study is about and what you will be asked to do. Please ask me to explain anything you don't understand. This study is being conducted by the State Agency for Mass Education in collaboration with the State Agency for Religious Affairs and RTI International.

The purpose of this study is to better understand the Islamic education system in Nigeria. Specifically, we would like to talk to malams like you about traveling schools and your students. This study will be used to better understand the experiences of students and teachers like you. If you agree to participate, I will ask you some basic questions about you, your school, and your students. For example, I might ask: when was your school established, or how many students currently attend your school. You are one of about 1,200 malams we will interview in Bauchi and Sokoto states. The survey takes about 15 minutes to complete.

This research study is voluntary. You can stop at any time and refuse to answer any question. I won't write down any information that could identify you personally (like your name). Your answers are confidential. We will take many steps to insure your privacy; however, as with all studies, there is a minimal risk that your data may be released. Additionally, there are no direct benefits to you for participating in this study.

If you have any questions about this research, please call [*name of two contacts*] at [*phone numbers*].

Do you have any questions about what I just told you? **ANSWER ANY QUESTIONS.**

Do you want to participate in the study?

IF NO: END INTERVIEW

IF YES: SIGN BELOW. THE RESPONDENT DOES NOT SIGN: THE INTERVIEWER SIGNS.

I certify that the nature and purpose, the potential benefits, and possible risks associated with participating in this research have been explained to the above-named individual.

Date Signature of Interviewer Printed Name of Interviewer _____

Respondent ID _____

Annex D: Supplementary Tables

The table below presents detailed information about the number of learners by specific age, gender, and boarding status categories for both states.

Table D1. Number of Learning Centers, by State and LGA

BAUCHI			SOKOTO		
LGA	Freq. (n)	Percent (%)	LGA	Freq. (N)	Percent (%)
Alkaleri	76	5.2	Binji	54	4.4
Bauchi	75	5.1	Bodinga	68	5.5
Bogoro	42	2.9	Dange Shuni	51	4.1
Dambam	80	5.5	Gada	27	2.2
Darazo	107	7.3	Goronyo	63	5.1
Dass	30	2.1	Gudu	38	3.1
Gamawa	85	5.8	Gwadabawa	56	4.6
Ganjuwa	88	6.0	Illela	68	5.5
Giade	85	5.8	Isa	49	4.0
Itas/Gadau	95	6.5	Kebbe	72	5.9
Jamaare	76	5.2	Kware	48	3.9
Katagum	74	5.1	Rabah	23	1.9
Kirfi	92	6.3	Sabon Birni	77	6.3
Misau	76	5.2	Shagari	59	4.8
Ningi	52	3.6	Silame	36	2.9
Shira	75	5.1	Sokoto North	70	5.7
Tafawa Balewa	35	2.4	Sokoto South	65	5.3
Toro	75	5.1	Tambuwal	52	4.2
Warji	73	5.0	Tangaza	66	5.4
Zaki	75	5.1	Tureta	31	2.5
			Wamakko	64	5.2
			Wurno	64	5.2

BAUCHI			SOKOTO		
LGA	Freq. (n)	Percent (%)	LGA	Freq. (N)	Percent (%)
			Yabo	30	2.4
Total	1,466	100	Total	1,231	100

Table D2. What Type of Learners Attend Your Center?

	Number of learners who attend		Number of learners who board at center		Number of learners from a different state	
	Sokoto (%)	Bauchi (%)	Sokoto (%)	Bauchi (%)	Sokoto (%)	Bauchi (%)
Male						
Under age 16	129,017 (53.6%)	55,132 (49.5%)	84,141 (62.2%)	45,790 (56.6%)	16,819 (59.3%)	18,710 (60.7%)
Aged 16–24	50,590 (21.0%)	26,749 (24.0%)	37,270 (23.8%)	22,316 (27.6%)	8,388 (29.6%)	8,591 (27.9%)
Aged 25 and over	20,172 (8.4%)	10,864 (9.8%)	11,799 (8.7%)	8,614 (10.6%)	2,635 (9.3%)	3,433 (11.1%)
Male Total	199,779 (83.0%)	92,745 (83.3%)	133,210 (98.4%)	76,720 (94.8%)	27,842 (98.2%)	30,734 (99.7%)
Female						
Under age 16	33,374 (13.9%)	15,937 (14.3%)	1,704 (1.3%)	3,302 (4.1%)	470 (1.7%)	92 (0.3%)
Aged 16–24	6,074 (2.5%)	1,838 (1.7%)	279 (0.2%)	493 (0.6%)	53 (0.2%)	6 (<0.1%)
Aged 25 and over	1,614 (0.7%)	820 (0.7%)	145 (0.1%)	407 (0.5%)	0 (0.0%)	0 (0.0%)
Female Total	41,062 (17.0%)	18,595 (16.7%)	2,128 (1.6%)	4,202 (5.2%)	523 (1.8%)	98 (0.3%)
Total	240,841	111,340	135,338	80,922	28,365	30,832

Sokoto n= 1,231; Bauchi n = 1,468; Universe = all respondents;

Annex E: Current Federal and State Policies

Policy (State/National)	Policy Source	Policy Objective	Program Examples	Appropriate to Almajiri
National Framework for the Development and Integration of Almajiri Education into Universal Basic Education (UBE) Program (2010)	Universal Basic Education Commission (UBEC)	<p>The policy framework for the development of Almajiri education in Nigeria focuses on two levels:</p> <ul style="list-style-type: none"> Engagement with and rationalization of the existing traditional system of Islamic education with a view to addressing existing problems and challenges, consolidating achievements, and expanding opportunities for the growth and development of the system. Mainstreaming and promotion of a dynamic Almajiri education model, which seeks to integrate effectively Islamic disciplines and conventional school subjects; instill values and morals; provides dual language competency in English and Arabic; and cultivates a culture of educational excellence. <p><u>Objectives</u></p> <ul style="list-style-type: none"> Ensure the institutional development of Islamic school system and the provision of requisite infrastructural and welfare facilities such that it functions as a true Almajiri education system and provides basic education access to all children of school age. Address effectively and on a long-term 	UBE Almajiri Integration Scheme	YES

Policy (State/National)	Policy Source	Policy Objective	Program Examples	Appropriate to Almajiri
		<p>basis the challenges facing the traditional Islamic education sector, especially as they relate to itinerancy and begging.</p> <ul style="list-style-type: none"> • Provide viable educational platforms and model Almajiri schools that could steadily and effectively integrate conventional disciplines into the Islamic educational system. • Support the emergence of an enabling environment that could facilitate the effective integration of Islamic disciplines into the basic education program. • Produce quality products that are imbued with the discipline, character, knowledge, and skills to participate effectively and meaningfully in the socioeconomic and political life of the nation. 		
<p>National Benchmark for Integrating Basic Education into Qur'anic Schools in Nigeria (2008)</p>	<p>National Commission for Mass Literacy, Adult and Non-Formal Education Agency (ANFEA) and UBEC</p>	<p>The National Benchmark for Integrating Basic Education into Qur'anic Schools was developed by ANFEA and the National Commission for Mass Literacy in 2008.</p> <p>The policy document identifies integration as “a system of education (formal and non-formal) whereby Qur'anic school children have the opportunity to acquire skills of reading, writing, computation, life and vocational skills in addition to memorizing the Holt Qur'an and acquiring basic Islamic religious knowledge.”</p>	<p>Islamiyya schooling system with a formal school structure, i.e., in practice any Islamic school where literacy and numeracy in secular subjects are taught in a formalized pattern is considered integrated.</p> <p>The secular subjects introduced include English, mathematics, social studies, primary and integrated sciences, and local languages.</p>	<p>YES</p>

Policy (State/National)	Policy Source	Policy Objective	Program Examples	Appropriate to Almajiri
Harmonized Integrated Qur'anic Education (IQE) Curriculum for the Mainstreaming of Basic Education Elements into Qur'anic Schools	The State Universal Basic Education Board (SUBEB) Bauchi State	<p>SUBEB designed this curriculum specifically for two groups of learners, i.e., “children from various places who only attend Qur'anic schools and survive through begging and other menial jobs; and other children who mostly attend Qur'anic schools and formal school system simultaneously.”</p> <p>Also, other non-itinerant children not enrolled in formal schools would benefit from this curriculum designed for three-year duration.</p>	UBEC/SUBEB IQE Program with support from UNICEF	YES
UBE Program (Almajiri Integrated Model Schools – AIMS)	The Universal Basic Education Act 2004	<p>The UBE program is to operate as an intervention, coordinating, and monitoring agency to progressively improve the capacity of states, local government agencies, and communities in the provision of unfettered access to high qualitative basic education in Nigeria.</p> <p>The UBE Program (model) is Nigeria's strategy for the achievement of Education for All (EFA) and the education-related Millennium Development Goals (MDGs).</p> <p>The target of the AIMS program was the Almajiri— itinerant school pupils, both boys and girls. The program intended to mainstream about 20% of the total Almajiri population into the UBE Program by 2015 in the short term, and to mainstream all Almajiri into the UBE Program by 2020 in the long term.</p>	<p>To accelerate the integration of Qur'anic and Islamiyya schools, the UBE Program introduced a modernized model of the Qur'anic and Islamiyya school system with established models for each type implemented by the respective SUBEB.</p> <p><u>Model 1.</u></p> <p>Existing Qur'anic school or an itinerant Tsangaya school where the malam has agreed to integrate by allowing the teaching of secular subjects with the use of the harmonized UBEC curriculum through support provided by the federal government.</p> <p><u>Model 2.</u></p> <p>Popularly known as the Almajiri Boarding School and solely controlled by SUBEB. This model is an entirely new school established under the control of SUBEB</p>	YES

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			<p>with support from the federal government.</p> <p><u>Model 3.</u></p> <p>This is the Islamiyya model, popularly called Ma'ahad, originally established to serve the southwestern part of Nigeria. The federal government identifies a school and provides teaching and learning materials and an operational grant based on proposals and a detailed action plan submitted by the malam.</p> <p>The school recruits its teachers and controls curriculum delivery and assessment procedures in collaboration with SUBEB, ANFEA, and State Agency for Mass Education (SAME).</p>	
<p>12 Point Policy Framework for the Development of Education in Nigeria (2003)</p>	<p>National Council on Education (NCE)</p>	<p>The NCE 12 Point Policy Framework focuses on strengthening the institutional management of education for quality service delivery.</p> <p>As part of the federal governments push towards the actualization of the MDGs and EFA, the federal Ministry of Education adopted strategic priority programs, e.g., national campaign on access, Almajiri education program, Back-to-School Drive, Adult and Mass Literacy Education, to address issues of access and equity.</p>	<p>The Almajiri education program launched to reduce the number of out-of-school children, with textbooks in 11 subjects. Sokoto Almajiri Integrated School, Gagi, was the first modern Almajiri school established by the federal government in 2012.</p> <p>The Almajiri education program aims to mainstream the Almajiri system into basic education and provide opportunities for skills development.</p>	<p>YES</p>

Policy (State/National)	Policy Source	Policy Objective	Program Examples	Appropriate to Almajiri
Policy Guidelines for Adult and Non-Formal Education in Nigeria 2012	National Commission for Mass Literacy, ANFEA	<p>The document outlines a system of non-formal education for adults and out-of-school youth to support the work and mandate of the NMEC, stipulated in the National Policy on Education 1977 (also revised in 1981, 1989, and 2004).</p> <p>The policy document sets forward strategies to significantly increase literacy through the provision of functional basic education and in-service vocational and professional training for adults and youths with limited access to formal education.</p>	The document sets out guidelines for the non-formal education system for non-formal early child care education, basic literacy, post literacy, vocational, and continuing education programs in Nigeria.	YES
National Blueprint for Adult and Non-Formal Education in Nigeria	National Commission for Mass Literacy, Adult and Non-Formal Education (NMEC)	The National Blueprint gives policy direction on strategies to fast-track literacy delivery in Nigeria including issues concerning funding, capacity building, monitoring, and evaluation of literacy programs with support from the UK Department for International Development (DFID)/ UNICEF.	DFID/ UNICEF Girls' Education Project via girls' education scholarship program	YES
National Benchmark for Non-Formal Education and Integration of Basic Education into Qur'anic Schools in Nigeria	National Commission for Mass Literacy, Adult and Non-Formal Education (NMEC)	The policy document examines best practices for assessing the activities and programs of the non-formal education system in Nigeria, i.e., non-formal education and integrated Qur'anic education with indicators for literacy, programs, learning centers, methodologies, facilitators, materials, and equipment. The document serves as a platform for the future review of non-formal education standards.		