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## Teachers without Wages: The Challenges of Tsangaya School Teachers in Kano State Nigeria

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<b>Article History</b>	<b>Abstract</b>
<p><b>Article Submission</b> 20 January 2022</p> <p><b>Revised Submission</b> 25 March 2022</p> <p><b>Article Accepted</b> 15 June 2022</p>	<p>Tsangaya teachers are the people who devoted their time, energy and resources for the free and voluntary teaching of the Holy Qur'an to the offspring of their communities in northern Nigeria. Prior to the advent of the colonial administrators in Nigeria, the Qura'nic teachers were the most respected and literate people among the society, and earned reasonable financial remunerations from the traditional rulers and the general populace. But after the forceful conquering of the traditional kingdoms by the British colonialist, the Qura'nic knowledge and the teachers were relegated, and all financial benefits to the Qura'nic schools were cut off, which left them with no option, then to find their fate on the streets. The aim of this paper is to explore the difficult condition of the free services the Tsangaya teachers are rendering to the society. A qualitative method was used to conduct the research, where three schools were purposively selected, one from each of the three senatorial districts of Kano state. The population includes 11 participants which are; 3 Almajiri teachers, three Almajiri parents, three people living with Almajiris, and two government officials. Primary information was sourced through face-face interview strategy, and the result was analysed through the Nvivo10 software application. Findings discovered that the teachers do not get any salary from the government, and the parents usually send their children to the school, to live from elementary level until graduation without paying school fees, rather, the teachers survive through the daily house-house and street begging of money and food by their pupils.</p> <p><b>Keywords:</b> Almajiris, Charity, Street Begging, Tsangaya, Wages.</p>

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## Introduction

Following the colonial conquest of the traditional leadership of northern Nigeria in 1821, the northern Hausa oligarchy lost control of their political territories to the British administration, together with all their social and economic entitlements. The status of the Tsangaya teachers was swayed with the traditional leadership. In the pre-colonial period, the Tsangaya institution was recognized as a structured and wide-ranging system of education, and it was under the benefaction and management of the emirs of the customary system of leadership. The institutions were financed through the state fund, and the members of the society, who willingly supported the teachers and their pupils. The system served as a catalyst in producing high ranking personalities in the society such as the judges, secretaries, teachers, clerks and so many experts needed for community development. Nevertheless, when the British military occupied and colonized the northern Nigeria, they executed a number of the traditional rulers who were the backbone of the Tsangaya schools, and disposed others due to their confrontation to the foreign invasion. The ones that were spared, have lost control of their provinces and accepted the role of mere figurehead traditional rulers, for the purpose of indirect rule. This by implication means that, the support and the monetary assistance from the government treasury to the Tsangaya institutions was withdrawn.

The liability of the Tsangaya pupils was then absorbed by the individual teachers who considered it as an ethical and religious responsibility to continue educating the pupils free of charge, seeking the pleasure of God almighty. Above is the main reason that thwarted the position of the Tsangaya teachers and put them in the current situation of rendering the free services to their society despite the multiple daily human demands. This act of self-sacrificing service is in agreement with the Social Capital Theory of Hanifan adopted by this study. The theory incur that a person or group of individuals participates in voluntary services for the common benefit of the larger society.

### 1.1 Research Questions

The study sought to answer the following questions

1. What are the reasons behind rendering the free services by the Tsangaya teachers?
2. What are the challenges of the free services rendered by the Tsangaya school teachers?
3. How can the living condition of the Tsangaya teachers be improved?

### 1.2 Research Objectives

The objectives of this study are:

1. To discover the reasons behind rendering such free services
2. To explore the challenges of the Tsangaya teachers who render their free services to their communities.
3. To explore some possible steps to improve the lives of the teachers.

## Literature Review

Tsangaya' is a Hausa language (The populous and dominant tribe in Nigeria and other African countries) referring to a locally made hut at the outskirts of the town specifically for the teaching and learning of the Holy Qur'an. Tsangaya schools were in existence prior to the British colonial rule in Nigeria, and other West African states. Although, the schooling system went through some modifications from time to time, such as the Elkanem reformation, where the Qur'anic educational structure was officially referred to as 'Tsangaya' scheme, and was founded on the principle of migration (Hijra). According to the National Council for the Welfare of the Destitute (NCWD, 2001) and Okugbeni (2013) the Tsangaya educational system has been available in northern Nigeria, centuries before the advent of the British colonizers, and it has been the foundation of ethical and educational instructions, to the dominant Muslim societies in Nigeria. Abdulqadir (2003), Hoechner, (2013), Jungudo (2014) are of the view that the Tsangaya educational settings dated back to the 11<sup>th</sup> century, when the Islamic kingdom of Borno take responsibility of Qura'nic literacy, during the regime of El-Kanem. Seven centuries later another Islamic state was founded in Sokoto, through Usman Danfodio revolution, establishing Islamic

laws and teaching of the Holy Qura'n. The above two empires established what is presently known as the Almajiri educational system. Before the British intrusion in 1824, families send their children to Tsangaya School, on a daily basis from the comfort of their homes, and go back when the school hour is over. They live together with their parents, getting decent upbringing and guidelines for advance moves in life (Kabir, 2012). The Danfodio upheaval brought some development in the Tsangaya system, by setting up an inspectorate of Qura'nic education. The inspectors were mandated to report to the rulers all issues relating to the schools. The era has been considered as the peak of Quranic literacy in northern Nigeria (Abdulqadir, 2003; NCWD, 2001).

Tsangaya teachers as mentioned above are one of the most respectful members of the society, due to their Arabic literacy, they happened to be the consultants and the judges of the Emir's palace. Arabic language which is the language of the Holy Qur'an was the official language of the kingdom. The Arabic alphabets were used to inscribe Hausa language in order to communicate and pass information to other nations. Quranic schools have been the sole responsibilities of the state during the traditional government, the state treasury was accumulated through Zakat fund (Alms collected from the rich individuals), parents and the general people in the communities had readily supported the teachers and their pupils with food and money. The teacher and his pupils compensate through helping the society through tilling their farms, gardening and other domestic services as their input to the society (Abdulqadir, 2003; NCWD, 2001; Odumusu et al., 2013).

Iliyas and Olanipekun (2016) observed that taking care of the teachers and the Tsangaya School system was basically run with the help of the state sponsorship raised fundamentally from a pro-rata yearly religious offering called Zakat. The act of paying Zakat is one of the essential five pillars of Islam, which was meant to cement the economic gap amid the wealthy and the masses. The disbursement of Zakat is 2.5% on agreed least amount to the state treasury, which was given by all the rich individuals according to their earnings. The sum was conveniently catered for the Tsangaya teachers. In addition, the Almajiris were nourish by the host districts, as encouraged by the religious instructions and they source additional money from other sources like the utility services, trading, leather tanning and cap weaving.

### **Location of the Study**

Kano state is among the 36 states of Nigeria, it is the most populous with 9,383,000 human inhabitants (2006 census). It was officially created on the 27<sup>th</sup> May, 1967. It has total parameter of 20,760sq km. Kano State is the second largest industrialized bloc in Nigeria after Lagos and the leading state in Nigeria in plastics, fabric, cosmetics, pharmaceuticals, tanning, agricultural implements, shoes, and so on. The people of the old city of Kano are known for their generosity, hospitality, commercial activities, existence of big and mixture of companies, international markets of foods and wears. For sufficient coverage, the researchers utilised the three geo-political division of the state, which are; Kano North, Kano Central and Kano South. The above features fascinated a lot of individuals to go and live in the city. The story is not different with the Almajiri teachers. Kano state has the biggest amount of the Almajiris in Nigeria and African general.

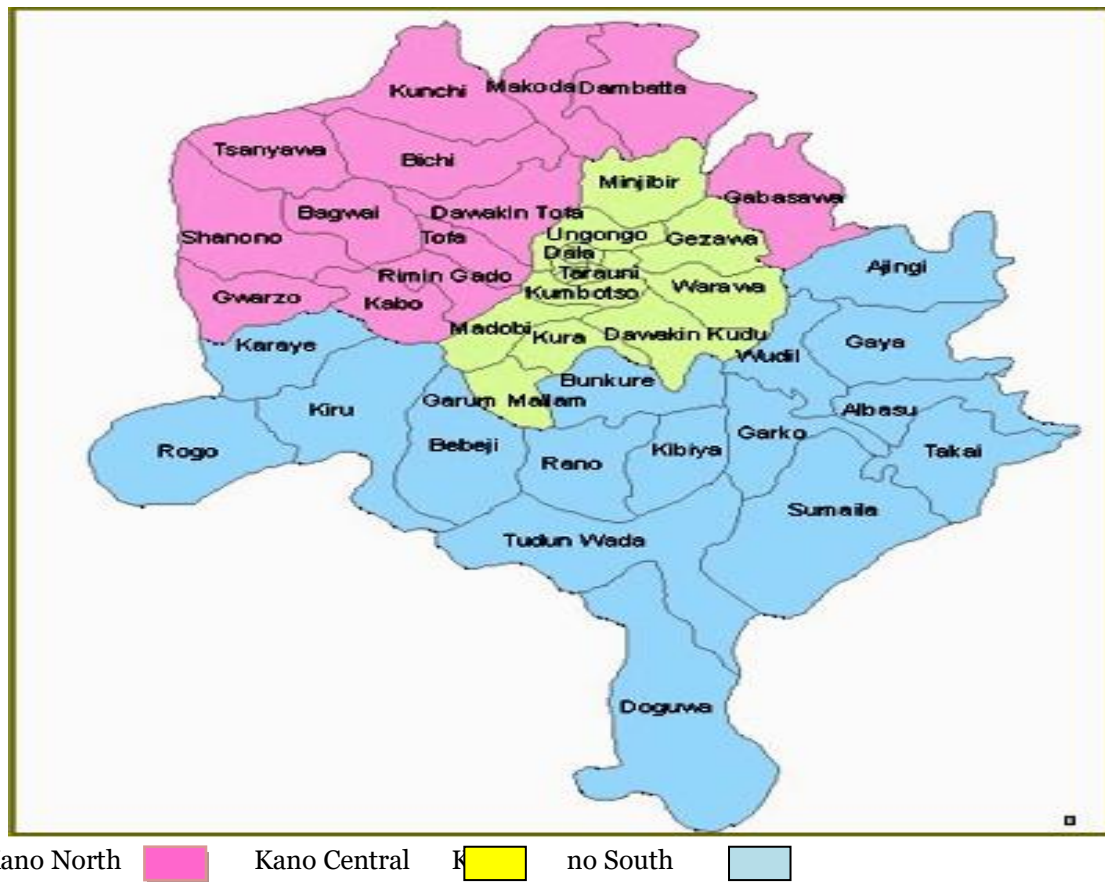


Figure 1. Map of Kano State

**Methodology**

Qualitative research method was adopted for this research work. Primary data was sourced through the use of in-depth interviews. The researchers asked and got the consent of the participants after a detailed explanation on the purpose and the nature of the research, and the areas where their input was needed. whole are the sole proprietors of their schools to interview them Thematic analysis was used to analyze the research results. The total population of this study includes 11 participants, purposively selected from the three senatorial districts of Kano State Nigeria. These include; three Tsangaya teachers, three Almajiri parents, three people from the neighboring communities and two government officials. The research questions were directed towards exploring the challenges and the solutions of the free services rendered by the Tsangaya teachers in Kano State of Nigeria.

**Table 1:** Participants of the research

Participants	Coding	Kano North	Kano Central	Kano South	Total
Almajiri Teachers	ALT	1	1	1	3
Almajiri Parents	ALP	1	1	1	3
People living with Almajiris	PLA	1	1	1	3
Center for Quranic Studies	GOF-1				1
Kano State Qura'n Board	GOG-2				1
<b>Total</b>					<b>11</b>

## Informants Background

### 5.1 The Almajiri Teachers

Three Teachers of the Almajiri (Those who are currently teaching the Almajiris) were selected one from each of the three senatorial zones. All the teachers selected have minimum teaching experience of 10 years. This was to ensure that the teachers have enough experiences to share with the researcher.

### 5.2 The People Living with Almajiris

The researcher selected three people who are living within the Tsangaya schools, the people have close link with the Almajiris e.g., close neighbours, living in the same environment or have regular transaction. This was done to assure correct information from those who really know the Almajiri enough, and have significant relationships. The three respondents were drawn from the three senatorial zones (one from each zone).

**Table 2:** Background of the People Living with Almajirs

SN	Zone	Coding	Age	Qualification	State	Experience	Interaction
19.	Kano Central	PLA-1	58 years	OND	Kano	30 years	House help
20.	Kano North	PLA-2	45 years	HND	Kaduna	20 years	House help
21.	Kano South	PLA-3	35 years	M.sc	Katsina	5 years	Neighborhood

### 5.3 Director Centre for Qura'nic Studies

In the course of interview with the teachers of Almajiris, during the pilot study, the researcher was referred to the Director Centre for Qura'nic Studies Bayero University Kano. The centre is charged with responsibility of co-opting the teachers of the Qura'nic schools, to refine their recitation of the Holy Qura'n with perfect tunes and recitations guidelines, teach them English, computer and arithmetic, then train them on skill acquisition and self-reliance that could help the teachers to blend in the contemporary societies. The government official was selected due to his ample knowledge and long-time experience with the Tsangaya institutions.

### 5.4 Chairman Kano State Qura'nic and Islamiyya Schools Board

The director of the Center for the Qura'nic studies suggested the need to interview the chairman Kano state Quran'nic and Islamiyya Schools board, for the board is mandated to control and regulate the establishment of any Almajiri Qura'nic school in kano state. The board has the power to give or seize license from any school that is not running on the prescribed rules and regulations governing the board.

**Table 3:** *Background of the Government officials*

SN	Coding	Body	Staff	Units	Age	Qualification	Experience
1.	GOF-1	CQS	46	6	61	Ph.D, M.A, B.A. (Prof)	28 years
2.	GOF-2	KSQISB	326	7	62	Quran Cert	20 Years

### 5.5 Almajiris Parents

Parents of the Almajiris were also contacted to ascertain the purpose and factors responsible for sending their children to Almajiri Qur'anic schools. One parent was selected from each of the three senatorial zones of Kano state. i.e Kano central, Kano North and Kano South.

**Table 4:** *Background of the Parents of Almajiri*

SN	Zone	Coding	Local Area	Age	Children	Number of wives	Children in school	Job	Income
1.	Kano Central	ALP-1	Kumbotso	58	10	2	6	Farmer	Below Average
2.	Kano North	ALP-2	Zakirai	59	14	3	8	Farmer	Below Average
3.	Kano South	ALP-3	Gaya	60	8	2	2	Farmer	Below Average

## Results and Discussions

In Nigeria, Tsangaya Qur'anic teachers are not officially recognized, therefore they are not employees of the government, and therefore no salary is attached to their job. Some teachers engage their pupils in tilling their farms, as a supplement of their services, others sends them out to work or beg on the street and bring tithe. This has a remarkable impact on their studies, as many of them take a longer period to graduate while others could not graduate at all.

Tsangaya schools are being established by individual teachers and have mandate to administer it in their own approaches (Shehu,2003). The study also gathered that Tsangaya pupils gets food after a congregation of wedding ceremonies, celebration of naming a baby and any other event that remnant food is available.

**Table 5:** *Summary of Themes and Sub-themes*

SN	Themes	Sub-themes
1.	Reasons behind rendering free services.	Colonialism Spirituality Underprivileged clients
2.	Challenges of the free services	Financial constrain Social inequalities Absence of Support
3.	Proposed Teacher's Empowerment Strategy	Provision of Wages Skills and Entrepreneurship programs Improving Tsangayacurriculum.

## **Reasons behind Rendering Free Services**

Rendering free services by the traditional Qura'nic teachers has become a habitual duty they endure, despite plentiful human wants and everyday's expenditure, teachers of Qura'nic schools operate on charity basis without wages or allowances. Scholars like Lortie (1994) posit that, lower salaries pave the way to a weaker performance in teaching profession. Then the total absence of the wages would mean terrible misery.

### **(a) Colonialism**

The Qura'nic learning system which was generally believed to be available in Nigeria, since the beginning of the 11<sup>th</sup> century, has been the source of socialization and educational progress. Before the arrival of the British colonizers, people in northern Nigeria can read and write Qur'an, Arabic language, as well as use Arabic letters to converse in their local language (Odumusu et al., 2013). Teachers of the Qur'an used to have special treatment in their respective communities, they were fully sponsored by the traditional rulers through the state treasury (Zakat) and public mass contribution. Suddenly, after the conquest, the colonial government deliberately disqualified the Tsangaya instruction. The conquering and relegating the erstwhile custodians of the Qura'nic institutions (Traditional rulers) making them mere figure heads, has negatively affected the economic standard of the Qura'nic teachers. The power of the traditional leaders to approve the state grants and other expenditures was taken away by the British colonial administrator, through secular structure which does not regard Qura'nic schools and their respected teachers as part of their responsibilities (Jungudo and Ani, 2014). Thus (above) forced the teachers to continue with their services even without the usual grants and privileges, because that was the only profession they knew, and have no alternative.

GOF-1 observed that:

*Colonialism has negatively affected the lives of the Tsangaya teachers; they were used to palatable living under the kings, where they were given enough money, food and accommodations. But now they are left to find their fate through the itinerant pupils and their poor parents.*

In a similar view, PLA-3 recounts that:

*It is a clear fact that the colonial masters didn't wish the Qura'nic teachers nice landing, but where are the colonialists now? Now that we have the power in our hand, the teachers are still suffering in the hands of the post colonialists.*

GOF-2 observed that:

*Presently Tsangaya teachers do not receive salary, neither do they expect it. This is because during the colonial time, the teachers were segregated and cut out from the state voucher and all other civil liberties they used to benefit from, preceding the colonial powers. However, removing the teachers from such remunerations built a substantial abhorrence against the British colonizers, and the subsequent native military and civilian regimes until the present time.*

While PLA-1 stated that:

*It is clear that the colonial masters relegated the Tsangaya schools during their time, but it is meaningless to continue blaming them after 56 years of independence. What we have now is the inactive of the indigenous administrators, who failed to revert from the ill treatment of their predecessors.*

### **(b) Spirituality**

All Muslims around the globe believe that the magnificent Qur'an is the lexicon of Almighty God and the concluding authority in all surface of life. They also trust that the Holy Qur'an is the final scripture sent to humanity through prophet Muhammad (S.A.W) (Kalimatullah, 2016). The scripture contained an elaborate explanation of the human survival on earth and hereafter. Thus makes it mandatory for every Muslim to teach and train his children the content of the glorious Qur'an. Spiritually, above is the basis for running free services by the teachers of the Qura'nic schools, and in addition to that, National Council for the Welfare of the Destitute (NCWD, 2001)



stressed that; in Islamic view point, there is great reward for the person who teaches every bit of the Holy Quran. This was the reason the teachers continue with their duty of impacting the knowledge of Qura'nic studies despite the colonial disruption of the system.

In line with the above view ALP-1 stated that:

*The Qura'nic teacher's wages comes from God, they are the ones propelling the Holy book, and consequently, God will certainly keep on taking care of them through his servants on earth (the philanthropist). Teachers and their pupil, are the exceptional diamonds amongst the society, people ought to take them with all significance and accord them respect.*

ALT-1 disclosed that:

*I don't get salary from anybody, I don't anticipate it either, a verse in the Holy Quran mentioned "In ajriya illa alAllah" I only expect my reward from Allah and not from human being.*

Confirming the above statement, ALT-2 stated:

*We teachers of Tsangaya have no salary, because we are delivering the work of Allah, but presently people are not devotedly interested in donating for the sake of God, but eventually Almighty Allah would certainly take care of us.*

ALP-2 observed that:

*Tsangaya teachers do not need the Worldly materials, they are the successors of the prophets, all they need is what will be enough for a day, tomorrow God will take care of it.*

In the contrary view, PLA-2 opined that:

*Tsangaya teachers are human beings like us, so they have the same feelings with us, therefore it is better to accord them with tangible sources of income in order to continue with the work of God.*

### **(c) Underprivileged Clients**

Studies have shown that majority of the parents who sends their children to Tsangaya Qura'nic schools are rural peasants with limited resources, from northern Nigeria and other bordering countries like Cameroun, Niger republic, and Chad (Jungudo & Ani 2014, Odumusu et al. 2013;). Scholars like Odumusu et al. (2013) and Hoechner (2014) observed that most of the parents of the Tsangaya pupils are in abject poverty, hence they have no other option of training their children than to send them to free Qura'nic schools where they will not pay a dime in the course of their children's education. Parents drop their children in the Qura'nic schools without any provision or money for survival (Taiwo, 2013).

The researcher deduces that, the clients of Tsangaya School largely depend on the annual harvest they participate in farming activities between May and November of every year. After that season, they stay redundant all through the other months. It very few of them take part in other minor jobs and trades. Disclosing his financial challenges ALP-2 mentioned that:

*I have 10 children, seven boys and three girls. All the six male children are sent to Tsangaya boarding schools, they are currently there. My two daughters got married, and the other two are with me presently. It is necessary to send my children to that school, because they will get education, and it will trim down the burden of their responsibilities.*

ALP-3 added that:

*I have 3 wives and 14 children (6 females and 8 males). I have sent all of the male children to boarding schools, four of them have graduated. Two of them became teachers of Tsangaya School. My earnings depend on an annual harvest, and presently, I find it difficult to provide for my family, the previous year's produce didn't take the family up to five months, it got finished, I had to borrow from my neighbors to survive. There is no any other employment to perform within our village, we are surviving on leaves and some available vegetables.*

GOF-2 stated that:



*The parents lack awareness, most of them stay in the countryside, and they lost contact with civilization. Sadly, the local authorities that are closer to them, are not doing any tangible attempt to take into custody the poverty level, rather they are more concerned in their ballots during elections.*

### **Challenges of the Wages Free Services**

Tsangaya teachers spend all their life time teaching the younger generation how to read and write the Holy Quran without salary from neither government nor school fees from their parents. Sub-themes below examined the consequences of teaching without wages.

#### **(a) Financial constrain**

In the general absence of earnings, the Tsangaya teachers do not have enough funds to take good care of their families, they house many pupils at a time without provisions of food, and shelter. The study discovered that the Tsangaya teachers are enduring critical financial difficulties. They lack resources to take good care of their immediate needs and that of their families, such as enough and healthy food, medical bills, housing, transportation and many more. Odumusu et al. (2013) Shehu (2003) and NCWD (2001) observed that Tsangaya teachers do not receive financial compensation from any angle. However, the information sourced for this study pointed out that some teachers exclusively rely on the input of their disciples through begging of money and free food from the members of the community. Disclosing his experience ALT-1 stated that:

*Financially we are not buoyant, we go after the most cheapest commodities we can afford, but that does not mean we don't need better and quality stuff.*

Confirming the above statement ALT-2 disclosed that:

*We are used to scarcity of almost everything, we lack enough money to buy food, detergents to wash our clothes and our children's responsibilities.*

ALT-3 further explained that:

*Despite my financial constrain, sometimes I had to take the pain of sourcing some money, to settle the medical bill of my pupils, because some parents wouldn't bother to check their children after they sent them to the Tsangaya School.*

#### **(b) Social Inequalities**

Social Inequalities are situations under which actions throw unnecessary aspersions on the personality, behavior, family, skills, or function of an actor, and it starts from a minor upsetting event to advanced transgressions (Schlenker & Darby 1981). While Wilkinson (1997) posits that inequality generate psychosocial tension, which leads to failing health condition. Moreover, the people enduring underprivileged life do experience poor esteem, which affect their standards in the society, bringing stress, disappointment and family disorder.

The Tsangaya teachers operate their institutions with zero capital investment; all the facilities needed to run their schools are provided free of charge by the people residing within the schools parameters. This makes the teachers to beg and lobby in order to get what they need. Economically, the Tsangaya teachers are considered to be lower class, hence they virtually depend on the community and some individuals who patronize them. People give them some of their used clothes and donations. In similar studies carried out by Obioha and Adewuyi (2009), the status of the Tsangaya teachers was considered to be one of the social problems of the society. They pointed out the usual large crowd of pupils accommodated in their schools without means to take care of them, rather the teachers depend's on the efforts of the pupils.

ALT-1 disclosed that:

*People do give us their unwanted foods and clothes, but we have to endure that, we know that some of them that is the best they can offer, while others have it in abundance but they consider us as inferior set of people and we don't deserve to enjoy the best that life can offer.*

While ALT-2 mentioned that:

*People consider us to be second class citizens, they believe that our only function is to teach children the Holy Quran and lead them in prayers, but when it comes to anything exceptionally good, they don't remember us, they feel that is categorically for people in their class.*

In his account, ALT-3 observed that:

*We have been witnessing a lot of segregations in this community, they don't invite us in most of their occasions, except the one that involves recitation of the Holy Quran, or the one that requires prayers. However, I order not to generalize, some do give us due respect and involve us in all their activities.*

Testifying the existence of inequality between the Tsangaya teachers and their host communities GOF-1 explained that:

*Though some people are very kind and respect the Tsangaya teachers, others don't consider them to be of much value. Some relegate them because of the little donations they give out, while others owed respect only to the people who possess wealth and/or power.*

### **(c) Absence of Support**

As mentioned earlier, the Tsangaya institutions are established by a single individual after graduating from the system, starting with some few pupils, occupying free spaces and taking proceeds from the community. Since the colonial distortion of the Tsangaya system, the Qura'nic institutions failed to secure the attention and sympathy of the post-colonial leadership, local and international non-governmental organizations. The schools continue to flounder in trouble and imperfection until present time. Responding on the non availability of support, ALT-1 disclosed that:

*We don't get any support from anybody, be it government, individual or organizations. We run our schools with the help of individuals within our localities.*

In the same line, ALT-2 further confirmed that:

*I have been teaching in this Tsangaya School for the past 20 years, but I have never gotten any support from any government or non-governmental organization. We do get alms from the rich individuals when they are paying off their annual Zakat dues (compulsory annual tithe from the Muslim wealth) and the little ones people do give out from time to time.*

PLA-1 stressed that:

*Nowadays people don't really support Tsangaya schools, it is few individuals within the metropolis that still sends their children to the Tsangaya schools. Most of the participants of such schools are from the rural areas, so that's why nobody deems it necessary to rescue the schools.*

Narrating his part ALT-3 explained that:

*People consider the formal school more important than our own, that is why nobody assists us, we endeavor to facilitate ourselves with the little we can lay our hand on, We don't get anything from government or nongovernmental organizations.*

While GOF-1 observed that:

*Tsangaya schools don't get anything from government because they are not government registered and recognized schools. They are running their institutions on personal arrangements. However, the government has started to register the Tsangaya schools with the aim to transform them and facilitate them with relevant facilities.*

Furthermore, GOF-2 disclosed that:

*There was an effort to cleanse the Tsangaya system by the Kano state government in partnership with a British non-governmental organization Education Support Sector Program In Nigeria (ESSPIN), through organizing a series of workshops for the Tsangaya teachers with a view of enlightening and educating the participants on the significance of co-opting a number of formal subjects into the Tsangaya curriculum. Therefore, we are now going round to intimate*

*the Tsangaya teachers to cooperate with our board in order to achieve a tremendous development.*

Responding on the absence of support, PLA-1 laments that:

*Tsangaya system has been independent for a longer period, so therefore, care has to be taken in order to bring them closer to government, because not all the teachers will believe with anything coming from government, due to the bitter experience with the colonial regime and the extended time neglect by the native leaders.*

### **Proposed Teacher's Empowerment Strategy**

The present status of the Tsangaya teachers is hilarious and adventurous. This has brought about multiple academic debates on their life style and their progress. Scholars like Isiaka (2015) argued that government can liberate the Tsangaya teaching through co-opting it with the Universal Basic Education Commission (UBEC) and the State Universal Basic Education Board (SUBEB).

#### **(a) Provision of Wages**

A wage is financial compensation, remuneration, and expenses paid by an employer to an employee in replace for work completed. Imbursement may be designed as a fixed sum for each job completed on hourly, daily or weekly basis (Thompson, 1967). Waged workers also receive gratuity paid by the clients and other employee benefits, which are non-monetary type of payment. Given that wage labour is the principal form of job, the word "wage" refers to all forms of worker compensation

There is need to employ the Tsangaya teachers and accord them with wages and other allowances in order to bring sanity in their profession. Isiaka (2015) believed that the critical financial condition of the teachers would become a thing of the past when government agencies employed the Tsangaya teachers and accord them with all the wages and allowances and finance all the activities of the Tsangaya schools.

GOF-1 opined that:

*Government in partnership with financial institutions should facilitate the construction of modern Qura'nic school, to be equipped with proficiency training units, regular payment of wages, with a view to produce prolific graduates who would contribute in the national growth and development.*

GOF-2 advised that:

*The graduates of Tsangaya schools should be certificated and be employed in the government and private sectors. This will halt the devastating financial difficulties of the Tsangaya teachers.*

#### **(b) Skills and Entrepreneurship Training**

Speelman (2005) observed that skill is seen as the ability to perform something well, usually achieved through instruction or experience. Skills are usually acquired after attending training program full of practical activities. Akpama et al. (2011) observed that acquisition of vocational skills lead to a significant reduction of poverty in every given society. While Entrepreneurial study is a training that focuses on the apparatus needed to start off a new business or career. Tsangaya teachers require such entrepreneurship skills and technical vocational training to deal with absent of wages which has been the bane of the profession. This is because the Tsangaya teachers are known to be creative, hard working, persistent and resistant. Therefore, coaching them some skills and entrepreneurship program would bring out their talent and make them productive citizens. Similarly, scholars like Akpama et al (2011) and Isike (2008) argued that entrepreneurship is the procedure of perceiving trade opportunities, engaging both material and human resources and kicking off action(s) through an enterprise which is usually characterized by risk, novelty and

creativity to fulfil the societal needs. Isike (2008) further lamented that Entrepreneurship skills are commercialized skills which one attain to function efficiently in the chaotic business atmosphere as an autonomous or self-employed individual in order to improve personal economic status and that of the society. In this regard, GOF-1 disclosed that:

*Training the teachers skills acquisition should be a priority, when they have multiple sources of income, they will be better off financially, because salary option is not the best solution to lack of income. Let the teachers and their pupils be trained on how to be productive in the society rather than being additional burden.*

ALT-3 also believed that:

*Involving Tsangaya teachers in business activities, or what you call it (skills acquisition) would definitely assist in alleviating the clutch of poverty in our midst. But that must not temper with our daily study routine.*

While PLA-1 opined that:

*In order to overcome the financial difficulties of the Tsangaya teachers, all hands must be on deck, first of all to study the most feasible skills and entrepreneurship program that the teachers can be engaged, without hindering their academic calendar. Secondly people must patronize their products and hire them frequently so that the skill they acquire would be of benefit to them and the society at large.*

GOF-1 explained that:

*The Tsangaya teachers are very industrious, if you support them with capital they will surely prevail. For example, in the Center for Qura'nic Studies (Bayero University Kano) we have trained some portion of the teachers for six months skills acquisition and entrepreneurship programs, and at the end we provided some equipment such as photocopying machines, juice mixer, sewing machines, furniture spraying machines and so on. Most of them are now doing well.*

### **(c)Improving Tsangaya Curriculum**

The conventional Tsangaya curriculum is founded on four main categories, such as; (i) identification of the alphabets (ii) reading the text (iii) writing the text (iv) Memorizing the scripture by heart. The above four grades are what entails the whole Tsangaya curriculum, that is the reason scholars like Bano (2009), Shittu and Olaofe (2015) urged for reformation and upgrading the curriculum through blending it with the contemporary subjects. Bano (2009) observed that there are multiple debates over improvement of the Tsangaya school curriculum, with the aim to modernize it and equip it with the order of modernity. Principally, the modification would open the way for the teachers and their pupils to obtain modern skills and expertise that would permit them to be useful member of the society. Responding on this PLA-2 observed that:

*The Improved Tsangaya curriculum will be good idea to us, however, the parents in living in the rural areas, and the conformist Qura'nic teachers must be influenced to cooperate and appreciate the significance of the adjustment of the Tsangaya curriculum, because devoid of their collaboration, the improvement would be disenchanting.*

ALP-1 observed that:

*The teachers are knowledgeable Islamic scholars, for that reason, they are in better position to know what is good for the curriculum. Left for us we will appreciate to see our children transforming into great people in our society.*

ALP-2 is of the view that:

*We are counting on the wisdom and knowledge of the Tsangaya teachers, if they think the transformation is in good faith, then that is ok.*

While ALP-3 maintained that:

*We parents would be very happy to see our children been treated like every other respected citizen in this country.*

GOF-1 disclosed that:

*Government has rigorous assignment in transforming the present Tsangaya curriculum. This is because the teachers did not wholly trust everything that is introduced by government, and was due to the earlier ill treatment by the former colonial regime, they are still suspicious on the government actions or inactions. Consequently, the primary thing to do is to commence a mass popular campaign, which will be mainly directed towards the teachers, and the parents in the rural areas. Secondly, they should be invited for talk series, where they would be give a chance to bare their minds and be made to understand the rationale behind integration of the Tsangaya curriculum.*

Shittu and Olaofe (2015) observed that the present Tsangaya curriculum should be improved to contain modern subjects (such as English, Math, Computer, Geography, Civic education, Islamic studies, economics etc). However, the amalgamation must be supported by substantive law, to shun neglect by the succeeding governments.

### **Policy Implications/Recommendations**

The level of poverty and illiteracy in the rural northern Nigeria is alarming. Therefore, the renowned Islamic scholars must take it as a matter of urgency to enlighten the people in the rural areas over the Islamic principality over child rearing, parent's obligation, and the rights of the children. The government should also embark upon poverty alleviation programs primarily directed towards the rural dwellers in order to curtail the menace of poverty and illiteracy which prompts parents to patronize Tsangaya schools.

The general public should be enlightened to conduct polite relationships with the Tsangaya teachers and their pupils, accord them mutual respect and advise them courteously where necessary, this might facilitate mutual trust and love between them and bring about peaceful coexistence and harmonious transaction.

The teachers should be fully employed and be paid wages and all other allowances by the government and other non-governmental institutions. Furthermore, the teachers should be encouraged to participate in training and workshops that would reorganize and update their knowledge that suits the existing Qura'nic and other fields in Islamic studies, such as Arabic, jurisprudence, translation, Hadith, History, Tajweed, Balagah, Mandiq and so on.

The stakeholders should cautiously compose an implementable curriculum for the Tsangaya schools and it should contain some aspect on skills acquisition and entrepreneurship. Qualified personnel to train the teachers and their pupils should be hired. The trade skills might include depending on the participants; Carpentry, Tailoring, brickwork and Auto-mechanic.

### **Conclusion**

Qura'nic school that receives enough supports around the Muslim World are found to be performing great, in terms of academics, infrastructures and economic development of the students and the communities in general. In Nigeria, the traditional Qura'nic schools are not getting enough attention. Until recently the government of Kano state established a board (Kano State Qura'nic and Islamiyya Schools Board KSQISB) to handle the affairs of the Qura'nic and Islamiyya schools. The board has the mandate to register the new and old Qura'nic schools and advise them on how to run the school where necessary. However, the state is not responsible for taking care of the pupils and their teachers. Formation of the board was an effort to organize all the Tsangaya schools under one body, which would eventually co-opt the privately owned schools

to run the modified curriculum. There are over twenty thousand (20,000) unregistered Tsangaya Qura'nic schools in Kano state (GOF-2 2017) but since the board was just established, it is presently on awareness mission, trying to get in touch with all the unregistered schools, interact with them and make them understand the importance of the modifying the mundane curriculum, to include the formal education subjects and skills acquisition. This will give room for government intervention.

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