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ASSESSMENT OF THE ALMAJIRI'S TSANGAYA HOUSES IN THE URBAN CENTRES OF NORTHERN NIGERIA.

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ABSTRACT

Several empirical studies have assessed housing in different perspective. However, few have examine the Almajiri's tsangayas houses in urban northern Nigeria. Note that many Almajiris have lost their lives through street violence, ritual killing, kidnapping, disease and hunger. The study asses the tsangaya houses in northern Nigeria vis-a-viz: scarcity of sleeping rooms, sleeping materials, number of pupils per room, numbers of pupils sleeping on veranda, numbers in an incomplete buildings or any other vacant places, water and sanitary facilities, condition of building components; windows, roof, doors, and floors with the view of its negative influence on the pupils. Eighty-nine (89) Almajiri tsangaya across Northern Nigeria visited to elicit information on the Almajiri tsangaya houses using structured questionnaires. Standard deviation and percentage distribution used to analyse the data. The Findings reveals among others that; there are serious scarcity of sleeping rooms, poor sleeping materials, high number of pupils per room, many sleep on veranda, incomplete buildings or any other vacant places, they have poor water and sanitary facilities, poor condition of building components such as windows, roof, doors, and floors having negative influence on the pupils. The study recommended regular and effective supervision and monitoring of Almajiri tsangaya system of education by every state authorities and provision of social amenities like accommodation, water and electricity by wealthy individual and government. To ensure good and habitable living environment that will be conducive for living and leaning as recommended by the child right convention.

KEY WORDS Almajiri, Tsangaya, House, Urban Centre, Northern Nigeria

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1. INTRODUCTION

The issue of Almajiri system of education in Nigeria has attracted global attention in recent time. Although the Tsangaya houses was established with its good intention as an organized and comprehensive education system for learning of Islamic values and jurisprudence, principles, and theology as a school curriculum modelled after Madrasahs in Muslim societies (Edinyang, Bassey & Ushie, 2020). Parents or guardians send young boys between the ages of seven to fifteen (7 – 15 years) to other towns, cities, or villages, for Qur'anic education under the knowledgeable Islamic teacher or scholar called Mallam.

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

However, in a recognisances survey, careful observation reveals that, most of the Almajiri tsangayas system of education visited in urban northern Nigeria, majority seems to be mainly for children of parents from low class, poor homes, large family size parents, low socio-economic status etc. sawing the system as a dumping ground for their children. The Mallams in other hand saw the Almajiri system as a means for livelihood to enrich themselves from the proceeds of the learners begging, making the children vulnerable (Edinyang, Bassey & Ushie, 2020). The tsangaya houses mostly reveal to be unsafe and unhealthy homes lacking windows dirt floors leaking walls and roofs, as well as overcrowded with limited access to basic services: water, toilet and its poor sanitary conditions.

Empirical studies have shown that environmental factors largely affect both the physical and psychological potentials

of individuals in learning. Therefore, it becomes imperative for this study to undertake the assessment of the tsangayas houses in the northern Nigeria to ascertain its deplorable condition and its influence on learning of the almajiries.

2. LITERATURE REVIEW

2.1. Concept of the Almajiri

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

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

2.2. Almagiri Tsangaya House in the Context of Islamic Jurisprudence

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

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

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

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

Extant literatures reveals that, The establishment of the Tsangaya System of Education in Potiskum, Yobe State and the presence of the Almajiri has contributed to the development of the educational system in the area (Ibrahim & Norhayati, 2021). The Tsangaya

houses for the almajiri Education has made a significant contribution to the development of Islam in the mentioned area especially in preserving the tradition of memorizing the Qur'an among the society ((Ibrahim & Norhayati, 2021). In fact, the system has affected the social, moral and spiritual situations of the Potiskum and the other areas of Yobe State. Overall, the Tsangaya houses in Potiskum, Yobe State has affected the Almajiri in the positive ways as the following: learn the Qur'an and excel in the memorization of the Qur'an and learn its sciences. The ability of almairis to differentiate, pronounce the vowels and consonants of the Arabic language which makes it easy for the *Almajiri* to recite the glorious Qur'an correctly as it is.

The method of teaching and learning of the glorious Qur'an in the Tsangaya houses make the Almajiri to master the Qur'an very well, as well as to write the verses of the Qur'an on his slates and recite it uncountable times, this them make them to memorize the whole portion of the Qur'an and difficult to forget it (ALM5).

The memorization of the glorious Qur'an by the Almajiri tend to be more feasible in the Tsangaya houses, as the Almajiri has devoted all his time learning the Qur'an day and night. The Almajiri write the portion of the Qur'an and read it until he committed it to his memory (PLA3)

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

According to Hussaini and Yahaya (2019), majority of the Almajiri tsangaya houses in northern Nigeria, are located in high and medium density areas of low and medium income class. Only few in the low density, high-income residential areas. The tsangaya houses found to be in most mixed-use activities areas in the towns and cities of Northern Nigeria. Majority on plots size other than the conventional 15 x 30 meters and 20 x 30 meters. Perhaps according to them due to the land delivery system, majorly in

the unplanned urban city centres and towns.

The floor areas per person in most of the tsangaya houses of northern Nigeria, highest is 0.60m² falling short of standard floor of 0.80m² per pupil Universal Basic Education (UBE standard, 2010). Such unconventional spaces floor area for use in the 'Almajiri tsangaya houses indicated in plate 1 to 6 per buildings compound is termed to be very small (Hussaini and Yahaya 2019). Since 68% of their daily activities are being done in, such unconventional spaces of the floor area. For instance, space for sleeping as well as for learning competes.

Extant literature also reveals that, where low demand for space exists, the frontage of the house space is for learning activities plate 2 & 6. The interior of the building as compound for accommodation or as sleeping space, which is usually highly overcrowded. As such, the pupils use the zaure or any nearby available structure, such as uncompleted building, frontage of residencies and other building and even an open space to sleep located within a minimum radius to the school indicated in plate 7 & 8.

Some of the building characteristics, studies revealed that, materials are; concrete blocks, mud blocks, or corrugated roofing sheets plate 6 & 8. Building types categorize as Bungalow Corrugated iron sheets structures, and open shades at the frontage of houses. Some do not have a permanent structure but they conduct their activities in a makeshift structure made from used corrugated iron sheets plate 3 or from thatch or grass straw or some other unconventional building materials.

Plate 1



Sources: African Newspaper

Plate 2



Sources: Blackbox Nigeria

Plate 3



Sources: Stallion Times

Plate 4



Sources: All News Nigeria

Plate 5



Sources: *Ripples Nigeria*

Plate 6



Sources: *VOA Hausa*

Plate 7



Source: *the Nigeria voices*

Plate 8



Sources: *Daily Trust*

2.5. Implication of Almajiri Tsangaya Houses on Physical Planning in Norther Nigeria

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

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

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

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

3. METHODOLOGY

The study was carried out in North East (NE) Geopolitical Zone of Nigeria, close to one-third (280,419km²) of Nigeria's land area (909,890km²). It comprises six states: Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe. National Bureau of Statistics (NBS) (2011) reported that these States have 13.5% (i.e. 27,377,584 million persons) of Nigeria's population. The Zone shares international borders with three countries: Republic of Cameroon to the East, Republic of Chad to the North East and Niger Republic to the North. The sample frame was Eighty-nine (89) Almajiri tsangaya houses across the North Nigeria. The data were collected by structured questionnaire, physical observation and photographing using purposive sampling technique. Data collected was descriptively analysed. Using Standard deviation and percentage distribution.

4. RESULTS AND DISCUSSION

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

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

Statistic	Number of Rooms			
	Bauchi	Gombe	Damaturun	Regional
Sum of weights	303	290	288	881
Minimum	3.00	2.00	4.00	3
Maximum	22.00	30.00	20.00	24
Mean	6.00	8.00	9.00	8
Standard deviation (n)	3.2826	5.9394	3.2430	

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

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

City	Mattress/ Mats Availability		Total (%)
	Yes	No	
Bauchi	11 (3.4%)	292 (96.4%)	303 (100%)
Damaturun	3 (1%)	285 (99%)	288 (100%)
Gombe	9 (3.1%)	281 (96.9%)	290 (100%)
Regional	23 (3%)	858 (97%)	881 (100%)

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

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

Statistic	Number Per Room			
	Bauchi	Gombe	Damaturun	Regional
Sum of weights	303	290	288	881
Minimum	5.00	5.00	6.00	5
Maximum	47.00	50.00	25.00	41
Mean	12.00	13.00	8.00	11
Standard deviation (n)	6.6752	9.6799	6.2987	

Table: 4 show the numbers of almagiris sleeping on the veranda, uncompleted buildings and open spaces in the states of northern Nigeria. The table reveals that in Bauchi 3.6% of the almagiris in the tsangaya houses sleeps on veranda while 96.4% sleeps in uncompleted buildings and open spaces available near each tsangaya house.damaturu, 1% sleeps on the verandas while 99% sleeps in nearby uncompleted buildings and open spaces to each tsangaya house. In Gombe 3.1% sleeps on the verandah while 96.9% sleeps in nearby uncompleted building to the tsangaya houses. Indicating that the almajiris sleeps outside.

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

City	SR	SVUO	Total (%)
Bauchi	11 (3.6%)	292 (96.4%)	303 (100%)
Damaturun	3 (1%)	285 (99%)	288 (100%)
Gombe	9 (3.1%)	281 (96.9%)	290 (100%)
Regional	23 (3%)	858 (97%)	881 (100%)

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

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

Table 5: Availability of toilet facilities in the Tsangaya Houses

City	Toilet Facilities			Frequency (%)
	PL	OD	WC	
Bauchi	167 (55%)	133 (44%)	3 (1%)	303 (100%)
Damaturun	174 (60%)	109 (38%)	5 (2%)	288 (100%)
Gombe	132 (46%)	152 (52%)	6 (2%)	290 (100%)

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

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

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

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

City	CW F (%)	MB F (%)	AB F (%)	PT F (%)	UW F (%)	WV F (%)	Total (%)
Bauchi	64 (21%)	16 (5%)	38 (13%)	73 (24%)	110 (36%)	2 (1%)	303 (100%)
Damaturu	33 (11%)	26 (9%)	70 (24%)	68 (24%)	88 (31%)	3 (1%)	288 (100%)
Gombe	33 (11%)	37 (13%)	121 (42%)	15 (5%)	82 (28%)	2 (1%)	290 (100%)

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

5. CONCLUSION AND RECOMMENDATION

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

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

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

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

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