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Effect of Almjiri on Conflict in Kaduna State

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Abstract

Purpose: The empirical study assessed the Effect of Almijiri on Conflict in Kaduna State.

Methodology: The culture of poverty theory by Oscar Lewis (1966) was employed to analyze the social cultural factors influencing the system of Almijiri in Kaduna state. Survey design was adopted for the study. 252 Almijirai, malamai, and members of the public were selected using a simple random sampling via lottery across six Local Government Areas in the state. Regression analysis and the Analysis of Variance (ANOVA) were employed to measure the relationship between the dependent variable (conflict) and the independent variable Almijiri (proxy by Street Begging and Poverty).

Findings: The findings from Analysis of Variance showed a significant positive relationship between street begging and conflict in Kaduna state (48%). Also, poverty has a positive and significant relationship with conflict in Kaduna state (49%).

Recommendation: The study recommends appropriate measures like the Universal Basic Education Act and the Tsangaya Model School should be fully implemented by the government to harness and galvanize the system with modern and inclusive education.

Keywords: *Almijiri, conflict, culture, inclusive education, poverty, street begging*

Introduction

The Almirai (plural), Almiri (singular) is a seeker of Islamic knowledge who migrates outside his hometown to live with a teacher *Alaramma* or *Mallam* (singular), *Mallamai* (plural) in order to concentrate and acquire the tenets of Islam. The ideology of Almiranci was to groom the students in the basics of Islam but rather, the common practice today in Northern Nigeria has deviated from this practice to destitute children roaming the street soliciting for alms and engaging in child labor such as firewood collection, working on farms for daily wage, and fetching water to earn meager income to feed as their teachers mostly are financially inept to cater for their needs. Almirai finds little alternative to begging as their parents send them to acquire this knowledge without financial support or a routine check on their wellbeing which could largely be attributed to an Hausa cultural believe of a child learning and concentrating better in an austere environment that is far from his family. Poverty, culture, and religion are instrumental factors in the ever-growing Almiri system in northern Nigeria as evidence showed Almiri to be a product of poor and large families. Empirical evidence on the relationship between the system and the wealthy Muslims families is lacking which give credence to poverty as the major factor influencing the system in Kaduna state, Northern Nigeria. The wealthy Muslim families often hire the service of experts and Qu'ranic scholars to teach their children at home whereas children from poor and low income families embark on the itinerant and migratory quest for Islamic knowledge outside their home and beyond the care and watchful eyes of their parents. Muslims in northern Nigeria encourage and promote the system whereas; the Yoruba Muslims in South western Nigeria embrace the formal education than the prevailing Almiri system of education in the north.

The system has been neglected by successive government without major reform or measures to galvanize it with formal education, resulting to a vicious cycle of paupers and beggars roaming the street seeking alms and Succoth as community support with leftover food and accommodation are inadequate for their wellbeing. Preceding the colonial era, the system was funded by state treasury and the zakka fund while monitoring and evaluation were carried out by the traditional stool (JDPCA and CHRICED, 2019). The advent of colonial regime abdicates state funding which kept the system at the mercy of the community and meager income of mallamai that are inadequate for their wellbeing and survival. To fill this gap, Almirai result to begging and other labor activities which expose them to social vices and recruitment by Boko-Haram.

The system has contributed immensely to child labor in the country as Almirai form the 7 million out of the estimated 8 million children (Bambale, 2007) that engage in exploitative and hazardous work in Nigeria being the victims of their parents' low and poor economic status. This early exposure to hazardous labor impacts negatively on the education and wellbeing of these itinerant children as they are often exploited and abused through labor, slavery, trafficking, sexual harassment, and armed recruitment by rebel group, the military, and Boko-haram. Zakir, Abubakar, Lawal, Imrana, Habibu, Hassan and Harande (2014) opine that the practice of Almiranci is one of the major forms of child abuse in northern Nigeria, upon their return home; they exhibit the negative acts acquired ranging from selling and taking of drugs to banditry which creates a menace and social vices in the society. These vulnerable children are prone to armed recruitments (UNICEF, 2017) where they are forced into suicide bombing. A report by Hayden (2017) showed the Civilian Joint Task Force (CJTF) recruit these vulnerable children to aid in intelligence gathering, security search, and to scout and apprehend insurgents. A report by Hayden (2017) also showed these vulnerable children were used by the Nigerian army in the fight against insurgents in the North East. The correlation between Almiri and insecurity in Nigerian is evident in a report by Ogbuehi (2019) where the mother of Abubakar Shekau who is the leader of one of the factions of Boko-Haran said in a recent interview that she had not seen her son since 15 years after alleging that he left home as an Almiri child and never came back after his indoctrination by Mahmmmed Yussuf, the founder of the Islamist sect who was also a product of the Almiri system (Abbo, Zain, Njidda, 2017). The Almiri conflict nexus is evident in a report by Justice Development and Peace-Cartias Advocates (JDPCA) and Resource Centre for Human Rights and Civic Education (CHRICED) (2015) which asserts "the masterminds of hostility in the northern states have always used the Almirai to perpetrate violence". Ogbuehi (2019) opined that there are many Abubarkar Shekau among today's Almiri children awaiting manifestation at the fullness of time as some have very well perfect the act of stealing and indulgence in other forms of anti-social behavior.

Measures like the Northern Board of Arabic and Islamic Studies (NBAIS) in the 60s, Universal Basic Education Act of 2004, and the 157 Tsangaya (Almijiri) Model School by Goodluck Jonathan (Amoo, 2018) have been put in place to address the challenges in Almijiri system, notwithstanding the system is on the increase with unhealthy practices in some of the centers like Ahmad Bin Hambal Centre for Islamic Teaching in Kaduna where hundreds of boys and men were tortured and sexually abused (Africa Insiders, 2019), Islamic boarding school in Daura where 67 people were rescued from shackles (BBC News, 2019), and malam Aliyu mai Adakan Salatul Faith in Zarai where 11 inmates were rescued (Agande, 2019). These unhealthy practices acquired in the learning centers are seen by experts as ticking time bomb, and a breeding ground for violent extremism waiting to manifest in fullness of time (African Insiders, 2019). These forgoing provide the basis for the study to assess the background problem and why these efforts are not yielding positive results.

Statement of the Problem

The problem of Almijiranci is multi-facet with salient issues ranging from poverty, unemployment, corruption, political factor, religion, illiteracy, conflict entrepreneurs, low income, to culture of poverty which influence the dehumanizing and impoverishing practices across Kaduna state and northern Nigeria. Soyinka (2012) opined “much play is given, and rightly so, to economic factors – unemployment, misgovernment, wasted resources, social marginalization, massive corruption – in the turning of the current season of violent discontent”. Poverty is seen as the proximate factor influencing the system, Almijirai are product of poor families who in a vicious cycle breed more children that will be enrolled in the system as the resources to sustain the family is inadequate. World Bank (2000) estimate shows about 42% of Nigeria population lives below the poverty line of which two third live in abject poverty. Observation in the study area showed large proportion of households send their children to Qur’anic school to offset the family expenditure due to poverty and low income. Aliyu (2006) provides support to this claim as he opined the pervading poverty in the country with its consequent effect on family income and expenditure has left many children vulnerable to every opportunity to supplement family earnings.

With the abdication of state funding, inadequate family and community support, and meager resources of mallam to provide a suitable learning environment and basic needs of the students, the Almijirai finds alternative means of survival in street begging, on and off-farm activities, and in extreme cases in drug peddling, banditry, and ready instruments in the hands of insurgents and politicians to perpetuate evil. Religion is a driving force in street begging in Kaduna state as it is seen to be a way of giving alms to the poor (one of the pillars of Islam), though empirical evidence linking Islamic religion to street begging is lacking. The Hausa Muslims of Nigeria hide under the canopy of religious obligation of giving alms to destitute to promote the system of Almijiri and street begging. Report shows there is nowhere in Islamic world the destitute nature of Qur’anic school is practiced like the prevalent system in northern Nigeria. Observation in Nigeria shows the Yoruba Muslims in Southern Nigeria embrace western education than the prevailing Almijiranci in Northern Nigeria which highlight a weak relationship between Islam and the dehumanizing Almijiranci of itinerant bowl carrying beggars roaming the streets in northern Nigeria soliciting for alms and Succoth. JDPCA and CHRICED (2015) provides support to this weak link by stating that the prevalence of Almijiranci in Northern Nigeria lies heavily on poverty and Hausa cultural believe which makes Almijirai vulnerable at all times. The report further highlight the weak nexus by quoting the prophet (SAW) “by Allah, whoever opens a door of begging, Allah will open for him a door towards poverty” and “ a man who continues to beg (for the satisfaction of his need) will be resurrected on the day of judgment without flesh on his face”. Observation in the study area shows Almijiranci as a tool designed by the Bourgeoisies to keep the poor in perpetual penury as empirical evidence is lacking on the correlation between the Almijiri system and wealthy households in northern Nigeria, whereas empirical evidence abound on the correlation between poor and low income household and Almijiri system in Nigeria. JDPCA and CHRICED (2015) assert the system is unregulated with only the children of poor families as students which make them easy pickings by Boko Haram insurgents whose name stand for ‘western education is forbidden’.

The political will to reform and galvanize the Almijiri system with formal education is lacking as evidence showed the system to be a breeding ground to keep the needed population for electoral advantage and ready instrument (stooge) in the hands of the political elites. The poor and illiterates breed children that lubricate the engine of the vicious cycle of poverty and destitute

children that fit well into the master plan of the political elites as the system is positioned to fuel the demographic advantage in the political struggle for supremacy and power in Nigeria. With little or no vocational skills acquired during the period of study, Almjirai end up jobless and idle upon graduation as they have no edge in the competing labor market with soaring unemployment. Largely uneducated, poor, and with no vocational skill they become the perfect tool in the hand of conflict entrepreneurs and desperate political elites. It is against this backdrop the research seeks to assess the following research questions.

- (i) What is the effect of Almjiranci on conflict in Kaduna state?
- (ii) What is the effect of street begging on conflict in Kaduna state?
- (iii) What is the effect of poverty on conflict in Kaduna state?

Hypotheses

- (i) There is no relationship between Almjiri and conflict in Kaduna State
- (ii) There is no relationship between street begging and conflict in Kaduna State
- (iii) There is no relationship between poverty and conflict in Kaduna State

Conceptual Review

Almajiri

The word *Almjiri* was etymologically acquired from Arabic world ‘Al-Muhajir’ which means a migrant (Abbo, Zain & Njidda, 2017). The *Almjirai* (plural), *Almjiri* (singular) is a seeker of Islamic knowledge who migrates outside his hometown to live with a teacher *Alaramma* or *Mallam* (singular), *Mallamai* (plural) in order to concentrate and acquire the basics in Islam. The word has its root from ‘Al-Muhajirun’ the first set of companions that migrated from Mecca to Medina with Prophet Mohammed to escape persecution of the pagans of Mecca (Isa and Danjuma, 2015). In Nigerian context, the word means seeker of knowledge. The system of education started in Borno where a kanuri word for student ‘ma’ajir’ was used to describe the system where students migrate to acquire Islamic knowledge as it is believed they concentrate better outside (Al-Gazali, 2012). Poverty plays a major role in the continuing existence of the school (Almjiranci) in northern Nigeria as report by (Aliyu, 2006) shows they are products of poor and unemployed parents.

In a report by News 24 (2019), Defenders of Almjiri system argue that it can offer poor families services the Nigerian state woefully fails to provide. In the same report, Yusuf Hassan, a retired civil servant who runs an Almjiri home claim most centers are not like the ones discovered in Kaduna state and blame the government for lack of medical or psychiatric centers and inability to separate rehab centers from Qur’anic schools. Usman, one of the victims in the report argued the system can be a force for good as it helped rehabilitate him after spending 9 months in the centre. Other positive side of the system includes, before the colonial era the system formed the highest percentage of labor force and contributed immensely to the economy of the society before the advent of white collar job (Mansur, 2007). The Ajami reading and writing in Hausa language using Arabic was accreted to Almjiranci as they provide the community with Islamic education (AbulQadir, 2003). On the other hand, Soyinka (2012) opined this horde has remained available to political opportunists and criminal leaders desperate to stave off the day of reckoning. Most are highly placed, disgruntled, and thus highly motivated individuals who, having lost out in the power stakes, resort to the manipulation of these products of warped fervor. Their aim is to bring society to its knees, to create a situation of total anarchy that will either break up the nation or bring back the military, which ruled Nigeria in a succession of coups between the mid-1960s and the late 90s. He went further to say “Now the foot soldiers have matured on the taste of blood. They understand the essence of power, some have come to realize they have been programmed, used, abused, and discarded. Now they seek to exercise power and have turned on all, mentors and appeasers alike”.

Conflict

Conflict is defined as overt, coercive interactions in which two or more involved participants engage in mutually opposing actions, and use coercive behavior to destroy, injure, thwart or otherwise control their opponents (Gur, 1980). Conflict is multi-facet and are triggered by different factors among which Coser (1956) and Geoff (1974) enumerates as economic dissatisfaction among various groups within a society, political manipulation, demand for greater authority, rights and recognition, religious differences, mutual mistrust, hostility, fear among members of conflicting parties, land acquisition, consolidation of economic discontent by

peasant farmers, unequal distribution of resources and political offices, rapid mobilization of new groups in politics, general insecurity in the country and inability of the security agencies to bring about effective security, unfair handling of past incidences of conflict in the country, and ineffective national cohesion programs capable of promoting patriotism and harmony. Economic factor and religious differences are key factors that play crucial role in ‘unwashed’ degenerated youth related conflict like the religious motivated Igbo-Hausa conflict in Kano, Zagon-Kataf in Kaduna state, and the economic induced Boko-Haram insurgency that recruits these readily available conflict machineries. The Almirai conflict nexus is evident in the Zagon-Kataf riot in Kaduna state in 1993 where fundamentalist mallam called for the killings of all ‘infidels’ in retaliation for the killing of ‘pious’ Muslims earlier in the riot (Awofeso, Ritchie & Degeling, 2003) and the 1980 maitatsine riot in Kano were Almirai were recruited by Muhammadu Marwa the leader of Maitatsine to perpetuate evil and carnage (Tamuno, 1991). Almirai also have their hand dirty in the 1966 riot in Kano where they invade and attack Ibo people living in Sabon Gari on May 30, 1966 (Paden, 1973) and the Funtua 1993 maitatsine attack where 45 out of the 94 arrested fanatics were Almirai (Zaka and Jega, 1993 cited in Albert, 1993). Soyinka (2012) posits “yes, indeed, economic factors facilitated the mass production of these foot soldiers, but they have deliberately bred, nurtured, sheltered, rendered pliant, obedient to only one line of command, ready to be unleashed at the rest of the society. They were bred in madrassas and are generally known as the Almirai. From knives and matches, bows and poisoned arrows they have graduated to AK-47s, homemade bombs, and explosive-packed vehicles. Only the mechanism of inflicting death has change, nothing else”.

The conflict in 2006 where 150 lives were lost owing to a caricature of Prophet Muhammad by Danish newspaper that was reproduced by a Nigerian Newspaper (GIDP, 2005) and the Zagon-Kataf crisis in Kaduna shows how these ‘unwashed’ idle youth can be mobilized by fanatics and conflict entrepreneur to perpetuate evil and carnage.

Street Begging

Fawole, Ogunkan and Omoruan (2011) defined begging as approaching someone for help. Kennedy and Fitzpatrick (2001) defined begging as asking passers-by for money in a public place. Most beggars often appeal, plead and supplicate for aid and assistance, whereas, others use aggressive clinching and panhandling like the Caucasian colored beggars from Chad and Niger Republic (Esan, 2009). Begging is a social problem created by inequality between the haves and the have-nots as the capitalist control the means of production and in the process alienate the working class from the means of production resulting to a cycle of poverty. Begging is an anathema as it is discouraged by Islam (Abbo, Zain & Njidda, 2017) yet Almirai indulge in it as it is their major means of survival. Alabe (ND) provides support to this claim as it is forbidden ‘Haram’ according to Islamic doctrine for any one that is hale and hearty to beg. Almirai result to begging due to meager resources and neglect of the system by the colonial era and subsequent governments, a typical Almirai lack the basic human necessities and do not have access to formal education. The British government during the colonial era intentionally abolished state financing of the system on the ground that they are religious schools (Taiwo, 2013). Also AbdulQadir (2003) cited in Abbo, Zain & Njidda (2017) posit that with the loss of government funding the Almirai system begins to undergo a system decline, which gradually transformed it into dilapidated and ramshackle institution with no significance in the eyes of the government in spite of the fact that the populace patronized it much more than its western counterpart called the “Karatu Boko”, that is, the western education which was recognized and financed by the state. Faced with this economic deprivation and pathos in living condition, Almirai and their Alarama become perpetual beggars and menial laborers to escape hunger and starvation. This became the genesis of the predicaments of the Almirai system today (Taiwo, 2013)

Fawole, Ogunkan and Omoruan (2011) opined that the existence of beggars in the society helps “fulfill” social, religious, and economic obligations as most Nigerians sees giving alms to beggars as religious obligations to the poor and needy, and begging provide employment opportunity for members of the society that sees begging to be means of livelihood rather than a product of chronic poverty or physical handicap. On the negative side, a report by Fawole, Ogunkan and Omoruan (2011) showed some criminals hide under the guise of begging to perpetuate their evil deeds.

Poverty

Poverty is a state of not having or not being able to get the necessities of life (Akinbola, 2002). Poverty is the situation of lack of access to resources needed to obtain the minimum necessities required to maintain physical efficiency (Okunmadewa, 2002). Nigeria is a paradox of rich and poor with abundant resources and high poverty rate with about 112 million Nigerians living in abject poverty, 99 million in absolute poverty, and 61 million on one dollar a day. (Nigerian Bureau of Statistics, 2012). Empirical study by Odumosu (1999) shows violent conflict to be a result of poverty as the poor take to arm due to frustration, denial, and inequality in the class struggle. A report by Ogunkan (2009) shows begging to be a function of poverty which performs some need in the society. The existence of poverty provides job opportunity for occupations and professions that service the poor in both legal employment (Public Health Experts, Welfare Care Workers) and illegal employment (drug dealers) (Fawole, Ogunkan & Omoruan, 2011). A study by Zakir, Abubakar, Lawal, Imrana, Habibu, Hassan & Harande (2014) revealed that Almijiri comes from poor and large families, denied basic education, parental love and care, they go about begging, going from bush to bush plucking fruits and later become nuisance to the society. Aliyu (2006) reports that most of the children who engage in child labor in Zaria were from poor background whose parents had no formal education and employment, 61 % of these children were physically assaulted.

Theoretical Framework

Culture of Poverty Theory

The theory was developed by Oscar Lewis (1966) in his field work in the suburb in Mexico and Puerto Rico to explain poverty from cultural perspective. Lewis opined that the existence of poverty in a place influence the people to exhibit hopelessness, dependence, marginality, and inferiority and by so doing lack the willpower to break out of poverty.

The Almijirai are caught in this web and psychologically they become unready to take full advantage of changing conditions that may enhance their wellbeing. The system is rooted deeply in the cultural belief of learning better in austere and stoic environment to the neglect of opportunities in modern education that will enhance their wellbeing and relief them of hopelessness, fear, discrimination, and segregation. Lewis (1966) sees the disengagement, the non-integration, of the poor with respect to the major institutions of society as a crucial element in the culture of poverty. Due to poverty, hopelessness, and segregation, the Almijirai do not belong to labor unions, lack access to health facilities, banks, and political affiliation. They are characterized by chronic unemployment, low wage, low calories intake, lack of property and hygiene as begging creates little wealth for their wellbeing. This feeling of hopelessness and segregation creates a vicious cycle of poverty as the trait is passed from one generation to another. Africans in slave era in southern America learning how to read themselves (Gundaker, 2007) and illiterate parents teaching their children how to read (Rancièrè 1991) are measures across time by people to break out of hopelessness, fear, and the culture of poverty. This highlights the weakness of Lewis poverty theory as it failed to highlight these measures undertaken by marginalized and hopelessness individuals to break out of their predicament.

Literature Review

Zakir, Abubakar, Lawal, Imrana, Habibu, Hassan and Harande (2014) investigates the practice of Amijiri: prospect and socio-medical challenges in Northern part of Nigeria using primary data. The result showed that majority of the respondents did not attend formal school and spend most of their time begging for food and money. Also, parental belief, goals and poverty were found to be the major reason for the practice of Almijiri. The study recommends proper orientation on the aims of Almijiri, religious orientation, seminars, conferences to clarify the misinterpretation of the world Almijiri and its practices.

Ogbuehi (2019) examined the Almijiri system in the face of surging security challenges in Nigeria, showing the system to be of wandering children in streets of northern Nigeria as destitute, criminals, and beggars menacing the society. The study recommends attention should be paid to the plight of Almijiri child to enhance effective and efficient security architecture in the country to safeguard lives and property.

Research report on labor exploitation of Almijiri: to de-escalate insecurity in Kano state north-west Nigeria by JDPCA and CHRICED (2015) analyzed the plight of Almijiri in the labor system and its nexus to conflict using primary and secondary data. The findings revealed a

relative relationship between Almajirai and violence and vulnerability of Almajirai to abuse by the society in the course of begging. The study recommends the registration of makarantar allo, the students, and mallamai with regulations and standards. Also, government should increase support for the system whereas parents should share in the cost of running the system. Aliyu (2006) assessed child labor in Zaria, Nigeria using descriptive survey design and primary data. The study showed 61% of the children were physically assaulted and most of the children are from poor background. The study recommends urgent need for international collaboration through International Program for the Elimination of Child Labor.

Aghedo and Eke (2013) assessed from alms to arms: the Almajiri phenomenon and internal security in northern Nigeria to find that street life exposes the Urchins to abuse, criminalization, and subsequent mobilization for violent causes including terrorism. Also, the study found that, abandoned by parents and the state, the itinerant Qur’anic pupils resort to street begging for alms and survival. The study recommends that government should bring sponsors of violence to book. Abbo, Zain and Njidda (2017) analyzed the almajiri system and insurgency in northern Nigeria: a reconstruction of the existing narratives for policy direction using ethnographic design. The study used primary and secondary data to show that democratic transition, competitive partisan political activities are being used as avenue through which groups are mobilized, identities rigidly reinforced, often infused with excessive religiosity, violent youth gangs and militants are formed and armed, and ethnic tensions and conflict thereby facilitated. The study recommends absolute overhaul of the Almajiri school system.

Methodology

Survey design was adopted for the study with a stage sampling technique. Cluster sampling technique was used to group the state into three zones of Kaduna North, Kaduna South, and Kaduna Central. The simple random sampling technique via lottery was also used to select 252 respondents of 5 Almajirai, 5 mallamai, and 32 members of the public each from six Local Government Areas (Kaduna North, Kaduna South, Zango-Kataf, Jema’a, Soba, and Zaria) in Kaduna state. The instrument of questionnaire titled “Effect of Almajiri System on Conflict Questionnaire (EASCQ)” with three sections was administered to elicit responses from the respondents. Section A consists of socio-demographic characteristics of Almajirai, section B contained information on socio-economic characteristics of mallamai while section C elicit information from the public on effect of Almajiri system on conflict in Kaduna state. Closed ended questionnaire was used on section C with the option of yes, no, and not sure to assess the respondents view on Almajirai-conflict nexus in Kaduna state. The questionnaires were read and translated in Hausa to the Almajirai, mallamai, and part of the public. The stated hypotheses were tested using the P-value and Analysis of Variance (ANOVA).

The Study Area

Kaduna state has a total land area of 42,481 square kilometers and a population of 6,113,503 (NBS, 2011). The state lies between Latitudes 8° 58’N and 11°24’N and longitudes 60°1’E and 8°20’E

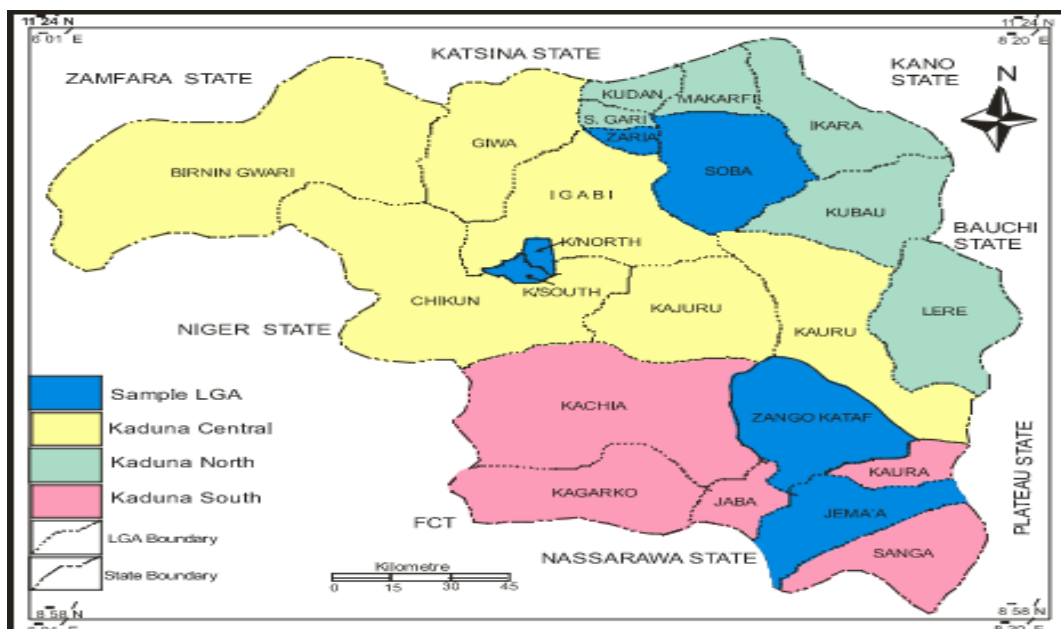


Figure 1: Map of Kaduna State

Model Specification

Regression model was adopted for the study to examine the relationship between the independent variable Almijiri (proxy by Street Begging and Poverty) and the dependent variable conflict in Kaduna state. Thus;

$$CFT = f(STB, POV) \text{ ----- (1)}$$

$$CFT = a + \beta_1 STB + \beta_2 POV + \epsilon \text{ ----- (2)}$$

Where

CFT = Conflict

POV = Poverty

ϵ = Error Term

a = constant

$\beta_1 \beta_2$ are the coefficient of the parameter estimate.

Discussion of Findings

Table 1: Model Summary

Model	R	R Square ^b	Adjusted R Square	Sig F Change	Beta	Durbin Watson
					STB	POV
	.973 ^a	.946	.940	.000	.488	.493

a. Dependent Variable: CON

b. Predictor: (constant), STB, POV

Source: SPSS version 20.0

The R2 and adjusted R2 of 95 and 94 percent respectively shows the model is best fit

Table 2: Hypothesis one

ANOVA						
Model	Sum of square	Df	Mean square	F	Sig	
Regression	40.824	1	40.824	191.001	.000 ^b	
Residual	26.655	190	140			
TOTAL	67.479	191				

a. Dependent Variable: CON

b. Predictor: (constant), STB

Source: SPSS version 20.0

H₀₁ was formulated and tested at 5% significance level that there is no significant relationship between STB and CON in Kaduna state. However the alternative hypothesis was accepted given that the P-value ($P < 0.001$) is less than 0.05% indicating a significant positive relationship between STB and CON in Kaduna state. This is line with the finding of Fawole, Ogunkan and Omoruan (2011) which showed some criminals hide under the guise of begging to perpetuate their evil deeds. Ogbuehi (2019) also provided support to this finding as his study showed the system to be of wandering children in streets of northern Nigeria as destitute, criminals, and beggars menacing the society.

Table 3: Hypothesis Two

ANOVA					
Model	Sum of square	Df	Mean square	F	Sig
Regression	41.540	1	41.540	304.277	.000 ^b
Residual	25.939	190	.137		
Total	67.479	191			

- a. Dependent Variable: CON
- b. Predictor: (constant), POV

Source: SPSS version 20.0

H₀₂ was formulated and tested at 5% significant level that there is no relationship between POV and CON in Kaduna state; however the alternative hypothesis was accepted given that the P-value ($P < 001$) is less than 0.05% showing a significant relationship between POV and CON in Kaduna state. This is in line with the findings of Odumosu (1999) which shows violent conflict to be a result of poverty as the poor takes to arm due to frustration, denial, and inequality in the class struggle

Conclusions

Based on the findings, the study concludes that the system of Almajiri influence conflict in Kaduna state as they can easily be mobilized by conflict entrepreneurs and fundamentalist mallam to cause havoc and mayhem in conflict situation. The major problem facing an average Almajirai is hunger which is largely due to parental neglect, inept finance of mallam, lack of state funding, and inadequate support from the community. The forgoing makes an Almajirai extremely vulnerable to recruitment by Boko Haram, fundamentalist mallam, bandit, political elites, and conflict entrepreneurs.

Recommendations

Appropriate measures like the Universal Basic Education Act and the Tsangaya Model School should be fully implemented by the government to harness and galvanize the system with modern and inclusive education.

Appropriate measures should be put in place by the government to harness and galvanize the system with modern and inclusive education

Proper advocacy should be put in place by religious leaders and Non-Governmental Organizations to control the dehumanizing system of Almajiri in Northern Nigeria

Vocational activities should be introduced into the system to give Almajirai a competing edge in the labor market upon graduation

There should be avenue for farms jointly owned by the mallam and Almajirai of eighteen years and above to take advantage of the boom in agricultural sector and reduce overdependence on begging and the society

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