



POLICY ANALYSIS

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Reviewing and Co-developing A Robust Almajiri Policy Framework to Support Inclusive Education in the Country

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Summary

Background

- The issue of Almajiri in the northern and Out-of-School Children (OOSC) in the southern parts of Nigeria (both sum up to 10.5 million) has become a national embarrassment.
- The almajiri or tsangaya system of education was a widely practiced form of education that did not depend on “begging” for alms for its survival but the ancient system, unlike the present system, was largely self-sustaining by the “parents” of the Almajiris. However, with change in time, the system was exposed to abuses as some parents sent their underage children to schools, sometimes very far away from home, without any provision for their upkeep; this prompted calls for reforms.
- An attempt to bring some reforms during former President Goodluck Jonathan’s administration was made and many Almajiri schools (157) were built across the North specifically to enroll such students to be taught Qur’anic education alongside Western education in a controlled and built environment.
- After a decade, further reform under former President Buhari’s administration culminated in the enactment of the National Commission for Almajiri and the Out of School Children Education Act, 2023. The Act provides for a multi-modal system of education to tackle the menace of illiteracy, develop skill acquisition and entrepreneurship programmes, and prevent youth poverty, delinquency, and destitution in Nigeria.
- Despite all the reform efforts, the Almajiri system has failed to be subsumed into the formal education sector and out-of-school children are still on the increase. Hence, the need for this policy analysis to evaluate the efficacy of the integration of the system

Policy Alternatives

- Policy alternatives put forward in this analysis include bottom-top approach; community-integrated schooling models; Mobile and Digital Learning Platforms; Conditional Cash Transfers (CCTs) for Parents and Mallams.

Recommendations

- The Senate and House Committees on Education and Basic Education may wish to conduct an Interactive Session with the National Commission for Almajiri and Out-of-School Children on the reason why street begging persists with the aim of setting up a legislative/executive joint monitoring body to oversight state UBEC activities.



- The Senate and House Committees on Education and Basic Education through enhanced legislative oversight may also wish to engage the National Human Rights Commission (NHRC), urging the effective implementation of Child Protection Laws.
- Through budgetary intervention, NASS can legislate to extend Conditional Cash Transfer (CCT) Schemes to cover Almajiri Students by also advocating provision of stipends to poor families to keep their children enrolled in formal schools. Also, there's a need to tie incentives to compliance with child education and health indicators.

Policy Context

The Almajiri system is one of the latest reforms in the national policy on education in Nigeria. Specifically, the system was “to ensure balance and unbiased opportunity and effective implementation of the Universal Basic Education (UBE); the inclusion of basic education into the scheme of Quranic schools was instructed.”¹ It should be noted that the National Policy on Education (NPE) is a national guideline for the effective management, administration, and implementation of education at all tiers of government in Nigeria. The NPE aims for the universalization of education from preschool to secondary level with a 100% Gross Enrollment Ratio (GER) in school education by 2030.²

As one of the NPE promises to bring ‘out of school children’ back into the mainstream through an open schooling system, the government saw the integration of the Almajiri education system as a perfect decision. However, years upon years after the introduction of the system, there is no end to the sight of young children of school age roaming the streets in a quest for survival. As an age-old tradition, these kids are popularly called “Almajiri” Children from poor homes and are usually sent to Islamic boarding schools. Formal education remains a far cry for thousands of these children.

Therefore, in 2012, then-President Goodluck Jonathan described the Almajiri system as “dangerous to national development,” urging for reform that would combine traditional Islamic teachings with a modern secular curriculum.³ His administration established several Islamic learning centres and launched interventions aimed at curbing street begging, however, it seems that the Almajiri system has failed to be subsumed into the formal education sector as the effort is still yet to gain significant traction.⁴

In various cities across Nigeria, a conversant and disturbing scene unfolds daily: Little boys in tattered clothes clinging to passersby with a plastic bowl in hand. Part of a system known as Almajiri, these malnourished children continue to increase across the country despite numerous interventions.

¹ NF (August 11, 2019). National Policy on Education in Nigeria. *Nigerian Finder*. Retrieved at: <https://nigerianfinder.com/national-policy-on-education-in-nigeria/>

² *ibid*

³ Faoye, T. (August 26, 2024). A system in need: Restructuring Nigeria’s Almajiri system. *Prime*

Progress. Retrieved from: <https://primeprogressng.com/perspective/a-system-in-need-restructuring-nigerias-almajiri-system/>

⁴ *ibid*.



This policy analysis, therefore, specifically targeted the Integration of the Almajiri Educational System in Nigeria. It aims to understand the practice, assess restructuring efforts and their linkage with government policy, and assess the efficacy of the integrated system. This will be instrumental in reviewing or co-developing a robust almajiri policy framework to foster inclusive education in the country.

Historical Background of the Almajiri Education System in Nigeria

Contrary to what many may believe, the Almajiri system was not always associated with destitution and street begging. Originally, it was a structured system rooted in the pursuit of Islamic knowledge.⁵ Almajiri' is a Hausa word meaning immigrant children in search of knowledge on Quranic education. The Quranic School is the primary level of traditional Islamic education. It is an institution that has its origin traced to the prophetic period of Islamic education. Historians have traced the Almajiri system of education to the beginning of the 11th Century, largely promoted by leading lights of Islam who were determined to spread Islamic knowledge and learning, long before the amalgamation of the Northern and Southern Protectorates of British Nigeria.

Thus, during precolonial times, Almajirai, as they are collectively known, were predominantly educated in Islamic schools funded by Emirs, who

governed their communities (Faoye, 2024). These institutions provided not just religious education but also the care and supervision these children needed. However, the advent of colonial rule shifted power away from traditional rulers. Though the Emirs remained in place, they lost much of their control over resources, including funding for Islamic schools. The system still managed to function despite the decline in financial support, but its sustainability was severely compromised as Nigeria underwent significant economic changes.

Gradually, the lack of adequate funding drove Almajiri children out of their schools and onto the streets to fend for themselves. Over time, the word “Almajiri” became synonymous with street begging, as children in dire need of food and money turned to begging as a means of survival. They are now seen not as students pursuing religious knowledge, but as a social problem requiring urgent intervention. So, recognising the growing crisis, the Nigerian government and international organizations have made several attempts to restructure the Almajiri system. The goal was to restore the system to its original model, where children are educated within Islamic schools while living at home, free from the burdens of street begging.

Policy Framework: Integration of Almajiri Education System in Nigeria

Based on the National Policy on Education and the transformation agenda of President Goodluck Jonathan's administration in the country, the Federal Authority took a special interest in integrating the al-Majiri system into the mainstream educational system in the country. This was formally signed into law and presented to the National Economic Council in July 2013.⁶ The government had set up the National Committee on Implementation of the Almajiri Education Programme to ensure that the pupils are provided with opportunities to access Basic Education. The Programme was designed to also involve the acquisition of various skills to enable them to participate more positively in the

⁵ *ibid*

⁶ Shimawua, D. (2020). Assessment of the Implementation of Almajirin System of Education in

Nigeria. *International Journal of Strategic Research in Education, Technology and Humanities*.8, (1): 107: 113.



development of their immediate environment and the nation at large.⁷

Similarly, the provision of some al-Majiri facilities in Niger and Nasarawa States revealed that the government was committed to the integration of the al-Majiri pupils into the nation's educational system. The government's intervention through the Tertiary Education Trust Fund (TETFund) and Universal Basic Education Commission through the provision of day and boarding facilities for the pupils and their teachers portrayed the government's interest in the success of the almajiri system.⁸

In addition, the Federal Government has intervened in various ways to ameliorate the plight of these children. Classroom blocks have been constructed across the Northern parts of the country where the system is being practiced. For smooth implementation of the programme, the Federal Authority sometimes collaborated with the state authorities by providing infrastructure while the states took care of staffing and pupils enrolment. Among the benefitting states in this intervention were Niger, Jigawa, Zamfara, Sokoto, Kebbi, Kaduna, Plateau, Taraba, Yobe, Adamawa, Bauchi and Katsina.⁹

Policy Goals and Objectives of Integrating Almajiri System

Chapter 2 of the 1999 Constitution of the Federal Republic of Nigeria contains the fundamental aims and objectives of education for the nation. Section 18 states that the government shall make efforts to eradicate illiteracy by providing:

1. Free, accessible, and compulsory universal elementary education,
2. Free tertiary education, and
3. Free adult and non-formal education and literacy programmes.

Based on these constitutional goals for universal education, the following are the goals of Integrating Almajiri Education in Nigeria:

- To provide a conducive and organized learning environment that will ensure

Almajirai acquire both Qur'anic and Modern Basic Education.

- To provide an integrated curriculum that promotes the study of Al-Qur'an and basic education subjects.
- To provide the Almajiri with opportunities to acquire knowledge and vocational skills that will enable them to be self-reliant and useful to their communities.
- To provide a sound foundation for Tajweed and Tahfeez for Almajirai.
- To provide opportunities for graduates of the school to further their studies.
- To provide health and sanitary conditions, physical and social security, and social welfare that ensures the protection of almajirai from all forms of danger

Implementation of Almajiri Policy

The implementation of the Almajiri policy in Nigeria has spanned multiple administrations, with varying degrees of commitment and success. The idea behind the policy was to integrate the traditional Islamic Qur'anic education system into the national framework of Universal Basic Education (UBE) to tackle the pressing issue of out-of-school children in northern Nigeria.

The formal integration efforts gained momentum under President Goodluck Jonathan's administration. In 2012, recognizing the sociopolitical threat posed by a growing population of uneducated and street-dwelling Almajiri children, his government introduced the Almajiri Education Programme. This initiative included the construction of over 157 Almajiri model schools across 26 northern states, to merge

⁷ [Ibid](#)

⁸ [Ibid](#)

⁹ [Ibid](#)



Islamic education with secular curricula and vocational training¹⁰.

Key institutions involved in the policy implementation included the Universal Basic Education Commission (UBEC), the Tertiary Education Trust Fund (TETFund), and state governments. UBEC funded infrastructure while state governments were expected to handle staffing and pupil enrollment. For instance, states like Niger, Zamfara, Sokoto, and Yobe received special intervention schools featuring hostels, classrooms, and healthcare amenities to improve the living and learning conditions of the Almajirai.

To ensure the successful implementation of the initiative, significant funding was allocated to it. Between 2010 and 2015, the federal government reportedly spent over ₦15 billion on the construction and equipping of Almajiri schools.¹¹ Yet, critics argue that although capital-intensive, the schools were poorly integrated into state education systems due to lack of coordination, poor teacher recruitment, and resistance from traditional Islamic scholars who viewed the secular additions with suspicion¹².

Moreover, TETFund's role primarily focused on infrastructure, but follow-through funding for staff salaries, teacher training, and curriculum development was either delayed or non-existent in some states. This disjointed funding structure became a major stumbling block for the long-term sustainability of the initiative. However, despite the idea to restructure the Almajiri school system to reflect modern school needs, several factors hindered the effective implementation of the Almajiri policy. Some of these factors included:

1. Integration of Western education into Islamic schooling met resistance from

religious scholars and parents who feared the loss of religious purity.

2. While schools were built, many became abandoned or underutilized due to poor maintenance and lack of operational funding.
3. The escalation of insurgency in Northern Nigeria, especially in Borno, Yobe, and Adamawa States, led to the displacement of many children and teachers, effectively collapsing education efforts in some areas.
4. Subsequent governments did not prioritize the Almajiri policy. For instance, the Buhari administration (2015–2023) acknowledged the problem but emphasized the repatriation of street children to their home states rather than sustaining the education model laid down by Jonathan's government.
5. There has been no comprehensive monitoring framework to evaluate the performance of Almajiri schools or gather accurate data on enrolment, graduation, and employment outcomes.

Efforts to reform the Almajiri education system in Nigeria have been inconsistent, with mixed results. In 2020, during the COVID-19 lockdown, several northern state governments initiated the repatriation of thousands of Almajiri children to their states of origin as a public health measure. While these efforts were aimed at curbing the spread of the virus, critics pointed out that there was no comprehensive or sustainable reintegration plan to support the children after

¹⁰ Livinus, H. (January 8, 2025). *The Punch*.

Retrieved from : <https://punchng.com/fg-set-to-take-over-157-abandoned-almajiri-schools/>

¹¹ Punch Editorial Board (March 23, 2020). States should take responsibility for Almajiri Crisis. *Punch*. <https://punchng.com/states-should-take-responsibility-for-almajiri-crisis/>

¹² Azaigbaa, K. and Itam, O. (2021). The Goodluck Jonathan Almajiri Schools Initiative in Nigeria: Examining the Cause Célèbre. *International Journal of Social Sciences: Current and Future Research Trends (IJSSCFRT)* 9, (1): 14-22.



their return, raising concerns about long-term outcomes and welfare.

In 2023, former President Buhari signed into law the National Commission for Almajiri and Out-of-School Children Education Act. This legislation aims to address the persistent issue of millions of Almajiri and other out-of-school children in Nigeria by establishing a dedicated commission responsible for implementing a multimodal educational system nationwide¹³.

International organizations have also contributed to addressing this challenge. In 2016, the Global Partnership for Education (GPE) allocated \$100 million to fund schools in northern Nigeria, targeting the eradication of illiteracy in the region¹⁴. In 2022, GPE approved a \$125 million grant aimed at reducing the number of out-of-school children and improving literacy rates in states like Oyo, Adamawa, and Katsina¹⁵.

Despite these initiatives, the outcomes of Almajiri education reforms in Nigeria have remained underwhelming. Challenges such as poor coordination between federal and state actors, insufficient political commitment, lack of community engagement, and systemic underfunding continue to hinder progress. Consequently, the Almajiri system persists as a symbol of broader issues in Nigeria's quest for inclusive and equitable education.

Assessing the Outcomes and Impacts of the Policy

The Almajiri education policy in Nigeria was crafted with the intention of integrating traditional Qur'anic schooling into the formal education

system, targeting the inclusion of millions of out-of-school children. Despite over a decade of efforts, the outcomes and real impacts of this policy remain mixed and, in many cases, disappointing. Below is an evidence-based assessment:

1. Limited Enrolment and Utilisation of Almajiri Schools: Despite the establishment of over 157 Almajiri Model Schools under President Goodluck Jonathan, many of these schools remain underutilised or completely abandoned. A 2019 report by The Guardian revealed that a significant number of schools lacked teachers, teaching materials, or basic maintenance. Some had been converted to conventional schools, while others were left to decay due to lack of follow-up support by subsequent administrations¹⁶.
2. High Capital Investment and Low Return: Between 2010 and 2015, the federal government spent over ₦15 billion on the construction and equipping of Almajiri schools. However, due to poor planning and state-level disengagement, many of these investments failed to translate into long-term educational outcomes. Weak coordination between federal agencies like UBEC and state education ministries meant that teacher recruitment, curriculum integration, and school operations were not adequately implemented.

¹³ Federal Government of Nigeria (2023). National Commission for Almajiri and Out-of-School Children Education Act, 2023. Retrieved from: <https://nigeriareposit.nln.gov.ng/items/02603873-5527-4014-b512-2698b404dda0>

¹⁴ Nigerian Watch. (September 7, 2016). Global Partnership for Education gives US\$100 million to fund schools in Northern Nigeria. *GPE Media Coverage*. Retrieved from: <https://www.globalpartnership.org/news/global->

[partnership-education-gives-us100-million-fund-schools-northern-nigeria](https://www.globalpartnership.org/news/global-partnership-education-gives-us100-million-fund-schools-northern-nigeria)

¹⁵ GPE (n.d). Transforming Education in Nigeria. *GPE Transforming Education*. Retrieved from: <https://www.globalpartnership.org/where-we-work/nigeria>

¹⁶ Editor (October 19, 2019). Jonathan's N15b Almajiri Schools Rot away. *The Guardian*. Retrieved from: <https://guardian.ng/news/ionathans-n15b-almajiri-schools-rot-away/>



3. **Lack of Monitoring and Evaluation:** There is no robust, nationwide monitoring system to track outcomes such as student enrolment, transition to higher education, or vocational success of Almajiri school graduates. This has made it nearly impossible to assess whether the policy is improving literacy or reducing the population of out-of-school children.
4. **Cultural and Religious Resistance:** Attempts to integrate secular subjects into Islamic curricula faced strong resistance from some traditional Islamic clerics and parents. Many viewed the reforms as an imposition on religious freedom and cultural values, which discouraged the full adoption of the schools.
5. **Security Challenges:** Insecurity, especially in the northeast (Borno, Yobe, Adamawa), disrupted education delivery in many Almajiri schools. Boko Haram's attacks on schools and ideological opposition to Western education made these regions extremely difficult to implement, further exacerbating dropout rates.
6. **Policy Inconsistency Across Administrations:** The Buhari administration shifted its focus from educational integration to repatriation of Almajiri children to their home states. While some were sent home during the COVID-19 pandemic, many were left without follow-up support, shelter, or reintegration into any formal or informal education system.
7. **International Support and Missed Opportunities:** Despite support from international bodies like the Global Partnership for Education (GPE), which committed over \$200 million between 2016 and 2022 to improve basic education in Northern Nigeria, the full

potential of these partnerships has not been harnessed due to bureaucratic red tape and lack of state-level coordination.

8. **Persistent Rise in Out-of-School Children:** According to UNICEF (2023), Nigeria still has the highest number of out-of-school children globally, about 10.2 million, most of whom are from the northern region and involved in the Almajiri system. This shows that despite over a decade of efforts, the policy has not succeeded in significantly reducing the number of unschooled children.

The Almajiri policy, though noble in intent, has been hindered by implementation failures, political discontinuity, resistance from religious stakeholders, and a lack of adequate monitoring mechanisms. While recent developments like the National Commission for Almajiri and the Out-of-School Children Education Act (2023) provide a new framework, success will depend on sustained funding, community engagement, and a unified federal-state approach.

Policy Alternatives

Despite the noble intentions of the Almajiri education policy, its limited success suggests the need for more flexible, inclusive, and community-based alternatives. Below are a range of policy alternatives that the Nigerian government can adopt or integrate to achieve better outcomes for Almajiri and out-of-school children:

1. **Bottom-Top Approach.** Recognising that "Tsangaya schools belong to the people, not the government" will go a long way in achieving the goal of universal education through the almajiri system. That was how it was being done in Indonesia, Malaysia, and other places. The government only regulates and provides all the needed support. This approach will give children a well-organised Islamic as well as entrepreneurship education and shape their behaviour in line with the teachings of Islam.



2. Community-Integrated Schooling Models:

Rather than large-scale model schools which are expensive and difficult to sustain, the government could adopt a “community school” model where Islamic clerics (Mallams) partner with formal education providers to deliver blended curricula (Qur’anic + basic education) within existing Tsangaya schools. **A Sample Model from Sokoto State** could be adopted. In Sokoto, UNICEF in collaboration with the Arabic and Islamic Education Commission and with support from the Elewa Foundation, implemented a four-day training programme for 100 Mallams from Tsangaya schools, focusing on child safeguarding and alternative care for Almajiri children¹⁷.

3. Mobile and Digital Learning Platforms:

Given the rise of EdTech solutions and mobile penetration in rural areas, the Federal Ministry of Education and NITDA can develop low-cost, offline-compatible digital learning platforms. These can deliver lessons in Hausa or Arabic for Almajiri children with limited access to formal schools. This has been **piloted in a Nigerian state before-** Jigawa State recently partnered with NITDA to integrate digital skills training into Almajiri education, marking a shift towards tech-inclusive school¹⁸.

4. Conditional Cash Transfers (CCTs) for Parents and Mallams: Providing direct incentives to households and religious teachers could improve school enrolment and retention. Cash transfers can be tied to attendance, vaccination, or exam performance, encouraging both learners and Mallams to support formal education. Evidence **in support of this** is the World Bank’s “Adolescent Girls Initiative for Learning and Empowerment (AGILE)” in

Nigeria increased school attendance through cash transfers and community incentives¹⁹.

5. Prioritise Vocational and Apprenticeship:

Instead of forcing Almajiri children into rigid classrooms, provide structured apprenticeships in carpentry, tailoring, welding, and ICT while continuing Qur’anic instruction. This prepares them for economic independence.

6. Decentralized and State-Led Policy Implementation:

Education is a concurrent responsibility in Nigeria. Shifting more implementation authority and budget control to state governments may enhance local ownership and reduce the top-down inefficiencies seen in the Almajiri Model School approach.

7. Faith-Leader Engagement and Curriculum Reform:

Instead of by-passing or marginalizing religious authorities, a more collaborative policy should be adopted. Training Mallams in pedagogical skills, civic education, and child rights can shift attitudes toward formal education.

8. Monitoring and Accountability Framework:

New policies must include an independent monitoring and evaluation (M&E) framework to track enrolment, completion, teacher performance, and community participation. This will ensure public accountability and adaptive learning across states. Reforming the Almajiri education system may not require dismantling its religious foundation but enhancing it with inclusive, localized, and skill-oriented alternatives.

Policy Recommendations

- **For Legislative Action:**

<https://businessday.ng/news/article/jigawa-partners-nitda-to-upskill-almajiri-out-of-school-children-digitally/>

¹⁹ Tunji, S. (September 13, 2023). Poor Nigerian female students get N10,000 per term—W’Bank. *Punch*. Retrieved from: <https://punchng.com/poor-nigerian-female-students-get-n10000-per-term-wbank>

¹⁷ Maruf, O. (September 7, 2023). UNICEF trains 100 Islamic teachers on alternative care for Almajiri children. *Nigerian Tribune*. Retrieved from: <https://tribuneonlineng.com/unicef-trains-100-islamic-teachers-on-alternative-care-for-almajiri-children/>

¹⁸ Ogwo, C. (March 16, 2025). Jigawa partners NITDA to upskill Almajiri, out-of-school children digitally. *Business Day*. Retrieved from:



1. The Senate and House Committees on Education and Basic Education may wish to conduct an Interactive Session with: the National Commission for Almajiri and Out-of-School Children on the reason why street begging persists with the aim of setting up a legislative/executive joint monitoring body to oversight state UBEC activities.

2. The Senate and House Committees on Education and Basic Education through enhanced legislative oversight may also wish to engage the National Human Rights Commission (NHRC): urging the effective implementation of Child Protection Laws by strengthening and enforcing the Child Rights Act in all states to ban child street begging and labour under the guise of religious training. Also, this may include penalising parents, guardians, and mallams who exploit children.

3. NASS may pass a Resolution to extend Conditional Cash Transfer (CCT) Schemes to cover Almajiri Students: provision of stipends to poor families to keep their children enrolled in formal schools. Also, there may be a need to tie incentives to compliance with child education and health indicators.

- **For Executive Action:**

1. Rehabilitation and Reintegration Programs:

Develop vocational training and psycho-social support centres for current Almajirai.

Set up transitional boarding schools with feeding, housing, and health care services.

2. Teacher Recruitment & Mallam Training:

Train and employ Qur'anic teachers (mallams) as part of the UBE scheme. Provide incentives for mallams to adopt hybrid teaching models.

3. Infrastructural & Institutional Investment:

Converting existing Almajiri Schools and upgrading infrastructure to accommodate integrated learning models. Public-Private Partnerships (PPPs) and collaboration with Islamic organisations, NGOs, and philanthropists

to fund infrastructure, teacher training, and feeding programmes could be helpful.

4. Civic Engagement & Awareness:

Community Dialogue Initiatives in the form of sensitisation campaigns targeting parents, traditional leaders, and Islamic scholars to change perception. Using radio, mosques, and town halls to raise awareness on child rights and the value of hybrid education.

5. Youth Participation Policies: The inclusion of former Almajirai in policy dialogue and educational planning bodies would facilitate the promotion of youth-led monitoring of policy implementation at local levels. This could achieve more and faster progress.

6. Monitoring, Data & Accountability: There is a need to create an Almajiri Database: A national registry to track the number, location, and educational progress of Almajiri children. There is also a need for an Independent Oversight Body. The mandate could be given to an ombudsman within the Ministry of Education or the National Human Rights Commission to evaluate the implementation.

Conclusion

The Almajiri system in Nigeria, while rooted in a historical and religious tradition, has over time become a conduit for chronic poverty, illiteracy, child neglect, and insecurity. Despite several interventions, from the establishment of Almajiri Integrated Schools under the Jonathan administration to the recent legislative move by President Buhari to create a dedicated commission, the outcomes have been largely unsustainable due to lack of continuity, weak political will, poor community engagement, and fragmented implementation strategies.

To achieve meaningful reform, there must be a deliberate shift from ad-hoc, infrastructure-heavy responses to a more inclusive, rights-based, and multi-sectoral approach. This includes harmonising religious and secular education, engaging Islamic scholars and traditional



institutions, linking school attendance to social safety nets, and legislating strong child protection and monitoring frameworks. The success of the Almajiri policy lies in balancing respect for cultural and religious norms with the constitutional right of every Nigerian child to quality and inclusive education.

If implemented with sincerity, adequate funding, and consistent oversight, these reforms could transform the Almajiri system into a model of educational integration that addresses both spiritual development and socioeconomic empowerment, thereby securing a better future for millions of Nigerian children.

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