AN EXPLORATORY STUDY OF INFORMATION PRACTICES OF "CHILDREN ON THE STREET" (ALMAJIRAI) IN LAFIA METROPOLIS, NASARAWA STATE NIGERIA

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November 2019

DECLARATION

I, **DALHATU USMAN JIBRIL**, hereby declare that this thesis titled **"An Exploratory Study of Information Practices of "Children on the Street" (Almajirai) in Lafia Metropolis, Nasarawa State, Nigeria"** has been undertaken by me as a product of my research work. Authors whose works were used in this thesis have been duly acknowledged. No part of this work has been previously presented for another degree in any institution to the best of my knowledge. I am liable for any error (s) found in the work which is/are not intentional.

_____ ——————————-

JIBRIL, Dalhatu Usman Date

PhD/Educ/5155/2011-2012

CERTIFICATION

This thesis titled **"An Exploratory Study of Information Practices of "Children on the Street" (Almajirai) in Lafia Metropolis, Nasarawa State, Nigeria"** meets the requirement for the award of Doctor of Philosophy in Information Science in the Department of Library and Information Science, Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

Dr. Abdullahi I. Musa **Chairman, Supervisory Committee**	**Date**
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DEDICATION

To my late parents: Alhaji Usman M. Jibril (Fagacin Nasarawa),
Hajiya Fatima Ibrahim and my late brother - Abdullahi U. Jibril
May their souls rest in perfect peace, amen!

.

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CHAPTER ONE

Introduction

1.1 Background of the Study

Worldwide, there are 150 million children in the streets (Aptekar & Stoecklin, 2013; Njoroge, Komen, Kathuri & Elias, 2013; UNESCO, 2004), categorized as either: "Children *of* the streets" or "Children *on* the streets" (Abro, 2012; Chamwi, 2014). "Children *of* the streets" consist of boys and girls who regard the street as their home; the place where they eat, sleep, plays and makes friends. On the other hand, "children *on* the streets" are those who still have family connections; in other words, they live at home, sometimes even attend school, but spend time on the streets, either sanctioned by their parents/guardians or of their own accord (Kaime-Atterhog, 2012). The former completely severed ties with their families (runaway children) and used the street as a source of livelihood. Children *of* the streets are not under the care or supervision of responsible adults (Strehl, 2010). The latter group is under the protection and guidance of responsible adults with maintained family ties. Almajirai can be regarded to fall under the latter category. Almajirai refer to persons who migrate from the luxury of their homes to other places or to a popular Qur'anic teacher in the quest for Islamic knowledge (Hoechner, 2013). Regardless of category both groups of children belong to, all are vulnerable to the

Anwar (2002), cited in Abro (2012) opined that the street children may experience complex physical, social and psychological challenges. These physical challenges are harmful conditions encountered by the street children that may affect their physical well-being. Munene & Nambi (1996) cited in Weber (2013), pointed out that these challenges can include physical attainfluence of peer groups, school drop outs and the society at large. The result of interaction with these groups frequently affects the experiences of the street children.cks

and homelessness. Social challenges relate to social conditions confronting street children on a daily basis, these include crime, violence, drug addiction and poverty (Mooney, Knox & Schacht, 2000). Added to those issues, when street children commit crimes, often as means of survival, they undergo arrest and conviction. As a result of their incarceration, the children may experience social stigma, discrimination, and exploitation, which, in turn, can lead to low self-esteem (Panter-Brick, 2002). In contrast to social challenges, psychological challenges can produce negative impacts over the course of their life time, produced by their stressful past, transitory lifestyle, and possible substance abuse (Almajiri, 2008; Kurawa, 2003; Tilde, 2010). According to de Benitez, (2011) due to their appearance and the pre-conceived notion that they might steal, street children live in constant fear of harassment by security agencies. Similarly, Cummings, (n.d); Njoroge et al, (2013); Weber (2013) opined that the daily challenges of street children include: safety, morale, and health, coupled with the inhumane and deleterious conditions in which street children live.

To reduce the physical, social and psychological challenges of street children, studies (Abdullah, Basharat, Lodhi, Wazir, Khan, Sattar & Zahid, 2014; Abro, 2012; Chamwi, 2014; Cummings n.d.; Njoroge et al. 2013; UNICEF, 2012) have uncovered the need to provide them with good habitation, healthcare and proper counseling. While these studies have helped in understanding the challenges of street children, unfortunately, Abdullah et al. (2014) stressed that challenges and indices of street children are on the increase. In spite of the increase in number of street children, researchers know very little about their information practices: the information habits individuals establish in their everyday lives (Savolainen, 2007). Information habits encompass various activities, such as seeking, evaluating, and sharing of information (Bonner & Lloyd, 2011). One critical component of information habits is information-seeking,

which refers to the strategies and actions undertaken to locate discrete knowledge elements. The second element, evaluation of information involves the use of criteria as well as standards for appraising the extent to which information is accurate, effective, and satisfying (Bloom, Engelhart, Furst, Hill, & Kratheworhl, 1956 cited in Fitzgerald, 1999; Rambe & Ng'ambi, 2011; Talja & McKenzie, 2007). The third component is sharing of information, which describes the exchange of data or ideas between various people, organizations, and technologies; together, these activities are information practices. Kim (2016) asserts that information practices involve individual's interactions with information resources and that an individual's relationship with and subjective evaluation of the information resources can be as important as source quality such as reliability of the information.

It therefore means that the activities needed for reducing uncertainty or make sense of novel circumstances, as well as changing situations in non-work domains are information practices (Kim, 2016). Knowing and understanding information practice of 'children on the street' is imperative because it enables understanding of the way in which those children interact with information in the different domains of their everyday lives. Uncovering the information practices of 'children on the streets' can offer recognizable avenues for helping them with their information need, thus influencing their behaviours, especially their information behaviours within a given information environment (Burfat, Burfat, & Abro, 2012; Prasad, 2012). According to Wilson (1999) as cited in Savolainen (2007), information behaviour is the totality of human behaviour in relation to sources and channels, including both active and passive information seeking, and information use. Thus information behaviour encompasses information needs, seeking, searching, retrieval, and use as a whole. Information behaviour focuses on specific problems as such the purpose of seeking information is a result of the need

to satisfy some goal. This goal of a person's information seeking endeavours is to make sense of a current situation.

1.1.1. Information Practices

Several researchers (Dervin, 1976; Savolainen, 1995; Agosto & Hughes-Hassell, 2005; and McKenzie, 2010) turned their research areas from the work domain of ordinary people to their information behavior and everyday life information practices. According to Savolainen (1995), several researchers have also focused on investigating characteristics of information practices among groups of people. These Everyday Life Information- Seeking (ELIS) researchers view information practices as a continuous human activity that takes place over a lifetime, not just at the moment when a person seeks information for particular tasks (Bates, 2010 cited in Kim, 2016). Information practices are the activities needed for reducing uncertainty or making sense of novel circumstances, as well as changing situations in non-work domains.

Information practices are the seeking, sharing and use of information, activities that are situated within a set of social and contextual factors (Savolainen, 2008). These practices involved socially and culturally established ways to identify, seek, use, and share the information available in various sources. Loudon (2013) opined that information practices explore the activities of individuals both within and outside of work settings and can include not only direct and active information- seeking, but also more passive and less-focused behaviour. These involve chatting with family members or colleagues and/or interactions with the public. Savolainen (2008) argued that information practices are habitual activities, established and cultivated through daily routines such as listening to radios, and reading a newspaper each morning. Quirke (2001) asserted that for this practice to exist as a habit, other structures, which supported it must be in place.

Early studies on information practices focused on the context of information needs and the information seeking process, from how a person articulates his/her curiosity to how he/she assesses the obtained information. A young Almajiri experiencing challenges in his daily activities may, for instance, seek help from Qur'anic teacher, parents, through receive advice (unsolicited or by request) from caregivers/peers, and exchange ideas with schoolmates - all in addition to receiving information in the course of his daily interactions with the public.

1.1.2 Information Environment

Information environment is the aggregate sum of individuals, organizations or systems that collect, process, disseminate or act on information (Du Preez, 2008; Joint Publication, 2006). An information environment is essential in decision making because individuals observe, decide and act upon information within the environment. It also creates an avenue to employ material resources that collect and disseminate information to the public. Information collection, therefore, encompasses the ways in which persons gather information in any form or format for a purpose; whereas, information processing refers to the manipulation of information in any manner detectable by an observer. In other words, processing describes everything that happens to information from the point of encountering to the process of disseminating. Dissemination of information, on the other hand, refers to making information available to the public to keep them informed. The dissemination stage indicates the value of information in implementing decisions and completes the cycle. Leaders, decision makers, individuals and organizations have significant roles to play in an information environment setting. Therefore, an information environment is a requirement for the survival of individuals and societies and for the progress and development of individuals and societies.

Three interrelated dimensions: physical, informational and cognitive make up an information

environment (Joint Publication, 2006). The physical dimension includes the systems and supporting infrastructures that enable individuals and organizations to conduct operations and services. The informational dimension incorporates collecting, processing, storing, disseminating, displaying and protecting information, and it also consists of the content and flow of information. The cognitive dimension finally, encompasses the mind of the decision maker and the target audience. Cordray & Romanych (2005) explain this as the dimension in which people think, perceive, visualize and decide. Thus, Information provides an opportunity for necessary exchanges between and among peoples. Therefore, information is a necessary instrument that enable individual most especially 'children on the streets' overcome their everyday life challenges.

1.1.3. Children on the Street

Children living and working on the street are some of the most excluded and unprotected in the world (UNICEF, 2012). Life on the street exposes these children to a myriad of risks and robs them of the safety and comfort that a famly environment can offer. This naturally affects the children physical, emotional, moral and overall well-being. Most of these children return home at night after working on the street, many others are without parental care or a home and have no viable alternatives. According to Kaime-Atterhog (2012), day to day survival is the primary objective of these children and some of their activities on the streets are in one way or another considered illegal by law enforcement agencies.

The adverse circumstances 'children on the streets' experience may be the result of abuse or neglect, customs and/or traditions, poverty, family disintegration, and even conflict. They live without the supervision of their parents which compel some of them to engage in anti-social activities. As a result, the challenges they experience tend to continue and broaden. As children,

they require protection by the state, recognition of their rights, and access to public services. Such initiatives can help to sustain children on the street and protect them from high risk behaviours. Kaime-Atterhog, Persson & Ahlberg (2016) asserted that organizations working with vulnerable children need to work towards preventive measures to reduce the numbers of children who end up homeless. There is the need to understand the opinions and preferences of these children which form an integral part of any strategy to effects change in their lives.

1.1.4 Almajirai

The word 'Almajiri' (singular) is derived from the Arabic "Almuhajirun", meaning an emigrant. It is hinged on the Islamic concept of migration which is widely practiced especially when acquisition of knowledge at home is either inconvenient or insufficient. Hoechner (2013) opined that Almajirai are boys and young men from primary-school age to their early twenties, who live beyond the state's purview and regulatory interventions in traditional Qur'anic 'boarding schools. According to Bambale (2003) as cited in Yusha′u et al (2013), Almajirai are categorized into three (3): Gardi (adult), Titibiri (adolescent) and Kolo (infant).

The Qur'anic school system was initially funded by the state treasury and 'Zakka' funds, and was under the control of the Emirs before the coming of the British. For instance, communities readily supported the Almajirai most of whom came from faraway places. In return, the Almajirai offered services such as farming, laundry, cobbling, gardening, weaving, sewing, as charity to the communities that contributed to their well being; hence they gave to the society what the society gave to them. Supporting the assertion, Tilde (2010) stressed that Almajirai are innocent leaving chaps who will grow to be humble, responsible adults who are self-employed and part of that long chain of careers of the Qur'an. The system is also honoured with efficiency, able to teach children how to read in Arabic, responsible for literacy in the northern

Nigeria for centuries, and the protection of millions of youth against the life of thievery, cheating, arrogance, unemployment and ignorance. The conclusion that they are therefore 'uneducated', however, stands in stark contrast to their self-conception (Hoechner, 2013).

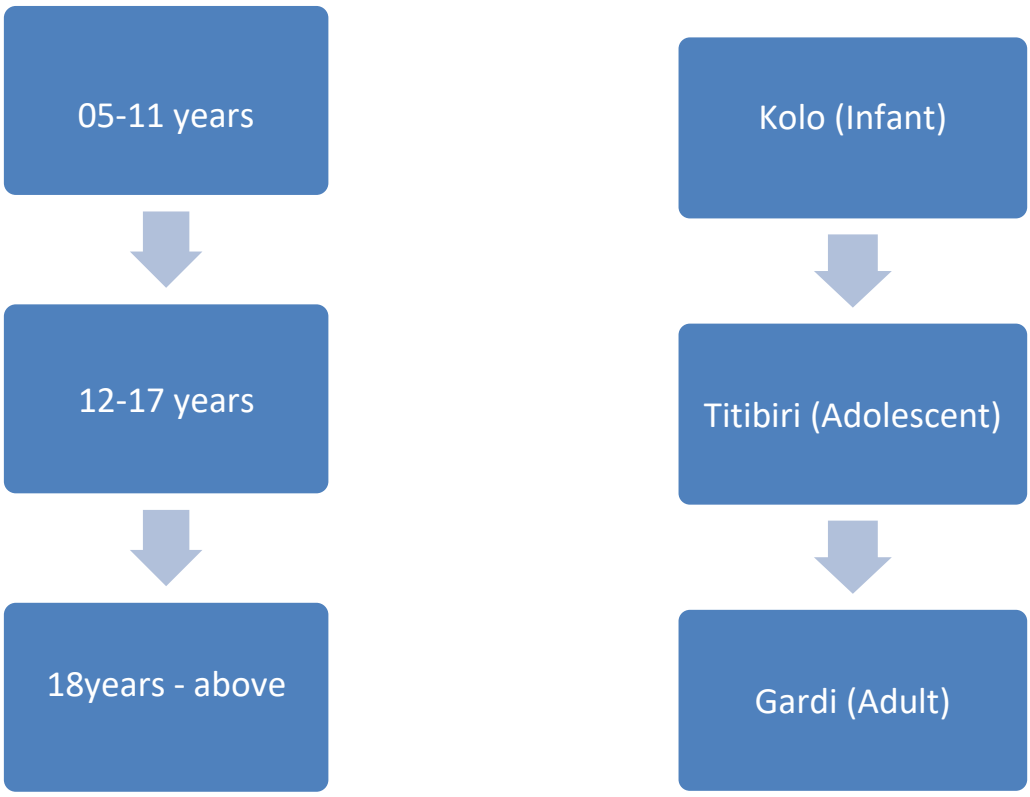


Fig 1 A Simplied Version of the Qur'anic School System

The enrolment status of Almajirai in Qur'anic schools and their teachers in the thirteen Local Government Areas in Nasarawa State is showed in Table 1.1 below

Table 1.1:- Enrolment Status of Almajirai into Qur'anic Schools in Nasarawa State

S/N	Local Govt Area	No of Schools	No of Pupils	No of Teachers
1	Akwanga	29	2045	52
2	Awe	52	5147	118
3	Doma	28	2516	28
4	Karu	37	4477	153
5	Keana	12	905	25
6	Keffi	59	3582	174
7	Kokona	29	826	17
8	Lafia	245	10, 552	401
9	Nasarawa	68	5818	97
10	Nasarawa Eggon	53	2846	65
11	Obi	39	4053	87
12	Toto	34	1834	57
13	Wamba	27	1659	56
	Total	**712**	**46, 260**	**1, 330**

Source: Nasarawa State Universal Basic Education Board (NSUBEB).

Almajirai: Coping Strategies

According to Dambuzu (2012), the Almajirai system, though funded was not over dependent on the state. The pupils were at liberty to acquire occupational skills between their Islamic lessons and so were involved in masonry, cutting nails, and tailoring. They formed the majority of the traders in northern Nigeria; For instance, they were shoes and bags makers in Sokoto and cap weavers in Zaria city. Thus, Almajirai formed the largest percentage of the community

workforce and made significant contribution to the economy of the society before the introduction of white collar jobs. Tilde (2010) summed up that the Qur'anic teachers (mallams) as saints, people who have voluntarily taken to educating the children of others without salary, office and other luxuries and securities except for the charity that they receive from people. This also supported the assertion of (Hoechner, 2013) that most Qur'anic teachers are not formally certified but products of the Almajirai system themselves, they receives no salary but live off the support given by the local community, the contributions of their students, and supplementary income-generating activities.

The Qur'anic system is founded upon the teachings of the Holy Qur'an and Hadith. Qur'anic teachers and their pupils also freely provided their community with Islamic education, in addition to the development of Ajami i.e. reading and writing in Arabic alphabets. Based on this system, Abdulqadir (2003) argued that the then northern Nigeria was largely educated with a complete way of life, governance, customs, traditional craft, trade and even the mode of dressing. Tilde (2010) asserted that in its ideal form, Almajirai system produces Nigerians who grow to be self employed, humble, and free from the garbage of arrogance, redundancy, unemployment which the elites today suffer from. It has been playing this role for generations.

The Almajirai system of education as practiced today in the northern Nigeria, however, is a completely changed system compared to the form and conditions under which the system was operating and its output during the pre-colonial period. For instance, begging was never involved and certainly the pupils were not reduced to doing menial jobs before they could eat. However, in the opinion of Goodluck & James (2012), the system has been disorganized, the pupils are now left to wade about the streets, and beg for alms in order to sustain themselves and their teachers. The Almajirai face many challenges due the nature of their living in the

Qur'anic school environment and the system of education has become a social problem due to negation of the ideal principles of its establishment (Tilde, 2010). There is therefore, an urgent need to empower the Almajirai with the necessary information in order to overcome their various challenges, and integrate them as useful members of the society. There is the need to understand the information environment and information practices of Almajirai particularly in regard to how they use information to cope with the challenges which may arise in their everyday activities.

1.2. Statement of the Problem

Studies on Almajirai (Shehu, 2014; Taiwo, 2013; Dambuzu, 2012; Hoechner, 2011; Abdulqadir, 2003) have stressed that there is a collective negligence in allowing the system to continue unabated thereby deliberately destroying our indigenous education system. These studies conclude that Almajirai roam about the street with tattered clothes, lacking good shelter and pathetic aspect of their lives is the food they eat (Dambuzu, 2012 as cited in Elechi & Yekorogha, 2013). The burden of caring was too much for the teachers to bear. They were thus made to fend for themselves by begging for alms. These affect their physical and overall well-being.

A number of scholars (Abdulqadir, 2003; Dambuzu, 2012; Yusha'u et al 2013) and states (Kano State Ministry of Education, 2008; NCWD, 2001) in Nigeria have conducted studies and researches on Almajirai, despite the findings of these studies, the challenges for the Almajirai persist. Supporting this view, Hoechner (2011) asserts that inspite of these efforts the number of Almajirai is on the increase. Literature from most of these studies has shown that the studies did not approach the problems of Almajirai from an information perspective. Harlan (2012) stated that information perspective investigates the way in which individuals engage in

information seeking and use. Information is an indispensable tool for taking decision and solving a problem (Koo, 2012). Information practices of Almajirai are obviously of concern, particularly based on their own experiences and how they utilize information to solve their daily challenges.

In spite of the importance of information particularly information practices there no study to the best of the researcher's knowledge that have attempted to uncover the information practices of 'children on the street' (Almajirai) in Lafia metropolis, Nasarawa State-Nigeria. There is also no clear understanding of the ways information influence their behaviour. The concern is that there is less knowledge or understanding of Almajirai's own experiences in Lafia metropolis, Nasarawa State-Nigeria as regards information practices within their everyday lives. It is important therefore, that researchers gain deeper insights into the perspectives, dispositions, and needs of Almajirai groups. Hoechner (2011) stressed that, Almajirai perspectives and attitudes towards their problems should be decisive in shaping and framing policies to overcome or reduce the problems. This study aims to fill this conceptual gap.

Specifically, this study uncover the ways in which Almajirai In Lafia metropolis, Nasarawa state – Nigeria seek, evaluate and share information to enable them overcome their daily challenges. The researcher argues that a better understanding of Almajirai information practices in Lafia metropolis, Nasarawa state – Nigeria would better enable groups to offer them support, and further develop partnerships with other agencies such as health services and non-governmental organizations.

1.3 Research Questions

In order to achieve the overall aims of the study, the following research questions controlled the

direction of the work:

1. What are the routine 'ways of life' of Almajirai in Lafia Metropolis, Nasarawa State?
2. What challenges do Almajirai in Lafia Metropolis, Nasarawa State experience?
3. What sources of information do Almajirai in Lafia Metropolis, Nasarawa State consult, for each of the challenges they faced?
4. How do Almajirai in Lafia Metropolis, Nasarawa State access information to gain 'mastery of life'?
5. How do Almajirai in Lafia Metropolis, Nasarawa State use information to cope with everyday life challenges?

1.4 Objectives of the Study

The main objective of this study was to gain understanding of the information practices of Almajirai from their information environment in Lafia metropolis, Nasarawa State, Nigeria. Specifically, the study's objectives were to:

1) Examine the routine "ways of life" of Almajirai in Lafia Metropolis, Nasarawa State.
2) Identify the challenges experienced by Almajirai in Lafia Metropolis, Nasarawa State.
3) Examine the sources of information Almajirai in Lafia Metropolis, Nasarawa State consult, for each of the challenges they face.
4) Determine how Almajirai in Lafia Metropolis, Nasarawa State access information to gain 'mastery of life'.
5) Evaluate how Almajirai in Lafia Metropolis, Nasarawa State use information to cope with everyday life challenges.

1.5 Significance of the Study

The study would be a valuable asst specifically in uncovering the information practice of Almajirai in Lafia metropolis, Nasarawa State from their information environment. The implications of Almajirai challenges are felt not only at the individual level, but also within communities and the broader receiving societies. By uncovering the information practices of Almajirai In Lafia metropolis, Nasarawa state, policy makers would be better informed on policy decisions about these groups, which have implications not only for government, but also for stakeholders (parents, caregivers and society). The study proposed appropriate intervention strategies that would help government and other development partners in making policies that can address challenges faced by Almajirai. This would aid policymakers proffering solution to overcome Almajirai daily challenges. This would also increase the knowledge base of information, allowing information professionals to grasp the everyday setting for this group of people. This unique perspective coupled with a lack of previous documentation on information practices of Almajirai in Lafia metropolis, Nasarawa State, Nigeria make this research distinctive.

Based on the findings, the study would also be useful to researchers who may want to do further studies on challenges affecting Almajirai in the country. To the best of the researcher's knowledge, the work is among few studies of Almajirai information practices in Nigeria, if any, that adopted Everyday Life Information-Seeking Behaviours (ELIS) theory. As such the study would add to the ELIS literature. Additionally, the findings of the study would have direct relevance to the welfare of Almajirai and the security of the country. Uncovering information practices of Almajirai in Lafia metropolis, Nasarawa state would assists in addressing an issue i.e. security that is pertinent to the future of the nation.

1.6 Scope of the Study

The study explored information practices of Almajirai in two Qur'anic schools in Lafia metropolis, Nasarawa State, Nigeria i.e. Mallam Atiku's Qur'anic school and Late Mallam Abdullahi's Qur'anic school. The schools were selected being the most populous and due to their long years of establishment.

1.7 Operational Definition of Terms

The following terms are defined operationally as used in this study:

Almajirai (plural of Almajiri): Refers to persons that leave the comfort of their home in search of Islamic knowledge from a teacher (mallam).

Everyday Life Information Seeking Behaviour (ELIS): Refers to using various sources and channels to find facts and/or seeking information relevant to everyday events

Information Practices: Information habits individuals establish in their everyday lives

Qur'anic Mallam: This refers to the teacher that Almajirai are taken to in order to seek for Qur'anic knowledge.

Qur'anic School: The school in which Almajirai attend to acquire Islamic knowledge from a teacher i.e. Mallam.

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CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This Chapter discusses the philosophical assumptions guiding the study. Everyday Life Information-Seeking (ELIS) theory was examined, particularly in regards to its applicability to information practices of 'Children on the street' (Almajirai). The chapter is presented under the following subheadings:.

2.2 Research Paradigm

2.3 Theoretical Framework

2.3.1 Everyday Life Information-Seeking (ELIS) Theory

2.4 Previous Studies that Adopted (ELIS) Theory

2.5 Applicability of the Everyday Life information-Seeking (ELIS) Theory

2.6 Summary of the Review

2.2 Research Paradigm

Worldwide, researchers bring their own worldviews, paradigm, or set of belief to research projects. As a basic set of beliefs that guide an action, a paradigm is a broad view or perspective of something (Chamwi, 2014; Taylor, Kermode, & Roberts, 2007). A paradigm provides a lens that guides the choice of theory and methods in research (Guba, 1981; Weaver & Olson, 2006 cited in Musa, 2013). Paradigm explain why researchers have different beliefs and ways of viewing their research areas, hence, producing a variety of research approaches. In other words, a paradigm is the principle that guides a researcher's actions and beliefs when conducting research. Creswell (2009) argued that researchers bring philosophical assumptions

and paradigmatic views as elements to their studies. Philosophical assumptions can relate to ontology, epistemology, and methodology, which shape the approach to theory and the methods utilized. They are grounded deeply in the researchers' beliefs about the world, resulting in fixed positions taken on the issues (Marsh & Furlong, 2002). One such philosophical assumption, ontology, refers to the science of being as its concerns the question of how the world operates independent of our knowledge of it.

Accordingly, epistemology is the theory of knowledge, which reflects the view of what we can know about the world and how we can know it (Marsh & Furlong, 2002). It relates to what creates acceptable knowledge in a given field of research (Remenyi, Williams, Money & Swart, 1998 cited in Chamwi, 2014). The final assumption, methodology is a set of ideas about how to proceed in gathering and validating knowledge of a subject matter.

This study adopted interpretative paradigm as a guide in the structure and methodological choices. An interpretative paradigm provides a means for articulating and making visible the voices, concerns, and practices of individuals in particular places (Schwandt, 1994 cited in Musa, 2013). This is appropriate for this study because the study concerns uncovering the information practices of Almajirai to overcome their various daily challenges. Supporting this assertion, Chamwi (2014), opined that interpretative frameworks provide a pervasive lens or perspective on all aspects of a qualitative research project. The assumption in using the interpretative paradigm is "that our knowledge of reality is gained only through social constructions such as language, consciousness, shared meanings, documents, tools, and other artifacts" (Musa, 2013). 'Reality,' thus, is not an objective fact to be 'discovered' by the researcher but inter-subjectively constructed by those participating in it (Geertz, 1973, cited in Hoechner, 2013).

2.2.1 Social Constructivism

The study utilized the perspectives of social constructivism, based on observation and scientific study about how people learn from their experiences. The view stresses that people construct their own understanding and knowledge of the world, through experiencing things and reflecting on those experiences (Lincoln & Guba, 2000). In other words, people construct the meaning of a situation from broad and general questions, typically forged in discussions or interactions with other persons. They negotiate these subjective meaning socially and historically (Quarshie, 2011). Therefore, social constructivism is not simply imprinted on individuals but forms through interactions with others and through historical and cultural norms that operate in individuals' lives. Constructivism proposes that each individual mentally constructs the world of experience through cognitive processes, thereby seeking an understanding of the world in which they live and work (Andrews, 2012).

Individuals develop subjective meaning of their experiences – meanings directed toward certain objects or things (Neuman, 2000 cited in Creswell, 2003; Schwandt, 2000). These meanings vary and are multiple, leading the researcher to look for the complexity of views rather than narrowing meanings into a few categories or ideas. Basically, the current research relied as much as possible on the Almajirai views of the situation under study. One can derive appreciation of their development by observing them in action in their everyday environments including their social and cultural elements. Focusing on the specific contexts in which people live and work enables the researcher to understand the historical and cultural settings of the participants.

Social constructivism is about the way in which knowledge materializes. Hence, the interaction between the researcher and respondents creates knowledge, which may, consequently, be

subjective and potentially biased in nature (Chamwi, 2014). As such, knowledge derives from the reconstructions made by the researchers' aim of finding consensus about a reality, thus factors in the process may potentially guide the responses of the participants. The sources with which to acquire such knowledge of a particular group are diverse and may include parents, peer groups, friends, and society at large (Hersberger, 2001). These assisted in the current study to uncover the information practices of Almajirai based on their everyday life challenges from their information environment. Information behavior studies have focused on identifying the types of different information needs, behaviors, and resources that people utilize (Case, 2007).

2.3 Theoretical Framework

2.3.1 Everyday Life Information-Seeking Theory (ELIS)

The theoretical framework for this study is the Everyday Life Information-Seeking theory (ELIS). ELIS incorporates the "acquisition of various cognitive and expressive informational elements which people employ to orient themselves in daily life and/or to solve problems not directly connected with the performance of occupational tasks" (Savolainen, 1995). Such problems may associate with various areas of everyday life. ELIS is a framework for social and psychological factors affecting people's source preferences in everyday life. Savolainen suggested that ELIS habits and attitudes allowed people to use their personal values and beliefs to make meaningful life choices (Skov, 2009). In other words, ELIS involves seeking and using information to solve everyday needs. Specifically for children and adolescents, ELIS concerns "their engagement with information to address everyday life concerns, such as growing up, identity, relationships, careers, and life style choices" (Todd, 2003).

Savolainen (1995) developed the Everyday Life Information seeking (ELIS) model in the mid-1990s, motivated primarily by the need to elaborate on the role of social and cultural factors

that affected people's preference for and use of information sources in everyday settings. It is the branch of information behaviour that investigates youth in context beyond school resides within the everyday life information-seeking framework. As articulated by Koo (2012), the model, therefore, enables us to appreciate information behaviour as part of the holistic human communication process mixing, cognitive, social, cultural, organizational, and effective factors. For the purpose of the current study, the researcher used everyday life information-seeking to examine the challenges faced by Almajirai and to assess their information practices. Savolainen (2004) assumed that, even though individuals selected and used various sources to solve problems or make sense of their everyday world, the sources preferences and use pattern is ultimately a product of social conditioning.

ELIS manifests itself in two modes, namely: seeking problem-specific information such as finding a fact, and seeking information relevant to everyday events by using various sources and channels (Savolainen, 2004). The three major elements highlighted in the model include the acquisition of information or information-seeking, non-occupational problems, and problem solving. Information-seeking is an integral component for mastery of life because it facilitates problem solving and, thus, helps keep situations in order. It explains the pattern of seeking information by people to keep their daily-life activities in order (Savolainen, 2004).

ELIS research deals with information behaviour related to people's private lives, as opposed to information behaviour related to work or academic needs (Agosto & Hughes-Hassell, 2006). Due to its use in exploring the information world of normal laymen or socio-affectively marginalized groups like Almajirai, ELIS is a suitable lens to comprehend Almajirai information practices. Therefore, the major questions pursued in everyday life information research are: How do people seek information to keep their daily-life activities in order? ELIS

supports creative needs and recreational needs as well as social, developmental and academic needs (Harlan, 2012). This suggests that ELIS uncovered how Almajirai engage information beyond solving only social concerns. This study uncovered Almajirai personal experiences in Lafia metropolis, Nasarawa state, Nigeria, and their interaction with information in coping with their everyday life.

The basis of ELIS is on Bourdieu's (1984) habitus theory, which posits that the conceptualization of information-seeking is a natural component of everyday practices. Habitus is a system of disposition or lasting, acquired schemes of perception, thought, and action. It is a socially and culturally determined system of thinking, perception, and evaluation, internalized by the individual. It is a relatively stable system of disposition by which individuals integrate their experiences and evaluate the importance of different choices (Savolainen, 1995).

Habitus has a dual character. Habitus is the root of ELIS, and the meta-theory behind Savolainen's idea. Meta-theory is primarily the study of theory, including the development of overarching combinations of theories, as well as the development and application of theorems for analysis that reveal underlying assumptions about theory and theorizing (Wallis, 2010). Habitus can be a generative principle of objectively classifiable judgments, while, on the other, habitus serves a system of classification of these practices. In this dual role, habitus manifests the incorporation of norms and social expectations within an individual; thus, habitus is more than an aggregation of purely personal dispositions (Savolainen, 1995; Wallis, 2010). As a socially and culturally intermediated system of classification, habitus renders a general direction to choices made in everyday life by indicating which choices are natural or desirable in relation to one's social class or cultural group. As a system of socially and culturally determined dispositions habitus forms the base on which one organizes a way of life

(Savolainen, 1995).

In the ELIS framework, information behaviors consist of two dimensions—passive monitoring and active seeking. Passive monitoring is a continuous information activity that deals with the care of everyday matters (Savolainen, 1995). An individual develops his/her own information environment that he/she routinely monitors for everyday life events. Through this information environment, a person continuously checks whether his/her way of life can remain stable and steady or if it necessitates any changes that require active information seeking. In this way, the information environment that a person develops as a habitual monitoring system determines the types of information needs.

2.3.2 Constructs of ELIS

Savolainen (1995) describes everyday life information seeking with two concepts: *way of life* and *mastery of life*. These are socially - and culturally - established principles with which people classify their experiences and evaluate the importance of choices they make. According to Savolainen (1995) 'way of life refers to the objective and subjective order of everyday activities, from scheduling to the preferences for activities. 'Mastery of life' refers to the general manageability of everyday problems in accordance with individuals' way of life. This viewpoint expands on previous information seeking studies (e.g., Wilson, 1999) by considering the larger context of life circumstances and individual variances where information behaviors are deeply embedded. That is, people's way of life (i.e. work and non-work life balance, consumption behavior, and hobbies) can influence their attitudes toward solving imminent problem situations and enacting information seeking behaviors. The everyday life information-seeking model offers two theoretical constructs: 'Way of Life' and 'Mastery of life'.

‘Way of Life’

‘Way of life’ provides a broad context for investigating individual and social factors affecting everyday life information-seeking. ‘Way of Life’ draws from the idea of ‘habitus’ developed by Bourdieu (1984), and refers to the “order of things” based on the choices that individuals make in everyday life. ‘Thing’ implies various activities taking place in the world of daily lives, including not only work but also tasks, such as household care, and voluntary activities, such as hobbies. ‘Order’ refers to preferences given to these activities; thus, persons determine the order of things on both objective and subjective grounds (Savolainen, 1995). The daily activities of most individuals, comprising both work and non-work activities, tend to be so well established that the individuals accept their schedule as the most natural way of organization. Added to that is a cognitive order, which indicates the person’s perception of a normal way of life, produced by their individual choices. As a rule, individuals try to keep this way of life as long as it has meaning.

‘Mastery of Life’

‘Mastery of life’ refers to the care an individual takes to ensure a meaningful order of things in his/her life. It reflects person’s general preparedness approaching everyday problems in certain ways in accordance with their values (Savolainen, 1995). In other words, the meaningful order of things may not reproduce itself automatically; thus, individuals must take active care of it. ‘Mastery of Life’ can be passive or active. It is passive when people express satisfaction with everything generally continuing as expected; whereas, active mastery of life involves pragmatic problem solving when the customary order of things is upset or experiencing a threat (Savolainen, 1995).

Mastery of Life' is a developmental process. For instance, if persons perceive a threat to their normal way of life, they may rely on past problem solving experiences to resolve the issues at hand. Concurrently, a person may gain experience from or become familiar with the information sources and channels useful in the resolution of the problems encountered in his or her daily life. Such experiences affect the information orientation of the individual, lead to certain information-seeking habits, and unconsciously become part of the individual's mastery of life (Savolainen, 1995). Individual orientation to problem situations and the way people look for information to facilitate problem solving produce the factors that mold the mastery of life (Savolainen, 1995). In a problematic situation, an individual can exhibit either a cognitive or an affective orientation to solving the problem. A cognitive orientation to problem solving adopts an analytical and systematic approach and an affective orientation relies on emotions and unpredictable reactions to the issues at hand.

Savolainen (1995) further specified four ideal types of mastery of life with implications for information seeking behaviour.

- There is a strong belief by the individual of positively solving problems which brings us to the Optimistic-cognitive mastery of life. That's to say, believing in achieving a good outcome and conceiving a detailed analysis, systematic information seeking and selection of an effective sources or channels for the resolution of the problem.

- In furtherance to the above, when the individual does not expect a solution problem at hand, yet make attempt using systematic information activities in trying to solve it, thus bringing us to the Pessimistic-cognitive mastery of life

- Moreover, when the individual is optimistic that the problem can be solved; he is

involved with the Defensive-affective mastery of life. However, there is a dominance of information seeking activities by affective factors, such as avoiding situations that imply risk of failure, and requirements to actively seek information.

- Pessimistic-affective mastery of life: More so, when the individual lacks confidence in his/her abilities to solve a problem, and so avoids it. This is due to the absence of systematic information seeking, dominance of emotional reactions and short-sightedness and search for instant pleasures.

2.4 Previous Studies that Adopted (ELIS) Theory.

Several scholars have used the Everyday Life Information Seeking (ELIS) theory across many disciplines to examine the information needs, sources, patterns, and problems encountered in information behaviuors and practices. This section discusses some of these studies that adopted the Everyday Life Information Seeking (ELIS) theory as their theoretical framework.

Agosto and Hughes-Hassell (2005) conducted a study on the everyday life information seeking behaviours of urban young adults in Philadelphia, Pennsylvania. Specifically, the study addressed the following research questions: What types of information do urban young adults seek in their everyday lives? What information media do urban youth favor? What people sources do urban young adults favor when seeking everyday life information? Researchers maintained that an understanding of human information behavior was fundamental to the provision of high-quality library service. The study is significant because it identified finances, time, daily routines, transportation, consumer information, and weather conditions as some of the information needs of young people. Twenty-seven teens, aged 14 through 17, participated

in the study. Qualitative data derived from written activity logs and semi-structured group interviews.

The typology showed friends and family as preferred ELIS sources, cell phones as preferred methods of mediated communication, and schoolwork, time-related queries, and social life as the most common and most significant areas of ELIS. The results indicated a heavy preference for people as information sources with the understanding that human information behaviour was fundamental to the provision of high-quality library service. Findings also noted urban teens hold generally unfavorable views of libraries and librarians. For the library, however, knowledge of the common reasons why young adults seek information and the types of information they seek in their everyday lives can impact collection development, reference services, programming, and budget allotment practices. The study results offered direct relevance to the practice of librarianship. The study conclusion listed questions that information practitioners should consider when designing programs and services for urban teens and called for researchers to consider this often-ignored segment of the population as potential study participants.

In a thesis, Laplante (2008) explored the information-seeking strategies that French-speaking young adults (18-29 years old) employed to discover new musical artists or genres in the context of everyday life. The research had the following objectives: To uncover the strategies and sources young adults use to discover new music artist or genres; To understand what motivates young adults to engage in information-seeking activities; and To explore what clues young adults look for in music items to make inferences about the relevance or utility of these items. The study contributed to a richer understanding of the everyday life information-seeking behaviour of young adults regarding music. Wilson's 1996 model of information behaviour,

Savolainen's (1995) everyday life information-seeking (ELIS) model, and Dervin's (1992) sense-making model formed the framework used in the study. The study adopted qualitative research in which fifteen young adults (18 to 29 years old) of the French-speaking Montreal Metropolitan community participated. The data derived from in-depth semi-structured interviews, and analyzed inductively, using the constant comparative method. The findings revealed that the participants had a strong penchant for informal channels (i.e., friends, colleagues, relatives) and low trust of experts (i.e., librarians, reviewers, music store staff). Browsing, best suited for non-goal oriented information seeking, was a very common strategy among participants. The study also revealed that rich metadata, such as bibliographic information, associative metadata, recommendations, and reviews, were highly valued by the participants.

Meyers, Fisher and Marcoux (2009) addressed the everyday information worlds of Millennials or Generation Y preteens, or *"tweens"* - between the ages of 9 and 13, and ways in which youth service professionals could mediate these worlds effectively based on an emergent framework. The researchers developed the following research questions to guide the study: What types of everyday information do *tweens* perceive themselves as needing? How do *tweens* seek everyday information? What barriers do *tweens* encounter in seeking and using information? How do *tweens* manage their accumulated everyday information? What criteria do *tweens* use in assessing and sharing information and information sources? What roles are played by different social types regarding information flow? What are the roles of information grounds in tweens' lives?

The study presented an empirically-grounded framework for mediating the everyday-life information worlds of youth aged 9-13. "*Tweens*" are a sandwiched population with behaviors,

circumstances, and needs distinct from those of children and young adults. The researchers maintained that little previous research addressed *tweens'* information-seeking, especially regarding non-school contexts. Thus, empirically-based conceptual tools could help professionals mediate the complex information worlds of *tweens.* Guided by multiple frameworks Dervin's (1992) sense-making, Fisher's (1998) information grounds, and Chatman's (2000) normative behavior, data collection employed a *"Tween Day"* technique, involving scenario-based focus groups and interviews with thirty-four youth in three distinct settings. The study explore situations in which *tweens* seek for everyday information, which sources they used, and why, what social settings fostered information-sharing; and how and what factors (especially affective) promoted or hindered information-seeking. Using these findings, the proposed professional service framework contained five descriptive principles for mediating everyday life information-seeking and information use by *tweens.*

In research on the reinvented museum, Skov (2009) investigated the characteristics of task-based information seeking behaviour in a digital museum at the National Museum of Military History in Copenhagen, Denmark. A gap in information seeking studies and a call for a supplementary end-user approach to virtual museum collections motivated the study. The thesis suggested drawing on knowledge, methods, and results from information seeking behaviour research to add to the understanding of why and how both museum curators and virtual museum visitors sought and used resource descriptions of museum objects. The study explored three precise factors: information needs, information seeking and information use in a contextual framework. The task-based information seeking formed the core interest of the study; however, the theoretical component reflected the thesis situated in a unique and multidisciplinary intersection of three research areas: information seeking, interactive

information retrieval, and the emerging field of museum informatics. The integrative cognitive view, outlined by Ingwersen and Jarvelin (2005), served as the main theoretical foundation of the research. In the integrative framework, information seeking provided the context for interactive information retrieval.

The study was an exploratory case study based primarily on a qualitative research design and included both museum professionals and virtual museum visitors. In relation to the museum professionals, semi-structured in-depth interviews followed a pre assessment of informal knowledge gathering. The study identified four main object-related work tasks: collection management; answering of inquiries about the museum, exhibition planning and design, and research. The curators identified two primary types of object-related information needs identified: object of prior familiarity concerning a need to verify and pursue an all-ready known museum object, and an overview and exploration of objects related to a certain topic, collection, or time period. Using data from the virtual museum visitors, the researcher triangulated the research. Findings showed that museum objects were the collectors' primary interest, while the historical context was secondary. The study identified four characteristics of searching behaviour: highly visual experience, exploratory behaviour, a broadly known item/element search, and meaning making.

In an exploratory study, Clemens and Cushing (2010) examined information seeking behaviour within two specific contexts far outside the realm of everyday life. These contexts were deeply meaningful and intensely personal with life-long impacts, which might not easily fit within the existing information seeking behaviour framework. The researchers used examples from the lived experiences of women who relinquished a child for adoption and from sperm donor offspring who tried to uncover the identity of their donor to explore the scope of everyday life

information seeking (ELIS). These parallel studies employed two specific research questions designed to explore the boundaries of ELIS in terms of context and situational influence: What are the characteristics of these deeply meaningful and profoundly personal situations that make it challenging to place within existing ELIS frameworks? How do these contexts influence the search behaviours?

The study of the information seeking behaviour of women considering placing a child for adoption drew from the experience, expertise, and insight of the birthmothers themselves and professionally trained adoption specialists to provide concrete accounts of behaviour within the context of real-life personal crises. Grounded in the overarching research questions of the two parallel studies, the researchers tailored the research questions of the first study to the specific context of child relinquishment to adoption: What are the information needs and search pathways of women considering placing a child (born or unborn) for adoption? How do stress, emotion, secrecy, and shame surrounding the decision process affect a woman's information seeking behaviour?

Five birthmothers responded to recruitment emails and participated in private, face-to-face interviews. In addition, five adoption professionals responded to recruitment letters and participated in private, face-to-face interviews. The study conducted semi-structured interviews with adoption professionals who provided counseling and support for birthmothers during their decision process. The researchers recruited participants through social service agencies and community counseling services. Questions design was to obtain data characterizing first-hand experiences with birthmothers concerning support processes and interactions, expressed emotions and stress levels, and observation about information-seeking behaviour throughout the decision making process.

The second parallel study explored the search experiences of sperm donor offspring searching for information about their donors. The initial research questions were: How do sperm donor offsprings search for information about their donors and their generic origins? What commonalities and differences exist between the characteristics of donor offspring searches for information about their donors and their genetic origins? The design of the interview questions designed was to gain information about the details of learning, and the process of searching for and emotional responses to searching for information. In conclusion, while ELIS could serve as a map for navigating everyday information behaviour, situations of an uncommon and unfamiliar nature might require a new basis for exploration. The two parallel studies presented here offered an opportunity to probe the boundaries of ELIS through information seeking situations involving personal crisis, legal barriers to information, social stigma, or significant life-long impact.

In a related study, Yadamsuren (2010) conducted mixed method research on the incidental exposure to online news in everyday life information seeking contexts. The study explored the nature of incidental exposure to online news from an interdisciplinary perspective, applying theories from mass communication and library and information science (LIS). The study applied Savolainen Everyday Life Information Seeking model, Erdelez Information Encountering model, and Uses and Gratifications theory. The research questions guiding the study included: What are the characteristics of online news reading in the context of people‘s everyday life information-seeking behaviour? What are the characteristics of incidental exposure to online news? The first research question investigated the online news reading behavior of people within the framework of the Everyday Life Information Seeking model (ELIS). The second research question explored the phenomenon of incidental exposure to

online news. Online news readers participated in two phases of the mixed method study. The first phase involved the analysis of a Web survey with 148 participants recruited through the website of a local newspaper, and the second phase involved respondents who demonstrated an awareness of their incidental exposure to online news.

In the second phase, the researcher interviewed 20 respondents using critical incident, explication interview, and think-aloud techniques. This combined approach allowed gathering reasonably complete and reliable data on the real-world information behavior of online news readers. The researcher stressed that using only one approach to research (quantitative or qualitative) was inadequate to address the research problem, thus mixed methods research was appropriate. The study maintained that the Internet and new technologies changed the information behavior of news readers, shifting readership to the Internet because of accessibility, inexpensive technology, and free content. The prevalence of news on the Web provided opportunities for people to discover the news in an incidental way as a byproduct of their online activities. The findings highlighted the social, behavioral, cognitive, and affective aspects of online news reading behavior and incidental exposure to online news. The study indicated that online news reading happened in a habitual way; however, incidental exposure to online news had become a major way for some respondents to gain information about news events. The study presented a model of online news reading behavior and four different types of online news readers: avid news readers, news avoiders, news encounterers, and crowd surfers. Respondents' perceptions of incidental exposure to online news grouped into three contexts: news reading, non-news reading, and the internet in general.

In a study, Oliphant (2010) investigated how people with depression use information in discourse to justify healthcare decisions and to create credible and authoritative accounts. The

study sought to determine how people with depression conceptualize complementary and alternative medicine CAM therapies, mainstream medicine, and depression and how these conceptualizations are represented in the discursive constructions of individuals as competent information-seekers and users. The study used qualitative research method to determined researcher how people assess and evaluate information provided by others, and how they use information to justify their treatment decisions. The research attempted to answer the following questions: How do people with depression conceptualize CAM therapies, mainstream medicine, and depression? How do individuals use laypersons‘, experiential, and expert knowledge to assess and evaluate information provided by others about CAM treatments, and conversely, how do individuals construct authoritative positions justifying CAM use or non-use? What information sources do users draw upon when assessing the information provided by others and when justifying their own positions? What are the information practices of people with depression?

The study used a constructionist, discourse analytic approach as outlined by Potter (1996) and Wooffitt (1992) to analyze the messages posted to three online newsgroups devoted to depression, CAM, and the practices of biomedicine and to analyze the transcripts from 10 semi-structured interviews with participants who self-identified as currently having depression or who have suffered from depression in the past. The findings show that while expert, biomedical information sources and knowledge are most often drawn upon and referred to by newsgroup posters and interviewees to warrant claims, people used a variety of discursive strategies and regular speech patterns to create credible and authoritative accounts, to portray themselves as competent information-seekers and users, to support their claims for either using or foregoing a certain treatment, and to counter the authoritative knowledge of biomedicine. In addition,

findings emphasize the importance of orienting information discussed in Savolainen‘s (1995) everyday life information-seeking (ELIS) model. For many people with depression, information was used to maintain a sense of coherence and to create meaning in addition to solving practical problems.

Bitso and Fourie (2012) investigated the information needs and information-seeking patterns of secondary level geography teachers to guide the design and implementation of an information service for those teachers. The study posed seven research questions. Leckie, Pettigrew and Sylvain’s model (1996) of professional information-seeking served as a theoretical framework, overlaid with other models such as those of Savolainen and Wilson. The study used various methods for data analysis, such as, the Statistical Package for Social Science (SPSS) for questionnaire responses. Content covered focus group discussions, interviews, and open-ended questions included to solicit recommendations for information services. The study considered information-seeking as the process in which geography teachers engaged (individually or in groups) to find information, either for a specific purpose, through regular interaction with information sources, or through agencies. The study included the research questions, the theoretical framework, and the context of the Lesotho secondary level geography teachers. The researchers employed Leckie et al. (1996) information seeking of professionals’ model as the theoretical framework of the study. The study revealed the factors guiding the design of an information service for Lesotho geography teachers, which included human resources, marketing strategies services and their objectives, users of the services, and technology requirements. The study proposed an information service model for Lesotho geography teachers.

In another study, Markwei (2013) reviewed information needs, sources of information, and patterns and problems encountered in information seeking by the homeless youth in the market area of Accra, Ghana. The study determined ways in which libraries and other stakeholders met the homeless youth information needs. The study adopted an interpretive tradition and ethnographic methodology. The researcher recruited forty-one homeless youth comprised of twenty-two males and nineteen females, ages fifteen to eighteen, for the field activities using snowball sampling. Data derived from a critical incident technique, using in-depth interviews, transcription of recorded interviews, and identification of categories and themes from participant interviews through content analysis with Nvivo qualitative data analysis software. The findings revealed eleven categories of needs comprising physiological, safety, esteem and self-actualization. The participants preferred interpersonal sources of information but mentioned others, such as television, radio, print media, and libraries. Information seeking patterns included active and passive searching, passive attention, and a heavy reliance on a social network of friends. Barriers to meeting information needs included cost, lack of education, lack of time, lack of access to relevant information and educational infrastructure, information poverty, powerlessness, and lack of confidence. The researcher proposed that, in an environment of limited information resources, people relied on their social networks to meet their information needs.

Harlan (2012) investigated how teens participating in digital participatory communities find and use information as well as how they experience the information. The research uses grounded theory methodology in a social constructionist framework to investigate the research problem: what are the information practices of teen content creators? How did teens find, evaluate, and use information to create content? How did they use information to participate in

these communities? What were the skills needed to participate in the communities? Additional questions regarding their communities arose from those initial questions: What communities are they participating in? How do they learn about the different communities? How do they choose to participate in these communities? Data was gathered through semi-structured interviews and observation of teen's digital communities. Analysis occurred concurrently with data collection, and the principle of constant comparison was applied in analysis. Findings were constructed from the data, as additional data was collected until a substantive theory was constructed and no new information emerged from data collection. From this investigation emerged a model of their information practices while creating and sharing content such as film-making, visual art work, storytelling, music, programming, and web site design in digital participatory communities. The theory that was constructed from the data describes five information practices: learning community, negotiating aesthetic, negotiating control, negotiating capacity, and representing knowledge; of teen content creators. The study uncovered three necessary descriptive components, the community of practice, the experiences of information and the information actions, in describing the five information practices. The experiences of information and information actions intersect in the information practices, which are situated within the specific community of practice, such as a digital participatory community. Finally, the information practices interact and build upon one another and this is represented in a graphic model and explanation.

Quirke's (2014) dissertation titled: A Study of the Information Practices of Afghan Newcomer Youth in the Contexts of Leisure and Settlement used the Everyday Life Information Seeking Theory as theoretical framework to explore the settlement experiences and information practices of Afghan newcomer youth in Toronto. This exploratory, qualitative study examines

the information seeking, sharing and use of young Afghan newcomers to Canada. Through in-depth interviews with seven youth, supplemented by key informant interviews and extensive participant observation, the study attempted to answers the following research questions: 1) What challenges and unmet settlement needs do Afghan youth in Toronto experience? 2) What are the settlement-related information practices of Afghan newcomer youth in Toronto? 3) What do the leisure activities of Afghan youth reveal about their settlement experiences and information practices? Using a methodological approach from the researcher examined the information practices of youth in the contexts of leisure and settlement. The findings point to the challenges youth faced in meeting their information needs, as well as the complexity, nuance and tension youth found in their leisure pursuits. Leisure was not a single, unified concept for newcomer youth, and the activities youth took part in included a wide range of pleasures, with some constraints and even contradictions as well. By offering a snapshot of the lives and information practices of a group of newcomer youth, this research makes a contribution to information studies research as it adds to the growing body of human information behaviour (HIB) literature regarding the information practices of immigrants and refugees. It documents the information practices and leisure of newcomers, focusing on two understudied groups - refugees and youth - but also uniquely situates these practices within the broader context of settlement. The contextualization of HIB research on immigrants and refugees is vital if we are to better understand newcomers' lives and practices, as well as design and deliver services that meet their needs.

A study by Barriage (2014) explored parental perceptions of the everyday life information behaviors of children between 4 and 8 years of age. The research objective was to investigate the personal interests of young children related to everyday life information behavior.

Specifically, the study investigated two research questions: What sources and strategies do parents perceive children using when seeking information related to their free-time activities? What other information behaviors do parents perceive children engaging in related to their free-time activities? Twenty-three parents/caregivers completed a survey about their children's information behaviors related to their hobbies and interests. The researcher selected parents/caregivers as participants rather than the children because of the exploratory nature of the study. Barriage argued that, before children engaged in a study; researchers should determine that the children had exhibited evidence of the behaviors under study. Using a snowball sampling method, participant recruitment was through facebook and a local childcare centre. Responses to the survey created common themes on information sources and seeking strategies, information use, and information sharing using a constant comparison method (Miles and Huberman, 1994, cited in Barriage, 2014). The findings of the study indicated that children as young as four (4) years of age engaged in information behaviours related to their hobbies and interests.

The information behaviours of the children included in the study were similar to those of adults. For example, children engaged in information seeking through interpersonal interactions, use of resources, such as books and the Internet, and shared information with others through interpersonal interactions and information creations. However, children's information seeking behaviors often employed parental assistance; however, children sometimes used methods of information seeking not typically included in descriptions of adult information seeking, such as observation, trying new things, and use of imagination. The findings highlighted the ways in which children's information behaviour (IB) might differ from those of adults, which needed direct attention from IB researchers.

In a dissertation titled: “Information practices during life transition: Korean immigrant women’s everyday life information seeking and acculturation” Kim (2016) explore information practices during life transition in the context of immigration. This study examined daily information needs and acquisition of Korean immigrant women. The study aimed at addressing the gap in knowledge on women's information practices in the immigration context. Specifically, the study was to understand how the women’s unique personal, social, and life contexts shape immigration experiences, and how these diverse contexts are related to various information practices that immigrant women engage in to resolve daily information needs and achieve immigration goals. The study addressed the following research questions: What information practices do immigrant women engage in to learn about and adjust to their new society? What are the social roles of immigrant women in the new society and how do these social roles influence their information practices? How do Korean immigrant women utilize information and communication technologies in order to achieve their daily goals? Qualitative research methods of ethnographic interviews, participant observation, and daily diary writing were used to capture rich descriptions of the daily lives and information practices of immigrant women. Data were collected through two interview sessions, diary entries on everyday information seeking, post-diary debriefing interviews to reveal contexts surrounding information practices.

Findings revealed that one’s accumulated experiences with information-related situations shape the person’s attitudes toward diverse information resources and habitual information practices. Both personal and social contexts surrounding immigrant women change during life transition and shape how they interpret their immigration experiences, what information they need to deal with both daily and long-term goals, and how they modify their information practices to obtain

the relevant information in an unfamiliar information environment. Also, life transition of immigration entails changes in immigrant women's social roles, which engender their daily responsibilities in the new society. While immigrant women had common information needs around culture learning, social roles and associated responsibilities explain differences in their differing information needs and tend to direct daily information practices. The advancement of ICTs allows immigrant women to conduct their social roles in a remote city as well as to maintain multiple connections with both the heritage and host society. The study also uncovered that limited cultural knowledge influences immigrant women's evaluation and use of the obtained information as well as their acquisition of relevant information. The study provides understandings on the role of information during life transition as well as Korean immigrant women's information practices.

Dankasa (2015)'s dissertation on religious professionals is another study that investigates everyday life information seeking behaviour of catholic clergy in northern Nigeria. The study explores the everyday life information seeking behaviour of Catholic clergy in Northern Nigeria and describes their information use environment. The researcher adopted a mixed-method case study using survey and episodic interview techniques of data collection. The ELIS of Savolainen, the IUE of Taylor and the small world of Chatman were theoretical frameworks that guided the study. The study attempted to answer the following questions: What are the everyday life information needs of Catholic clergy in Northern Nigeria? What sources do Catholic clergy in Northern Nigeria use for seeking everyday life information? How do geographical, cultural and religious factors influence the everyday life information seeking of Catholic clergy in Northern Nigeria? How does the small world of the Catholic clergy in

Northern Nigeria fit into Chatman's proposition that "members who live in the round will not cross the boundaries of their world to seek information"?

Findings of the study showed that four elements: geographical location and culture; the celibate clergy; information needs, and the information sources used to resolve these needs, shaped information use environment of the Catholic clergy. The study also identified three types of information needs: essential needs, circumstantial needs and intermittent needs. There was a high interrelatedness between the effects of culture and celibacy on the information seeking of the clergy. They are not likely to cross boundaries of their world to seek particularly essential information about their ministry or private lives. The findings of the study align with Chatman's proposition that members who live in the round will not cross the boundaries of their world to seek information. The study found problems with access and availability of information, which included lack of familiarity with electronic/online library databases among the clergy, and the lack of archives and documentation of records and historical materials. It recommended the development of an archiving and documentation plan that digitizes paper documents for electronic management, including policies on data curation for the Catholic religious institutions in Nigeria.

2.5 Applicability of the Everyday Life Information-Seeking Theory (ELIS).

Several studies involving the phenomenon of street children adopted the ELIS theory (Aptekar, 1994; Okugbeni, 2013; Quarshie, 2011). Findings attributed family dysfunction and parental neglect, poverty, dysfunctional laws and cultural practices as causative factors affecting the individual street child. On the other hand, researchers noted that cultural, ideological, and structural changes in society at large could offer preventive and remedial measures to the phenomenon.

However, despite numerous recommendations and suggestions by the various studies on the problems of street children in general and Almajirai in particular, the population and the phenomenon continue to increase and the problems to persist. It is imperative to gain a better understanding of the information practices of Almajirai as a group distinct from adolescents and adults. Many of these practices could be understood through the lens of information behavior. There is need to seek the views of the main actors of the system-the Almajirai to gain understanding of the processes through which they seek information to tackle their various problematic challenges. This particularly illustrates the severe shortcomings of the enthusiasm with which the media promulgates speculative narratives. Thus, the current study would contribute to a richer understanding of information practices of Almajirai in their information environment using ELIS as a framework.

The theory of ELIS has generated various scholarly discussions and research efforts (Meyers et al, 2009), and some scholars have applied Savolainen's (1995) theory to study the information behaviour of street children. Previous everyday life information seeking (ELIS) researchers indicated that children and adolescents engaged in information seeking in response to their own personal interests, including sports, hobbies, and other leisure activities (Agosto & Hughes-Hassell, 2005; Cummings, n.d; Lu, 2011; Meyers et al., 2009).

ELIS theory served as a useful tool in the evaluation of new approaches and models to help Almajirai become contributing members of society. In this model, values, conceptions, and current phases of life affect information seeking behavior and source selection. In addition, an individual's material, social, cognitive, and cultural capital provide the basic equipment for seeking and using information (Savolainen, 2004). The ELIS model offers a broad context for understanding individual behavior in an everyday life context and a way to study Almajirai's

experiences in seeking for information. Therefore, the use of the ELIS model is a suitable means of placing the Almajirai's phenomenon in context because it does not isolate this behavior from everyday life information seeking processes and basic necessities of life.

2.6 Summary of the Review

This Chapter began with the definition of a research paradigm and what it entails. The review discussed the three dimensions of a research paradigm, which are ontology, epistemology, and methodology. This study adopted an interpretive epistemology with the belief that reality consists of people's subjective experiences of the external world and the ontological belief that reality has a socially constructed basis. Furthermore, the chapter discussed the theoretical framework for the study and the reason behind the adoption of the Everyday Life Information Seeking Behaviour (ELIS) theory for this study. And why the exploratory and holistic nature of the theory was deemed appropriate for this study. Previous studies that adopted the theory were also reviewed. The literature review offered several studies by various scholars that adopted ELIS as their theoretical framework.The objective of their studies, the methodology they used and their findings in respect to the theory were highlighted.

This study differs from the reviewed studies in that it is an interpretive paradigm that uncovered the information practices of "Children on the street" (Almajirai) to overcome their daily challenges based on their life experiences. Although many scholars concluded that Everyday Life Information Seeking theory had critical importance in young people's development and maturation, most of the researches conducted in the area of the challenges faced by the "children on the street" (Almajirai) adopted quantative method. To the best of researcher's knowledge, this is the first study in Nigeria that adopted qualitative methodology

using ELIS theory to uncover the information practices of “Children on the street” (Almajirai) overcome their daily life challenges. This study is from the informational perspectives. Previous studies (Hoechner, 2013; Yusha’u, Tsafe, Babangida and lawal, 2013; Dambuzu, 2012; Tilde, 2010; Abdulqadir, 2003) are ll from the educational and challenges perspectives.

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CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This Chapter discusses the research methodology employed for the study. It is organized under the following sub-headings: Research method adopted, research design, population of the study, sampling size and sampling technique, instrument for data collection, procedures for data collection, procedure for data analysis, ethical considerations and rigour in qualitative research.

3.2 Research Method Adopted

3.2.1 Research Design

3.3 Population of the Study

3.4 Sample Size and Sampling Techniques

3.4.1 Inclusion and Exclusion Criteria

3.5 Instrument for Data Collection

3.5.1 The Interviews

3.5.2 The Observations

3.6 Procedure for Data Collection

3.7 Procedure for Data Analysis

3.8 Ethical Considerations

3.9 Rigour Qualitative Research

3.2 Research Method Adopted

The research method adopted for this study was qualitative method. Qualitative methods are best suited for studies when the purpose is to learn from participants about their experiences in their own settings and the perceived meanings and interpretations they attach to those experiences. This method is suitable for this study because it allow the researcher to understand the experiences and perspectives of the Almajirai within their natural settings. Hoechner (2013) opined that Almajirai phenomenon could not be understood unless approached from the perspective of those centrally involved in the construction, contestation, and transformation of its meaning, the Almajirai themselves.

3.2.1 Research Design

This study adopted an exploratory case study based primarily on a qualitative research design. According to Case (2007), a case study lays emphasis on one single entity such as a nation, person, group or organization where a single entity is sampled or several individual cases examined in order to be compared. This is with the aim of understanding a larger class of similar units. It is used when a researcher wants to explain, understand, explore or describe a phenomenon (Creswell, 2009). Invariably, a case study is good for studies that examine the research questions of how, why and what. The approach enabled the researcher to gain deeper understanding of the life situation of the Almajirai. It also built and maintained trust with the group. The approach is appropriate because the fundamental aim of the research was to gain better understanding of the information practices of the Almajirai in Lafia metropolis, Nasarawa State - Nigeria. Ultimately, it developed interventions to inform practice and enhance the well-being of the Almajirai.

3.3 Population of the study

Population includes a complete set of elements that possess some common characteristic, which meet a set of criteria of interest to researchers (Creswell, 2009). Elechi & Yekorogha (2013) put the estimated population of Almajirai across Nigerian cities as 9.5 million, of which Almajirai in Lafia metropolis, Nasarawa State stood at 1, 203 (NSUBEB, 2016). In this study, the population was drawn from Almajirai in Lafia metropolis, Nasarawa state – Nigeria. Lafia metropolis is the study area due to its tradition as a centre of Qur'anic learning with a background in and history of commerce (Akinwumi, Ayuba, Onoja, Filaba, & Iyimoga, 2010). As an urban centre, Lafia also attracts rural-urban migrations; hence, many Almajirai live in the metropolis.

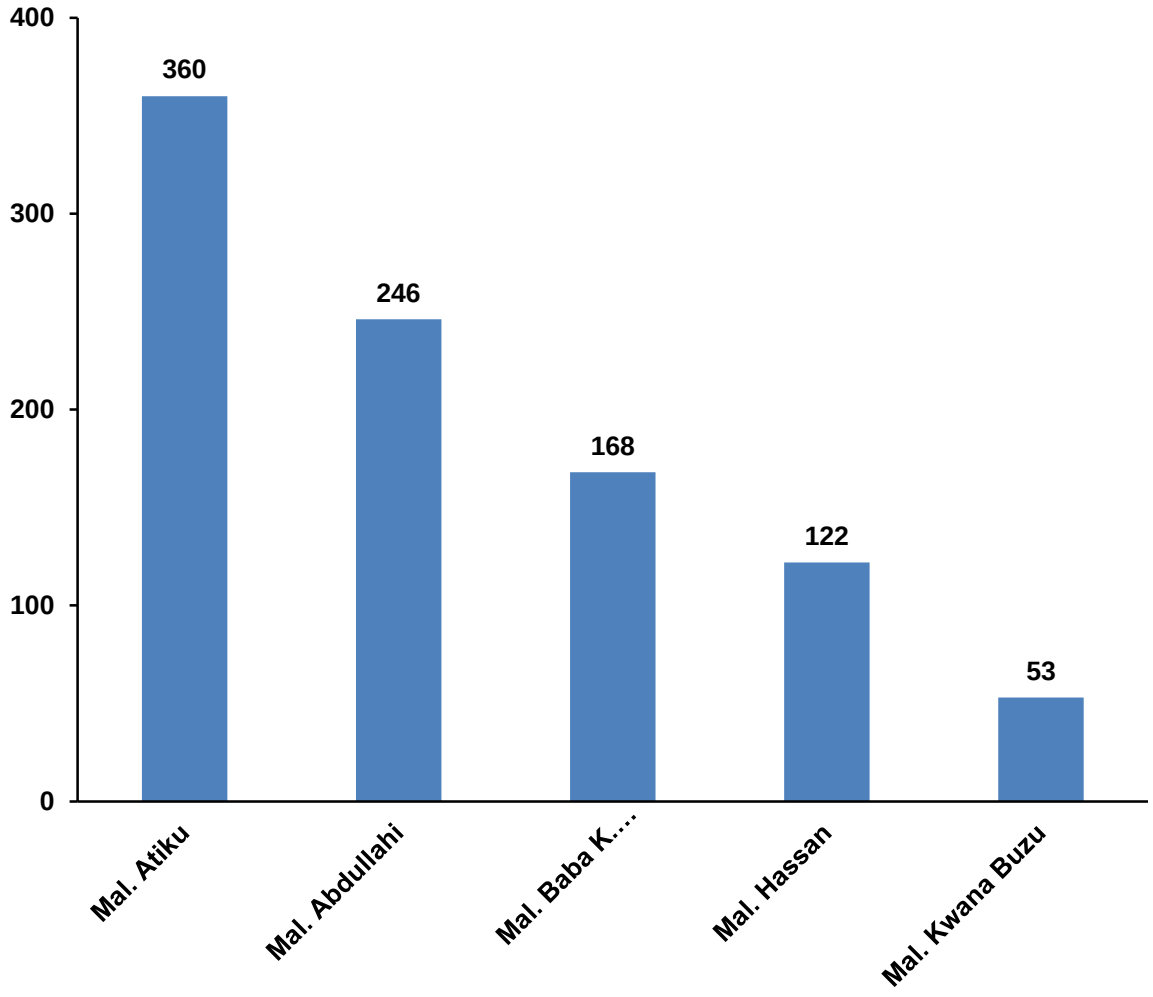
3.4 Sample Size and Sampling Technique

A sample is a representation of a population (Mason, 2010). The sample for this study came from the population of Almajirai schools in Lafia metropolis, Nasarawa State. The researcher used a sample size of fifteen (15) Almajirai. Convenience sampling was used in the study due to the geographic dispersion of Almajirai across the metropolis. Convenience sampling is a technique wherein participant selection depends on the convenience of accessibility and proximity to the researcher (Creswell, 2009). The researcher selected participants from the two Qur'anic schools (i.e. Malam Atiku and Malam Abdullahi) that met the criteria for conducting the study. These two Qur'anic schools have the highest population of Almajirai in Lafia metropolis, Nasarawa State - Nigeria. The population of Almajirai must be from two hundred and above for the school to be selected.

Participants were picked within the age bracket of 12 – 17 years through the assistance of an older Almajiri – Gardi in the schools; since approval was granted for the study - based on

ethical consideration. The older Almajiri facilitated sample selection during the break period which was the convenient time. The participants were sampled as they were moving out of the schools for a break.

Statistics of Almajirai in Qur'anic Schools in Lafia Metropolis



Source: Interview Analysis, 2016

Fig 2: Statistics of Almajirai

In qualitative research, Laplante (2008) stated that the level of detail required does not allow the researcher to conduct hundreds of interviews. It is recommended to stop conducting interviews when the saturation point is reached, that is to say when the information obtained

through interviews starts to be redundant (Lincoln & Guba, 1985). As stressed by Morse (1995), the signal that the saturation point has been reached is not connected to the quantity of data in each category but by the richness and completeness of the data. The saturation point should usually be reached after 12 to 20 interviews if the sampling has been done carefully (Lincoln & Guba, 1985). For this research, the researcher felt that the saturation point had been reached after 15 interviews. A clear sign that the saturation was complete is that no new themes emerged from the analysis after the fifteenfth interview. Five more interviews were nevertheless conducted to be sure no more new important information would be dismissed, for a total of 15 interviews.

3.4.1 Inclusion and Exclusion Criteria

Inclusion criteria refers to the characteristics that an individual must possess in order to be included in the study, while exclusion criteria are those characteristics that disqualify an individual from inclusion in the study. A participant must be an Almajiri enrolled in the two selected Qur'anic schools (i.e. Malam Atiku and Malam Abdullahi) in Lafia metropolis, Nasarawa State - Nigeria and within the age bracket of 12-17 years, referred to as 'Titibiri' (Adamu, 2010). An Almajiri that is either less than 12 years of age refers to 'Kolawa' or more than 17years of age 'Gardi' were excluded from the study. Participation is optional for any Almajiri that is not willing to partake in the study. The Qur'anic schools selected must have not less than two hundred Almajirai.

3.5 Instrument for Data Collection

The researcher employed two instruments; one on one (face-to-face) semi-structured interview and unobtrusive observations to collect data for the study. The combination of the semi-structured interview and unobtrusive observations enabled the researcher to gain deeper

understanding of the Almajirai experiences. In view of that the researcher recognized the participants as experts in their own right and accorded them respect.

3.5.1 The Interviews

The researcher identified the Qur'anic schools in which the research was conducted, sought the consent of the Mallams, and ensured their understanding of the study's purpose. This was in addition to making sure the participants understood the procedure followed in conducting the research and the assurance of confidentiality. The researcher administered an interview guide with a set of questions to Almajirai in the identified Qur'anic schools. This method is advantageous as the research participants provided their life experiences and historical perspectives concerning the study problem. It also enabled the researcher get a deeper and enriching stories behind a participant's experiences.

The semi structure interview was guided by the research questions raised. Based on the research questions, sub questions were introduced to enhance the participants to narrate everyday life experiences in their daily activities. Almajirai were asked questions that provided a lead to other issues which are important to the investigation. Interviews were held in the mosques, one of which is used for lessons i.e. Malam Atiku's Qur'anic school. While in the second Qur'anic school (Malam Abdullahi), the mosque was within the vicinity of the school. This provide condusive environment to elicit crucial information from participants.

Almajirai were encouraged to express their experiences freely. The interview include queries about background information, age, years of onset of entrance into the schools, challenges experienced, sources and use of information to overcome daily challenges. The questions were in open – ended format to facilitate in depth elicitation of information from the Almajirai and it equally paved the way for divertion to other relevant information.

3.5.2 The Observations

The researcher used unobtrusive observations to record the activities and behaviours of the

Almajirai. The unobtrusive observations enabled the researcher to gain first hand experiences with the participants and recorded events as they occurred. Unobtrusive observations involve the process of studying social behaviuor without affecting it (Auriacombe, 2016). The observation procedure involved daily visits by the researcher to observe the Qur'anic school setting, the Almajirai and their daily activities, the challenges they faced and how they related to one another, their teachers, and other people in the society.

3.6 Procedure for Data Collection

The researcher sought approval from and established a relationship of trust with the Mallams – the Qur'anic teachers, to become familiar with the Almajirai, thereby developed their confidence. Participant selection was with the assistance of the Mallams, considering the sensitivity of the age of the children. The researcher obtained the consent of the teachers/guardians as well as the respondents. This is in accord with Bates (2004) and Quirke (2014) that said whenever the participants are below the age of 18, parental consent need to be obtained. The two teachers whose students were the participants filled the consent forms. In addition, ethical clearance was received from the Nasarawa State Ministry of Women Affairs & Social Development. This is line with the ethical consideration that stipulated that the identities of participants must be protected.

Interviews were the primary procedure for collecting data for the study. The objective of an interview is to understand the perceptions, opinions, and feelings the participants have in relation to the phenomenon under study, as well as the language they use to talk about it (Laplante, 2008). In the context of this study, the interviews enabled the researcher to obtain the perspective of the respondents regarding their information practices.

The interviews process involved audio-taped using a voice recorder to ensure that the data were properly captured. Each respondent spent 35 - 45 minutes during the interview. An interview is a unique and suitable data collection instrument that allows a researcher to access participants' life experiences (Laplante, 2008). The interviews with the participants occurred in Hausa language for a period of one week. At the end, the data collected were transcribed verbatim into English.

3.7 Procedure for Data Analysis

Analysis implies creating meaning from the raw data collected to enable the understanding of the study. In this study, the researcher used narrative analysis of the data collected from participants. The aim is to bring out underlying uniformities and diversities in the study (Lincoln & Gubo, 1985, cited in Laplante, 2008). This approach accurately describes what the researcher has understood and includes some interpretation. The method is, therefore, an interactive process that can nevertheless assume different steps: identifying, analyzing and reporting patterns within data (Braun & Clarke, 2006). Identification implies sorting the data collected into distinctive units to communicate meaning and guides the analysis. Descriptive coding was used to identify what the participants were saying, and topics were created as nodes that described what was perceived to be the meaning of the statement.

The process of holistic coding was also applied. In holistic coding, major issues that are relevant to answering the research questions are coded as a whole from the data. The researcher developed codes for the units identified with the aim of categorizing similarities in the data. Data was painstakingly recorded and transcribed and striking observations during the interviews were noted. Finally, the interpretation of the data followed to enable the report

validation. Findings were constructed from the data, as additional data was collected until no new information emerged from data collection.

3.8 Ethical Considerations

The ethical principles governing research include no harm to participants and their informed consent. Consent to participate in research should come from someone competent to offer that consent, in this case, an adult (Quarshie, 2011). However, in this study, parents were unavailable, thus Mallams serving as guardians provided consent for their students to participate in the research. Allmark (2003) noted that research with children must be ethically sound, and undertaken with proper respect for the children's safety, integrity, and privacy. To ensure observing of ethical issues, the researcher obtained an approval letter from the Social Welfare Office of the Ministry of Women Affairs and Social Development, Lafia, Nasarawa State.

Likewise, consents received from the teachers equally stated categorically that identities of participants will never be revealed. To also maintain confidentiality, the participants were assigned pseudonym such as Danladi, Danasabe, and/or Dan'auta. These are common names in northern Nigeria based on the day one is born or a person's position in the family.The researcher explained clearly the purpose of the study to the respondents before conducting interviews. The researcher provided lunch for each participant in appreciation for voluntarily participating, sparing their time and contributing to the success of the research. In addition, the research did not expose the children to any physical or emotional stress. All information given orally through interviews was kept within context to guarantee accurate representation.

3.9 Rigour in Qualitative Research

The worth of any research endeavour, regardless of the approach taken (qualitative or quantitative), is its trustworthiness. In essence, a more rigorous research process will result in more trustworthy findings. According to Krefting (1991) subjective meanings and perceptions of the research subject are critical in qualitative research, and it is the researcher's responsibility to assess these. There is, therefore, general agreement that all research studies must be open to critique and evaluation. This is because rigour in qualitative research pertains to the researcher's ability to determine whether the conclusions drawn are trustworthy. The method for determining rigour in this study is Guba's (1981) model for assessing the trustworthiness of qualitative data. This model includes the identified four aspects of trustworthiness: truth's value, applicability, consistency and neutrality. The four aspects were adopted in order to ensure rigour for this study.

Truth's value: This is concerned with whether the study actually measures or tests what is intended. To ensure truth's value, be as transparent and ethical as possible in the research, the researcher informally introduced himself to the participants, as a doctoral student researching the information practices as regards daily routines of Almajirai in Lafia metropolis, Nasarawa State-Nigeria. This study adopted a qualitative approach using the interpretive paradigm to investigate the problem from the worldview of the participants in the study setting. The researcher ensured this was achieved by establishing familiarity with the participants in order to have background knowledge. Participants were selected through convenience sampling technique. Decisions to either partake in or withdraw from the study were solely the decision of the participants. The transcript of the interview was shown to some of the participants for clarification and vetting.

Applicability: The researcher provided a sample of the data analysed and a detailed description of this study as presented in this report. To ensure applicability, details of the field work were provided for readers to be able to decide whether the prevailing environment is similar to another situation. This was in line with Lincoln and Guba (1985) suggestion, which states that a rich explanation of research characteristics of case organizations should be provided to enhance applicability. A study of this nature can be conducted in a different location since information practices is habitual. For this study, an unstructured interview technique was used for data collection while the procedure for data collection was through tape recording. Data was analyzed using narrative analysis methods.

Consistency: The researcher makes sure the content of the participants' responses were consistent with the purpose of the study, and participants expressed their diverse views about their personal experience without interference from the researcher. The researcher reviewed each recorded interview conducted immediately after completion, and analyzed the interviews to reduce bias and achieve consistency in the interpretation of the transcript.

Neutrality: This implies that an inquiry is free of bias and separated from the resaercher's perspectives. The researcher was able to ensure neutrality by giving other qualitative researchers opportunity to examine the process and outcome of this research. The purpose was to evaluate the accuracy and evaluate whether the findings, interpretations, and conclusions were supported by the data. Neutrality is about ensuring that the findings reported at the end of the research are unbias and the true representation of the experiences and ideas of the participants. To ensure this, qualitative research methodology was adopted for the investigation. This explained how and why Almajirai in the study setting seeking, use and share information in their daily life activities.

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CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

This Chapter presents the data generated from the study and their interpretations from the interpretive paradigm. The data were collected through unstructured interview guide, analyzed and laid out under the following sub headings below.

4.2 Data Presentation

4.2.1 Background of the Participants

4.3 Data Analysis

4.3.1 interview Transcription

4.3.2 Description of Categories Per Research Question

4.2 Data Presentation

The data were collected from two sources – in-depth individual interviews and unobtrusive observation, which were also presented primarily on the in-depth individual interviews. The interviews were transcribed verbatim and typed on micro-soft words document template which generated 154 pages (39, 710) words. The interview data were analyzed using three stage processes of inductive reasoning (Patton, 1990; Halcomb and Davidson, 2006), which involves open coding, axial coding and selective coding. The process of coding as recommended by Patton (1990) involves: categorizing data into similarities and differences by topics and themes.

4.2.1 Background of Participants

This sub section provides brief profiles of the fifteen (15) Almajirai that participated in the study. The participants were all male due to the fact that Almajirai practice is highly gendered,

predominantly male (Hoechner, 2013). All the participants came from two popular Qur'anic schools (Malam Atiku and Malam Abdullahi) in Lafia metropolis, Nasarawa State - Nigeria. In addition, these schools were selected due to the fact that they have the largest population of Almajirai and among the oldest in Lafia metropolis. The participants interviewed were between the ages of 12 and 17 referred to as 'Titibiri' (Adamu, 2010).

The researcher commenced the interview session by introducing himself to the participants; highlighted the purpose of the study - which is mainly for academic purpose to uncover how they used information to overcome their daily challenges. Participants were told that they would be assigned pseudonym in the work. Each participant was interviewed twice.This is with the view to ensure that the participants were given adequate opportunities to express their experiences and feelings.

Table: 4.1 Study Participants by their Pseudonym

S/N	Study Participants Pseudonym	Age	Qur'anic School	State of Origin
1	Balarabe	17	Malam Atiku's School	Gombe
2	Barau	16	Malam Atiku's School	Kano
3	Danasabe	13	Malam Atiku's School	Nasarawa
4	Dan'auta	12	Malam Atiku's School	Kano
5	Danjuma	13	Malam Atiku's School	Kano
6	Danladi	12	Malam Atiku's School	Kaduna
7	Dantala	12	Malam Atiku's School	Jigawa
8	Dogara	17	Malam Abdullahi's School	Kogi
9	Gambo	15	Malam Abdullahi's School	Taraba
10	Jatau	16	Malam Abdullahi's School	Nasarawa

11	Kabiru	16	Malam Abdullahi's School	Bauchi
12	Kamil	14	Malam Abdullahi's School	Nasarawa
13	Salau	14	Malam Abdullahi's School	Nasarawa
14	Salim	15	Malam Abdullahi's School	Benue
15	Tahir	15	Malam Abdullahi's School	Kwara

Source- Interview Analysis, 2016.

The participants in the study are briefly introduced below:

Balarabe: Seventeen (17) years old had been sent by his parents from Gombe to seek for Qur'anic knowledge. He had been in Lafia learning the Qur'an in the last four years. The interview session took place inside a mosque within the compound where the school is situated. The respondent was among the Almajirai entrusted by their teacher to supervise his mates. He stressed that he had studied twenty five portions (hizb) of the holy Qur'an already. Balarabe has engaged himself in selling of chewing sticks within his free period to make ends meet.

Barau: Sixteen (16) years old from Bichi in Kano State. He left home with the consent of his parents about 7–8 years ago with the sole aim of acquiring Qur'anic knowledge. Initially, he started with a different teacher, before transferring to the present Qur'anic school in Lafia. The participant was one of those Almajirai that had shown zeal and commitment in his studies and seemed to be comfortable despite the distance from his home town.

Danasabe: About thirteen (13) years of age, from Doma Local Government Area, Nasarawa State. His elder brother introduced him to the Qur'anic school. The elder brother happened to be a student in the school. They both joined the school with the consent of their parents. Being a Fulani boy, Danasabe explained that his being in town for the Qur'anic school had saved him the task of rearing cattle.

Dan'Auta: Twelve (12) years old, hailed from Minjibir in Kano State. His parents attached him to a teacher to learn the Qur'an. It was the teacher that brought him to Lafia to study at the Qur'an. Unlike other Almajirai, he attended and completed primary school education before coming to the Qur'anic school. His intention was to complete the study of the Qur'an and return home to further the western education, since he had acquired primary school certificate.

Danjuma: About thirteen (13) years old, hailed from Kano City. He was attached to a teacher who happened to be a relative to learn the Qur'an. It was the teacher that brought him to the Qur'anic school in Lafia to study. The interview with this respondent took a dramatic turn as he started crying when the interview was being conducted. According to him, he preferred studying at home near his parents than the long distance away from home.

Danladi: Twelve (12) years old from Kaduna. His teacher who came from Dutsin-ma Local Government Area, Katsina State brought him (the participant) to Lafia to learn the Qur'an. Danladi stressed that his father promised enrolling him into primary school to acquire western education, but this would be after he had acquired the Qur'anic education. Danladi promised fulfilling his father's wish by completing learning the Qur'an in good time so as to return home to enable his father enroll him into primary school.

Dantala: Twelve (12) years old, from Garun Mallam in Jigawa State. His parents sent him all the way from there to Lafia to study the Qur'an and had spent only two years since his arrival. He was trying to adjust and cope with the lifestyles of Almajirai. He opined that it was not an easy task but was achievable with the support he is enjoying from the older Almajirai.

Dogara: Seventeen (17) years old, came all the way from Lokoja to Lafia to study the Qur'an. His parents sent him to the teacher being their kinsman (a Fulani man). He had spent only one

year so far, and is getting used to the lifestyles. He maintained that it is not easy as the distance from home hindered the quick arrival of pocket money sent to him by his parents.

Gambo: Fifteen (15) years old Fulani boy from Jalingo in Taraba State. He came to Lafia with the main aim of getting Qur'anic knowledge. He never knew or heard of his present Qur'anic school before leaving home. He left home without any destination or teacher in mind. It was after arriving in Lafia that he came to know his present teacher and school. He explained that the life style of an Almajiri was not easy especially that he is not staying under the supervision of his parents. The participant believed that with commitment and hard work, one is bound to excel.

Jatau: Sixteen (16) years old, hailed from Awe Local Government Area in Nasarawa State. He personally travelled to Lafia to seek for Qur'anic knowledge. His parents actually approved his request when he sought their permission. He, however, came to know the Qur'anic school after he had arrived Lafia. According to him, the distance from Lafia to his village is not far, and so he was always lucky to be seeing some of his people coming to Lafia market. He maintained that through them he got some assistance to reduce his challenges.

Kabiru: Sixteen (16) years old from Bauchi, initiated the idea of going to seek for Qur'anic knowledge after someone that studied under this teacher returned home and shared his experiences. Kabiru and other like-minded children jointly sought for the permission of their parents to enable them travel to Lafia to acquire Qur'anic knowledge. He had spent only two months so far in Lafia.

Kamil: Fourteen (14) years old, from Awe Local Government Area in Nasarawa State. His parents approved his coming to seek for Qur'anic knowledge, as the teacher was very much

known to them. Both the parents and the teacher were all fulani by tribe. According to him, feeding was his major challenge particularly as he does not get enough food even after going out to beg. He said he was encouraged to continue because learning the Qur'an is a fundamental aspect of Islamic teachings.

Salau: Fourteen (14) years old from Awe Local Government Area in Nasarawa State. His parents sent him to the Qur'anic school to learn the Qur'an. Being from a Fulani background, he believed the environment at home would not be conducive for learning. He cited the rearing of cattle as one of the reasons that would hinder learning the Qur'an back home.

Salim: Fifteen (15) years old from Makurdi, Benue State. His parents sent him to the Qur'anic school in Lafia to learn the Qur'an. He was also from a Fulani settlement, and decided to join the school due to the kinship with the teacher. He maintained that the zeal to acquire Islamic knowledge had been his motivation.

Tahir: Fifteen (15) years old from a Fulani settlement in Ilorin, Kwara State. He came to Lafia purposely to learn the Qur'an. He was in Lafia prior to this period under a different teacher, but had to go back home due to ill-health. He later came back due to his interest of learning the Qur'an but changed the former school to the present Qur'anic school.

4.3 Data Analysis

Data in the form of phrases and sentences from interviews conducted with all the participants were audio recorded using open-ended questions. Audio-recording was preferred, as it ensured accuracy and allowed the researcher to create full transcript of the interviews (Case, 2007). In each interview the researcher allowed participants to describe their experiences and the meanings they assigned to the questions. The data were transcribed verbatim and voice

recordings were listened to repeatedly. This was with the view to ensure respondents were captured in line with the interpretive paradigm.

4.3.1 Interview Transcription

In analyzing the data from the interview, the process of descriptive transcription, as outlined by Halcomb and Davidson (2006) and Patton (1990), was used to analyze the interview data. According to Halcomb and Davidson (2006), descriptive transcription is a reflective and iterative process that includes six steps: 1) In the first step, the researcher takes notes during the interview to record the impressions of the interview interaction, 2) After the interview, the researcher reviews the notes to reflect on initial impressions and to note major ideas and concepts discussed by participants, 3) The researcher listens to the audio recording and reviews the content in relation to the notes to confirm accuracy, 4) The researcher then conducts a preliminary content analysis to develop initial themes, 5) After developing a preliminary content analysis, the analysis is then reviewed to validate the development of themes, 6) In the final step, the researcher reviews the preliminary content analysis to confirm and revise themes. These were the steps followed by the researcher in analyzing the data from the interview.

Altogether, a total of 339 open codes narratives capturing the information practices of Almajirai in their everyday life experiences were tabulated. All the 339 open codes were generated from the five (5) research questions. 150 narratives were generated from research question one; 81 narratives were generated from research question two; 59 narratives from research question three; 23 narratives from research question four; while 26 narratives were generated from research question five.

Forty – Four (44) topics were recognized as classification categories from all the research

questions raised. These categories were then condensed into twenty – three (23) emergent categories. Table 4.2 below presents the description of the 23 categories, sub categories, representations of the frequencies. This table is sub divided according to the Five (5) research questions that guided the study.

Table 4.2 - Description of 23 Categories, Sub-Categories:

Research Question	Categories	Sub-Categories
1.What are the routine 'ways of life' of Almajirai in Lafia metropolis, Nasarawa State?	1.Seeking for Qur'anic Knowledge	1. Learning the H/Qur'an 2. Writing the Holy Qur'an on slates 3. Conducting lessons.
	2. Salutation of Qur'anic teacher	1. Engaging in prayers
	3. Physiological challenges	1. Health 2. Feeding 3. Shelter 4. Being home sick
	4.Thinking about parents and siblings	1. Thinking about parents and siblings
	5.Engaging in menial jobs	1. Engaging in menial jobs
	6. Interactions with caregivers	1. Interactions with caregivers
2.What challenges do Almajirai in Lafia metropolis, Nasarawa state experience?	1. Lack of parental care	1. Absence of parents 2. Lack of counseling 3. Lack of essential needs
	2. Ill-health	1. Malaria fever 2. Headache 3. Stomach ache 4. Eye problem 5. Tyhoid fever 6. Others
	3.Hunger	1. Lack of food
	4. Emotional stress	1. Contempt from the public 2. Clothing 3. Others

3.What sources of information doAlmajirai in Lafia metropolis, Nasarawa state consult, for each of the challenges they face?	1. Schoolmates/Almajirai	
	2. Qur'anic Teacher 3. Mobile phones 4. Parents 5. Interactions with the Public 6. Radio	
4.How do Almajirai in Lafia metropolis, Nasarawa state access information to gain 'mastery of life'?	1.Qur'anic lessons	1. Qur'anic Lessons
	2.Interactions with peers, caregivers/employers	1. Interactions with peers 2.Interactions with caregivers
	3.Receiving advice from Parents	
5.How do Almajirai in Lafia metropolis, Nasarawa State use the information to cope with everyday life challenges?	1. Health	1. Seeking for medication
	2. Feeding	1. Moving about to look for food
	3. Shelter	1. Co-existence with schoolmates
	4. Seeking for menial jobs	
Total Categories	**23**	

Source – Interview Analysis, 2016

4.3.2 Description of Categories per research question

Twenty- three (23) categories arose from uncovering the information practices of "Children on the streets" Almajirai in Lafia metropolis, Nasarawa State - Nigeria. These emergent categories are presented in table 4.3 by categories, frequency and percentages. The categories are listed based on each research question.

Research question one: 1. Seeking for Qur'anic knowledge 2. Salutation of Qur'anic teacher 3. Physiological challenges 4. Thinking about parents and siblings 5. Engaging in menial jobs 6. Interactions with caregivers.

Categories that emerged from research question two are: lack of parental care, Ill-health, hunger, and emotional stress.

Emergent categories from research question three are: Schoolmates, Qur'anic teacher/mallam, mobile phones, parents, interactions with the public, and radio.

Categories that emerged from research question four are: Qur'anic readings/lessons, interactions with peers, caregivers/employers, and receiving advice from parents.

Categories that emerged from research question five are; seeking for medication, moving about to look for food, co-existence with schoolmates and seeking for menial jobs

The twenty –three categories are discussed based on raised research questions for this study. The categories and sub categories that emerged are discussed as follows:

4.4 Routine 'Ways of Life' of Almajirai in Lafia Metropolis, Nasarawa State – Nigeria.

The research question investigated routine 'ways of life' of Almajirai in Lafia metropolis. A total of one hundred and fifty (150) narratives were generated from this research question.

From the one hundred and fifty (150) narratives depicting routine 'ways of life' of Almajirai, using Patton (1990) and Halcomb and Davidson (2006), the researcher grouped eleven (11) recurring topics as classification categories. These eleven (11) sub categories were then condensed into six (6) emergent categories. These categories are presented on table 4.3.

Table 4.3 – Routine 'Ways of Life' of Almajirai in Lafia Metropolis, Nasarawa State.

Research Question	Categories	Sub-Categories	Frequency	Percentage
What are the routine 'ways of life' of Almajirai?	1.Seeking for Qur'anic knowledge	1.Learning the Holy Qur'an.	10	66.6%
		2.Writing the Qur'an on slates.	2	13.3%
		3.Conducting Arabic lessons	1	6.6%
	Group Total		**13**	**86.6%**
	2.Salutation of Qur'anic Teacher	1.Engaging in Prayers	14	93.3%
	Group Total		**14**	**93.3%**
	3. Physiological challenges	1. Health	4	26.6%
		2. Feeding	3	20%
		3. Shelter	3	20%
		4. Being home sick	3	20%
	Group Total		**13**	**86.6%**
	4. Thinking about parents and siblings	1.Thinking about parents and siblings	14	93.3%
	Group Total		**14**	**93.3%**
	5.Engaging in menial jobs	1.Engaging in menial jobs	7	46.6%
	Group Total		**7**	**46.6%**

6.Interactions with Caregivers	1. Interactions with Caregivers	1	6.6%
Group Total		**1**	**6.6%**
Groups Total		**62**	**41.3%**

Source:- Interview Analysis 2016

In response to this question, the following categories and sub categories emerged, they are explained:

Category 1 - Seeking for Qur'anic knowledge

Seeking for Qur'anic knowledge (13/15, 86.6%), a major 'way of life' for Almajirai in the study setting is seeking for Qur'anic knowledge. Seeking for Qur'anic knowledge is a major routine of Almajirai as it is the whole essence of the Qur'anic school. This category is divided into three sub categories: a) learning the Holy Qur'an (10/15, 66.6%) (b) writing the Holy Qur'an on slates (2/15, 13.3%) (c) conducting Arabic lessons (1/15, 6.6%). These sub-categories are explained below:

a. *Learning the Holy Qur'an:* This sub category is appropriate to be grouped under seeking for Qur'anic knowledge. Learning the Holy Qur'an takes the form of recitation and memorization of the Holy Qur'an. The processes involve learning chapters, alphabets, vowels, completion and memorizing in totality the Holy Qur'an. These processes revolve around a teacher from whom Almajirai learn the Holy Qur'an. In the two Qur'anic schools, the older and more advanced Almajrai take an active part in the instruction of the younger ones. An older Almajiri is assigned to lead a group of beginners in the recitation of short verses. After mastering the short verses, an Almajiri moves to the next stage - learning Arabic letters. The teacher recites the letters or verses one after the other and an Almajiri individually repeats after him. The participants corroborate this fact of learning the Holy Qur'an: Dan'Auta said: "My parents

attached me to a teacher to learn the Holy Qur'an". Closely related to learning the Holy Qur'an under seeking for Qur'anic knowledge is writing the Holy Qur'an on slates.

b. ***Writing the Holy Qur'an on Slates:*** This second sub-category is related to seeking for Qur'anic knowledge. In the course of Almajirai's interactions with the researcher, writing the Holy Qur'an on slates was stated as part of seeking for Qur'anic knowledge. Writing verses of the Holy Qur'an on wooden slates is another stage of studies in the course of learning the Holy Qur'an by Almajirai. The teacher writes Arabic letters on the slates for the Almajiri to serve as the first lesson in learning Arabic letters. Almajiri goes to the teacher to recite to him at least three times before moving to the next stage. These activities are observed during Almajirai's free periods. Danladi said: "I normally sit down as from that time to write the Holy Qur'an on the slate".

c. Conducting Arabic lessons: This sub category depicts narratives related to the experiences of Almajirai on conducting Arabic lessons particularly to married women. The researcher find out that Almajirai impart the knowledge they acquired to married women and children within their immediate environment. Gambo opined that: "….I do teach Qur'anic lesson to one family…"

Category 2 - Salutation of Qur'anic teacher

Salutation of Qur'anic teacher (14/15, 93.3%) represents a second category in the routine 'ways of life' of Almajirai. Salutation of Qur'anic teacher is also a major routine of Almajirai, as it shows good manners imparted on the Almajirai in the Qur'anic school. It has been stated that every Almajirai has a teacher that he is attached to. One of the common features of the 'ways of life' of Almajirai is greeting their teachers. Greeting the teacher is part of the daily routines of Almajirai. Almajirai greet their teachers most at times in the morning as an act of good

conduct inculcated in them. Barau stressed that "… I observed morning prayers then go to greet our teacher". This category has a sub category depicting engaging in prayers (14/15, 93.3%). This sub-category is explained below:

c. ***Engaging in prayers:*** This sub-category is related to salutation of Qur'anic teacher. Prayer is among the five pillars of Islam which every Muslim is expected to observe as an act of religious duty. These prayers are done in the morning, afternoon, late afternoon, evening and night. For this research, data indicate that Almajirai engaged in all the five prayers.

In regards to morning prayers, a respondent – Barau said: "The routine is to wake up very early to observe morning prayers". Referring to the afternoon prayers, Dan'Asabe stated that "…we observe the afternoon prayers by 2:00pm then continue the lessons with interval at 4:00pm…" As regards observing the late afternoon prayers, one of the particpants – Dan'auta stressed that "We continue the lessons up to 6:00pm with a break at 4:00pm to observe the late afternoon prayers…" Similarly, narrating his daily routines, Danladi said: "We then break for evening prayers by 6:00pm". Explaining how he observes daily routines which include the night prayers, Salim asserts that: "We beg for dinner from that time and the time for night prayers around 8:00pm, pray and resume for the final part of the lesson for the day."

Table 4.4: Description of Almajirai Daily Routine

S/N	***Time***	***Routines***
1	5.00am – 5.30am	Observing morning prayer
2	5.30am – 5.35am	Salutation of Qur'anic teacher
3	5.35am – 7.35am	Qur'anic lessons
4	7.35am – 10.00am	Seeking/begging for breakfast

5	10.00am – 2.00pm	Qur'anic lessons
6	2.00pm – 2.30pm	Seeking/begging for lunch
7	2.30pm – 5.00pm	Qur'anic lessons
8	5.00pm – 6.00pm	Individual lessons with teacher
9	6.00pm – 8.00pm	Seeking/begging for dinner
10	8.00pm – 10.00pm	Qur'anic lessons

Source: Interview Analysis 2016

Category 3: Physiological challenges

Physiological challenges (13/15, 86.6%) This category includes narratives that border on the challenges related to physiological needs (health, feeding and shelter) encountered by Almajirai with regard to their routine 'ways of life'. This category is divided into four sub-categories depicting a) health (4/15, 26.6%), b) feeding (3/15, 20%), c) shelter (3/15, 20%), and d) being home sick (3/15, 20%). The four are explained:

a. Health: A major challenge experienced by Almajirai in their daily routines is ill health. Almajirai are vulnerable to health challenges due to the unhygienic and hazardous nature of their condition of living. Inadequate sanitary conditions and poor hygiene practices were discovered to be playing major roles in the increased health challenges experienced by Almajirai. A participant, Danasabe stated that: "My experiences in the school include lack of enough sleep…exposure to cold".

b. Feeding: Hunger has been identified as one of the major challenges facing Almajirai. The inability of the Mallams to provide food for the Almajirai as a result of their population makes them to fend for themselves. It was discovered that limited or nutritionally inadequate food has adverse effects on the Almajirai. This can have adverse consequence on their health status. This

sub category explains the narrative related to the experiences of Almajirai as regards inadequate feeding. In this study, food insufficiency among Almajirai has been the cause of their jostling for food or money to buy the food. This led to most Almajirai engaging in begging for food. Balarabe opined: “We have to go and beg because we don’t have food to eat.”

c. Shelter: This is also among the challenges experienced by Almajirai. They sleep in over-crowded rooms which can have negative effects on their physical and mental health, learning and social relationship which can impact their well being. This sub category dwells on shelter as Almajirai experienced the problem of inadequate spaces. Adamu (2010) asserted that “they had left their homes and families, had no means of livelihood since they were devoted to their studies and had no housing of their own since they were on the move.” The researcher found out that almost all participants were confronted with the challenge of inadequate spaces due to their population. Kamil stressed that: “Accommodation is our challenge, we sleep in congested room.”

d. Being home sick: This sub-category revealed a common phenomenon experienced by Almajirai. This is as a result of leaving homes to seek for Qur’anic knowledge. The researcher found out from the interaction with the Almajrai that they travelled far distances from their parents to seek for Qur’anic knowledge. This is as a result of the parental and community belief that the further away from home and family ties the children are, the more likely they are to focus on their studies (Adamu, 2010). This naturally made most of them become home sick. Dantala narrated his experiences on the distance he covered to attend Qur’anic school in the following words: “I am from Garun Mallam in Jigawa State”.

Category 4: Thinking about Parents and Siblings

a. Thinking about Parents and Siblings (14/15, 93.3%) This category explains the narratives related to Almajirai thinking about their parents and siblings in their daily routine of seeking for the knowledge of the Qur'an. This category has only a sub category depicting thinking about parents and siblings (14/15, 93.3%). This sub category stressed that Almajirai think about their parents and siblings in the course of their daily activity. Danjuma explained how he missed his parents stated that: "I missed them a lot. Infact any time I think of them I cry".

Category 5: Engaging in Menial jobs

a. Engaging in Menial jobs – (7/15, 46.6%) This category includes narratives related to the experiences of Almajirai as they engaged in menial jobs in their daily routines. This category has only one sub category depicting engaging in menial jobs to make ends meet. The researcher found out that some Almajirai indicated that they engaged in various types of menial jobs to get food and/or money for their daily needs. They often combined the learning with some menial jobs to earn money, e.g. shoe-shiner, carry loads in the markets and motor parks, washing dishes in restaurants. Danladi narrated that: "There is a house I normally clean the compound, instead of begging and in return they give me food".

Category 6: Interactions with Caregivers

a. Interaction with the people (1/15, 6.6%) This category includes narratives related to the experiences of Almajirai in their daily life in which they interact with people. In the course of Almajirai's daily routines, they have cause to interact with people from different backgrounds. The researcher found out that Almajirai interact with people in their everyday life either in the course of begging for food and/or engaging in menial jobs. Salau stresses: "I interact with people in the course of going out to repair shoes."

4.5 Challenges Almajirai Experience in their Daily Activities in Lafia Metropolis.

The research question sought to examine the challenges Almajirai experience with regards to their daily routines. Findings from the research question indicated that four categories arose depicting the challenges experienced by Almajirai. The four categories include: 1) lack of parental care 2) ill-health 3) hunger and 4) emotional stress.

Table 4.5 Challenges experienced by Almajirai in Lafia metropolis, Nasarawa State.

Research Question	Categories	Sub-Categories	Frequency	Percentage
2.What challenges do Almajirai in Lafia metropolis experience?	1.Lack of parental care	1.Absence of parents.	11	73.3%
		2.Lack of counselling.	1	6.6%
		3.Lack of essential Needs	2	13.3%
	Group Total		**14**	**93.3%**
	2.Ill-health	1.Malaria fever	6	40%
		2. Headache	2	13.3%
		3. Stomach ache	2	13.3%
		4. Eye problem	1	6.6%
		5. Typhoid fever	2	13.3%
		6. Others	1	6.6%
	Group Total		14	**93.3%**
	3. Hunger	1.Lack of food	6	40%
	Group Total		**6**	**40%**
	4. Emotional stress	1.Contempt from the public	2	13.3%
		2. Clothing	8	53.3%
		3. Others	3	20%
	Group Total		**13**	**86.6%**

Groups Total	**47**	**58%**

Source – Interview Analysis, 2016

This section consists of narratives of Almajirai on the challenges they experienced in Lafia metropolis, Nasarawa State. The categories and sub-categories are explained below:

Category 1: Lack of parental care

a. ***Lack of parental Care*** (14/15, 93.3%) This category includes narratives related to lack of

parental care experienced by Almajirai that participated in the study. Findings revealed lack of parental care as a result of Almajirai not staying under their parents' supervisions. The researcher observed that parental care is essential particularly at this level of the participants' developmental growth. This category is divided into three sub categories depicting absence of parents (11/15, 73.3%), lack of counseling (1/15, 6.6%) and lack of essential needs (2/15, 13.3%)

b. Absence of Parents: This sub category depicts narratives related to the experiences of Almajirai on the challenges with regards to absence of their parents in the everyday routines. The researcher found out that Almajirai experienced lots of challenges as a result of not staying under the supervision of their parents. Some of the Almajirai lacked some basic necessities of life which they might not necessary lack assuming they were staying with their parents. Dan'Auta opined that: "the absence of parents naturally affects me as many challenges being faced would not have been there if I am staying under their supervision."

c. Lack of proper counseling**:** This sub category reveals another identified challenge closely related to absence of parents as experienced by Almajirai due to lack of parental care. The researcher found out that Almajirai lack proper counseling in their everyday activities. This ought to be the responsibility of the parents which is lacking as a result of Almajirai staying far away from their home. Stressing this point, Tahir narrated that: **"**The counseling I receive from my parents cannot be gotten from any other person."

d. ***Lack of essential needs:*** This sub category depicts Almajirai narratives related to the lack of essential needs. These include adequate food, clothes and even soaps for both bathing and washing clothes. This, the participants asserted invariably affects their survival. Salim stressed that: **"**I didn't have steady food and other essential needs like bathing (soap) and washing detergents".

Category 2: Ill-health:

Ill-health (14/15, 93.3%) One of the major challenges faced by Almajirai in the course of their everyday activities is ill-health. Almajirai are highly vulnerable to sickness particularly transmitted diseases. This category includes narratives related to the challenges depicting ill-health experienced by Almajirai with regards to their daily routines. The researcher discovered from the interviews that Almajirai generally seek healthcare from pharmacies/chemists for minor ailments. Whereas when they are seriously ill though; some of them travel back home for medical attention. Those who cannot afford healthcare are assisted with financial contributions from their schoolmates and/or their teacher (mallam).

This category is divided into six sub categories depicting malaria fever (6/15, 40%), headache (2/15, 13.3%), stomach ache (2/15, 13.3%), eye problem (1/15, 6.6%), typhoid fever (2/15, 13.3%) and none experience of any health challenge (1/15, 6.6%). These six sub categories dwell on the specific health challenges experienced by the participants within the last twelve months. Thus explained below:

a. Malaria fever: This sub category includes the narratives of the participants as regards malaria fever experienced by Almajirai in the last twelve months. It's evident from the interaction the researcher held with the participants that most of them experienced malaria fever

within the last twelve months. Barau narrated thus: “I experienced severe malaria fever within the last twelve months.” Similarly, Danasabe said: “In the last twelve months, I experienced severe fever which even led to my travelling home for proper medication.”

b. Headache*:* This sub category expatiates on the ill-health experienced by Almajirai depicting headache in the last twelve months. Dan’Auta summarized his experience as follows: **“**I experienced headache…” Danjuma on the other hand, stated that: **“**In the last twelve months I experienced serious health challenges ranging from headache…”

c. Stomach ache: This sub category depicts stomach ache as among health challenges experienced by Almajirai in the last twelve months. From the interview conducted with the participants, some of them claimed to have experienced stomach ache within the last twelve months. Danladi substantiated this point: “I experienced stomach ache up to five times”. Likewise another Almajiri, Dogara revealed that: “I experienced stomach ache but was treated at the chemist”.

d. Eye problem: This sub category depicts narratives of the participants about eye problem experienced by some of the Almajirai as one of the ill-health challenges they experienced. Balarabe narrated his experience thus: “I experienced eye problem…”

e. Typhoid fever: This sub category highlights the narratives about those Almajirai that experienced typhoid fever as ill-health challenge within the last twelve months. Gambo stated: “I was diagnosed with malaria and typhoid fever sometimes back.” Similarly, Salau said: “I was sick and diagnosed in the clinic to be suffering from typhoid fever...”

f. Others: This sub category explains none experiences of any ill-health challenges within the last twelve months. The researcher found out that although some Almajirai maintained that

there were health challenges experienced but Kamil stressed that he has: "… not experienced any major health challenge over the last twelve months".

Category 3: Hunger

Hunger (6/15, 40%) This category includes narratives related to Almajirai experiences with hunger as among the major challenges with regard to their daily routines. Hunger has been linked to diseases, pain, physical weakness, anxiety and death (Agnew, 2017). The Almajirai interviewed reported to have experienced poor health which outcomes include higher risk of depression as a result of hunger. This category has a sub category depicting lack of food (6/15, 40%). The sub-category is explained below:

Lack of Food: This sub category explains the narrative related to the experiences of lack of food by Almajirai in regards to their daily routines. Food is essential to human body. Lack of food particularly in children can greatly impact individual body's ability to function properly. In addition, nutrient deficiencies are known to impair learning. The researcher found out from the interviews that lack of food had been a major challenge to Almajirai. Salau stressed that: "My major challenge is lack of food as it affects my concentration…"

Category 4: Emotional Stress

Emotional Stress (13/15, 86.6%) This category includes narratives related to the experiences on emotional stress with regard to the Almajirai's challenges. Almajirai lack any kind of emotional support. This category is divided into three sub categories depicting contempt from the public (2/15, 13.3%), clothing (8/15, 53.3%) and others (3/15, 20%). These three sub categories are explained below.

a. Contempt from the public: This sub category includes the narratives related to contempt experienced by Almajirai from the society. The Almajirai interviewed reported that they had experienced various forms of contempt from the public. The researcher found out that some Almajirai indicated that they faced lots of contempt from the public in the course of their daily routines. Barau said: "the way people look at us with contempt any time we moved about has been my main challenge".

b. Clothing: This sub category describes one of the challenges being experienced by Almajirai.

The researcher found out that most Almajirai appeared unkempt in tattered clothes. Dantala substantiated the claim of lack of clothes when he said, "The challenges I face include…lack of clothes to wear…" In narrating his experiences as regards the challenges faced and also supporting the above assertion, Danladi said: "There is also lack of clothes."

c. Others: This sub category explains other experiences of Almajirai on emotional stress with regard to the challenges faced. These include lack of funds (1/15, 6.6%), not comprehending the Qur'an (1/15, 6.6%), and frustration (1/15, 6.6%). Kabiru maintained that: "…money to buy soaps for washing clothes is a challenge". Similarly, Salau said: **"**…also lack of understanding the lesson due to its difficulty. I am not finding the lesson easy particularly comprehending is a challenge when it comes to the issue of learning the Qur'an." Jatau stressed that: "… sometimes I feel as if I should pack my bag and go back home."

4.6 Sources of Information Almajirai Consult to Overcome each of their Daily Challenges in Lafia Metropolis, Nasarawa State - Nigeria.

The research question sought to find out sources of information Almajirai consult in Lafia metropolis, Nasarawa State in overcoming each of the challenges they faced with regards to

their daily routines. The challenges are: lack of parental care, ill-health, hunger, and emotional stress. Findings indicated that Almajirai accessed information from six sources to overcome their daily challenges. The sources of information are: Schoolmates/Almajirai, Qur'anic teacher (mallam), parents, mobile phone, interactions with the public and radio. These are presented in Table 4.6 and explained:

Table 4.6 Sources of Information Almajirai Consult to Overcome their Daily Challenges.

Research Question	Categories	Sub-Categories	Frequency	Percentage
1.What sources of information do Almajirai consult, for each of the challenges they face?	1.Schoolmates/ Almajirai	1.Schoolmates/ Almajirai.	11	73.3%
	Group Total		**11**	**73.3%**
	2.Qur'anic Teacher	1.Qur'anic Teacher	15	100%
	Group Total		**15**	**100%**
	3. Mobile phone	1.Mobile phone	2	13.3%
	Group Total		**2**	**13.3%**
	4. Parents	1.Parents	4	26.6%
	Group Total		**4**	**26.6%**
	5.Interactions with the public	1.Interactions with the public	7	46.6%
	Group Total		**7**	**46.6%**
	6.Radio	1.Radio	1	6.6%
	Group Total		**1**	**6.6%**

Groups Total	**40**	**68%**

Source – Interview Analysis, 2016

Category 1: Schoolmates/Almajirai

Schoolmates/Almajirai (11/15, 73.3%) This category includes narratives revealing the experiences of Almajirai on the sources of information consulted in overcoming health challenges. The researcher found from the interviews that Almajirai rely on their schoolmates as a major source of information to overcome their health challenges. This category has a sub category depicting schoolmates (11/15, 73.3%). Dantala stated that: "I rely on my schoolmates (Almajirai) who always informed our teacher any time I am sick. They sometimes tax themselves to settle the medical bills, and/or give advice on whether I should be taken home to my parents for medication." Tahir also opined that "… interactions among ourselves (Almajirai) have been our main source of information. This assists us to overcome challenges related ill-health."

Schoolmates (Almajirai) are among the sources of information for Almajirai. Participants primarily make consultations among their schoolmates to get information. For Almajirai who happened to face the challenges of emotional stress and hunger, they consulted themselves as source of information to solve those challenges. Dantala said: "Our daily interaction with schoolmates (Almajirai) in the school is another source of information".

Category 2: Qur'anic Teacher/Mallam

Qur'anic Teacher/Mallam (15/15, 100%) This category includes narratives related to the experiences of Almajirai that revealed the Qur'anic teacher (mallam) as another source of

information consulted in overcoming health challenges. The researcher discovered that majority of Almajirai rely on their teacher as their source of information. This is not surprising as the teacher is virtually the guardian to them. Salim argued that "It's our teacher that takes whoever is facing health challenges to the chemist for medication. Whoever is sick will either inform his schoolmates (Almajirai) to inform the teacher or he informs the teacher himself." On his part, Gambo maintained that "Our teacher keeps a first aid box that he uses to administer medication to us any time we are facing health challenges."

The teacher is also a major source of information for Almajirai. The teacher as a source of information reflects the following challenge: emotional stress. For Almajirai who happened to face emotional stress, they also consulted their teacher as their source of information.

Category 3: Mobile Phones

Mobile phone (2/15, 13.3%) This category includes narratives related to mobile phone as a source of information by Almajirai depicting absence of parents. The researcher found out that mobile phone was among the sources of information used by Almajirai to overcome the challenge of absence of parents. The mobile phones used include Nokia 1200 (2007) mphone and itel mobile phone it2160 models. Mobile phone presents unique opportunities for Almajirai to contact their parents back home. Connecting with parents and family members through mobile phone has reduced the issue of missing home. Danasabe opined that: "He has a Nokia 1200 mphone which he uses to communicate with his parents most times." On his part, Balarabe stated that: "He uses itel it2160 model mobile phone to communicate with his parents and other relations." This, the researcher did not find surprising considering the proliferation of mobile phones all over the country. Mobile phone as a source of information is used to overcome these identified challenges: absence of parents; health and emotional stress.

However, this source was not widely consulted as observed by the researcher, only few of the participants indicated using it.

Category 4: Parents

Parent (4/15, 26.6%) This category includes narratives related to parents as source of information to the Almajirai depicting emotional stress. The researcher found out that parents were also mentioned as source of information. It was discovered that some of the participants maintained contact with their parents back home despite the distance. Some of the Almajirai made contacts with their parents any time the parents call through the teacher (Malam) mobile phone and/or through some relatives. This they do either by sending messages through relatives or their teachers. For instance, Danladi indicated that: "He relied on his parents as sources of information whom he consults for problems solving when he encountered any. . ."

Parents are also mentioned as source of information on health challenge: For Almajirai who happened to face health challenge, they also consulted their parents as their source of information to solve the challenge. Few of the Almajirai indicated that they rely on the advice given to them by their parents before leaving home. In response to this assertion, Salim said: "He relied on his parents as source of information which he consulted any time he faces health challenges. They advice him on what to do to overcome the challenges"

Category 5: Interactions with the Public

Interactions with the Public (7/15, 46.6%) This category includes narratives related to the experiences of Almajirai depicting hunger. Interview revealed that Almajirai also rely on the public as their source of getting information. In the interview, Jatau said: ". . . we go out to look for food by way of either entering houses to beg or following girls selling beans cake so that

people can buy and give us as alms. We do this daily and in the process, we interact with people thereby getting information". Salim stresses: "He interact with people in the course of going out to repair shoes. Through those interactions he access information which assists in overcoming his daily challenges." Similarly, Danasabe also asserts that: "He visits cattle market that takes place every Thursday where he most at times meet his relations, whom he borrowed money from…"

Category 6: Radio

Radio (1/15, 6.6%) This category includes narratives depicting radio as a source of information consulted to overcome emotional stress by the Almajirai. The researcher noted that this source was not widely consulted as only one out of the participants indicated it. Kabiru opined "he always listen to radio through which he gets information concerning education and other health related issues that assists him in overcoming daily challenges"

4.7 Accessing information by Almajirai in Lafia metropolis, Nasarawa State – Nigeria to gain 'mastery of life'.

The research question sought to examine how Almajirai access information to gain 'mastery of life'. The researcher found out that Almajirai accessed information which enables them to make a choice. It was discovered that some of the participants maintained that they received information which empower them in decision making abilities. Three categories arose depicting how Almajirai access information. The categories are: 1) Qur'anic readings/lessons 2) interactions with peers, caregivers/employers and 3) receiving advice from parents.

Table 4.7 Access to information by Almajirai to gain 'mastery of life'.

Research Question	Categories	Sub-Categories	Frequency	Percentage
4.How do Almajirai access information to gain 'mastery of life'?	1.Qur'anic reading/ lessons	1.Qur'anic reading/ lessons.	8	53.3%
			8	**53.3%**
	Group Total			
	2.Interactions with peers, caregivers/ employers	1.Interactions with peers/ schoolmates	6	40%
			3	20%
		2.Interactions with caregivers/ employers	**9**	**60%**
	Group Total			
	3.Receiving advice from parents	1.Receiving advice from parents	3	20%
			3	**20%**
	Group Total			
	Groups Total		**20**	**87%**

Source – Interview Analysis, 2016

The categories and sub-categories are explained below:

Category 1: Qur'anic readings/lessons

Qur'anic readings/lessons (8/15, 53.3%) This category includes narratives related to the experiences of Almajirai in relation to how they receive information with regard to 'mastery of life'. Findings reveal that Almajirai accessed information to master life through the processes of Qur'anic reading/lessons. These processes include: learning the recitation, memorized the sentences and passages of the Qur'an. Almajirai recite the Qur'an regularly and follow the teachings. It is through the recitation that Almajirai access information as a guide to correct "ways of life" (Savolainen, 1995). They need this information from the Qur'an in order to

master life. Tahir postulated that: "through my daily Qur'anic lessons . . . I have benefited a lot in the process of learning the Qur'an, particularly the aspect of religious knowledge."

Category 2: Interactions with Peers, Caregivers/Employers

a. Interactions with peers/ schoolmates (6/15, 40%) This category being narrated is related to how Almajirai accessed information in order to master life. 'Mastery of life' is interpreted as 'keeping things in order', which refers to a general preparedness to approach everyday problems in certain ways in accordance with one's values (Savolainen, 1995). Finding reveals that Almajirai interact with their peers thereby accessing information on where and how to get food. Danjuma said: "Through interaction with my schoolmates (Almajirai), we always discussed how to look for food, money and other means of livelihood." Similarly, Dan'Auta maintained that: "Through interaction with my schoolmates (Almajirai), we study together, eat together, sleep and move about together."

b. Interactions with caregivers/employers (3/15, 20%) This sub category explains the narratives related to Almajirai's access to information to gain "mastery of life" (Savolainen, 1995). Almajirai interact with caregivers or employers in their daily routine. In the course of this interaction, Almajirai access information on hygiene and medication. Danasabe asserts that: "… We then dispatch into the town to look for breakfast, with some Almajirai going for begging to get food, while those who don't beg either use the time to wash their clothes, write the Qur'an on slates and/or run errands in return for food." On the part of accessing information on medication, Gambo mentioned: "I was diagnosed with malaria and typhoid some months back by a Doctor after taking my blood sample. . . I was given medication but was down for a whole month as a result. I do teach one family Qur'anic recitation, it was the head of that family that advised me to seek for medication and even settled the medical bill."

Category 3: Receiving advice from parents

Receiving advice from parents (3/15, 20%). This category includes narratives related to Almajirai accessing information to gain "mastery of life" (Savolainen, 1995). The respondents reported that they received advice from their parents with regards to challenges while away from home. The usage of mobile phones was found to be extremely helpful and of immense benefit to Almajirai in terms of communicating with their parents. However, very few Almajirai reported interacting with their parents. Responses elicited from the participants are as follows: Barau summarized his experiences thus: "I rely on constant advice from my parents who regularly call through one of my schoolmate's mobile phone. This has given me lots of opportunities to interact with them back home and to seek for clarifications on a number of issues." In a similar vein, Kamil stated that: "I benefitted from constant advice from my parents who regularly call through one of my schoolmate's mobile phone.

4.8 Using Information by Almajirai in Lafia Metropolis, Nasarawa State – Nigeria to Cope with Every day Life Challenges

This research question sought to uncover the use of information by Almajirai in the study setting.These are the use made of information on (1) health, hunger, shelter, and information received on home-sickness. In identifying the use made of information by Almajirai, the researcher used prior action techniques. The findings are explained below based on each of the challenges.

Table 4.8 Using Information by Almajirai to Cope with Every day Life Challenges

Research Question	Categories	Sub-Categories	Frequency	Percentage
5.How do Almajirai use information to Cope with Everyday Life Challenges?	1.Health challenge	1.Seeking for medication	7	46.6%
	Group Total		**7**	**46.6%**
	2.Feeding challenge	1.Moving about to look for food	2	13.3%
	Group Total		**2**	**13.3%**
	3.Shelter challenge	1.Co-existence with school-mates/ Almajirai	5	33.3%
	Group Total		**5**	**33.3%**
	4.Seeking for menial jobs	1.Seeking for menial jobs	4	26.6%
	Group Total		**4**	**26.6%**
	Groups Total		**18**	**69.23%**

Source – Interview Analysis, 2016

Four emergent categories arose depicting how Almajirai accessed information to cope with everyday life challenges. The four categories include: seeking for medication; moving about to look for food; co-existence with schoolmates (Almajirai); and seeking for menial jobs. The categories and sub-categories are explained below:

Health Challenges

Category 1: Seeking for medication

Seeking for medication (7/15, 46.6%) This category depicts Almajirai experiences with regard to using information accessed to cope with everyday life challenges. Findings indicate that Almajirai receive information on health from their teachers, schoolmates and even parents. And on the basis of the information received from these sources, they therefore seek for medication to overcome health challenges. A respondent reported that: "…there was a time he suffered from rashes and based on the information given to him by his schoolmates (Almajirai) he used a native soap. When the rashes refused to go he remembered their teacher telling him that he should go for treatment at the chemist. At that time, it was the teacher that gave him money to pay for the medication." Similarly, a respondent stated that: "He doesn't go to the chemist or hospital any time he fall sick, but rely on herbs from the bush." He stressed that he inherited seeking for medication through herbs from his fore-fathers. He stated that: "… he personally cut some herbs from the bush which he boiled to drink, when he falls sick."

Feeding Challenges

Category 2: Moving about to look for food (2/15, 13.3%) This category depicts the narratives related to using information accessed to cope with feeding challenge. Findings reveal that Almajirai received information on how to find food and use the information to overcome challenges of feeding. A good number of respondents reported in the interviews that they used information to solve hunger challenge. A respondent stated that: "He was taught how to repair shoes to earn a living by a schoolmate (Almajiri)." This has shown that on the basis of information received from schoolmates (Almajirai), repairing of shoes has become a source of livelihood since Almajirai learnt some trades. A respondent stressed "He relied solely on the earnings from repairs of shoes to buy food and other essential needs." A respondent similarly narrated that: "…the information assists him in looking for food and other means of livelihood"

Shelter Challenges

Category 3: Co-existence with schoolmates/Almajirai

Co-existence with schoolmates (5/15, 33.3%) This category highlights the narratives depicting using information to cope with shelter challenge. Findings reveal that some respondents reported that they got information from their parents. And on the basis of the information they received from their parents, they learned how to co-exist with their schoolmates, in order to live mutually. A respondent asserts that: "His parents lectured him on how to live peacefully with his schoolmates and even everyone in the society." Similarly, another respondent stated that: "In his daily interaction with his schoolmates, they study, move and share many things in common, especially where they sleep and the food they eat."

Category 4: Seeking for menial Jobs

Seeking for menial Jobs *(4/15, 26.6%)* This category depicts how Almajirai use the information accessed to cope with everyday life challenges. A respondent reported how he tried to cope with this challenge through information gotten as follows: "Every Thursday is a free day for us. We use the free day to look for menial jobs to earn a living". This was based on the information given by their schoolmates (Almajirai) particularly the older ones, who have been in the system. He utilizes his earnings from the menial jobs to solve everyday life challenges such as buying soap to wash clothes, food and even medicines any time he falls sick. Similarly on using information accessed to cope with being home sick, another respondent opined that: "His brother encouraged him to seek for menial jobs instead of begging to make ends meet."

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CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 **Introduction**

This Chapter is on the discussion of findings from five research questions which guided the study. The Chapter is presented under the following sub-headings:

5.2 Routine 'ways of life' of Almajirai in Lafia Metropolis, Nasarawa State – Nigeria.

5.3 Challenges experienced by Almajirai in their everyday life activities in Lafia metropolis, Nasarawa State – Nigeria.

5.4 Sources of information accessed by Almajirai in Lafia metropolis, Nasarawa State - Nigeria to overcome everyday life challenges.

5.5 Access to information by Almajirai in Lafia metropolis, Nasarawa State – Nigeria to gain 'mastery of life.'

5.6 Use of information by Almajirai in Lafia metropolis, Nasarawa State – Nigeria to cope with everyday life challenges.

5.2 Routine 'Ways of Life' of Almajirai in Lafia Metropolis, Nasarawa State – Nigeria.

Understanding routine 'way of life' is important in uncovering information behaviour of people in social context. Consequently, the study sought to uncover the routine 'way of life' of Almajirai in their social context. 'Way of life' refers to the objective and subjective order of everyday activities, from scheduling to the preferences for activities (Savolainen, 1995). To answer this research question, the researcher examined the daily routine 'way of life' of Almajirai in Lafia metropolis, Nasarawa State – Nigeria.

Findings from the research question revealed that six routine 'ways of life' of Almajirai were

identified by the participants in the study settings. These are: seeking for Qur'anic knowledge, salutation of Qur'anic teachers, physiological challenges, thinking about parents and siblings, engaging in menial jobs and interactions with caregivers. These are discussed as follows starting with seeking for Qur'anic knowledge.

Seeking for Qur'anic Knowledge:

Seeking for Qur'anic knowledge represents a major routine 'way of life' of Almajirai. Almajirai sought for knowledge of the Qur'an as a routine 'way of life' being a mandatory act for all Muslims. Primarily, Almajirai are sent to Qur'anic schools to acquire Qur'anic knowledge as an important and obligatory component of Islamic religion. Islam is the religion of knowledge. Seeking for knowledge is therefore, a very noble act, which is performed by every Muslim. This can be traced to the first verses revealed in the Holy Qur'an, which enjoined reading which is the key to knowledge. Thus: Allah says

> "Read! (Seek for Knowledge) In the Name of Your Lord Who created. Created man, out of a clot (of congealed blood). Read, and Your Lord is the Most Generous, Who taught by the Pen, Taught man that which he knew not." (Qur'an 96:1-5).

To seek for knowledge is a sacred duty to every Muslim, male and female. This is why increasingly Muslims view Qur'anic education as an important religious segment of the Islamic society, which end result includes writing and memorizing the Qur'an.

Findings reveal that Almajirai conceived of Qur'anic memorization as a kind of 'entry ticket' they had to earn first before they would be allowed to moved on to other fields of knowledge to which they explicitly aspired. The implication of this finding is that seeking for Qur'anic knowledge is inseparable from daily routines of Almajirai. This entails seeking for knowledge

to learn things and attempt to make sense of what is acquired. Seeking for knowledge entails seeking for information which has become habitual as an information practice.

Studies (Qur'an reading, 2018; Lubis, Diao, Mustapha and Yasin, 2009; Hoechner, 2013) have reported that seeking for knowledge is appropriate and has many benefits in Islam. Religious knowledge is the base of Muslims' lives, as it gives pleasure and opportunity to know about our Lord. Islam gives too much importance on seeking for knowledge. Allah (SWT) says in the Holy Qur'an: "And say: My Lord, increase me in Knowledge." (Qur'an 20:114). Islam has made seeking for knowledge necessary for all Muslims and believed Muslims must seek for knowledge to understand the religion. It is therefore not surprising that seeking for Qur'anic knowledge has been revealed in the study setting to be a major routine 'way of life' of Almajirai in Lafia metropolis, Nasarawa State – Nigeria.

The Holy Qur'an is the backbone of knowledge and information. It is an embodiment of knowledge, ideas, and everythimg in life. That's why Muslims regardless of whether an Almajiri or not seek for knowledge of the Qur'an. In fact, Islam has made the pursuit of knowledge and the use of reason, based on sense and observation obligatory on all believers. The Holy Prophet Muhammad (SAW) buttressed this point when He said: "Seek knowledge from the cradle to the grave". Seeking for Qur'an knowledge necessitates information search. This is with the view to meeting information need, which is triggered when there is recurring problem. This process involves seeking for information to facilitate decision making. No wonder, millions of people all over the world are seeking for knowledge of the Qur'an.

Individuals who seek for knowledge will definitely set out to search for information that will help in achieving their target. Information-seeking is a special case of problem solving which involves personal reasons for seeking information. It includes recognizing and interpreting the

information problem, establishing a plan of search, conducting the search, evaluating the results, and if necessary, iterating through the process again (Fisher, 2005 in Bhattacharjee, Sinha & Bhattacharjee, 2014).

The implication of this finding is that seeking for Qur'anic knowledge is inseparable from information seeking behavior which can assist in overcoming daily challenges. This finding is same as reported by (Lubis, et al. 2009; Abdulmalik, 2008), that Islam attaches great importance to knowledge and considers it the basis of human development and key to the growth of culture and civilisation. Islam encourages literacy pursuit and enjoins its followers to seek more knowledge. It is believe that to acquire Islamic education is the creation of a good and righteous man. The implication of the findings to Almajirai in Lafia metropolis, Nasarawa State-Nigeria is that seeking for Qur'anic knowledge has become a recurrent habitualized routine i.e. information practices, thereby part of the 'way of life' of Almajirai.

Salutation of Qur'anic Teacher:

Similar to seeking for Qur'anic knowledge, findings indicated that salutation of Qur'anic teacher is also another routine 'way of life' of Almajirai in the study setting. Salutation of Qur'anic teacher occurs daily in the morning as a critical value system encouraged among Almajirai. For instance, Almajirai are encouraged to respect elders as a moral obligation which is inculcated in their behaviours. Other than inculcating respect for elders, salutation of Qur'anic teacher everyday uplifts the morale of the teacher.

Salutation of Qur'anic teacher has informational implication. This is because the process of greeting the Qur'anic teacher has become an avenue in which exchange of information takes place between the Almajirai with their teacher. For instance, Almajirai use the opportunity to seek for infromation about their lessons, and information on how to reduce everyday challenges

and/or needs. This means Almajirai purposely sought for information. According to Wilson (1997), purposeful information seeking is used to describe the process whereby individuals suffering from a need search for information to address the problem. This information seeking helps Almajirai in achieving the main purpose of being in Qur'anic schools. This finding implies that Almajirai often greet their teacher thereby utilize information received through the greetings for conduct and human relation.

Physiological challenges:

Another routine 'way of life' indicated by Almajirai is physiological challenges. These challenges are associated with three key issues: health, feeding and shelter. Almajirai experienced challenges associated to physiological needs in their everyday lives. Seeking solutions to these three key issues mentioned above is also regarded as a routine 'way of life' of Almajirai in Lafia metropolis, Nasarawa-Nigeria.

Studies (Zakir, Abubakar, Lawal, Imrana, Habibu, Hassan, & Harande, 2014; Hoechner, 2013) have reported that Almajirai encounter innumerable challenges and their predicaments are shocking and surprisingly most of the people even do not bat an eye. In regard to health challenge, living in poor unhygienic conditions and eating at times leftover food have contributed to the health challenges Almajirai experienced. Though many researches conducted highlighted these isssues and solution has been proffered to overcome the challenges. No study to the best of the researcher's knowledge has been conducted that uncover Almajirai information practices in Lafia metropolis with the view to cope with the numerous challenges they experienced.

This finding is not surprising as it had been reported by Idris (2016) that Almajirai always

experienced lots of challenges. It is essential to seek for information in order to overcome challenges. There is increasing evidence that challenges experienced by Almajirai affect their everyday life (Zakir, et al. 2014). This opinion was reflected in a report of committee set up on the issue of Almajirai by the Kano State Government (1988) as cited in Yusha'a et al. (2013). The report stated that the agony of lives of Almajirai having to live barely on their own with virtually no visible means of support for their livelihood other than the little charity they get from good Samaritans is a real one. In spite of the fact that studies emphasize Almajirai's challenges, Almajirai still face challenges in their daily activities. This can be overcome through proper interaction with information. This is embedded in human information behaviour.

Human information behaviour exhibits justification for taking certain decision/s. Almajirai in the study make decision about challenges based on their experience. Implication of this finding is that challenges experienced affect Almajirai physiologically. These challenges must be overcome to enable Almajirai live a healthy life. Apart from physiological challenges, Almajirai equally sleep in crowded and most a times uncompleted buildings open to mosquitoes' bites. Almajirai tried every day to find solutions to these challenges. It can be seen clearly that physiological challenges and seeking solutions to those challenges are routine 'way of life of Almajirai. This is not surprising as Almajirai's routine can be traced to Savolainen's assertions of Everyday Life Information Seeking, "the ways by which the individual monitors daily events and seeks information to solve specific problems are determined by values, attitudes, and interests characteristic of their way of life" (Savolainen 1995).

Thinking about parents and siblings:

Similar to physiological challenges, findings also indicated that thinking about parents and siblings is another routine 'way of life'. Almajirai are sent to Qur'anic schools to seek for knowledge. Some of them travelled far distance from their parents to seek for the knowledge. As a result most of them become home sick. Therefore, thinking about parents and siblings has become a common phenomenon experienced by almost all of them. Most of them always think about their parents and siblings in their day to day activities. For instance, Almajirai experienced this phenomenon which had become a routine particularly when they are faced with challenges.

Findings indicate that some of the Almajirai have little or no contact with their families. Most Almajirai would not have experienced abuses, neglect and exposure to discrimination if they were under the supervision of their parents. However, few respondents admitted that they do not think about their parents and siblings as they expected these experiences even before living home for the studies. The implication of this finding is that Almajirai in Lafia metropolis, Nasarawa State always think about their parents and siblings in every day life activities and has become their routine. This affects their well beings. Hence, seeking for information can solve Almajirai' specific problems and determined their values and interests.

Engaging in Menial Jobs

Almajirai engaged in menial jobs as another routine 'way of life'. Almajirai engaged in menial jobs as part of their daily routines in order to sustain themselves. These menial jobs include: running errands, collecting garbage, cutting nails, shining shoes, carrying luggage in markets, washing plates in restaurants and even washing cars. The proceeds they get from these menial jobs are used to make ends meet.

Studies (Eshia, 2010; Alem & Laha, 2016) have shown that menial jobs are most predominant informal occupation and a vital activity for the Almajirai. Most Almajirai engaged in menial jobs with the view to helping themselves achieve a sustainable and better living condition. It is important to note that not all the menial jobs earned the Almajirai monetary rewards. The implication of this finding is that in spite of their numerous challenges of living, Almajirai are desirous of meeting their sustainable goals and deserve to achieve the aim of leaving home i.e. seeking for Qur'anic knowledge needed by all to facilitate their maturation to successful Islamic upbringing.

Interaction with caregivers

Similar to engaging in menial jobs, findings also indicated that interaction with caregivers is another routine 'way of life' of Almajirai in Lafia metropolis. This interaction occurs in many instances such as in the streets, educational and commercial places. Almajirai have cause to interact with people (caregivers) from different background in their everyday lives. They engaged in daily activities either as a result of participating in menial jobs and/or going about begging for food. Almajirai are involved in running errands for people in their various houses. They get involved in carrying luggage in the motor parks and market places, and attend social gatherings in order to build techniques. Some collect garbage and/or refuse in individual houses in return for food or monetary terms.

Almajirai adopt informational habits that affect their longer term adaptation. For instance, Almajirai's interaction had actively expanded their social connections with other people in the society. This interaction not only offer Almajirai lots of benefits and ease some of the challenges experienced, but also provide them with the opportunity to build new social

networks. They share ideas and seek for solutions to challenges encountered. Through interactions, Almajirai get emotional, physical and spiritual supports. The gap of missing parental support and care is sometimes bridged through these interactions. Almajirai benefits include food, monetary rewards and counseling from the caregivers.

5.3 Challenges Experienced by Almajirai in their Everyday Life Activities in Lafia Metropolis, Nasarawa State – Nigeria.

To answer this research question, the researcher investigated the challenges experienced by Almajirai in their everyday life activities in Lafia metropolis, Nasarawa State – Nigeria.

Findings from research question two revealed four challenges experienced by Almajirai in Lafia metropolis, Nasarawa State – Nigeria. These include: lack of parental care, ill-health, hunger and emotional stress. These are discussed as follows:

Lack of parental care: Findings revealed that the major challenge experienced by Almajirai identified in the study setting was lack of parental care. Almajirai are separated from their parents to be under the guardianship of the teachers (Mallams) most at times in far distance places. They are often cramped into shacks or makeshift homes and have little or no food, forcing them to roam the streets begging for alms. The population of the Almajirai is so large that controlling them becomes difficult for the teacher. This has made their upkeep very difficult for the teachers. To worsen the situation, the teachers are not supported by the parents. Almajirai rely on the care of peers and friends in the absence of parental care. This makes them vulnerable to many challenges. These challenges would have been overcome by parents assuming these Almajirai were at their various homes. Almajirai need affection and are willing to have decent living conditions. They want to be like other children. Their needs are the same as those who grow up with a lot of care, love, affection, and protection from their parents.

Almajirai hardly receive these kinds of attention. They grow up in difficult circumstances and living conditions. The loss of supports and/or care from parents increase their levels of vulnerability.

This study setting indicates that staying far away from parents by Almajirai resulted in some of them losing protection and/or gradually forced to support themselves (Okugbeni, 2013). This impacted negatively on their growth and development. Without proper or effective control from parents, Almajirai pick up bad habits and later grow to become problems in the society. Unfortunately, some parents deliberately send their children to Qur'anic schools as a means of reducing the responsibilities of child rearing (Yusha'u et al, 2013). Few parents however, regard the distance of the schools as a kind of punishment for stubborn children, as taking such children far away from home compels them to have experiences of hardship of life. This, Okugbeni (2013) argued that besides the education taught, Qur'anic schools doubled as corrective systems in shaping ideologies about schooling and childhood. However, most of the Almajirai disconnect completely with family and household. In any case, leaving the protective enclosure that family provides results in lacking parental care by the Almajirai.

The perceptions of parents on Qur'anic education were largely based on religious beliefs and moral education that is taught in Qur'anic schools (Okugbeni, 2013). For instance, respect to elders and most especially teachers and Almajirai assistances to one another are among the morals. A similar trend linked to this thinking was observed on the streets as Almajirai moved in groups and shared their alms collectively. The present Almajirai school system in its current form where parents send out their children of tender ages to the schools without care and nurturing is contrary to Islamic teaching. However, that also should not be taken as an excuse

for the government to show total negligence of the system. It is therefore evident from the above that Almajirai cohorts are victims of parental neglect. In the past parents encouraged their children to learn skills and trades but that is not done any more for which reason some of those local skills have gone extinct.

Ill-health: Similarly, in this study setting, Ill-health is among the challenges faced by Almajirai. Almajirai are highly vulnerable to sickness particularly transmitted diseases. Ill-health refers to a condition of inferior health in which some diseases are present. This study found that among Almajirai malaria fever, diarrhea, typhoid fever, skin diseases, cough, injuries, and malnutrition were the major diseases prevalent. Infections were also identified as a common cause of illnesses. For instance, lack of enough nutritious food makes Almajirai susceptible to infections and diseases. Participants also talked about eating spoiled food as causes of diarrhea. This is further accentuated by the fact that ill-health is associated with unfavourable conditions of the environment e.g. poor sanitation. Environmental sanitation, personal hygiene and psychological causes such as stress and worry and drinking untreated water all contributed to Almajirai ill-health experiences.

Findings revealed that inadequate diet and personal hygiene were instrumental to ill-health challenges experienced by Almajirai. It is evident from the revelation of the participants that eating enough nutritious food assist in overcoming ill-health. This finding is not unexpected as Adolphus, Lawton & Dye (2013) had reported that people eating healthy food are not likely to have infections and/or experience other illness. Studies in Africa showed that street children most at times are not affected by obesity caused by overconsumption of food, but that they suffer from anemia due to insufficient iron and impaired sight due to vitamin A deficiency

(Cumber & Tsoka-Gwegweni, 2015). This scenario is applicable to Almajirai in which inadequate feeding can damage their growth and development and may lead to chronic diseases, infections and many other health problems.

The researcher discovered from the interviews that Almajirai generally sought health-care from pharmacies/chemist for minor ailments. This was discovered to be settled by the teacher and from financial contributions from their schoolmates. In one of the Qur'anic school, it was discovered that Almajirai relied also on medication from the first aid box of their teacher. This is surprising contrary to the general opinion that Qur'anic teachers/Mallams do not take care of their students – Almajirai. Few Almajirai travelled back home for medical attention when they were seriously ill. It was also indicated that some Almajirai that were lucky relied on their caregivers for treatment any time they fell sick. This confirmed the finding that Almajirai relied on interactions with the caregivers in order to master life.

Hunger: Findings also identified hunger as another major challenge experienced by Almajirai**.** Hunger refers to a condition in which a person is unable to eat sufficient food to meet basic nutritional needs. Almajirai in Lafia metropolis were often hungry, lacking adequate food to eat. They have to resort to begging for food. Despite begging for survival, Almajirai at times go hungry when they cannot get food from begging or money to buy the food. Findings revealed that Almajirai experienced poor health which outcomes include higher risk of depression as a result of hunger. It was also revealed that the teacher cannot take adequate care of them due to inadequate food to feed them. For instance, Almajirai survived on one meal a day on days they could not get enough food from begging.

Food is essential for a healthy and productive individual. Eating good food enables an individual to have enough energy for growth. It is a common fact that lack of food causes hunger. Hunger has been linked to disease, pain, physical weakness, anxiety and death (Agnew, 2017). In this study setting, Almajirai do not have enough nutritious food for an active healthy life. This often leads to hunger. Finding indicates that Almajirai go about roaming the street begging and/or doing some menial jobs in return for food. Studies have shown how hunger can harm the health and educational outcomes of children. In addition, nutrient deficiencies are known to impair learning. For instance, hungry children often focus on food, which leads to neglect of schoolwork. Food insufficiency among Almajirai has been the causes of their jostling for food or money to buy the food.

To overcome the challenge, Almajirai engaged in coping strategies that range from washing plates in restaurants and running errands for survival in return for food. In this study setting, finding revealed that Almajirai did not uniformly experience the challenge. For instance, Almajirai from the Fulani settlement seemed to be substantially better situated compared to others to cope with the stressful nature of hunger. On the other hand, Almajirai from poorer family seemed especially vulnerable to hunger. They were less likely to be able to afford food since some of the parents sent them to the Qur'anic school to avoid rearing. The gaunt appearance of most Almajirai, coupled with their willingness to accept leftover food, visually suggest the more desperate sort of hunger found among them. Almajirai experienced isolation by the stigma associated with their lack of food. They show increased aggressive and irritable behaviour in comparison to their peers.

Emotional Stress: Another challenge experienced by Almajirai as revealed in the findings is emotional stress. Emotional stress includes contempt experienced by Almajirai from the

society. Findings show that Almajirai in Lafia metropolis experienced various forms of contempt from the public. People look at them with contempt any time they moved about in the street. Most Almajirai appear unkempt in tattered clothes due to lack of money to buy soaps for washing clothes. Almajirai lack any kind of emotional support.

The findings have also shown that the period Almajirai attend Qur'anic schools is transitional with much occurrence of emotional disturbances. At this stage they were independent, creating self identity, and are at risk of emotional stress. Participants maintained that they felt abandoned or that some of them feel neglected by their family and even society at large. Almajirai in Lafia metropolis, Nasarawa State, like others have to struggle for survival and they move from place to place, or live in shelter such as abandoned buildings. Sometimes they spend most days and some nights on the street because of overcrowding and abuses. This findings supported others which stressed that lack of parental care and negligence lead children to develop emotional and behavioural problem (Shanthi & JerydaGnanajaneEljo, 2014). They may develop scholastic backwardness and behaviour problems (Crombach, Bambonye & Elbert, 2014). Emotional disturbance and behavioural problems affect children in all life situations.

Sometimes, Almajirai feel as if they should abandon the studies and to pack their bags and go back home. They need emotional support or psychological needs like care, love, affection, protection, attention, security, attachment and want to be praised and rewarded. They do have stressful events or trauma in their lives like parental loss, abuse, negligence and poverty. This makes them emotionally suppressed and makes them withdraw from the social activities. The implication of this finding is that these children have reduced intellectual, social and behavioural abilities compared with those growing up in a family setting. Almajirai's prolonged

exposure to various forms of violence, abuse, exploitation and neglect either as victims or witnesses – can lead to social, emotional and cognitive impairments, as well as risky behaviour, including substance abuse and early sexual activity.

5.4 Sources of Information Accessed by Almajirai in Lafia Metropolis, Nasarawa State - Nigeria to Overcome Everyday Life Challenges.

This research question investigated sources of information through which participants received information to overcome everyday life challenges. To answer this research question, the researcher requested the participants to identify sources of information they accessed in their everyday life activities.

Six sources were identified by participants as sources of information to overcome challenges associated with health, emotional stress, hunger, and being homesick. These sources are: Schoolmates/Almajirai, Qur'anic teacher (mallam), parents, mobile phone, daily interpersonal relation with the public and radio. These are discussed thus:

Schoolmates/Almajirai represent a source of information for overcoming the challenges associated with three key issues: health, emotional stress, and hunger. Almajirai consult each other for information and advice. These include information from younger mates (Kolo), mates (Titibiri), mates/teachers (Gardi) and mates from other Qur'anic schools. In regard to health challenges, like one of them is sick, Almajirai consult each other for information about generating money for treatment and medications. They do so by communicating and sharing information among themselves. Similarly, Almajirai also consult each other for information in regard to the need to bring food to the sick and to the incapacitated among them. Likewise, they also consult each other to get advice on the most appropriate time to take a sick schoolmate home to his parents/guardian for proper medical attention. (See Figure 3)

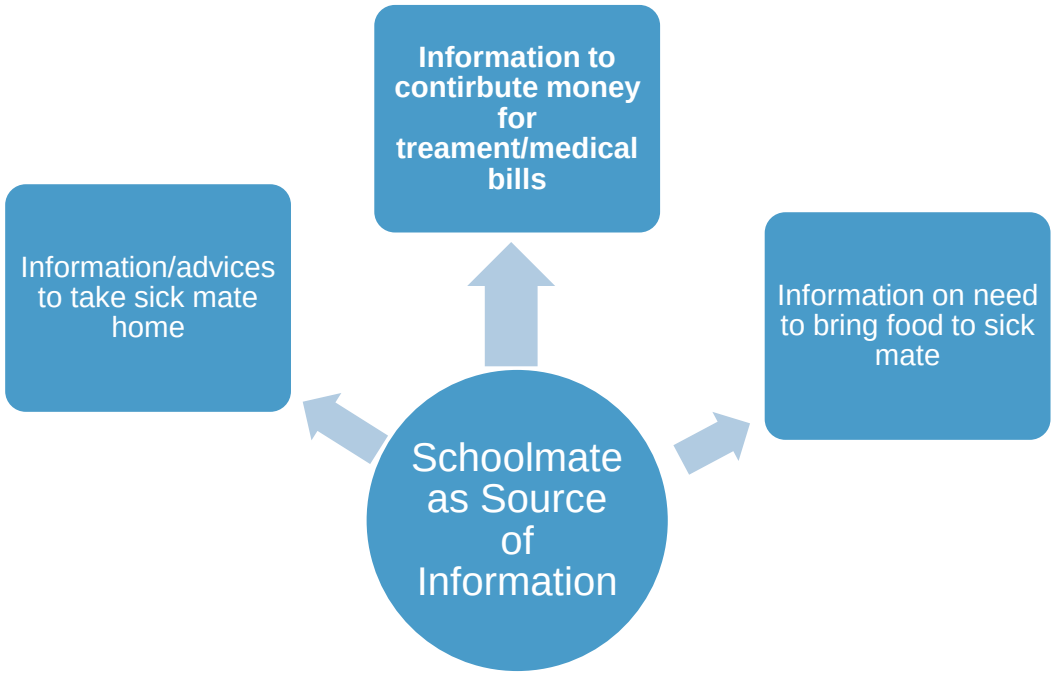


Figure 3: Schoolmates as Source of Information.

The fact that Almajirai consult schoolmates for information indicates that Almajirai are strong source of information among themselves. This finding is not surprising because for decades, schoolmates, peers, and significant others i.e. caregivers/employers have been found to be strong source of information. For example, the principle of 'strong ties' by Granovetter (1973) has outlined how schoolmates and peers are considered as primary sources of information. Therefore, in the spirit of the principle of 'strong ties' as explicated by Granovetter (1973), Almajirai receive and share information in regard to overcoming challenges associated with health, emotional stress, and hunger.

During the period of emotional stress, information seeking has been found to be of critical significance (Vernon, 1971). It is therefore, not surprising that Almajirai seek for information among themselves to overcome challenges associated with empathy by the public. Trying to seek for information to overcome emotional stress is related to the concept of mastery of life as explicated by Savolainen (1995). This refers to a situation in which individuals that are faced

with challenges are optimistic that the problem can be solved. He therefore will take conscious efforts to actively seek for information. The person is involved with the defensive-affective mastery of life. That's to say, there is a dominance of information seeking activities by affective factors.

Findings indicated that Almajirai are categorized into three: those that have identified and understood that they have challenges which necessitated them to master life; those that understand they have challenges but could not do anything to overcome the challenges, and those that did not accept that they have challenges. The first group has a strong belief in achieving a good outcome i.e. optimistic-cognitive mastery of life. And therefore conceive systematic information seeking and select effective sources for the resolution of the problem.The second group are said to have take their challenges as normal routine hence, are not bothered to overcome them. This attitude portrays that whatever challenges one experienced is normal routine 'way of life' thereby supporting the concept of 'way of life' as explicated by Savolainen (1995). This refers to individual's perception of accepting their daily activities as the most natural way of organization. It explains the pattern of seeking information by people to keep their daily-life activities in order (Savolainen, 2004).

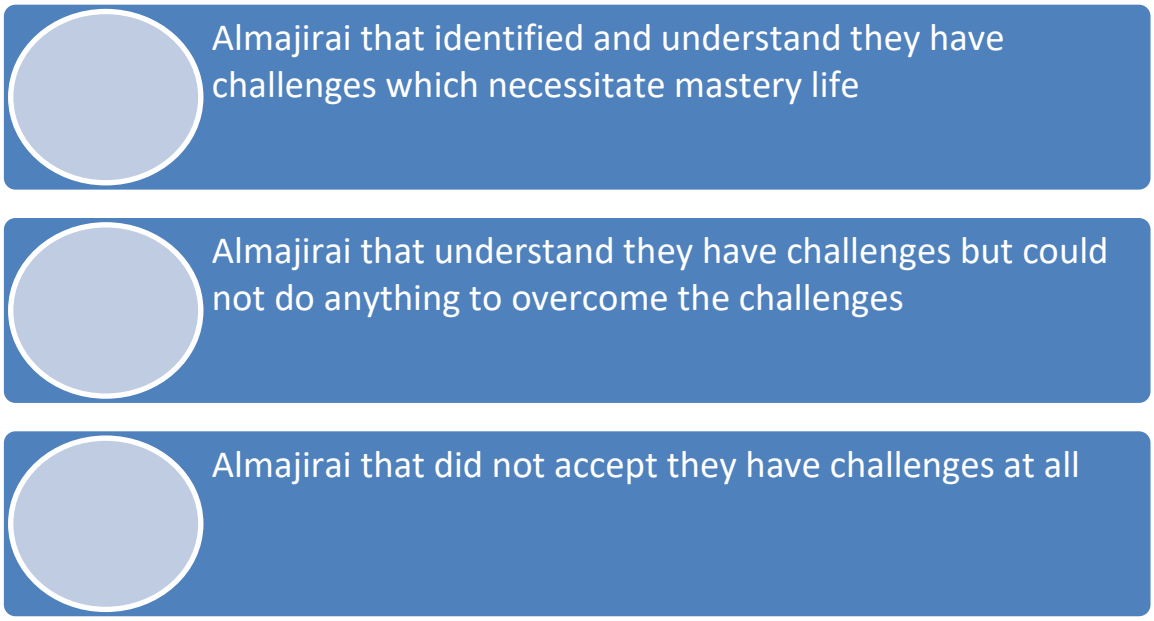


Figure 4: Categorization of Almajirai.

Almajirai's reliance on their schoolmates supports the well-documented preference for interpersonal source of information (Case, 2008). This preference may be especially keen among the disorienting newcomers (Hoechner, 2013). Disorienting newcomers refer to the process of understanding values and behaviours essential for participating as a member of a new group. In the context of Qur'anic schools, newcomers Almajirai are exposed to an unfamiliar culture or attitude. Therefore, schoolmates/peers or teachers are often newcomers' sole supports during the period. Schoolmates, therefore, were instrumental in offering information in overcoming daily challenges in order to master life. Almajirai, therefore, see each other as one, optimistic of solving their challenges. They consult each other in their attempts to positively overcome their numerous challenges.

Qur'anic Teacher (Mallam): Similar to schoolmates as source of information, Qur'anic teachers are also regarded as important source of information by Almajirai in the study setting. Qur'anic teachers include the teacher/mallam and senior Almajirai who also double as

students/teachers. Findings indicate that they act as a critical source of information especially when Almajirai are experiencing challenges associated with health and emotional stress. For instance, Almajirai seek advice from Qur'anic teachers whenever they are sick. An interesting finding about Quranic teachers as source of information on health is the fact that some Qur'anic teachers keep first aid box to respond to information on health challenges of pupils in their care. This is contrary to the belief among some pundits that Qur'anic teachers in northern Nigeria adopt a lackadaisical attitude concerning the welfare and well-being of their pupils. The first aid box addresses Almajirai's minor health challenges like headache and injuries. Other than offering first aid medication, another way in which Qur'anic teachers respond to information concerning the health challenges of pupils is to refer the pupil that is sick to a pharmacy/chemist outlet and/or arrange for the incapacitated pupil to be sent home to his parents for proper medical attention.

Likewise, Qur'anic teachers serve as source of information regarding emotional stress experience by Almajirai. Qur'anic teacher's support for pupils' emotional needs, ultimately help their overall livelihood. The teachers give most aid and/or direction therefore, plays a crucial role in conveying information to the Almajirai. This is not surprising as the teacher spends most significant time with the pupils. Due to the Qur'anic teacher consistent time with the pupils, he has the unique ability to build strong relationship with them. The exchange of information that takes place between the Qur'anic teacher and the Almajirai breeds trust by enabling the creation of social ties and networks among them. This also makes information emanating from these networks trustworthy. This supports the assertion by Ryan (2018) that children are more comfortable with their teachers, which leads to more emotional stability that increases their learning ability.

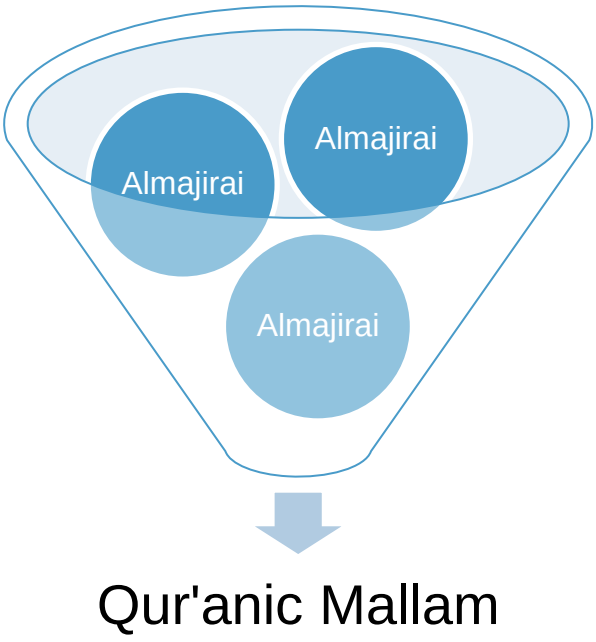


Figure 5: Qur'anic Teacher as Source of Information.

Parent:- In the same vein, parents are also another source of information consulted by Almajirai in overcoming challenges of health and emotional stress. In overcoming health challenges, Almajirai consult their parents back home despite the distance. This is so particularly for those Almajirai with specific health challenges that warrant consulting home. They do consult their parents for information and/or advices on medication. For instance, one participant indicated that he relied on traditional medicine shown to him by his parents. Other Almajirai sent and received information (messages) from their parents through some relatives who attended weekly market days.

This finding is not surprising as there are consistent studies portraying parents and family members as sources of information in coping with everyday life challenges (Gomment, 2017; Akutu, 2018; Idris, 2016). Even though Almajirai may be far away from home, this study found that some of them nevertheless maintained a great deal of contact with parents and family

members through the use of mobile phones, teachers and some relatives coming to markets. Contact with family members has also been reported by Zakir, et al. 2014). Family members play cognizance role in the lives of Almajirai. Hoechner, (2013) observed that getting the family member especially the parents involved in self- care behaviour can be of significance in providing health care particularly to children. It is evident from the narratives of the Almajirai that parents are more or less their backbones, despite staying far away from them. Parents play active role in Almajirai's livelihood, consulting them as source of information to overcome daily challenges positively influence the development of Almajirai. It is a matter of fact that children tend to believe more on information from their immediate family members than someone not known to them. Such information is confirmed before utilization as use of inappropriate information results to unwanted outcome.

Mobile phones: Similar to parents as source of information, mobile phones are likewise regarded as important source of information by Almajirai in the study setting. The mobile phones include Nokia 1200 (2007) mphone and itel mobile phone it2160 models. These phones act as source of information for Almajirai especially in overcoming the challenges of health, emotional stress and being homesick. Almajirai receive information through the use of mobile phones when consulting their parents any time they have opportunities. For instance, some Almajirai use mobile phones of their schoolmates and Qur'anic teacher to seek for information from their parents back home. They inform their parents on their conditions and needs, any time the parents called through the nokia 1200 of the teacher to ask about them.

Findings show that mobile phones connect Almajirai with their parents thereby giving access to social support in times of needs. Mobile phones also offer Almajirai the potentials without physical constraints to facilitate care which could in turn lead to even improved health. This is

not surprising considering the proliferation of mobile network services all over the country. Connecting to family members has improved on the challenges of neglecting Almajirai by their parents. Mobile phones have changed ways Almajirai conceptualize social connection thereby coping with stressful life events. Despite the proliferation and increasing popularity of the mobile phones, it is not in daily used by the Almajirai as evident from the study.

Mobile phones are now incorporated by people into their daily lives as an important means of communicating (Berge, 2013). This has given greater opportunities for information seekers to consult and resolve challenges. It therefore, reduces challenges associated with distance and absence of parents and siblings, which have been major barriers in terms of communication between Almajirai and their parents. Mobile phones have been used to address social networks and transportation issues (Wang, Krishnan & Diehl, 2010).

Daily interpersonal relation with the public: In addition to consulting schoolmates as source of information, Almajirai also indicated that their daily interpersonal relations with the public, is another major source of information in overcoming challenges associated with hunger. Interpersonal relations play a critical role in the success of daily individual's activities. It allows effective communication and understanding among people. Relating with the public is one of the most important relationships Almajirai established in their attempts to master life. For instance, Almajirai consult the public by way of interacting through begging for food daily with the view to overcome hunger challenge. They enter houses daily or follow girls selling beans cake so that people can buy and give them as alms. This daily routine of entering houses and also undertaking menial jobs enable Almajirai share and exchange information. The information accessed through these interactions assists the Almajirai greatly in overcoming hunger challenges.

Information accessed from the public plays a critical role in supporting Almajirai in managing the concerns they have relating to their development. Almajirai tend to rely on informal sources of information and equally support from their informal networks such as caregivers and general public to help them make decisions (Darkwah & Asumeng, 2016; Mnubi-Mchombu & Ocholla, 2014). The public not only provide Almajirai with food but also provision of vital information. This information includes sending and receiving messages from relatives that come to the market. Interactions with the public made them closer to Almajirai than immediate family members whom due to distance are not immediately available. This assists in providing the necessary help in time of needs. For instance, through these interactions, Almajirai get helps in terms of food and medical assistance. Providing assistance to Almajirai enhances their livelihood.

Radio:- In the same vein, Almajirai listen to radio for information and guidance as source of information in the study setting. Radio also acts as a source of information especially when Almajirai are experiencing challenges associated with emotional stress. This finding is surprising considering the preconceived notion that Almajirai are not literate to realize the importance of radio as a source of information. Findings indicate that Almajirai listened to radio for information and guidance whenever they are experiencing emotional stress. They received information through the various programmes from the radio in overcoming the challenges.

Radio programmes have for long time been the media used to communicate and/or get the general populace informed. However, despite the importance of radio as a means of getting information, this source was found not to be widely consulted as only one Almajiri out of the participants indicated that he listened to radio. This can be attributed to the schedules of the

Qur'anic schools and the fact that the cost of buying radio by the Almajirai is not affordable.

Studies (Saunders & Goddard, n.d.; Reardon & Richardson, 1991; Smedley & Syme, 2000) have indicated that radio has been used in several attempts to affect various educative and informative programmes to the populace. Radio can brings positive changes and prevent negative attitudes in behaviours across large populations. A vast majority of the populace worldwide relies on the radio for information on various issues.

5.5 Access to Information by Almajirai in Lafia Metropolis, Nasarawa State – Nigeria to gain 'mastery of life.'

To answer this research question, the researcher sought the participants' access to information in Lafia metropolis, Nasarawa State – Nigeria to gain 'mastery of life'. This enabled the researcher to establish how information received by Almajirai is utilized to gain 'mastery of life'. Findings indicated that Almajirai identified three major channels of accessing information to gain 'mastery of life'. Mastery of life (discussed in chapter 2) referred to 'keeping things in order', which mean a state of preparedness to approach everyday problems in certain ways in accordance with one's values (Savolainen, 1995). The three ways of accessing information to master life include: Recitation of the Qur'an; interactions with peers, caregivers/employers and receiving advice from parents. These are discussed as follows:

Recitation of the Qur'an*:* In accessing information to gain 'mastery of life', recitation of the Qur'an was identified as a major channel. Due to the daily challenges Almajirai encounter, they need information to 'master life'. In their attempt to gain 'mastery of life', Almajirai consult and recite the Holy Qur'an. The Holy Qur'an are wordings and information communicated from Allah (SWT) to humans. The Holy Qur'an also contains complete information on every aspect of human endeavor including how people can deal with every challenge. In this sense,

Almajirai resort to the recitation of the Holy Quran to overcome everyday life challenges and/or to gain 'mastery of life'. Recitation of the Holy Qur'an has been a source of inspiration and guidance for Muslims. For instance, Allah has described the Qur'an in these words: "… a guidance for mankind and clear evidence of guidance and discrimination (between wrong)" (Q2:185).

Islam has encouraged Muslims not to lose hope in the mercy and blessing of Allah regardless of the situation. Recitation of the Qur'an grants an individual the needed rest of mind and restores one's hope in the mercy of Allah (Jamil, 1999). It therefore implies that whoever is faced with challenges, the best thing is to turn to the Qur'an. This can only be achieved through reciting the Qur'an, memorizing the sentences and passages and following its teachings. This invariably necessitated Almajirai to rely on the Holy Qur'an for its lessons and teachings to enable them gain "mastery of life". During the processes of reciting/learning the Qur'an, Almajirai accessed information particularly on the aspect of religious knowledge and everyday life activities. For instance, the information sought and received by Almajirai, from the Qur'an improved their decision making abilities. This enables them make choices and become informed. An informed individual becomes knowledgeable which is the cornerstone for healthy living (Jamil, 1999, Mufti, 2014).

Religious knowledge, on the other hand, enables the seeker to know more about Islamic injunctions which are critical to living a fruitful life (Kazmi, 1999). Accessed information forms the basis on which an individual gains 'mastery of life' to cope with daily challenges. Information derived from this source is more aligned and compatible with Almajirai worldviews.

Interactions with peers, caregivers/employers: Similarly, another way of accessing information by Almajirai to gain 'mastery of life' is through interactions with peers, caregivers/employers. In this sense, peer refers to people of same social class. Almajirai act in some ways to support each other. Almajirai are quick to get used to and adjust to their new life by forming peer friendship and/or group lives where they develop a new social identity (Fikre, 2016). The principle of 'social identity theory' by Tajfel & Turner (1979) has outlined that a person's sense of who they are depends on the groups to which they belong. Therefore, in the spirit of the principle of 'social identity' as explicated by Tajfel & Turner (1979), Almajirai belong to a new social identity where they receive and share information to master life. They interact with their peers discussing on how, where and when to look for food to overcome hunger. They identify which house (s) and restaurants to enter to beg for food.

Almajirai also discussed, accessed and shared information among peers on other matters such as how they move about together and where and when to come back to sleep. They shared information on where they can get menial jobs to do in order to get money for daily needs. This shows how Almajirai would be incapable of surviving alone and making own individual choices and decisions apart from other fellow peers. Within this peer friendship, Almajirai are expected to obey and follow norms and values by ways of sharing, caring, and protecting each other. This supports the concept of 'mastery of life as explicated by Savolainen (1995).

Likewise, Almajirai interact with caregivers or employers in which they access information on hygiene and medication. In the course of their daily routine, Almajirai move about into the town with some of them teaching Qur'anic lessons to family members of their caregivers in return for either food or money. It is through these processes that the caregivers and/or employers exchange information with Almajirai and give advice on normal hygiene practices.

Those Almajirai who don't participate in begging either use the time to wash clothes for employers, and/or run errands for caregivers in return for food. On the part of accessing information and/or getting advice on medication, sometimes the heads of those families where Almajirai taught Qur'anic lessons settled their medical bills whenever they fell sick.

Receiving advice from parents: Likewise, receiving advice from parents is a way of accessing information by Almajirai to gain 'mastery of life'. Almajirai receive information by way of advice from their parents with regards to challenges they faced, while away from home. In this study, parent advice has been revealed as important way of accessing information to gain 'mastery of life'. Upon coming to Qur'anic school, new demands and challenges arise commonly due to absence of parents and siblings and lack of information. Such things get the Almajirai more and more confused. Receiving advice from parents has reportedly been helpful for the Almajirai to clear confusion and has proved to be a useful source of information. They received the advice through the use of mobile phones which has been found to be of immense benefit to them. Almajirai rely on this advice from their parents which enable them seek for clarifications on number of issues.

Undoubtedly, receiving this advice from parents some of whom undertook the same pattern of Qur'anic schools is necessary for everyday survival. It is also a key strategy to master life and learn new lifestyles. It enables Almajirai develop new processes of socialization, initiated by their parents outside adult supervision and control. In this regard, Almajirai who have been benefitting from this advice have an important role as a source of information, especially to the new entrants.

5.6 Use of Information by Almajirai in Lafia Metropolis, Nasarawa State – Nigeria to Cope with Everyday Life Challenges.

Findings indicated that four types of information are being accessed by Almajirai as follows: seeking for medication, moving about to look for food, co-existence with schoolmates (Almajirai) and seeking for menial jobs. This section review how each of the information is used by Almajirai.

Information 1 – Seeking for medication

Almajirai accessed information on health by seeking for medication. Findings revealed that Almajirai use information and advice from their teachers, schoolmates and parents to enable them seek for medication to overcome ill-health challenges. The information enables them to determine whether to seek for medication, where and who to consult at the time they are faced with the challenges. Almajirai use information accessed to also determine the type (s) of medical solution suitable to any health issues confronting them. For instance, illness and injuries appear to occur commonly in the course of their daily routines. This is undisputed because Almajirai live in unhygienic and hazardous environment, and their everyday life also exposes them to accidents and injuries. They eat and drink contaminated food and water, and the mosquitoes, and sometimes humans constitute sources of physical danger. Seeking for medication is therefore, an important source of support or care for Almajirai when they get ill.

Information 2 - Moving about to look for food

In the same vein, Almajirai use information accessed to cope with the challenges associated with hunger. Almajirai moved about to look for food. At first arrival, Almajirai do not know how to make or beg for money, food, and do not understand exactly what attending the Qur'anic school entails. Through interactions with schoolmates, caregivers and/or employers,

Almajirai learn best how to survive among equals in the Qur'anic school settings and in the wider environments. They adopt moving about to look for food as a critical approach. For instance, they do this by utilizing the information accessed on how, where and when to find food, thereby overcoming the challenge of hunger. Almajirai get to know particular houses or restaurants to go whenever they are hungry.

Senior schoolmates and/or early comers in the Qur'anic school share their experiences and information on where, how and when to get food with the younger Almajirai. Most Almajirai also engaged in one trade or the other which have become their source of livelihood. They do this by way of utilizing the information accessed to determine the trade engaged in. For instance, one of the participants stressed that his senior brother who is also an Almajiri taught him how to cut nails. Other participants maintained that they shared their experiences with the new and younger ones. These enabled them use the information and the earnings from those trades to buy food and other essential daily needs.

Moving about to look for food has informational perspective. This is because Almajirai share information and essentials daily needs gotten during the process among each other. Almajirai find it comfortable to share whatever they have among themselves. Sharing is one of the basic essences of the Almajiranci used to build social capital through schoolmates. Many Almajirai concur with this view of sharing and affirm that when Almajirai leave their families, they abandon the provisions and protections that they could get from their family members back home. Therefore, forming and reforming peer friendship could be used as a substitute for what they have lost (Fikre, 2016). Sharing can take place in many forms such as food, places to sleep, and painful moments of illness by providing care and in almost everything.

Information 3 - Co-existence with schoolmates (Almajirai)

Similar to moving about to look for food, Almajrai indicate that they used the information accessed to co-exist with their schoolmates. For instance, one of the serious challenges is getting access to food. In most cases, the way Almajirai get food entails psychological pain because of the degrading remarks the public makes. This, however, does not mean that all people react in the same way. Therefore, Almajirai have to be courageous enough to scrounge food from houses and/or restaurants. It is interesting to note that despite the challenges, any time Almajirai find food, they share among themselves. This is in the spirit of co-existence within Almajirai. It is also a known fact among Almajirai that they could not get food all the time, even after begging. Therefore, by sharing the food, Almajirai co-exist together as they would get food from schoolmates in moments they do not have anything to eat.

Almajirai achieve greater level of safety and emotional strength resulting from the presence of schoolmates. The reciprocal character of sharing is important. For instance, *Almajirai* with prior experiences are more aware of challenges. Therefore, they provide help and play an important role in informing and guiding new and younger ones. Findings indicated that Almajirai see schoolmates as important sources of collective protection in overcoming everyday life challenges. In other words, co-existence among Almajirai through using the information accessed enables them cope with everyday life challenges. Thus forming social relationship allows them access to numerous resources**.** Their collective actions enable them to solve or, at least, minimize their everyday problems.

Information 4 - Seeking for menial Jobs:

Likewise, Almajirai use the information accessed to cope with daily challenges through seeking for menial jobs. For instance, Almajirai learn how to cut nails, shoe shinning and making which

help to keep their survival. Almajirai maintained that there are people who are compassionate and considerate and give them food and money. However, they also agreed that societal perspectives about them do vary. For instance, as a child gets older the society begins to react with more suspicion and gets worried by their presence. Most Almajirai particularly the older ones know this societal perception well, thus, they rather train themselves and the younger children to learn to survive by themselves. Almajirai use information accessed to seek for menial jobs in making a daily livelihood since people are more sympathetic to them. This was based on the advice from older schoolmates in the system. They encouraged the younger and/or newcomers to seek for menial jobs instead of begging to cope with being home sick.

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CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the summary of the study, summary of the major findings, contributions to knowledge, limitations of the study, conclusion, recommendations, and suggestions for further study. The chapter is presented under the following sub-headings:

6.2 Summary of the Study

6.3 Summary of the Major Findings

6.4 Contributions to Knowledge

6.5 Limitations of the Study

6.6 Conclusion

6.7 Recommendations

6.8 Suggestions for Further Study.

6.2 Summary of the Study

This study uncovered the information practices of Almajirai in Lafia metropolis, Nasarawa State, Nigeria as a way of overcoming their daily challenges. Chapter one comprises the background of the study, statement of the problem and five research questions raised to achieve the specific objectives of this study. The significance of the study and the scope of the study were also discussed.

Chapter Two comprises the literature review which discussed the theoretical framework adopted in the study. Everyday Life Information Seeking theory was used to uncover the

information practices of Almajirai in Lafia metropolis, Nasarawa State-Nigeria. The research paradigm and previous studies that adopted the Everyday Life Information Seeking theory as a framework were also discussed.

Chapter Three comprises of the research methodology adopted in the study in which qualitative research method and explorative case study design were employed. Fifteen participants were interviewed from two most populous Qur'anic schools i.e. Malam Atiku and Malam Abdullahi in Lafia metropolis, Nasarawa State-Nigeria. The participants were also observed through unobtrusive Observations.

Chapter Four comprises of the background of the participants, data presentation, and analysis of the study. The data collected were subjected to qualitative content analysis as contained in chapter three of this study. Chapter Five comprises of the discussion of findings. Chapter Six is treated below:

6.3 Summary of the Major findings

Based on the data collected and analyzed, the following are the summary of major findings of this study:

1. The routine 'ways of life' of Almajirai in Lafia Metropolis, Nasarawa State, Nigeria identified by the participants in this study were: seeking for Qur'anic knowledge, salutation of Qur'anic teacher, physiological challenges, thinking about parents and siblings, engaging in menial jobs and interactions with caregivers.

2. The major challenges experienced by Almajirai in Lafia Metropolis, Nasarawa State, Nigeria identified were: lack of parental care; ill-health; hunger and emotional stress.

3. The sources of information consulted by Almajirai in Lafia metropolis, Nasarawa State,

Nigeria were: Schoolmates/Almajirai, Qur'anic teacher (mallam), parents, interaction with the public. The participants preferred interpersonal sources of information but mentioned others, such as mobile phone, and radio. Findings have shown heavy reliance on a social network of schoolmates, to overcome challenges associated with lack of parental care; ill-health; hunger and emotional stress.

4. Participants also indicated that they accessed three types of information: recitation of the Qur'an; interactions with peers, caregivers/employers and receiving advices from parents to gain 'mastery of life'.

5. Participants also indicated that they utilize the information accessed to cope with everyday life challenges i.e. ill-health, hunger, absence of parents and emotional stress. This was through: seeking for medication, moving about to look for food, co-existence with schoolmates (Almajirai), and seeking for menial jobs.

This study applied Savolainen's everyday life information seeking (ELIS) theory to uncover the information practice of Almajirai in Lafia metropolis, Nasarawa State, Nigeria. ELIS's theory was extensively examined in the literature review. The theory was described in the context of "way of life" and "mastery of life" (Savolainen, 1995). The ELIS model explained everyday life information seeking based on the needs from two types of information: orienting and practical information. The model holds that users seek either orienting or practical information to meet certain information needs.

6.4 Contributions to Knowledge

The study makes several contributions to the literature of everyday life information behaviour experiences of

"children on the streets" (Almajirai) in particular. The findings established that:

1. The study contributes to existing research on information behavior by uncovering and/or understanding of Almajirai's information practices during the life transition of Qur'anic schooling. This study uncovered: the routine 'ways of life' of Almajirai, the daily challenges they encountered and their sources of information. Thus, their (Almajirai) information practices are uncovered as a way of overcoming their daily life challenges.

2. The study established that Almajirai's information practices during life transition of Qur'anic schooling period provide understandings on human adaptation to new socio-cultural environments. This can assists information professionals in designing of information systems in order to support these adjustment processes.

3. The study is highly noteworthy in that it is the first study on information practices of Almajiraiin Lafia metropolis, Nasarawa State-Nigeria and it also contributes to knowledge to everyday life information seeking as Almajirai accessed information through interpersonal sources to overcome everyday life challenges

4. The study uncovered that Almajirai access information from various sources (interactions with peers, caregivers/employers and receiving advice from parents) in order to master life. It is established that access to information alone does not signify usage. Rather how meaning is created out of information to address critical condition or situations. It exposed how Almajirai accessed and shared information to cope with daily challenges.

5. The study also established Almajirai's information practices as an avenue of 'mastery of life'. Furthermore, the research contributes to children's information behaviour by

investigating Almajirai beyond their role as pupils, particularly their information practices in relation to their life experiences and daily challenges. This is necessary as existing research in this area is limited, especially on everyday life rather than developmental or academic information needs.

Generally, the findings from this study contributed to our knowledge about "Children on the streets" - Almajirai's information practices in the course of seeking for Qur'anic knowledge. Seeking for Qurʼanic knowledge by Almajirai in Lafia metropolis, Nasarawa state - Nigeria is complicated by cultural factors that influence characteristics of parental dynamics and religiuos relations. This is a significant contribution to the field of children research in Information Science.

6.5 Limitations of the Study

The researcher experienced some challenges in the course of conducting the research. For instance, the participants were within a particular age-bracket i.e. 12 – 17 years known as (Titibiri). In addition, participants were teens, and lived in a small geographic area i.e. Qur'anic school. Secondly, the interviews with the participants were conducted in Hausa Language. The transcription and translation of the audio recordings required careful selection of English words. The researcher had to involve the use of Hausa linguist dictionary which might not necessarily give a suitable meaning or translation. The participants in this study are not representative because of the limitations of the sampling techniques—i.e., convenience sampling. This process resulted in excluding Almajirai who did not wishes to share their everyday life experiences to the researcher or simply were not aware of this study. Thus, it is important to note that there might be more Almajirai everyday life experiences that this study

could not capture. However, this limitation suggests a direction for future research. As is necessary with

any research, further investigation will be important.

6.6 Conclusion

The following conclusions are drawn from this study that uncovered the information practices of Almajirai in Lafia metropolis, Nasarawa State, Nigeria. First, this study has established that participants have more than one routine 'ways of life'. The routine 'ways of life' of Almajirai are: Seeking for Qur'anic knowledge, salutation of Qur'anic teacher, physiological challenges, thinking about parents and siblings, engaging in menial jobs and interactions with caregivers. Secondly, the study revealed that Almajirai experienced major challenges in Lafia metropolis, Nasarawa State-Nigeria which are: ill-health, hunger, lack of parental care and emotional stress. Thirdly, the findings also confirmed that, participants identified: Schoolmates/Almajirai, Qur'anic teacher (mallam), parents, mobile phone, interactions with the public and radio as the sources of information in overcoming their everyday life challenges. Furthermore, the findings revealed that recitation of the Qur'an; interactions with peers, caregivers/employers and receiving advises from parents were the major channels, Almajirai use in accessing information to master life.

The study finally established that Almajirai are categorized into three: those that had identified and understand they have challenges which necessitated them to master life; those that understand they have challenges but could not do anything to overcome the challenges- 'way of life', and those that did not accept that they have challenges at all. The study therefore concludes that children on the streets (Almajirai) had a strong penchant for informal channels

(i.e., friends, schoolmates, and relatives). The main reason mentioned for this was twofold: 1) as these informal contacts knew the participants' tastes, they could provide personalized and relevant recommendations; and, 2) as the participants knew the tastes of their informal contacts, they could assess the relevance and reliability of their recommendations.

6.7 Recommendations

Based on the findings of this study, the following recommendations are made:

1. Almajirai in this study identified seeking for Qur'anic knowledge as their routine 'way of life'. Deliberate efforts should be taken by the Nasarawa State Government to identify number of of Qur'anic schools, Qur'anic teachers (Malams) involved, statistics of the pupils (Almajirai), in particular their origins and settlements for proper planning.

2. Parents should encouraged their children to learn entrepreneurial skills and trades. There is the need for those skills to be brought back and modernized which would create self employment. Skills acquisition programmes/centres should be established for Almajirai to enable them learn after their Qur'anic lessons. This can be achieved through social intervention by the government and/or non-government organizations. Almajirai should be encouraged to learn skills as everyday lives experiences; invariably becoming a 'way of life' and 'mastery of life'. This would address the problem of livelihood opportunities of the "children of the street" (Almajirai) who are now begging and scavenging out of the street. The idea of acquiring skills by the Almajirai is expected to promote well-being and income generating activities.

3. Almajirai's information practice have far reaching implications in overcoming their daily challenges experienced in the course of their daily routines. The participants in this study

identified interpersonal sources as their preferred information source. Qur'anic Malams and Schoolmates are the most preferred sources of information. Deliberate efforts should be taken by government, its agencies, traditional institutions and the society at large to use the dynamics of 'way of life' to design information programs that are aimed at overcoming numerous challenges experienced by Almajirai. For instance, Qur'anic Malams and religiuos preachers can be involved in preaching the evils of sending under aged children away from their parents. Likewise, Almajirai particularly those that were older, should be encouraged to share information on their challenges. Sharing of information will aid in overcoming their daily challenges.

4. Government should fashion out Qur'anic schools in such a way that a lot of Qur'anic and Islamic knowledge are taught by engaging the Almajirai (Gardi) themselves. This is because Almajirai see each other as one. They are always together engaging in the same activity as a 'way of life'. The researcher noted that schoolmates (Almajirai) are the best sources of information about their challenges. This could serve as the "cornerstone" of any initiative designed to overcome their challenges. Almajirai's information practice has created habitual activities among them. It fosters the spirit of co-existence among the participants of the study. This suggests cooperation and exchange of information in their everyday life activities as well as trust among participants. Available information among Almajirai could be used to improve social integration between them and larger society. Government should use these avenues as additional channels for disseminating information to overcome their challenges.

5. Almajirai exchange and share information among themselves. This implies cooperation takes place in Almajirai daily life activities. This breed trust. The findings of this study revealed that information that is acquired is shared among the Almajirai and this could be used to bring about integration of Almajirai and the society generally. Nasarawa State Government should use these channels in overcoming the menace of Almajirai in Lafia metropolis. This can be achieved by involving information professionals in reviewing the curriculum of Qur'anic schools in Nasarawa State. Also organizing sensitization programme in conjunction with Nasarawa State Universal Basic Education Board (NSUBEB) on the need to look at the phenomenon of Almajirai in Nasarawa State.

6.8 Suggestions for Further Studies

The following are suggestions for further studies:

1. There is the need for a study on how Almajirai can be involved in entrepreneur skills within the period of Qur'anic schools in Northern Nigeria with a view to finding solutions in overcoming their challenges.

2. This study was limited to only Titibiri. A similar study be conducted on information practices of other groups of Almajirai i.e. Kolo (5-11 years) and Gardi (18 years - above) and/or children generally.

3. The study asserted that Almajirai identified interpersonal sources as their major sources of information. There is the need for future studies to be conducted to actually determine role of these sources and how they participate actively in assisting Almajirai . in overcoming their daily challenges.

4. This study identified Almajirai's information practices in Lafia metropolis, Nasarawa State, Nigeria using ELIS theory. Future studies could concentrate on identifying information practices of parents that send their wards to Qur'anic schools in Northern Nigeria, adopting another theoretical framework.

5. More so, future studies could also investigate the influence of Information practices on Qur'anic teachers in Northern Nigeria.

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Appendix A

Application for Ethical Clearance from the Ministry of Women Affairs

Department of Library & Information Science
Faculty of Education,
Ahmadu Bello University, Zaria.
1st March 2016

The Hon. Commissioner,
Ministry of Women Affairs and Social Development,
State Seceretariat, Behind SUBEB Office,
P.M.B. 55, Lafia,
Nasarawa State,

Through:

The Head,
Department of Library and Information Science,
Faculty of Education,
Ahmadu Bello University,
Zaria.

Sir,

Application for Ethical Clearance

I am a PhD student of the above named Department conducting a research on the "Information practices of Almajirai within their information environment in Lafia metropolis, Nasarawa state - Nigeria". I write to apply for ethical clearance to enable me conduct interviews with the Almajirai in some selected Qur'anic schools in the Lafia metropolis. It will be highly appreciated if the application is given a favourable consideration. Accept the assurances of my best regards.

Yours faithfully,

Dalhatu Usman Jibril
PhD/Educ/5155/2011-2012

Appendix B

NASARAWA STATE GOVERNMENT

MINISTRY OF WOMEN AFFAIRS & SOCIAL DEVELOPMENT

State Secretariat,
Behind Nasarawa State Universal
Basic Education Board Office,
P. M. B. 55, Lafia,
Nasarawa State.

Our Ref. NS/MWASD/SW/094/V.II/235

Date: 5th April, 2016

Dalhatu Usman Jibril
Department of Library and Information Science,
Faculty of Education,
Ahmadu Bello University,
Zaria.

RE: APPLICATION FOR ETHICAL CLEARANCE

Refer to your request dated 1st March 2016 on the above subject above.

2. I have been directed to convey the Honourable Commissioner's approval for you to conduct interviews with *Almajirai* in some selected Quaranic Schools in Lafia metropolis, Nasarawa State, in pursuit of your PhD.

3. I am to further stress that you adhere strictly to all the necessary ethical standards and considerations in your interviews, and also hope that your findings will contribute positively to ameliorate problems associated with the 'Almajiri' phenomenon, not only in the State, but other parts of Nigeria as well.

4. Kindly accept the assurances of the Honourable Commissioner's regards, please.

AUGUSTINE A. ASHIKENI
Director Social Welfare
For: Hon. Commissioner

Appendix C

Consent from Mallams

Assallamu Allaikum Warahmatullah Wabarakatuhu!

I am a PhD student at the Department of Library and Information Science, Ahmadu Bello University, Zaria. As part of my dissertation research, I would like to interview Almajirai about their "Information practices". The interview will be conducted one on one using tape recorder and take no more than an hour. The participants should be between 12-17 years old in order to participate in the interviews. Participating in the interviews is voluntarily.

I write to seek for your consent to enable the Almajirai from your school to participate in the interviews. The participation in this study is, however completely voluntary and there is no risks what so ever to any of the Almajirai that will participate in the interviews.

Thanks so much.

Massalam

Dalhatu Usman Jibril
PhD/Educ/5155/2011-2012

Appendix C (ii)

Takardan Niman Izini

Assallamu Allaikum Warahmatullah Wabarakatuhu!

Ni dalibi ne mai niman Digiri na uku ‘PhD’ a fannin nazarin dakin karatu da kimiyan sanarwa, sashin ilmi na Jami’ar Ahmadu Bello da ke Zaria. Cikin tsarin karatu zan so hira da Almajirai akan samun da amfani da sanarwa na Almajirai. Hiran zai kasance ni d Almajiri ta yin amfani da rediyon daukar magana, kuma ban a jin zai wuc sa’a guda. Sai Almajirin da shekarunsa ya kama da goma sha biyu zuwa goma sha bakwai da haifuwa zai shiga wannan bincike. Shigan wannan binciken ganin dama ne ga Almajiri ba tilas.

Na rubuto wannan takarda ne domin nimar yardan ka domin Almajirai makarantan ka su shiga hiran. Wannan hira da yardan Allah ba wata matsala ga duk Almajirin da ya yarda ya shiga. Massalam.

Dalhatu Usman Jibril
PhD/Educ/5155/2011-2012

Appendix D

Almajirai Consent Form

My name is Dalhatu Usman Jibril, a Doctoral candidate in the Department of Library and Information Science, Ahmadu Bello University, Zaria. I am conducting a research study on the Information practices of Almajirai within their information environment in Lafia metropolis, Nasarawa State - Nigeria. I am inviting you to participate in the study so as to enable me to learn more about your experiences.

What you will do.

The interview will be conducted one on one using tape recorder. It will take no more than 20 – 30 minutes. The interviews will be recorded for further analysis, and only I will be able to access to the recording.

Benefits

Your participation is valuable to this research. I will offer you lunch as an appreciation for your time and efforts. It will also offer you a good opportunity for you to reflect upon what you have learned and how you can become a better citizen. The study results will contribute to informing stakeholders and information professionals to better help Almajirai. The participation in this study is, however completely voluntary and there is no disadvantage if you decide not to do it.

Confidentiality

Your privacy is very important, therefore, I am not going to reveal any individually identifiable data, such as your name or contact information to anyone. I know of no risks when you participate in the interview. However, if you feel uncomfortable during the interview you may leave the interview at anytime even though you already agreed with this consent form.

Questions/Comments

If you have any questions, feel free to contact me, Dalhatu Usman Jibril on this phone number - 0806 538 8558. I am conducting the study under the direction of Dr. Abdullahi I. Musa, and you may want to talk to him on this phone number - 0803 636 3654.

If you have any questions/comments regarding the study and would like to talk to someone other than the researchers, you are encouraged/free to contact the Department of Library and Information Science, Faculty of Education, Ahmadu Bello University, Zaria.

Thank you very much. I look forward to talking with you soon.

Dalhatu Usman Jibril,
PhD/Educ/5155/2011-2012

Appendix D (ii)

Takardan Niman Yarda

Assallamu AllaIkum.

Sunana Dalhatu Usman Jibril, dalibi mai niman digiri na uku 'PhD' a fannin karatun nazarin dakin karatu da kimiyan sanarwa, sashen ilmi na Jami'ar Ahmadu Bello, Zaria. Cikin tsarin wannan karatu, ina bincike akan hanyoyin da Almajirai ke samun da amfana da sanarwa a rayiwansu na yau da kullum, a garin Lafiya Beriberi a Jihar Nasarawa a tarayyan Nijeriya. Ina bukata aminciwan ka shiga cikin Almajirai da zasu amsa tambayoyi akan wannan bincike. Yin haka zai bani dama karin fahimtan al'amuran Almajirai.

Abin da Almajiri zai yi

Zan yi tambayoyin ne kai tsaye (ni da kai) ta amfani da rediyon daukan magana. A kalla zai dauki misalin mintuna 20-30. Ni ne zan yi amfani da amsoshin da aka samo.

Amfana

Shigan cikin wannan bincike na da muhimmanci. Don haka zan dauki nauyi abincin ka na wannan lokaci don nuna godiya. Wannan kuma wata bubban dama ce don karin fahimtan matsalolin Almajiri domin zama mutumin kwarai a cikin al'umma. Sakamakon wannan bincike zai taimaka sanar da masu ruwa da tsaki da kuma masana tsarin sanarwa su kara taimakawa akan al'amarin Almajirai. Shiga cikin wannan bincike, ganin dama ne ba kuma matsala ina ka ga ba ka iyawa.

Siri

Sirin ka na da muhimanci a gare mu. Don haka ba zamu baiyana duk wani bayani da ya shafi suna ko muhali ga kowa dangane da Almajirin da ya shiga wannan bincike ba. Ba kuma wata

matsala a sani na da Almajiri zai fuskata dangane da shiga wannan bincike. Domin haka duk Almajiri da ya ga bai gamsu ba, zai iya fice wa daga wannan bincike a kowani lokaci.

Tambayoyi

In akwai wata tambaya ko bincike za iya nima na: Dalhatu Usman Jibril, ta wanna lamban waya - 0806 538 8558. Ina wannan bincike ne karkashin malantan: Dr. Abdullahi I. Musa (Shugaba) - 0803 636 3654; Dr. Yazid I. Lawal; Professor Innocent I. Ekoja da Professor Suleiman Muhammad. Za iya magana da shugaban kan lamban wayan malamin da ke sama.

Amma in ana bukatan tambaya ko shawara, bayan ni da kuma Mallamai na. Kana da dama bincike daga fanin karatun nazarin dakin karatu da kimiyan sanarwa a sashin ilmi na Jami'ar Ahmadu Bello da ke Zaria.

Sai mu sadu

Massalam.

Dalhatu Usman Jibril,
PhD/Educ/5155/2011-2012

Appendix E

Sample Interview Schedule

Assallamu AllaIkum Warahmatullah Wabarakatuhu!

Thank you for sparing your time to talk to me. I really appreciate having you agreed for this interview. I am a PhD student at Ahmadu Bello University, Zaria interested in uncovering Information practices of Almajirai as its affect their everyday lives. Everything we are going to discuss is confidential, and all questions are optional.

Research Question 1 – What are the routine "ways of life" of Almajirai in Lafia metropolis?

Kindly share with me your experiences as an Almajiri?

Can you share with me your daily routines?

Can you share with me some of the personal activities you engage in daily?

Research Question 2 – What challenges do Almajirai in Lafia metropolis, Nasarawa State experience?

Tell me about the challenges you are facing.

Share with me the health challenges you experienced over the last twelve months.

Can you share with me how you feel staying not under the supervision of your parents?

Research Question 3 – What sources of information do Almajirai in Lafia Metropolis, Nasarawa State consult, for each of the challenges they face?

Can you share with me the information sources you consult concerning health challenges?

Can you share with me the main sources of information you consult to address your daily challenges?

Share with me the sources you feel you get information but couldn't consult.

Research Question 4 – How do Almajirai in Lafia metropolis, Nasarawa State access information to gain 'mastery of life'?

Can you share with me how you access information concerning your daily challenges?

Tell me how you used information accessed to cope with daily challenges.

Research Question 5 - How do Almajirai in Lafia metropolis, Nasarawa State use information to cope with everyday life challenges?

Tell me how you go about finding information on your everyday lives.

Share with me your aspirations in life.

Appendix E (ii)

Sample Interview Schedule: *Hausa Language*

Assallamu AllaIkum Warahmatullah Wabarakatuhu!

Godiya ta musamman domin lokaci da ka bani da kuma aminciwan na yi bayyani. Nayi matukar godiya da yardan da kayi na amsa tambayoyi d azan yi. Ni dalibi ne a Jami'ar Ahmadu Bello na Zaria. Ina nazari ne akan: hanyoyin da Almajirai ke samun da amfana da bayyanai a rayiwansu na yau da kullum, a garin Lafiya Beriberi, Jihar Nasarawa a tarayyan Nijeriya. Duk kan abubuwa da zamu tauttauna zai zama cikin siri, sa'anan ina son ka sani bai zama wajibi a kan ka ka amsa duk kan tambayoyin ba.

Tambaya ta daya: - Don Allah za ka iya min bayyanin muhimman tsare tsaren al'amurinka a matsayin Almajiri a nan garin Lafia?

Ko za ka shaidamin abubuwa raiyuwa da ka ke fuskan ta a matsayin ka na Almajiri?

Wasu tsare tsare ne muhimman a rayuwanka na yau da kullum?

Wasu tsari ne ka ke bi a matsayinka na Alamjiri duk safiya na Allah?

Tambaya ta biyu: - Wasu matsaloli Almajirai su ke fuskatan a garin Lafia?

Ko za ka shaida min matsalolin da ka ke fuskata?

Wasu matsallolin rashin lafiya ka fuskanta cikin watannin goma sha biyu da suka wuce?

Kana iya shaidami yadda ka ke jin zama ba a karkashin kulawar iyayenka ba?

Tambaya ta uku: - Shin wani hanya ko hanyoyi Almajirai a garin Lafia ke bi don samun bayyanai domin shawo kan kowane daga cikin matsalolin da su ke fuskatan?

Don Allah ina son ka shaidami ire iren hanyoyin da ka ke samo bayyanai shawo kan matsalolin rashin lafiya?

Shin wasu hanyoyi ne musamman ka ke bi na samu bayyanai domin shawo kan matsalolin yau

da kullum?

Wasu hanyoyine kuma ka ke jin da za ka samu bayyanai amma kuma ba ka bi?

Tambaya ta hudu: - Ta wata hanya Almajirai a garin Lafia ke samun bayyanai domin shawo kan al'amura yau da kullum?

Za ka iya bayanin yadda ka ke shawo kan al'amuran yau da kullum?

Shin za ka iya shaidamin yadda ka ke amfana da bayyanai da ka samo domin shawo kan lamura yau da kullum?

Shaida min yadda ka ke niman bayyanai a kan rayuwan ka na yau da kullum.

Menene burin ka a rayuwa.

Tambaya ta biyar: - Ya ya Almajirai a garin Lafia ke amfani da bayyanai domin biyan bukatan rayuwa

Dan Allah zaka iya sanaddani yadda ka ke samun bayyanai da keda tasiri rayuwa yau da kullum?

Shaida menene burin ka a rayuwa?

Appendix F

Classification of Categories

S/No	Classification of categories
1	Seeking for Qur'anic knowledge
2	Salutation of Qur'anic Teacher/Mallam
3	Physiological challenges
4	Thinking about parents and siblings
5	Engaging in menial jobs
6	Interactions with Caregivers
7	Lack of parental care
8	Ill-health
9	Hunger
10	Emotional stress
11	Schoolmates/Almajirai
12	Qur'anic Teacher/Mallam
13	Mobile phones
14	Parents
15	Interactions with the public
16	Radio
17	Qur'anic lessons
18	Interactions with peers, caregivers/employers
19	Receiving advice from parents
20	Health
21	Feeding
22	Shelter
23	Seeking for menial jobs

Source: Interview Analysis 2016

Appendix G
Illustrative Quotes of the Classified Categories

S/No	Categories	Illustrative quotes
1.	Seeking for Qur'anic Knowledge	"My parents attached me to a Teacher to learn the Holy Qur'an"
2.	Salutation of Qur'anic Teacher/ Mallam	"…observed morning prayers then go to greet our teacher"
3.	Physiological challenges	"My experiences in the school include lack of enough sleep…exposure to cold" "We have to go and beg because we don't have food to eat"
4.	Thinking about parents and siblings	"I missed them a lot, infact any time I think of them I sued to cry"
5.	Engaging in menial jobs	"There is a house I normally clean the compound, instead of begging and in return they give me food"
6.	Interactions with caregivers	"I interact with people in the course of going out to repair shoes"
7.	Lack of parental care	"The absence of one's parents naturally affects one as many challenges being faced would not have been there if one is staying under their supervisions"
		"The counseling I receive from my parents cannot be gotten from any other person"
8.	Ill-health	"In the last twelve months, I experienced severe fever which even led to my travelling home for proper medication."
9.	Hunger	"My major challenge is lack of food as it affects my concentration…"
10.	Emotional stress	"The way people look at us with contempt any time we moved about has been my main challenge"
		"…sometimes I feel as if I should pack my bag and go back home"
11.	Schoolamtes/Almajirai	"…interactions within us – Almajirai have been our

	main source of information, as we depend on that to enable us overcome health challenges" "Our daily interaction with schoolmates in the school is another source of information."
12. Qur'anic Teacher/Mallam	"It's our teacher that takes whoever is facing health challenges to the chemist for medication. Whoever is sick will either inform his schoolmates to inform the teacher or he informs the teacher himself"
13. Mobile phone	"I used mobile phone to communicate with my parents and other relations."
14. Parents	"I relied on my parents as sources of information whom I consult for problems solving when I encountered any…"
15. Interactions with the public	"…we go out to look for food by way of either entering houses to beg or following girls selling beans cake so that people can buy and give us as alms. We do this daily and in the process, we interact with people thereby getting information."
16. Radio	"I always listen to radio through which I gets information concerning education and other health related issues that assists me in overcoming daily challenges"
17. Qur'anic readings/lessons	"I have benefitted a lot in the process of learning the Qur'an, particularly the aspect of religion knowledge."
18. Interactions with peers, caregivers/employers	"Through interaction with my schoolmates, we always discussed how to look for food, money and other means of livelihood."
19. Receiving advice from parents	"I relied on constant advice from my parents who regularly call through one of my schoolmate's mobile phone."
20. Seeking for medication	"…there was a time I suffered from rashes and based on the information given to me by my schoolmates, I used a native soap. When the rashes refused to go I remembered our teacher telling me that I should go for treatment at the chemist."

21. Moving about to look for food	"I was taught how to repair shoes to earn a living by a schoolmate" "I relied solely on the earnings from repairing shoes to buy food and other essential needs."
22. Co-existence with schoolmates/ Almajirai	"My parents lectured me on how to live peacefully with my schoolmates and even everyone in the society."
23. Seeking for menial jobs	"Every Thursday is a free day for us. We use the free day to look for menial jobs to do to earn a living…" "My brother encouraged me to seek for menial jobs to make ends meet, instead of begging"

Appendix H

Data Analysis Steps

Research Question	Sub-Res. Question	Categories	Sub-Categories
1. What are the routine "ways of life" of Almajirai in Lafia metropolis?	Can you share with me your daily routines?	Seeking for Qur'anic Knowledge	Learning the Holy Qur'an
			Writing the Holy Qur'an on slates
			Conducting Arabic lessons
	Can you share with me some of the personal activities you engage indaily?	Salutation of Qur'anic teacher/mallam	Engaging in prayers
		Physiological challenges	Health
			Feeding
			Shelter
			Being home sick
		Thinking about parents and siblings	Parents
			Siblings
		Engaging in menial jobs	Menial jobs
		Interactions with Caregivers	Caregivers
2. What challenges do Almajirai experience?	Tell me about the challenges you are facing	Lack of parental care	Absence of parents
			Lack of proper counseling
			Lack of essential needs
	Share with me the health challenges you experienced over the last twelve months.	Ill-health	Malaria fever

			Headache Stomach ache Eye problem Typhoid fever
		Hunger Emotional stress	Lack of food Contempt from the public Clothing
3. What sources of Information do Almajirai in Lafia Metropolis, consult, for each of the challenges they faced?	Can you share with me the main sources of information you consult to address your daily challenges?	Schoolmates/Almajirai	
		Qur'anic Teacher/Mallam Mobile phone	
	Can you share with me the information sources you consult concerning health challenges?	Parents	
		Interactions with the public Radio	
4. How do Almajirai in Lafia Metropolis, access information to gain 'mastery of life'?	Can you share with me how you access information concerning your daily challenges?	Qur'anic readings/lessons	
		Interactions with peers caregivers/employers Receiving advice from parents	Caregivers/employers
5. How do Almajirai in Lafia Metropolis, use the information to cope with everyday life challenges?	Tell me how you go about finding information on your everyday lives	Seeking for medication	Health
		Moving about to look for food	Feeding
		Co-existence with schoolmates/Almajirai	Shelter
		Seek for menial jobs	

Appendix I

Sample of Research Question Coding

RESEARCH QUESTION 1 - What are the routine 'ways of life' of Almajirai?

Sub – Question	Almajiri 1	Narrative	Open Code	Related Open Code	Sub-Categories	Related Sub-Categories	Categories
1.Kindly Share with me your experience as an Almajiri		I left home solely to seek for Qur'anic knowledge and when one is out to seek for knowledge of the Qur'an particularly when one doesn't have the elementary background he starts from the scratch. The teacher makes me to starts from the basic i.e. the alphabets at the same time I gets to know the pattern and procedures entails in the Qur'anic school. I realized that that the weather here in Lafia	1.Left home to seek for Qur'anic knowledge 2. Teacher makes me to starts the lesson from the basics 3. To know the pattern and procedures in the Qur'anic schools,	* To seek for Qur'anic Knowledge (A1) * Starts the lesson from the basics (A1) * Know the pattern and procedures (A1) * Aimed at acquiring Qur'anic education (A2) * To learn the Qur'an (A4) * To learn the Qur'an From him (A5) * Mal. Tasiu brought me to Mal. Atiku to learn the Qur'an (A6) * To enroll			

is not as severe in terms of cold, compare to Gombe where I Come from. For instance, we don't build camp fires at night during our lesson and/or to keep our body warm during harmattan period.	me into Primary school (A6) * To learn the Qur'an (A7) * The purpose is to learn the Qur'an (A8) * Main aim of Getting Qur'anic Knowledge (A9) * To seek for Qur'anic Knowledge (A10) * To come and seek For Qur'anic Knowledge (11) * To learn the Qur'an Under Mal. Abdullahi (12) * To study the Qur'an (13) * To learn the Qur'an from Mal. Abdullahi (14) * To learn the lesson and Recitation	* Seeking for know ledge (18)	@ Seeking for Qur'anic knowledge (18)	> Seeking for Qur'anic knowledge (18)

of the Holy Qur'an (A14)

✓

Purposely to learn the Qur'an (A15)