'ALMAJIR' TRAINING CENTRE, ZARIA

An Architectural Contribution to a Socio-religion problem

By

ABDULLAH, ISA ADAM

B.sc (Hons) Architecture, ABU

A Thesis submitted to the postgraduate school, Ahmadu Bello University, zaria, In Partial fulfilment of the requirements for the award of the raster of Science (M.sc) in Architecture

Department of Architecture

Faculty of Environmental Design

Ahmadu Bello University,

Zaria| Nigeria.

November, 1992.

THOUGHTS FOR THE MOMENT

When we encounter a problem with children it is our bounding duty to try to solve the problem and thus put the children on the path of rectitude. If ewe are "too busy to care" to that extent then the problem will remain to torment us.

ISA A.A.

DEDICATION

- To my beloved parents; the source of my being
- To the 'Almajir'
- To Ahmed Garba (Uba): for showing me how a man should die.

DECLARATION

I, Isah Abdullah Adam, do hereby declare that this thesis is the outcome of my own research work and has not been previously accepted in any previous publication for a higher degree. All quotations are distinguished by quotation marks; and all sources of information have beeen duly acknowledged by means of references.

Sign:.....

Isa A.A. 17/2/92

CERTIFICATION

This thesis report entitled "Almajir" Traiining centre Zaria by. Abdullah Isa Adam, meets the regulation governing the award of the degree of Master of science in Architecture of Ahmadu Bello University Zaria and is approved for its contribution to knowledge and literary presentation.

Chairman, Supervisory Committee	Date
Member, Supervisory Committee	2-3-93. Date
Member Supervisory Committee	2/3/93 Date
Head of department	Date
Dean, Post graduate school	Date

ACKNOWLEDGEMENT

All praise is due to Almighty Allah who make all things possible as He wishes. His blessings on the noble prophet Muhammed (S.A.W.).

I wish to thank all those that have helped and assisted in one way or the other towards the realisation of this dream. My sincere thanks goes to my supervisors Arc. M.K. Mabade and Arc. M.D. Ahmed. f r their fireless efforts. Dr. Yusuf DALHATU is worthy of mention

I wish to also thank the following friends with whom we struggled through the academic turbulence; Ismaila B.U, Kure M, Mallam Bala M, B.B.R, A.K. Ahmed, Kudu A, Abidemi, Haruna S, Dr Mainasara, Ado , Mallam Abubaker, Najib, S.N. and ..any others.

My appreciation goes to Mallam Usman Na'iya, Mallam Mani, Alaramma Mallam Sule, Mallam Umar, Mallam Yakubu and Mallam Abdulhamed for permission to take pictures in their schools and sparing time to answer my questions.

Similarly, I appreciate the assistance of the Secretary, H.O.D. vocational training, his deputy, principal, vice principal, Alhaji, all of Mariri Rehabilitation centre Kano.

Worthy of mention are Mrs. Fatima Audu Matron Beth Torrey Home Zaria, Miss Kushy

Chidawa personnel officer N.D.E. Kaduna Mrs. Hauwatu Gwamma senior planning officer Rehabilitation Headquarters Kaduna, Vice Principal B.A.T.C. Zaria and many numerous individuals that are not mentioned not because they are unimportant.

To Yahaya Mohammed Musa, Idris Adamu and Musa Bako Muhammed I can only pray for them.

Finally I wish to acknowledge the love care and good wishes of Salamatu Abubakar Yabo in far away Sokoto whose inspiring encouragement kept me struggling.

ABSTRACT

The male Qur'anic student who leaves his home town to another town in search of Islamic scholarship (Almajir), has for long consistitude a socio-religious problem to the North by his act of begging.

Efforts in the past to temporarily resettle them when important dignitaries visit our capitals, have proved ineffective. There, therefore arises the need to find a lasting solution to the act of begging. studies are carried to find the origin and aim of the culture and why they beg. There is no single building ever built to cater and provide all the facilities intended for this project. This design, in essence, is a hybrid of functions which are the products of an intense research into the needs, yearnings and aspirations of the Almajir and an architectural Injection of other auxiliary facilities which is anticipated to satisfy and catalyse the successful grooming of the Almajir in this centre.

The centre is to train the 'Almajir' educationally, socially, vocationally and otherwise towards their full integration into the larger society after graduation.

ix

TABLE OF CONTENT

	Page
Title Page	i
Thoughts for the moment	ii
Dedication	iii
Declaration	iv
Certification	v
ACknowledgement	vi
Abstract	viii
Table of contents	ix
List of plates	x
List of figures	xi
List of Tables	xii

Glossaries

Chapter One

INTRODUCTION

1.1 Motivation

1.2 Problem Statement

1.3 Justification

1.4 Aims and Objectives

1.5 Study area and Limitations

1.6 Research Methodology

1.7 Clientele and viability

CHAPTER TWO

HISTORICAL AND PHILOSOPHICAL EVOLUTION OF THE 'ALMAJIR' CULTURE

2.1 'Almajir' defined

2.2 Stages and classification of 'Almajirs'

Page

2.2.1 'Kolo' or 'Kotso' - Primary level

2.2.2 'Titibir: - Post primary level

2.2.3 'Gardi' - Post Secondary level

2.2.4 'Mai Satu' - University level

2.2.5 'Hafizi' - Post graduate

2.2.6 'Gwani' - Doctor (Ph.D)

2.2.7 'Shaihi', 'Sheikh', 'Shehu' or 'Alaramma' Professor

2.2.8 Conclusion

2.4 Origin and aim of Islamic education

2.4.1 Origin

2.4.2 Aim

2.5 The concept of 'Almajirci' in Hausa land

2.5.1 An overview

2.5.2 Zones of Qur'anic studies

2.5.3 Admission policy

2.5.4 Time table

2.5.5 Reading spaces

2.5.6 Advancement and examination

2.5.7 Accommodation

2.6 Problems created by the 'Almajir' culture

2.6.1 Health hazard

2.6.2 Socio-religious problem

2.6.3 Urban-drift and congestion

xi

Page

2.7 Learned People's view on 'Almajir' c culture

2.8 Conclusion

CHAPTER THREE

3.0 BEGGING IN HAUSA LAND

3.1 Classification of beggars

3.1.1 The disabled

3.1.2 The able-bodied beggar

3.2 Socio-economic explanation of begging

3.3 Religious view

3.4 Societal Feaction to begging

3.5 Recommendations of study

3.6 Public and philathropic organisation's contributions

3.7 Government's Reaction/Attempts.

3.7.1 Rehabilitation centres

3.7.2 Why they fail

3.8 Conclusion

CHAPTER FOUR

4.0 GENERAL PRINCIPLES OF CHILD DEVELOPMENT

4.1 Stages of child development

4.1.1 Sensori - motor stage

4.1.2 Pre-conceptual thinking stage

4.1.3 Intuitive thoughts stage

4.1.4 Concrete Operations stage

Page

4.1.5 Formal operations stage

4.1.6 Conclusion

4.2 Childs background survey

4.2.1 Working class mothers

4.2.2 Parent's with malajusted and handicapped children.

4.2.3 Children with fatally diseased parents

4.2.4 'Almajir' children

4.2.5 The delinquents

4.3 Children's behaviour problems

4.3.1 Conduct problems

4.3.2 Personality problems

4.3.3 Deprivation

4.3.4 Remedy

4.4 Learning social behaviour

4.4.1 Factors of socialization and Identification

4.5 The value of recreational activities in child development

4.5.1 Philosophy of play

4.5.2 Stages of play

4.5.3 The social function of play

4.5.4 The psychology of play

4.6 Arts and crafts

4.7 United Nations dedaration of the rights of of the child.

xiii

Page

CHAPTER FIVE

5.0 EDUCATION IN NIGERIA

5.1 Historical background

5.1.1 Period of Missionary education

5.1.2 Period of government Interest

5.1.3 Period of educational explosion

5.1.4 Current educational policy: 6-3-3-4

5.2 Philosophy of education

5.3 Aims and objectives of education

5.4 Why western education was resisted in the North.

5.5 Western Vis-a-vis traditional education: the need for a new perspective

5.6 Vocational education

5.6.1 general aims

5.6.2 Vocational/apprenticeship scheme

CHAPTER SIX

6.0 CASE STUDIES

6.1 Introduction

6.2 Mallam Na'iya Allo school Zaria city

6.2.1 Brief history

6,2.2 Site Location

6.2.3 Client/user/sponsor

6.2.4 Facilities provided

6.2.5 Area covered

Page

6.2.6 Design concept and planning

6.2.7 Materials and construction

6.2.8 Special contribution

6.2.9 Appraisal

6.3 Mariri Rehabilitation centre Kano

6.3.1 Brief history

6.3.2 Site location

6.3.3 Client/User

6.3.4 Facilities provided

6.3.5 Area covered

6.4.6 Design/planning concept

6.3.7 Materials and construction

6.3.8 Appraisal

6.4 Beth Torrey Home Zaria

6.4.1 Brief history

6.4.2 Aim of home

6.4.3 Location

6.4.4 User/sponsor

6.4.5 Facilities provided

6.4.6 Design concept and planning

6.4.7 Materials and construction

6.4.8 Appraisal

xv

Page

CHAPTER SEVEN

7.0 INFLUENCE OF ESTABLISHED TRADITIONAL ARCHITECTURAL PRACTICES ON THESIS PROPOSAL

7.1 Environmental abstraction

7.2 Planning concepts

7.2.1 Construction

7.2.2 Materials

7.2.3 General physical layout

7.3 Structural abstraction

7.4 Decorations

7.4.1 Walls

7.4.2 Painting patterns

7.5 Finishes

7.5.1 External

7.5.2 Internal

7.6 Contemporary trends

7.7 Islamic architecture (influence)

7.7.1 Principles

7.7.2 Features

7.7.3 Mosque architecture

7.8 Architecture: The 'Almajir' approach and current structural provision

7.8.1 Makeshift shelter

7.8.2 Mud houses

7.8.3 Concrete buildings

xvi

Page

7.9 Features of architectural significance in 'Almajir' architecture

7.9.1 Sitting arrangement

7.9.2 Ash storing pot-holes

7.9.3 Slate drying area

7.9.4 Writing area.

CHAPTER EIGHT

8.0 SITE INVENTORY AND RESOURCE ANALYSIS,

8.1 Location

8.2 Climate

8.3 Topography

8.4 Vegetation

8.5 Utilities and services

8.5.1 Water supply

8.5.2 Electricity supply

8.5.3 Sewage disposal

8.5.4 Refuse disposal

8.5.5 Others

8.6 Site sselection and justification

8.7 Site analysis

8.8 Site zoning,

8.9 Site concepts.

xvii

Page

9 CHAPTER NINE

9.0 BRIEF AND OUTLINE OF PROPOSAL

9.1 Design brief

9.1.1 Administration

9.1.2 Education

9.1.3 Vocational training

9.1.4 Welfare

9.1.5 Mosque

9.1.6 Multipurpose hall

9.1.7 Recreation

9.1.8 Students hostel

9.1.9 Kitchen and dining

9.2 Schedule of accommodation

9.3 Functional flow diagram

9.4 Materials and construction

9.4.1 External walls

9.4.2 Foundations

9.4.3 Floors

9.4.4 Roof structures

9.4.5 Finishes

Conclusive conclusion

Recommendations

Bibliography

LIST OF PLATES

PLATE		PAGE
I	Begging Almajir	
II	Alaramma - professor	
III	Reading area	
IV	Accommodation	
V	Cheap labour	
VI	Begging problem in papers	
VII	Modern Allo School on chairs and tables	
VIII	Vocational training	
IX	Internal walls of Zaria Friday Mosque	
X	Abuja Mosque	

LIST OF TABLES

TABLE		PAGE
I	Zaria Urban Data	
II	Statistics about Almajirai	
III	Time Table	
IV		
V		
VI		

LIST OF FIGURE

FIGURE		Page
1.1	Problem and solution	
2.1	Almajirai reading	
5.1	Traditional pottery making	
6.1	Plan and elevation of M. Nafiya School	
6.2	Marri Rehabilitation Centre, Kano	
6.3	Beth Torrey Home, Zaria	
7.1	Geometric Composition of Hausa Arch	
7.2	Materials for construction	
7.3	Motifs of the decorator	
7.4	Pinnacle types (Zankwaye)	
7.5	Hausaland	
8.1	Climatic data	
8.2	Site analysis	
8.3	Concepts	
8.4	Site zoning	
8.5	Site concept	
8.6	Functional flow diagram	

CHAPTER ONE

INTRODUCTION

AN OVERVIEW OF STUDY AREA AND INTENTION

1.1 MOTIVATION

Nigeria's population as recently compiled by the National Population Commission (N.P.C.) is put at over 88.5 million. A large part of this population is engaged in agrarian economy (70 - 80%) while only a small per centage (20%) is engaged in the commercial, industrial and public sectors of the economy.

Of the 28 million able bodied youths in Nigeria today, only about twelve million are actively undergoing courses of training in all our educational institutions. The rest of the sixteen million youths who are not in schools or colleges are either unemployed or underemployed. The figure 16 million represents over 20% of the population, and is one of the highest unemployed figures in the world.

Psychologically unemployment leads to frustration, which further leads to criminal activities and the like. Many of the unemployed also turn to begging, success is of course important, but failure should, not turn the individual into a burden to the society.

Research findings have shown that, if and when avenues are provided for these unfortunate members of the society they will respond positively.

The Almajir in Northern Nigeria forms a large per centage of the begging populace, his time is wholly occupied in reading without sparing some for job training thereby relegating them to untold and contemptible economic and social hardships.

Viewed against these squalid and unfortunate background, the point is vividly clear and visible that opportunities have to be provided for these people to declutch and unclip their wings for their absorption into the skilled and semi skilled employment pool of the country.

1.2 PROBLEM STATEMENT

The begging Qur'anic student is one of the most pressing socio-religious problems confronting the Northern States of Nigeria today. Their number has reached an alarming rate, that even a first time visitor to the country hardly needs to be told before realizing their number abounding in urban centres. The graduands of these schools find themselves in a confused world of finding how to get employment. They now had to start afresh looking for job opportunities to feed themselves.

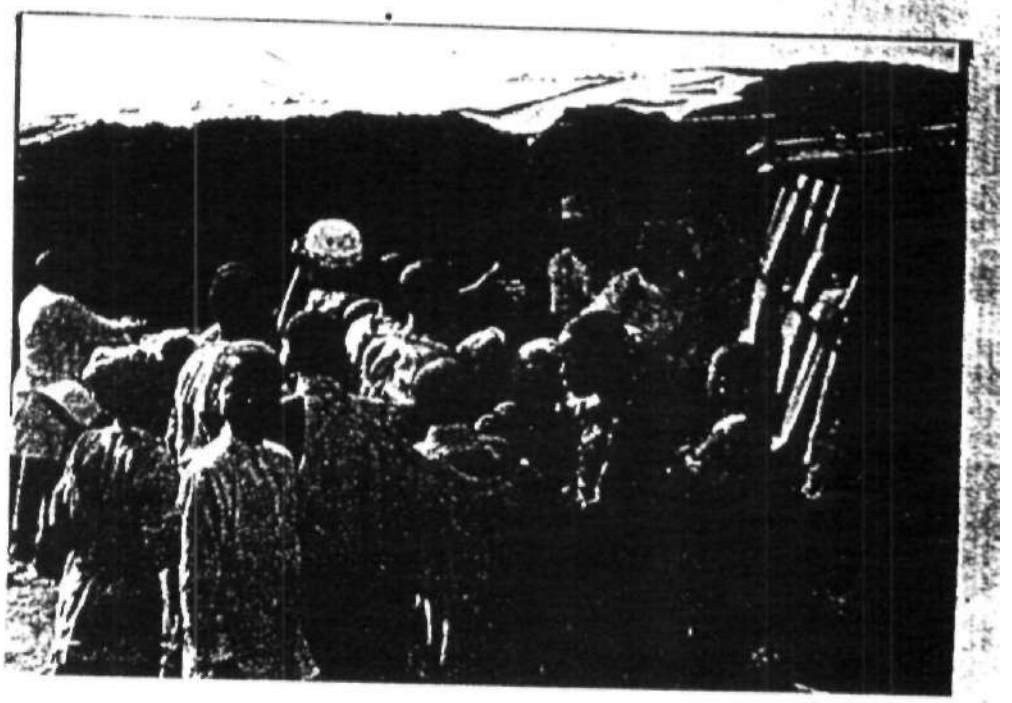


PLATE I Almajirai lining for Waina

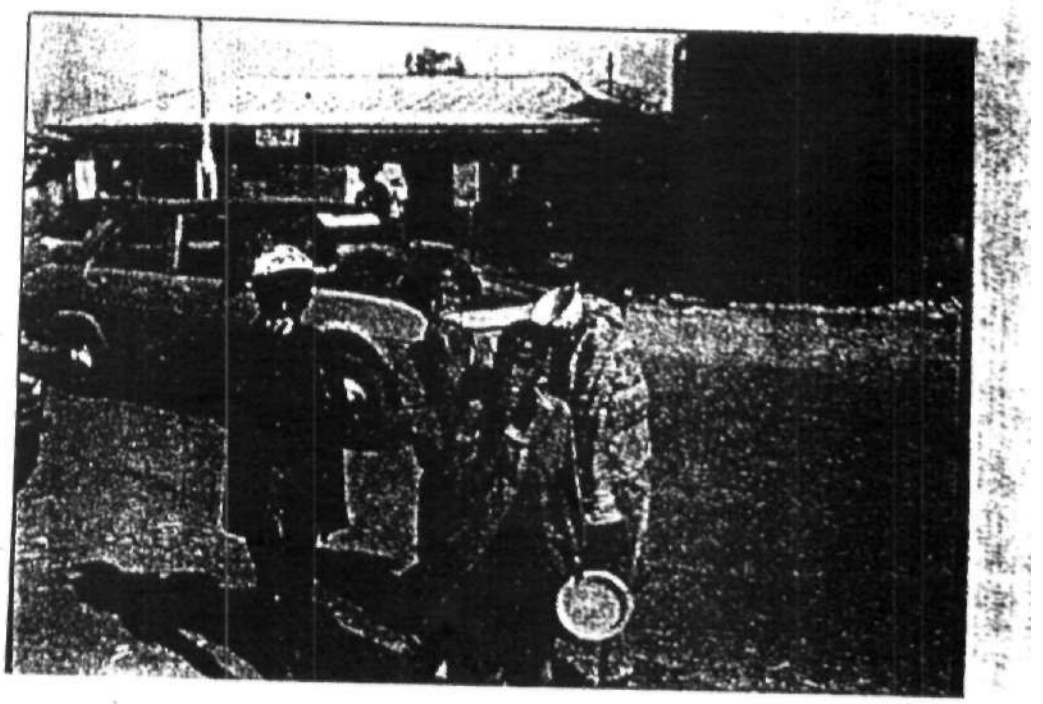
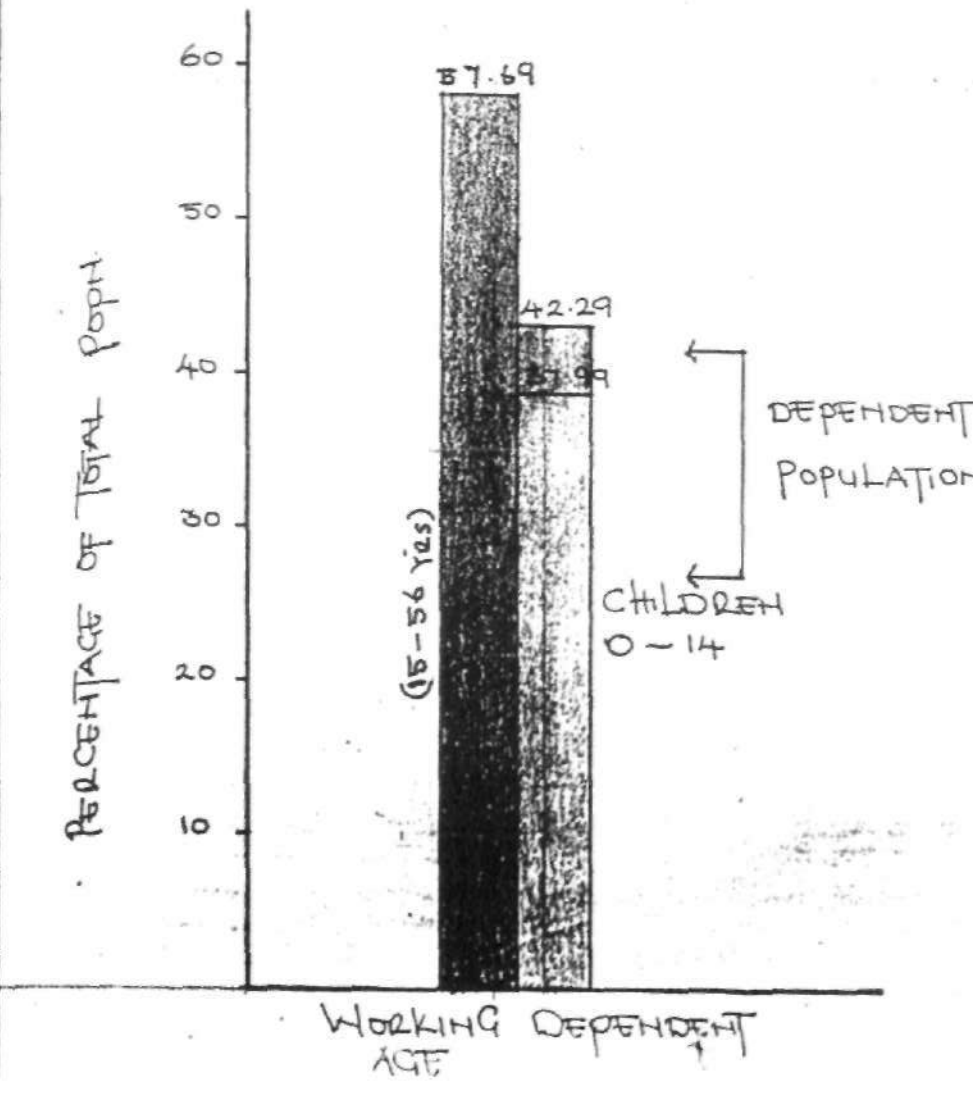


PLATE II HEALTH HAZARD

Zaria urban data

POPULATION	589,462
GROWTH RATE	6.23%
> 15 yrs	38%
> 35 yrs	81.3%
< 56	4.3%
WORKING AGE	57.7%
SELF EMPLOYED	45%
PART-TIME JOBS	15%
REGULAR JOBS	85%
INCOME EARNERS	70%
DEPENDENTS	42.3%



LEVEL	POPH (%)	% BEGGING	% WITH JOBS	CHEAP LABOUR	JOB TYPE
'KOLO' JUNIOR CLASS	48%	90%	10%	ALL	CHEAP LABOUR, CAP EMBROIDERY,
'GARDI' SENIOR CLASS	32%	40%	45%	ALL	CAP AND CLOTH DESIGH, CARPENTRY, TINKER E.T.C.
'MALAM' ADULT CLASS	20%	0%	35%	NONE	CAP, CLOTH DESIGN, 'BUBUTU' & 'LAYA' JOBS
'ALARAM-MA' SENIOR TEACHER	2%	NONE	ALL	NONE	TEACHING.

Only a few per centage are lucky to get one, while the majority usually do not. This further compounds the already bleak employment opportunity in the North.

This is initially caused by the failure of the students to learn some skilled jobs while studying.

Past efforts by the government to resettle them in isolated camps have proved futile because they have been divorced and separated from their schools.

Without proper planning and consideration, these people will continue to constitute an eyesore to the government and the society in general.

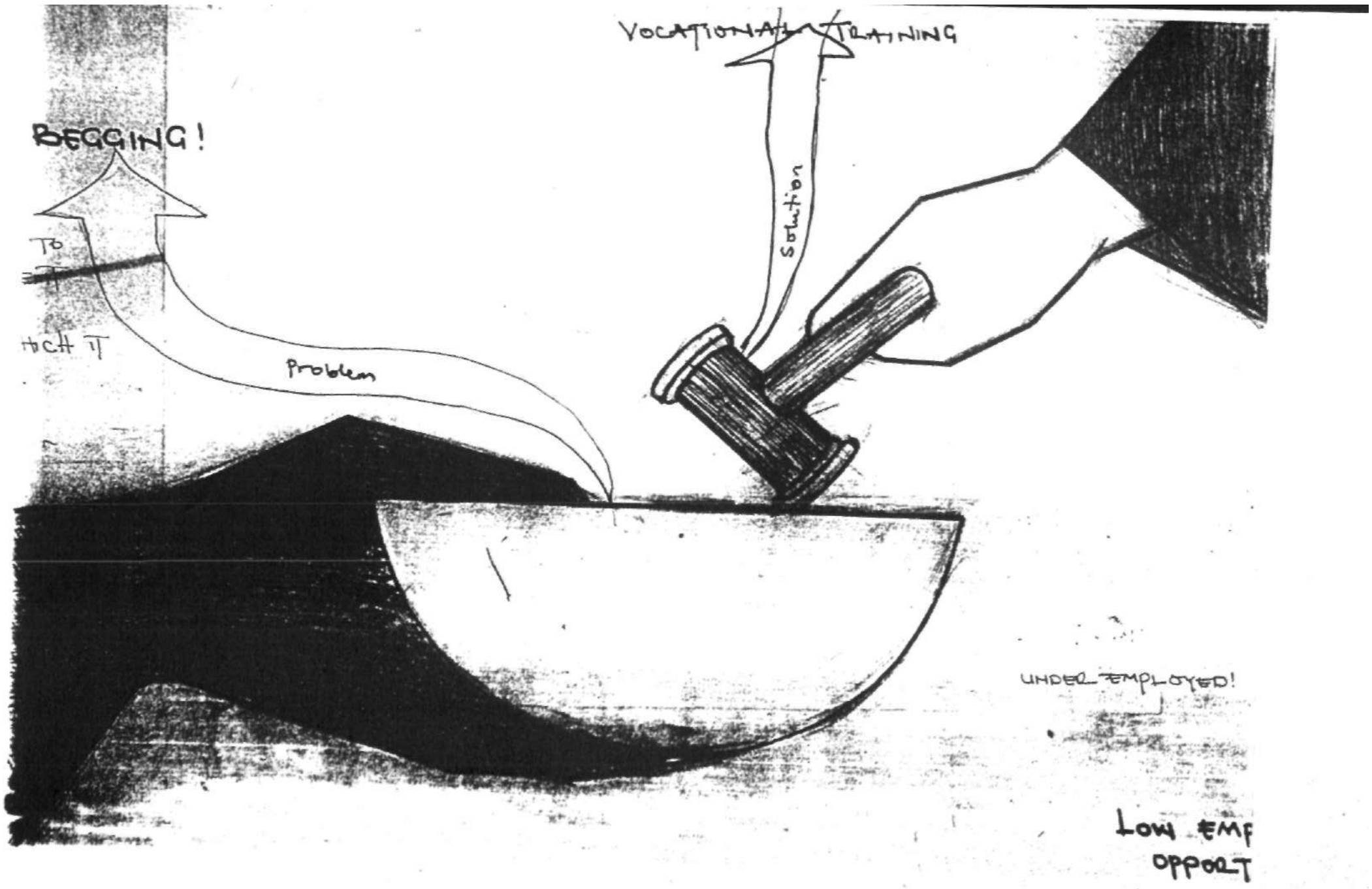
1.3 JUSTIFICATION

A simple justification of the training centre in the North comes from the fact that thousands, if not millions of Almajirs are roaming the street begging for alms.

Being citizens of the country they have the right to be taken care of and opening up avenues for self employment as any other Nigerian citizen.

Their been "swept" out of the nooks and corners of the town and dumped somewhere cannot solve the problem. (Ezera, 1991).

To fully absorb them into the mainstream line of life, opportunities have to be provided to help the almajir increase their competence in being effective members of the society, in all respect,


VOCATIONAL TRAINING
BEGGING!
To
Problem
Solution
UNDER-EMPLOYED!
Low EMP
OPPORT

in relation to people and environment towards their full integration and absorbtion into the larger society.

1.4 AIMS AND OBJECTIVES

(1) Produce a design which would guide the interaction between space and man in a meaningful and beneficial patterns that would enhance educational and vocational pursuits in a traditional setting.

(2) Restoration of the 'Almajir' to the fullest physical, mental, social, psy psychological, vocational and economical usefulness, towards their full merger and intergration into the society.

(3) To increase the badly needed skilled and semi-skilled man-power for national development and improve the employment potentials of the country.

(4) Design a building that will produce a local literate work force that is cultured, rooted and attached to its traditional value systems.

1.5 STUDY AREA AND LIMITATION

This study is only focused on 'Almajir' in the original sense, that is the Qur'anic student who leaves his home to another town in a bid to gain Qur'anic knowledge. It therefore does not cover all beggars as used in the Hausa context, like the disabled.

The study is geared towards providing administrative, educational, vocational, accommodational and other supporting facilities for the centre.

The main constraints of this thesis is the difficulty in collecting all necessary data required as practically very little is available in architectural text on 'Almajir'.

1.6 RESEARCH METHODOLOGY

The methodology applied for this thesis are:

(1) Review of existing literature, most of which comes from the History, Islamic and Sociology Departments.

Also Government reports, Newspapers, Maps, Seminar Papers from rehabilitation Centres and the like were also used.

(2) Field survey were extensively carried out.

(3) Case studies were conducted on related cases to give insight stimulating examples. Interviews with Mallams were conducted and photographs taken.

1.7 CLIENTELE AND VIABILITY

The project is community based for it to be acceptable to the 'Almajir'. The centralized 'Zakat' collection centres by various Islamic organisations, charity organisation, philanthropic individuals and Government will help in the viability. United Nations children Fund (UNICEF) has already promised to fully equip the centre once built.

CHAPTER TWO

HISTORICAL AND PHILOSOPHICAL EVOLUTION OF 'ALMAJIR' CULTURE

2.1 'ALMAJIR' DEFINED

The word Almajir, as used in Hausa land has two meanings. It refers to either a traditional Qur'anic student or a helpless and needy person that sustains by begging.

The word 'Almajir' is derived from an Arabic word 'Almuhajirun'. 'Almajir' by definition as used in this thesis refers to male student who leave their parents and travel out for Qur'anic scholarship. Dadinkowa, 1987).

The term almajir was not related to begging nor even knowledge during the lifetime of the prophet and his companions.

2.2 STAGES AND CLASSIFICATION OF 'ALMAJIRS'

2.2.1 'KOLO' or 'KOTSO' - PRIMARY LEVEL

The beginner or 'kolo' can be equated to a primary school pupil. The boy is first orally taught the first eleven chapters of the Holy Qur'an. These chapters are usually those he would require for his daily prayers.


جَامِعَةُ أَحْمَدُ بَيْلو زَارِيَ كَدُونَا

After having thoroughly memorised them, he would be provided with a wooden tablet 'Allo' on which the same chapters are transcribed one at a time for hearning their consonants. This type of learning is called 'babbaku'. After learning the consonants, he goes to 'farfani' where he will learn them with their vowel signs. From which he will begin to read by forming the syllables 'Hajattu', all from the same chapters, he then proceeds to read the whole Qur'an. Throughout this stages the Mallam (Teacher) writes for the pupil up to when the pupil can do it himself.

During meals, every Mallam and the married students bring out food which would be collectively eaten by the almajirai, except the kolo who goes out from house to house for food begging (Madauci and Daura, 1982). The elder matured students are not Islamically permitted to enter houses for begging. Therefore food collected by the pupils would be given to them for blessing (sa albarka) and let them eat the rest.

2.2.2 'TITIBIRI' - POST PRIMARY LEVEL

This stage is affected by the linguistic background of the teacher since variation in the pupil's pattern of articulation could be due to the teacher's accent. The pupil will continue trying to read and write for himself again and

again 'titi biri' until he becomes conversant.

Once the spelling pattern is correctly grasped, it enables the pupil to read off-hand any Arabic text. The pupil's eyes are then considered to be opened. Therefore, the teacher could allow him to continue reading the Qur'an thoroughly 'Zuku' without necessarily memorising the chapters. This normally happens after four to seven 'izus'. This stage is marked by the first graduation 'saukan zuku'.

2.2.3 'GARDI' - POST SECONDARY LEVEL

The first graduation 'gardi' which marked the beginning of 'mallam' will then start revising the Holy Qur'an 'Tilawa' from end to end 'Bakara' to 'Nasi'. It is at this stage that the 'almajir' will learn the correct grammatical pronounciation of the verses 'tajwidi', which will continue till he finishes the whole Qur'an again, then will he be considered a second graduate 'saukan sara'.

The curriculum here also involves learning other books 'ilmi' from different aspects of religious education. The 'gardi' can teach other younger pupils in the absence of the Mallam. And also some learn trades like cap sewing and sugar came selling. Other 'gardawan - Danni' practice

writing for drinking 'rubutun sha' as traditional medicine or give out amulets 'laya'. It is at this stage that many return home for graduation ceremony 'sadakar sauka', take up to some occupations or return for further education.

2.2.4 'MAI SATU' - UNIVERSITY LEVEL

This is a more advanced stage, in which the whole Qur'an is committed to memory. In practice many go out of the towns in dry season and seclude themselves 'kiskadi' to memorise the Qur'an. This is also subsided by learning the meanings of Quranic verses from time to time and go deepar into different fields of education. It is at this level that the student decides the area he wishes to specialize. Many marry at this stage and continue with their education either at home with nearby Mallams or go back to their former schools.

2.2.5 'HAFIZI' - POST GRADUATE

The student here has not only committed the Qur'an into memory but can write and recite it off-head and even attempt doing 'Tafsir' translation. I addition to his area of specialization he goes deeper into many other fields such as, 'as-sarf', 'ilmul-usul', 'al-hadith', 'al-mantiq,

wal bayan', 'al-figh' and so on. These are regarded as different branches of learning and it is is not often that a teacher attains perfection in all of them. That is why the student is instructed by many Mallams.

2.2.6 'GWANI' - DOCTOR (Ph/D)

The 'almajiri' here has acquired proficiency in Arabic Language and can therefore translate perfectly, interprete many works, give several meanings, comment and even tell how many times a verse, a word or a letter appears in the Holy Qur'an.

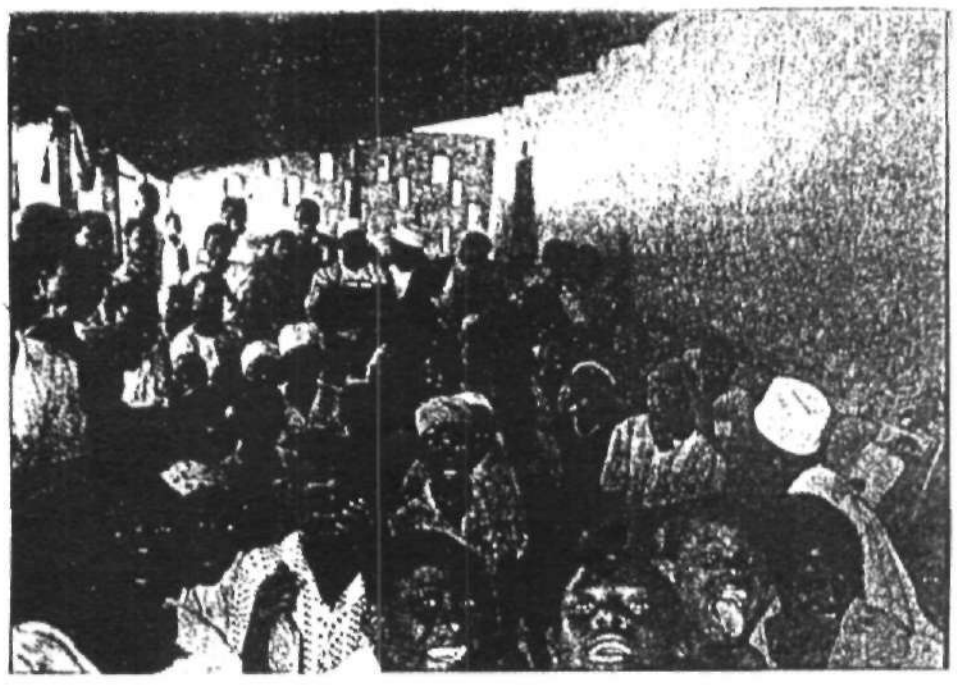
He is well versed in many books such that many Mallams go to him to acquire knowledge from different fields of specializations.

2.2.7 'SHAIHI' /'SHEIKH'/SHEHU'/ 'ALARAMMA' (PROFESSOR)

Though there is no end to knowledge, this person has, in addition to previous qualifications, acquire proficiency in almost any field. He has contributed and is still contributing in different aspects of learning. He interpretes different natural phenomenia, reflects present and past events and settles different emerging disputes within the society of man kind.



ALAP ASMA (professor)



Teaching Area

In addition he can draw co-ordinates from Qur'an and Hadith to give his own verdict on emerging problems in the technological age which were previously not answered by past Mallams.

Examples are Shehu Dan Fodio and contemporarily Sheikh Gumi.

2.2.8 DEDUCTION

It is instructive to mote that there is a clear cut demarcation in Western Education between one level and the next, it does not however obtain in the traditional Islamic schools. A student may graduate from one level to another without necessarily knowing it. And it does not follow that one follows sequentially all the stages mentioned above. In some areas the names given vary. Sometimes, even it is the people that label a certain Mallam 'Cardi' 'Hafizi' or 'Shehu' as the case may be.

2.4 ORIGIN AND AIM OF ISLAMIC EDUCATION

2.4.1 ORIGIN

When one begins to trace the history of Islamic studies, one has to go back to the time of the Holy Prophet Muhammad (s.a.w) who revolutionalized the 'Jahiliyya' Arab society through his various precepts on education. These gems of the prophetic counsels have come down to us through the labors of the prohet's companions 'sahaba' and those that

followed, who preserved and passed knowledge on from generation to generation. The most far reaching is the Hadith which says that "acquisition of knowledge is obligatory for every Muslim, man or woman". In another Hadith, he (s.a.w) has said that:

"the ink of a pen of a scholar
is far superior to the blood
of a martyr".

This message worked miracles and Islamic studies came to be taught thorughout the lenght and breath of the Muslim world and was taken by the Muslim whereever they travelled and settled.

Islam spread in the Savannah region of West Africa in the 8th Century (AJAY, 1967) and the commercial links were established between Muslim North Africa and the West Africa. The trade and commerce also paved way for the introduction of new elements of Islamic culture, and made possible the intellectual development which naturally followed the introduction of leteracy, and for which the parts of Sudan were to become famous in centuries to come. In the Islamized West Africa there grew various Muslim empires. The empires declined and fell but what remained everlasting is the literary and cultural heritage of Islam, hence the '<u>Almajir</u>' culture.

2.4.2 AIM

The aims and objectives of education can be stated after defining the difference between education and instruction. Education helps in the complete growth of an individuals' personality whereas instruction merely trains an individual or a group to do some task efficiently.

A man may be a great general, an efficient carpenter or a first class pilot, but still remain a semi-educated ill-mannered, unrighteous person. We can therefore say that people who have specialized in certain educational fields are well-instructed persons but cannot be necessarily regarded as truly educated.

On the other hand, a man who knows and performs his duty towards himslef, his family, his neighbours and humanity, and at the same time has acquired a basic knowledge about how to earn his livelihood honestly and live a decent life, should be called an educated person. He may not have specialized in a particular field of knowledge but lack of expertise does not automatically prevent him from being recognised as a good person.

The outlook of an educated man is not static but is modified and mellowed as he applies principles to practice and his outlook is enriched by experience.

The aim of Islamic Education is to improve Muslim's life such that non-muslims appreciate it. Furthermore, education improves political, economic and social improvement of the people. The quality of education could be observed on two people in the society, women and children, once the two are bad the aim is not achieved.

Summarily the aim of Islamic Education is:

> "the creation of the good and righteous man who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the Shari'a (Islamic law) and employ it to subserve his faith".
>
> (Al - Attas, 1979).

2.5 THE CONCEPT OF 'ALMAJICI' IN HAUSA LAND

2.5.1 AN OVERVIEW

There are two types of Qur'anic schools developed in Hausaland 'Makarantar Allo' (Al-Ɓoh) or 'tablet-school' and 'makarantar Ilmi' or the higher school. The first school is meant for the

beginners while the higher school embraces all aspects of Islamic studies.

One of the prophetic traditions relates that the best men among you ois one who learns the Qur'an and then teaches it to others therefore, teaching religion to others is considered a'duty for which a person should expect no reward (Doi, 1984). The system of teaching and learning the Qur'an and Arabic language started in Northern Nigeria where the teachers in the early stage 'depended for their living on charity, or to be precise, alms, for he who is one of those seven categories of persons to whom 'sadaqah is prescribed in the way of Allah' (Hamidu, 1967). This noble principle, which was successfully applied in the early stage of the development of Islamic Education, reduced the status of a teacher to a mere beggar and he came to occupy socially a rather low status. He wanders from place to place looking for charitable Muslims to patronise him and give him food and shelter. Whenever his efforts were not sufficient to procure the necessities of life, he had to send his pupils from door to door asking for charity. They were considered, to be 'muhajirun' (emigrants) who had left their homes in search

of knowledge. 'Today a pupil in the traditional way of education is called 'Almajiri' in Hausa Language which is a corrupt form of 'Al-muhajir' (emigrant). But the higher grade of teachers (the 'Ulama) who are deeply learned in the science of the Qur'an and the Hadith, Islamic theology and etymology were highly respected in the Northern States right from the time that Islam was first brought in the Hausaland.

The Qur'anic schools are usually found in or outside the mosque building. They are seen in verandahs of the mosques, where sometimes benches are arranged at the time of the school and are removed and piled up in a corner immediately after the schools, there sit many cirlcles of children around Mallam or around the ex-pupil 'Gardi'. The smaller [illegible] with alphabet inscription often chanting in a 'sing-song fashion' (Parrinder, 1953), with corrections from the teacher. Children of all ages attend. Formerly, teachers were not paid fees, but nowdays they are paid at the rate of 50k to N1.00 weekly for children with them when coming from their homes. Gifts are received by the teachers from parents during festivals. Sometimes the pupil are sent to collect firewood from the bush which is sold to the public for revenue generation.

The qualifications of Qur'anic teachers differ from person to person and place to place.

2.5.2 ZONES OF QUR'ANIC STUDIES

Hausaland can be divided into two zones in respect to Qur'anic studies. The Western and the Eastern sectors. In the Western sector, the Qur'an is learnt and read through 'Sauka' but emphasis is not laid on committing it to memory. From this point the reading is suspended and a study of Arabic grammar and literature begins.

But in the Eastern sector ranging from Damagaran through Zangon Daura, Baure and to the neighbourhood of Bornu, a considerable time is devoted to study of the Qur'an until it is memorised completely by heart. This is followed by a study of pronounciation and intonation.

2.5.3 ADMISSION POLICY

Admission to this chool is not restricted by age and has no stipulated season. Therefore pupils are enrolled whenever they report. It is for this reason that the instruction is individualised.

After a boy has been circumcised normally between five to nine years, he is provided with a pair of shorts, a shirt and a blanket and sent to Qur'anic studies. A token payment is made to the teacher according to the financial position of the parent.

2.5.4 TIME TABLE

The school week starts on Saturday and ends on Wednesday so that Thursdays and Fridays are free days. There is no bell to summon the pupils to school nor is there one to disperse them. There is also no uniform.

Usually there are three sessions in a day. Moring, afternoon, and evening. In Between these sessions are free periods for the students. These free periods together with the two days break emable them 'the almajir' an opportunity to do some assigned work, revise their lessions, rest, learn some trades or go to town for begging and other economic activities.

Time Table

Time	Saturday-Wednesday	Thursday-Friday
6 - 11a.m	Morning session	Free
11 - 2p.m	Break	"
2 - 5p.m	Afternoon session with break for Asr prayer.	"
5 - 8p.m	Break	"
8 - 10p.m	Evening session	"
10 - 6p.m	Sleep	"

2.3.5 READING SPACES

The traditional reading class in rural areas is generally under a tree, outsode the teacher's hall entrance (Zaure) or his verandah. Wooden logs 'gar gari' are arranged in a circular form surrounding a burning fire which acts as the source of light. Students sit on this logs circles in such a way that the light rays at night fall directly onto their wooden slates. Every 'Almajir' reads his own lesson loudly so that the teacher can hear any mistake for correction. The teacher also sits along the circle or goes round to supervise. Wooden reels 'kirare' or corn stalks are daily collected for reading.

In urban areas the electric light subsequently substitutes the traditional light. 'Almajirai' therefore sit at the verandah or hal entrance at their convinience not necessarily in a circle. Almajirai' also have another reading tradition known as 'kiskadi'. This is a bush seclution method whereby the students especially those committing themselves to memories, go outside the towns in the dry season and construct temporary huts under trees. They use the huts as their shelters and read in the tree shades.

2.5.6 ADVANCEMENT AND EXAMINATION

In a typical Quranic school 'tsangaya', the advancement of each student is entirely dependent upon ones ability, zeal, individual effort, special gift and the tireless eforts of the teacher. 'Graduation from one discipline to ahother is, done purely on personal merit and maturity (Yahya, 1975). Each pupil is taught his own separate piece which may be quite different from the remaining students. Whatever their number may be, the 'Almajirai' are not organised in classes.

Each student goes at his own speed. When he is acquainted with a particular lesson, he goes on to the next quite independent of the others. This individualistic approach has a great advantage over modern system of education which is collective.

The collective advancement in modern education retards the progress of the bright student and becomes too fast to the dull.

At the end of each step in the learning, it is usual for a little thanksgiving to be performed. Bean cakes are usually given as alms.

In the Western Hausland where emphasis is more on the study of Arabic and Islamic literature, a pupil is not compelled to memorise the whole book before graduation 'sauka'. But in the Eastern part, a pupil cannot wash off the writing on his slate. until he has memorised the previous.

There is no particular time slated for examination. In fact, a student is examined everyday and could only progress after mastering previous chapters.

The promotion of students does not take place through the mechanical examination. The teacher assesses the student's progress and determines the next step to be taken', (AL – Attas, 1979).

2.5.7 ACCOMMODATION

The life of an 'Almajir', when economically looked at, is not comfortable. Yet the 'Almajir' gives little thought to confort in terms of sleeping area.

For one, the pedagogue of the Qur'anic school does not earn any salary nor does he, in most cases, engage in any other business that could generate income. He at best lives on subsistence farming done by his students, and collects alms for the sake of Allah. He mostly concentrates on teaching his students with the hope of getting reward in the Here-after.

Therefore his economic standard cannot be sufficient to man both his house and the welfare of the students. For this reasons he only provides them with the little he can. In terms of accommodation they usually use his 'Zaure' or make efforts to build huts 'bukkoki' for themselves within the house, where space permits. Some erect extensions or ask to be accommodated in the neighbouring houses.

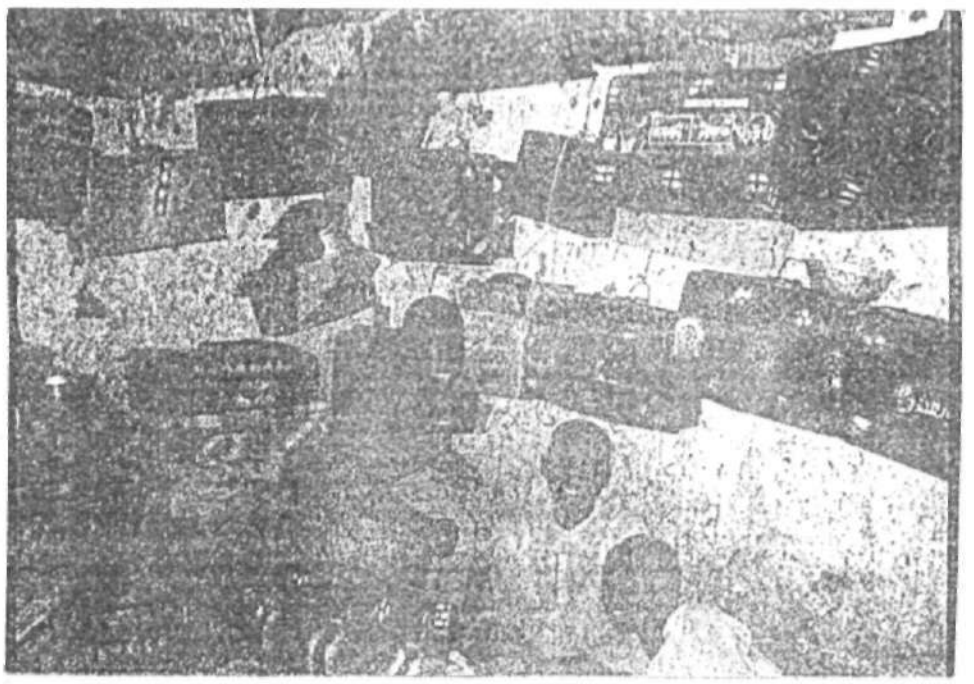


PLATE IV ACCOMMODATION

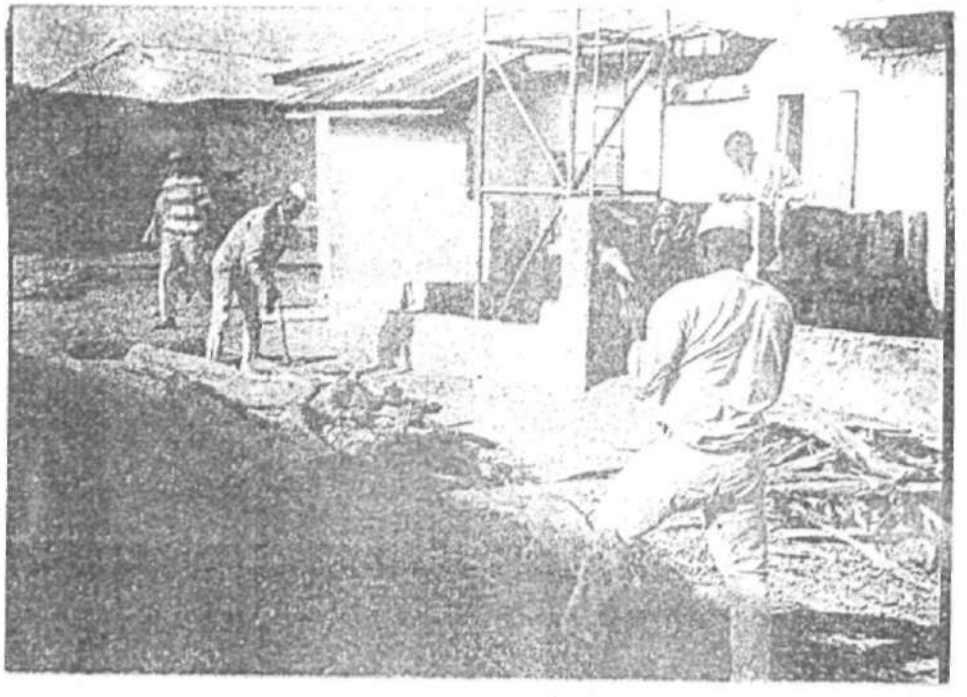


PLATE V CHEAP LABOUR

The 'zaure' used for reading are still the ones used for accommodation.

2.6 PROBLEMS CREATED BY THE 'ALMAJIR' CULTURE

Islamic Education and its students have all once enjoyed the pre-eminence of academic highmindedness and suffered the backward pull of primodial measures. They have excelled as ivory towers of knowledge pursuance and have equally championed pugnacious defence of parochial particularity.

But today the term 'Almajir' is derogatively ascribed to Islamic students because of the way they present and conduct themselves in public. Furthermore many problems have in recent times been created by the culture, these are described in the following paragraphs.

2.6.1 SOCIO-RELIGIOUS PROBLEM

Socially, the 'Almajir' cannot be said to be on the same basis of equality with other members of the society. The tattered and dirty manner in which the 'Almajir' presents himself is certainly an eyesore to the society.

During their foree hours and days the students could be seen all over the cities playing or begging for alms from house to house, at traffic jammed

areas, in offices and other strategic areas like markets, railway stations, motor parks and so on.

Thus, the 'Almajirai' who were hardly seen on the streets during hours of learning are today almost permanetly on the streets, roaming and begging. This, certainly is not projecting a good image of the religion and the society, (Abba, 1983).

Most unfortunately however, some of them end up abandoning their studies for various occupations.

2.6.3 URBAN DRIFT AND CONGESTION

According to Chamberlin (1975) while discussing with Muslim students in Kano City by the end of the 19th century, said that at the turn of the century, students who waited to pursue Qur'anic study seriously, usually leave Kano City for eastern Kano Emirates, Hadejia Damegaram or Borno. They spend their times in those rural areas living frugally, often in cornstalk huts, concentrating all their energies on the Qur'an. The city he continued was felt too full of distraction of friends, entertainment and the attraction of trading.

A very important question is why their concentration nowadays in the urban centres? Afterall the rural areas could have been the best

place for pursuing Qur'anic Education seriously. The answer is not far fetched, the cities are full of entertainments and trading activities which could better their unfortunate economic conditions, and also because they are part of the larger society, therefore cannot be shielded from the rural urban drift.

2.7 LEARNED PEOPLES' VIEW ON 'ALMAJIR' CULTURE

There are two main camps as regards the '<u>almajir</u>' culture. There are those who see the '<u>almajir</u>' as part and parcel of the society and should not be blamed for begging. They argued that it is a national problem brought about by the economic-crunch. There are able bodied youth that beg. Moreover they argue that at least it is better to beg than take arm and rob people of their belongings. In one of its Editorials the New Nigerian Newspaper gives the reason for begging, saying "of course the most important factor is poverty, economic pure and simple". It therefore stand to reason that the economic condition and the view of the parents need to be changed for the better before begging could be finally done away with". Also that "A lot of money and careful planning are required. Governmental participation is inevitable. It is a national problem" (NNN, 1981).

What this group is generally saying is that if you cannot build do not destroy which is if the government cannot provide for them, then let them at least provide for themselves by begging.

On the other hand, many learned people are challenging the system because of its social effects on the young students in various newspapers. For instance, the Grand Khadi Sheik Ahmad Lemu said "By begging at early childhood, the child loses his dignity from the very start of his life, making him do develop mentality which inevitably kills his intelligence and all capacities of initiative" (NNN, 1981).

Also, Shaikh Abdullah Fodio, in 'Lubabul Madkhal' criticizes the culture, which was explained by Shagari and Jean (1978) thus, "It is the fathers responsibility to see that his child is properly brought up, not to allow him to develop greedy habits and also to see that he eats his food nicely, dress him in simple white dress, teach him to behave well and instruct him to obey teachers". Furthermore "it is the fathers responsibility to teach his son the Qur'an" (Abdullah 1828) and also to choose the school which offers the best education, even if it means the child leaving home. This however, does not condone the irresponsible abandoning of children to semi-nomadic Mallams of Makarantar bundi Shagari and Jean (1978).

2.8 CONCLUSION

Having gone through the problems created by the 'Almajir' culture, it is pertinent to, at this point, state that the concept, philosophy and intention of "Almajirai" is good but the problem lies with the method.

When a concept is good but the method of application is bad, then that destroys whatever goodness that exists in the concept.

It is a must, therefore, to synchronize and tally the concept with good application methods.

CHAPTER THREE

3.0 BEGGING IN HAUSALAND

3.1 CLASSIFICATION OF BEGGARS

Begging in Nigeria is not exclusively practiced in the Hausa region but the whole country.

Broadly speaking there are two categories of beggars in Hausaland.

3.1.1 THE DISABLED

The first category of beggars are destitute persons who either due to old age, ill-health, physical or mental handicap and other disabilities which may arise from natural or accidental causes, find themselves in positions where they have to beg in order to put body and soul together.

The characteristics of this group are that they build or pitch their camps in open places or sidewalks in urban centres and are shabbily dressed, under-fed and disease ridden. Although there is no reliable census of beggars in Nigeria, their number, appallingly, keeps increasing daily.

This group constitutes the majority of the begging populace in Nigeria.

3.1.2 THE ABLE-BODIED BEGGAR

The second category of beggars are children and adults who either due to unemployment dare-poverty or simple lazziness and indolence, beg to survice. This category have no physical disability whatsoever.

The subject of this thesis, the 'Almajir' falls within this group.

This group of able-bodied beggars usually abandone beggeing once opportunities open-up for employment. This second category are beggars who by their street begging do not seriously constitute social problems. The act of begging is legitimised during specific periods.

The 'Almajir' for example begs only to feed himsèlf. But when he gets paid he usually leaves begging till his money finishes and he could not find any other means of survival.

3.2 SOCIO - ECONOMIC EXPLANATION OF BEGGING

The first thing that comes to mind for reasons why people beg is poverty and employment. But the sociological explanation of street begging in Nigeria today especially in the large towns and cities is within the context of the changing values and institutions of Nigerian societies, and also their emergence, persistance, growth and social organisations. There are sufficient

empirical evidences in text to show that, most African societies in pre-colonial times, and to a large extent up till today, are organised around the kinship system.

A kinship system is made up of families and oth other types of kinship groups. Such groups overlap in membership with groups of other types, that is, families and lineages and not segments of society. The kinship groups of a society compose a structural subsystem in the sense that they tend to be focused on the same few problems for the maintainance of the society they tend to make similar contribution to the society, (Johson 1960).

It was and is still the practice within a traditional kinship system, that social risks were covered by natural means according to customs and usages. The physically maimed, the old and the diseased were and are aided to a great extent by members of the kinship system. But then the contingency of unemployment, in the usual sense of the term, which could lead to abject poverty was unknown, it was generally a question of underemployment, a reduction in farm produce which often arose from fluctuations in climatic conditions rather than loss of employment.

In the light of the above, the idea of a man eating to satisfaction while his brother or neighbour cries in hunger, is not tenable.

But today, the forces of urbanization and the dependency pattern of industrial development are creating incursions into the knship system, this weakening its structure and fuctions. These forces of social change set in motion those processes especially in towns and cities, which are social, economic and normative in nature and also share in the substance of these problems (street begging inclusive) themselves.

Unequal access to opportunity structures is one of the forces and processes that create the social problem of street begging, unemployment causes inequality and poverty. Definitely, gainful employment is a sure avenue to a farily decent living. It is now becoming a thing of the past that a sound education gurantees access to gainqul employment.

It is then little wonder that the 'Almajir' and the disabled are worse off since a larger percentage of educated able-bodied Nigerians are unemployed, and it automatically follows that the diabled and the poor who cannot fend for themselves will take to street begging.

Another important process which leads to a high rate of unemployment in urban areas is the

massive exodus of rural population to towns. The third National Development plan (1975 - 80) aims at preventing rural depopulation and improvishment through the improvement of the lot of farmers by improving agricultural techniques, provision of amenities, and jobs in the rural areas.

Unfortunately, the pattern of industrialization in Nigeria shows clearly that industrial, educational and social welfare facilities concentrate in exodus to towns, thus creating unemployment. In addition, the rural economy continues to lose it's vitality because of the loss of rural labour pool. In this situation, heads of households or compounds can no longer meet the needs of their kinsmen, some of whom in turn migrate to towns in the vain hope of securing jobs. The consequently constitute a pool from where some street beggars are recruited.

Furthermore, in Nigeria today, relative poverty is an essential cause of street begging and this phenomenum can only exist in a class society where there is full class consciousness, a capitalistic society. By virtue of it's natural setting, a capitalistic society contains some conditions which produce a large number of have-nots, beggars and

destitudes. However, some capitalist societies like the United States of America, the United Kingdom and West European countries are exclusively excluded in that most of them are more or less welfare States. In a class society, everything including health is for sale. If one does not have the money to take his child to the hospital for treatment at an early stage of ablind disease, the eyes of the child will deteriorate badly thus becoming blind in later years. The option left to the child of such poor parents is that he will take to street begging to keep body and soul together.

The inference and conclusion which can be drawn from these is that the making of Nigeria a welfare state is long overdue. Social services such as health should be free, and institutions to care for the poor and disabled should be established.

3.3 RELIGIOUS VIEW

There are various explanations on religious view on begging.

The tenents of Islam encourage alms giving to the poor and the needy. Infactt one of the fundamental foundation of Islam is Zakat which is a certain percentage of a rich man's wealth given

yearly to the poor and needy. A large amount of money is given to a poor person such that he invests it in some trade. The concept is to help the poor establish himself and help others in subsequent years.

Therefore, a person who gives alms to the poor fulfils his or her religious obligations. Not only is the act psychologically satisfying, but it is believed that it will procure the alms giver other economic and social rewards in the future.

It is in this context that many Nigerians see alms giving particularly on Fridays and Sundays as an essential part of their religious and social obligation. God did not create all fingers equal there must therefore be poor and rich in the society and it is the rich's duty to care for the poor.

But the question one should ask is whether there are conditions within religious communities which legitimise begging as a way of life?

Again one asks whether the teaching of Islam constitute a framework for rationalising the institution of begging?

The above questions can be answered by the following sayings of the prophet and others. The Prophet (SAW) says:

> "It is better for a man to take an axe and go the bush to get wood to sell and feed himself than to go begging".

Also the Prophet (SAW) says:

> "the hand above (the hand that gives) is better than the hand below (the hand that takes)".

From the above, Islam certainly does not call on their believers to beg.

Zakat (alms) in Islam are usually collected by the State at the end of Ramadan and distributed among the poor, the aged et cet era, at each place of collection and in accordance with their needs long before the British colonial administration in Northern Nigeria.

It is believed that Muslims who have taken to begging as a profession, will come on the day of Resurrection with no flesh on their face (Higab M New Nigerian 1975).

The introduction early in this century of a new method of tax collection and disbursement abolishing Zakat in particular meant total disengagement of the State from the problem of beggars and thus a denial of official recognition.

The lost of financial assistance which had hitherto been granted to the beggars as of right brought unfortunate consequences upon them limiting their source of income and compelling them more than ever before to seek their appearance in the streets, markets, shopping centre precints, mosques in alarming proportions which the development of communication particularly the railway, and inflation did much to aggravate. Within the traditional system of education in the Northern States, the Almajir as early stated had to beg to survive. In the past this system of education had been recognised by the State. Apart from the Zakat funds which was used for the a assistance of these scholars, the state also used to set aside considerable tracts of land called WAKF land (or religious endowments) for the maintenance of the Islamic education system.

But nowadays these children are hardly catered for. Since the government cannot handle and maintain these pupils they should be given opportunities to depend and fend for theemselves.

On the whole it could be inferred that Islam certainly discorages begging except in extreme cases. Infact, there are great Islamic scholars that say:

"The best kind of wealth is the abandonement of begging. The worst kind of poverty is the clinging to subservience".

And also one said:

"Oh Allah since you have not permitted me to prostrate before anybody do not allow me to BEG something from anyone else".

3.4 SOCIETAL REACTION TO BEGGING

The concept of individual psychology teachs that the longer and more intense insecurity and dependency are felt, the more suffering is imposed. This is because of the physical and mental weaknesses imposed as a result of an awareness of life's neglect or misfortunes.

Beggars as a result of public reaction sometimes feel alienated and ostracised, that is the feeling of exclusion from society favour and common privileges.

The above however applies to some almajirs while others feel and believe that they are on the same basis of equality as anyone.

Due to the recent Islamic resurgence, awareness and advancement, technologically and otherwise, the society now has absorbed these people into it. Such that now the Almajir could be found given accommodation, feeding and clothing by rich and other societal members. Some even are better economically than those with parents around.

All these are done, some in anticipation of reward in the hereafter and some in return for doing household chores.

On the average it has been found that there is no household in Hausa land that has not at one time or several occasion given food and clothing to an Almajir, if not taking them as their own sons.

Even those that have no food or cloth to offer, usually give alms to road side beggars.

In a recent research carried by Zainab, O.T. on the attitude of the Muslims towards the poor and the needy, the following results were obtained.

Out of the 73 respondents interviewed 71 give Sadaqa (alms) while 2 don't. This shows that ninety seven percent (97%) give alms while only three percent (3%) don't.

This is a clear indication that the people are willing to give alms to beggars, the economic crunch not withstanding.

Also the table below shows the reaction of some respondents when asked:

Is the present system of begging on the street adequate?

Variables	No of respondents	%
YES	26	26
NO	74	74

Those that said yes said it explained that since they have no means of survival they can beg but not turn it into profession, while the majority, seventy four percent (74%) disagreed claiming that it is not adequate to beg since Islam does not encourage and support it.

Furthermore, when the question was thrown to those that said No (74%) as to what suggestions do they have as regards how to care for them, the following groups and suggestions emerged.

First group:

It is the responsibility of the Government to take care of beggars. Government can set up vocational rehabilitation centres both at Federal,

State and Local levels and provide them with food, cloth and medical facilities. Furthermore, beggars village can be established in each local Government Area.

Sencond group:

Various Islamic Organisations should work together as a team and find ways of rehabilitating them, setting up houses and Vocational Training Centres for destitutes, poor, needy and the Almajirs in the society, encouraged to learn a trade or craft work, and money realised from the sale of their craft work can be used to cater for them.

Third group:

Well to do Muslims should come to their aids by establishing boarding schools for them, should the Government refuse to do so. A centralised Zakat collection body should be co-partners in supporting the schools so established.

3.5 RECOMMENDATION OF STUDY

(1) All Islamic organisations should come together and jointly find a solution to the menace of begging.

(2) Establish a centralized Zakat collection centre.

(3) Take statistics of beggars.

(4) Rehabilitation in their respectful villages. And also community based welfare centres where they will collect monthly allowance and merge, synthesize, fuse and integrate the learning processes of the Almajir with vocational training. And given interest free or even loans to establish small scale industries.

3.6 PUBLIC AND PHILANTHROPIC ORGANISATION'S CONTRIBUTION

The public as explained earlier are willing to help the 'Almajir' as 74% give alms. In the North there are wealthy individuals that feed the 'Almajir' everyday. There are also examples of people in Kano who take food to rehebilitation centres everyday like the wife of Dantata. And many Northern rich people give out large sums of money to beggars every Friday.

There are also philanthroic organisations that are taking very good care of the disabled and others in the society. Examples are Jam'iyyar Matan Arewa, Beth Torrey Home, Home and Schhol

for Handicapped children, Committee for the care of the deaf and dumb, the Federal Nigeria Society for the blind, Nigeria Leprosy relief Association.

3.7 GOVERNMENT'S EFFORT/ATTEMPTS

History of governmental approaches to solving the Almajir problem in particular and begging in general is anything but encouraging. Over the years, there has been no deliberate, well laid out national plan to rehabilitate them. Most of the rehabilitation work were and are still being carried and handled by a few voluntary and charitable organisations like the Beth Torrey Home.

Although the Federal and the State Governments continued to increase their budgets on public health, yet little or no money was voted to the rehabilitation and training of these unfortunate members of the society.

3.7.1 REHABILITATION CENTRES

However, it is noteworthy to see that the Federal Military Government has recognised the problems of begging and destitutes in our midst, and in the third National Development plan 1975 - 1980, wrote thus:

> "Efforts in the area of social development particularly attempts hitherto to camp and rehabilitate beggars and destitutes in various parts of the country have been characteristically ad hoc and temporary. A reason for the past stagnation in the field of social welfare is the absence of a clear and vigorous Federal Government leadership and direction. A division of social development was created to remedy this situation".

Unrealistic steps taken in the recent past included, temporary camps for beggars and lunatics at Gbagada Lagos, temporary camps at Dawaki, Bichi and outskirts of Kano City and so many others. All of these temporary camps meant for the beggars have no facilities and above all they are sited away from the people, isolating and divorcing them from the community to which they are used, thereby making them (camps) repugnant, repelling and totally unacceptable to them.

Intended projects for the rehabilitation of beggars and destitutes during the third National Development plan period 1975 - 1980 are as follows:-

FEDERAL GOVERNMENT

Establishment of Four(4) rehabilitation Centres in Kano, Lagos, Kaduna, Anambra/Imo States. Each centre will accommodate 500 in-mates with adequate facilities for the training and care of the disabled at a cost of ₦8,000,000.

SOME NORTHERN STATES

(1) KANO

Construction of rehabilitation centre and workshop for beggars and disabled in each division of the State - Kano, Hadejia, Kazaure, Gumel, Dambatta, Birnin Kudu, Rano and Gwarzo at a cost of ₦1,195,000.

Of recent Kano, more than any other Northern State, has taken bold step to solve the problem of the Almajir by building a centre for the Almajirs and promulgating an edict that bans begging in Kano State.

But all of these efforts were marred due to political reasons.

(2) KADUNA

Rehabilitation centre for beggars and destitutes in Kafanchan, former Katsina and Kaduna at a cost of ₦1,500,000.

From the afore going, it is seen that some Northern States Governments and the Federal Government are taking bold steps to remove the problem of street begging which constitutes direct or indirect problem, which include unemployment, urbanization, inadequate health facilities, etc.

3.7.2 WHY THEY FAIL

The reasons for the failure, in some cases, of these centres is not far fetched.

ISOLATION

One of the reasons as earlier mentioned is the isolation of these people from the society. One of the rehabilitated destitutes, Mallam Ibrahim Muhammad said their being isolated in temporary their being isolated in temporary reservation is their problem. He added "we want to be free to move about". The centre that will groom an individual educationally and socially should not be like a military barrack, isolated and fenced all round.

LACK OF FACILITIES

Another reason for the failure of these centres is the non-avalability of adequate facilities that could invite and make the Almajir stay at these centres. Facilities, at least equal to those found in boarding schools should be provided, so as to entice them to the centre.

WHOLLY GOVERNMENTAL

Another reason for the failure is the taking, wholly, of responsibilities of the centres by "strangers", the government. The in-mates are brought to and taken care of by people who have no social, tribal, and religious bearing with them. For these centres to be successful the approach i the first place should be community based. That is the Almajir should see it as a kind of good gesture from the community and not from the government, as sometimes the involvement of government in such projects makes it look like an underground plan to do away with the Almajir, as it happened in Kano.

NON-INTEGRATION WITH USUAL ALLO SCHOOL

The centres usually established were made like a military barrack. Only accommodational and sometimes vocational training facilities are provided. But the 'Almajir' cannot be divorced from his Qur'anic study's pursuit.

Qur'anic study's

Consequently if such provisions, as Allo Schools and the involvement of their Mallams are made it will certainly go a long way in not only persuading them to stay but also making it be acceptable and part of them.

3.8 DEDUCTIONS

When and if the above problems are tackled, objectively and diplomatically the begging Almajir will be history. The centre should have facilities, close to the people, community based and have Allo schools with their Mallams accommodated and in charge of the school.

Furthermore, the government should set up an agency charged with the responsibilities of co-ordinating the efforts and organising a comprehensive study of Almajir culture. There should also be a body like the Jam'iyyar Matan Arewa that should organise the collection of alms, at specific points like, Mosques, public buildings and even markets or shopping centre precincts. The body should also educate the public to realise that the money at present given to those on the streets would be better administered by the agency for the maintainance and care of beggars as well as other destitute persons.

A special day could be set aside under the auspices of the body as a 'National Day for Charity' when business firms, philanthropic organisations and various individuals can donate freely towards the monthly casus of the unfortunate one's in our society. An example of such an agency is the Ethio-craft workshop in Ethiopia and also United Abilities Company.

CHAPTER FOUR

4.0 GENERAL PRINCIPLES OF CHILD DEVELOPMENT

4.1 STAGES OF CHILD DEVELOPMENT

A Swiss Epistamologist, Jean Piaget, describes a child's cognitive development in the following way. He was concerned with discovering how humans acquire knowledge and ability to think logically. His genetic approach to thought's concept represents one of the most thoroughly articulated and influential theories in contemporary psychology. According to his theory, "human organisms strive towards higher and higher levels of cognitive learning as physical reality is confronted and adapted to". This adaptation is sequential, invariant and consist of five stages which are:

4.1.1 SENSORI-MOTOR STAGE

(from birth to 2 years)

This is the period during which the infant learns to co-ordinate sensory input, develops the concepts of object performance and achieves a gross level of intentional goal directed activity. This stage thus supersedes and represents an extended period of transition to higher level of cognitive learning.

4.1.2 PRE-CONCEPTUAL THINKING STAGE

(2 to 4 years)

This is the period when the child's thoughts is strongly dominated by absolute perceptions whose principal cognitive task is the mastering of symbols.

4.1.3 INTUITIVE THOUGHTS STAGE

(4 to y 7 years)

At this stage, a child's thinking, though still stimulus-bound, takes no logical properties such as reversibility, transitivity, multiple classification, associativity and the conserwation concept. His basic cognitive tasks is defined by the mastering of class relations and qualities.

4.1.4 CONCRETE OPERATIONS STAGE

(7 to 12 years)

In conclusion, Piaget stressed the importance of a child's interaction with his environment. He said that it is only through a child's experiences with his environment that understanding is achieved.

4.1.6 CONCLUSION

Summarily pioneers of early childhood education have emphasized the following points which should be taken into consideration in providing the appropriate environment of learning for children.

These are:

- Play is very important part of childhood education.
- The environment has a psychological feeling to a child and hence his development.
- Practical skills such as art and crafts, music and so on should be part of the school curriculum.
- They should use different materials to improve their sensori-motor development and eye-hand coordination.
- Should be encouraged to interact socially in the environment.
- Should be helped through facilities provided to develop themselves and master symbols.

4.2 CHILD'S BACKGROUND SURVEY

It takes time and proper care for any child to develop through adolescence to manhood. Every normal parent takes it as a point of duty to bring up his child properly in preparation for the years ahead. Every generation wants to leave remarkable foot-prints for succeeding generations. Every government is concerned with, and interested

in the progress and future of its people, its youth. But the pattern of care most popular and ideal has always been that a father and mother take care of their children. This is important for health reasons and development of any child.

In contemporary situation, however, different circumstances compel children to be taken care of by people or organisations other than their own parents, or even near relatives. The following are some of such circumstances.

4.2.1 WORKING CLASS MOTHERS AND UNMARRIED MOTHERS

Children of these mothers are sent to nurseries, baby homes, foster homes and adaptive homes for care. The practice which is very common in European countries is gaining currency in Nigeria.

4.2.2 PARENTS WITH MALADJUSTED OR HANDICAPPED CHILDRENN

The maladjustment or handicap can be physical or psychiatric or both. In case of the physical, children are taken to special home or school for care. Psychiatric cases are sent to spastic homes, while the deaf and dumb are taken to homes specially meant for them; so also are the blind.

It should be noted that only a small percentage of Nigerian take children to these homes. The majority are left or even sent to beg especially in the Northern region.

4.2.3 CHILDREN WHOSE PARNTS ARE MORTALLY OR FATALLY INFECTED BY DISEASE

These are quite few in number. There is no special school or home for them but some are taken care of in hospitals while others go into some other types of homes for care or stay with relatives in the traditional African manner.

4.2.4 "ALMAJIR" CULTURE CHILDREN

These children as earlier explained, are willingly given to 'mallams' to be taught Islamic knowledge. The children are wholly brough up by the 'mallam' and his wives and the children are left to periodically visit their homes during holidays. They are therefore brought up in the 'mallam's' homes. This culture is prevailent in most Northern States of Nigeria.

5.2.5 THE DELINQUENTS

This group are in the majority especially when a close look is taken into records of juvenile delinquency which social workers have reported to be on the increase. In Nigeria today

almost every big town has its own children Remand home to which these children are taken.

All these and other circumstances compel children to be taken care of in institutions by different people with no doubt different ideologies ideologies, experiences and capabilities.

4.3 CHILDRENS BEHAVIOUR PROBLEMS

Peterson (1966) through factor analytic process has identified two groups of behaviour problems, namely, conduct and personality.

4.3.1 CONDUCT PROBLEMS

This refers to those problems in which children express impulses which cause the society some suffering. They are antisocial behaviours directed against society for failing to reward or take note of those who engage in them. Some such problems are, disobedience, delinquency, fighting, negativism and so on.

4.3.2 PERSONALITY PROBLEMS

This on the other hand, refer to those problems whose expression cause the suffering of the person himself. They include, inter alia, feelings of inferiority, lack of self-confidence, social withdrawal, clumsiness, tension and so on.

Present day society is witnessing more and more conduc problems amidst the youths. Shabby dressing, promiscuous living, untidiness and so on, are very much in evidence.

One hypothesis that can be suggested is either the homes and other socialising agents, (school, mosque, community) are not doing their work or they are doing it wrongly. Some value might be supporting the inappropriate behaviours which those who have the facilitating functions have not taken to study and to eliniate.

4.3.3 DEPRIVATION

ITS EXTENT

First what is deprivation with regards to child care? Here are two popular descriptions.

(1) Partial Deprivation:- This occurs when a child is not given the full love and care small children need. The child could be living with neglectful parents or not living with the parents but with substitutes. In both cases there is some satisfaction but not full.

(2) Complete Deprivation:- This shows complete neglect of a child by his parents or whoever is supposed to care

Ordinarily, people lecture or preach to the of ending child. Some punish physically or otherwise yet the problems complained about persist.

In the view of Deibert and Harmon (1970) no behaviour change can ever hope to be effective that is not based upon the science of behaviour which makes appropriate use of reinforcement (reward).

(1) Any behaviour that is followed by a rewarding (desirable) outcome is likely to be repeated. The behaviour is likely to increase in frequency.

(2) Any behaviour that is not followed by a reward will tend not to be repeated. Frequency decreases.

The basic assumption underlying this law is that any behaviour which is repeated again and again must be producing a desired outcome, otherwise, it would not occur, or repeated.

The most important thing we need to do in order to make use of the law of reinforcemnt in improving the behaviour of others is to find out those things people find rewarding.

Children with conduct problems will need love, attention, praise and the like.

Experiments have shown that the main advantage gained by the non-institutional child is that of speech. It has been concluded that the institutional child develops quicker and better in spheres of life which are independent of the emotional side of his nature and that he is at a disadvantage (but not at loss) wherever the emotional ties to the mother of the family is the main-spring of his development.

It could be added here that this emotional disadvantage is being taken care of by the introduction of the mother substitutes introduced into the homes.

Finally when we encounter a problem with children it is our bounding duty to try to solve the problem and thus put the children on the path of rectitude. If we are 'too busy to care' to that extent the problem will remain to torment us.

If every parent, every teacher, and all those who have the facilitating functions will ever put in their best in the solution of children's problems the society as a whole will be better for it. If we do not wish to try, then, there is no use complaining about 'the youth of today' because we are partly responsible for what is happening.

4.4 LEARNING SOCIAL BEHAVIOUR

Social scientists have developed the theory of social learning which helps us understand how our behaviours come about. In their view Bandura et al (1963) and Macoby (1961), generally assume that social behaviour is learned and also modified through direct reward and punishment of responses. Social behaviour is learnt through interaction or relationship between trainer and leaner; through warmth or hostility of the socializing agent in interaction with the child; through the roles of permissiveness versus restrictiveness, and control versus laissez-faire in child rearing.

4.4.1 FACTORS OF SOCIALISATION AND IDENTIFICATION

The training that is given to children in order to help them meet the demands of the society in which they live is called socialisation. Most socialisation processes emphasize:

- getting along with others (respecting other's right)
- self-reliance (self-confidence)
- achieving educational success
- achieving professional success
- adhering to societal value systems.

Socialisation, therefore, is largely an acculturation process whereby the child learns values and behaviours prescribed by his particular subculture through the dynamic interaction between him and other persons in his environement. This type of learning is referred to as identificatory learning, which is defined as the tendency for a person to match the behaviours, attitudes, or emotional reactions as exhibited by actual or symbolised models.

4.5 THE VALUE OF RECREATIONAL ACTIVITIES IN CHILD DEVELOPMENT

Recreational activities generally are viewed as the most important factors for the social as well as the physical maturity of the child. In them, companionship, co-operation and teamwork are encouraged in children. They also awaken conciousness of sacrifice, feelings and respect for the other people.

Through play the child expresses traumatic fixations, conflicts and hostilities, the child also uses play to disguise genuine conflicts and difficulties or he may use play to relax anxiety and tension. The service of play in finding permissible and acceptable outlets for primary

impulses is of considerable value. Children assign to themselves roles which are an expression of their basic problems. In such roles one neither plays out the awareness of what is or hopeful fantasy of what he would like to be.

4.5.1 PHILOSOPHY OF PLAY

"Man only plays when he is human in the full sense of the word, and he is only completely human when he is playing".

(Friedrich Schiller)

Play is the child's gateway to knowledge as well as an outlet for his emotion. Children play out their fears and frustrations and deep they develop not only their bodies but their minds as well. Play is the opposite of work. Although a tennis player and a labourer are expending similar amount of effort, perspiration and concentration, we immediately understand that the tennis player is playing while the labourer is working. It occurs only in the condition of freedom. Play is a manifestation of internal needs and wishes.

Play can be defined as exercise or action for amusement, freedom or scope for motion or action and freedom. The results of play cannot be classified, measured, counted or sold.

4.5.2 STAGES OF PLAY

(1) Solitary Play: babies and very young children play by themselves much of the time.

(2) Parallel Play: children begin to enjoy playing near other children, even though they don't actually play together.

(3) Social Play: children begin to play together in pairs or small groups.

4.5.3 THE SOCIAL FUNCTION OF PLAY

Control of children's play is one way in which a society prepares the child to participate eventually in the world of adult. The way other children play reflects the way their culture feels about them. In play, the behaviour of the society is reproduced in miniature manner.

4.5.4 THE PSYCHOLOGY OF PLAY

Play is the way in which children develop intelligence. Assimilation and accommodation are the two processes by which the child gradually develops his intelligence from primary instinctual responses of infancy to the eventual achievement of adult logical thinking. This developement takes place in stage, each of which has its characteristic form of play.

4.6 ARTS AND CRAFTS

"The process of education is really the welding together of the individual and his environment, art and crafts are a ready means for realising this deal".

(H. Pluckrose (Free crafts for juniors)

Dr. C.L.C. Burns wrote "Art is an integral part of man's mental health, of his religion, of his happiness and we have to start them young".

It is regrettable therefore that most educational systems are too concerned with intellectual development. Through art, we can "give youth a chance to undo in a positive way some of the restictions imposed by the essential verbal learning expirience". Viola.

Art and craft develops the full personality (spirit, mind and body) of the child. In this particular environment art and craft can:-

- help to overcome emotional problems
- help to develop the child's intellect
- help to overcome difficulties in social adjustment
- provide entertainment and enjoyment and
- promote stability

The effects of these as has been carefully pointed, are of particular importance to the many stimulations which the 'Almajir' realy lack.

Hence it is important to give due consideration to these recreational activities in the design.

4.7 UNITED NATIONS DECLARATION OF THE RIGHTS OF THE CHILD

The declaration states that every child has the right:

(1) to affection, love and understanding

(2) to adequate nutrition, housing, medical care and recreation

(3) to free education, to learn to be a useful emember of society and develop individual abilities

(4) to an opportunity to develop physically, mentally and morally in freedom and dignity

(5) to a name and nationality

(6) to special care, of handicapped

(7) to be among the first to receive relief in times of disaster

(8) to be brought up in a spirit of peace and universal brotherhood

(9) to be protected against all forms of neglect, cruelty and exploitation. He shall not be the subject of traffic in any form. The child shall not be admitted to employment which would prejudice his health or education, or interfere

with his physical mental or moral development.

(10) to enjoy these rights, regardless of race, colour, sex, religion, national or social origin.

Most if not all of the above reights are far from been satisfactorily given to the 'Almajir' in particular and most Nigerian children in several general. This could be attributed to the poor financial position of the country.

In addition, the reality on the ground today in Nigeria, is that no able child should wait for his parents to fulfill all his needs. This is especially true for children from poor families. Cases abound where children generate most if not all the money for feeding their poor families. Therefore, opportunity should be opened for these children for a better and prosperous future. And this is the quest of this thesis.

CHAPTER FIVE

5.0 EDUCATION IN NIGERIA

5.1 HISTORICAL BACKGROUND

The history of education in Nigeria could be broadly categorised into three(3) areas:

(1) Initial period of missionary activity

(2) The period of government interest

(3) And the period of change and educational explosion.

5.1.1 PERIOD OF MISSIONARY EDUCATION

Christian missionaries were the first to bring western education to the coast of Africa. The missionaries of the Wesleyan Methodist Church were the first to arrive in Nigeria with the intention to spread western education. Around 1886 the picture was as follows:

There were several missionary bodies with their political, economic and denominational sympathies, working as hard as they could to establish as many schools as they thought possible with the resources at their disposal. Severe competition existed between each missionary body and its neighbours. Each body operated its own educational system and financed its own

educational projects from resources available to it. There was no government intervention then. They had resistance due to the people's attachment to their traditional system of education.

In most respects these schools were organised along similar lines as the charity schools in England in the middle of the nineteenth century, (charity schools in England were for the dirty poor paupers in order to make them amenable in society, they were only taught obedience, respect, catechism questions and answers, learn prayers, etc).

Most of the schools, used the monitorial system, a system in which old students were made to teach younger ones due to lack of teachers. The close imitation of the English charity schools was most evident in the curricula of the schools and their extensive use of uniforms.

Most of the pupils of those schools spent their time in memorising questions and answers from the catchism, reading passages from the bible and prayer books and singing hymns.

The political and social status of the pupils of those schools as well as their practical utility to the missionaries, the commercial firms and the government compelled the schools to broaden the curricula. The students of the mission school were expected, after their schooling,

to become assistants to the missionaries and government or company officials. Consequently subjects as English, Arithmetic and certain trades such as carpentry, printing and bricklaying, were taught.

5.1.2 PERIOD OF GOVERNMENT INTEREST

This period started from about 1840 to 1950. It has been noted that even before Europeans and Europeanized Africans brought Western education to Nigeria, Nigerian communities had their own systems of educating their own children, what has been called occupational education or traditional education. The purpose of that education was to make the young grow up in such a way that he understood the society into which he was born, acquired all the knowledge, skills, understand, attitude and appreciation that would make him a full active member of the society so that he would play his own part in preserving the life of the society and doing his best to improve the society as much as was possible with the means available to him.

Nigerians were living in this state of affairs when developments in Europe, mainly the Idustrial Revolution created a situation in which Europeans thought it advantageous to them to go into Africa

and establish themselves there. They hoped that the work of those who came to Nigeria to trade and those who came to work for the end of the slave trade would contribute to the growth of European economy. The initial problems met by Europeans in Nigeria were got over owing to the existence of returned exiles and advancesmade in tropical medicine.

Christain missionaries took the lead in the venture. They thought that the establishment of European type of schools was inevitable since that would make European intentions in Nigeria easy to achieve.

The missions experienced a greater measure of success in the Southern part of Nigeria than in the Northern part where the Islamic communities found it difficult to abandon their traditional Islamic education.

The pagan areas of Northern Nigeria responded more readily than the Islamized areas.

In 1877 the practice of giving financial help to the missions started, and subsequent years saw an ever-increasing financial involvement of the government in Nigerian education. Gradually government role in education became that of cooperation with the missions.

The period 1926 to 1950 was one of great expansion and consolidation. Within this period owing to pressures from Nigerians and forces outside, the British Government began to provide facilities for higher education. The phase started with Yaba Higher College and others.

Up to 1930 education was characterised to a great extent, by undesirable features which need removal in order to make education what it ought to be in Nigeria.

Later the phenomenal growth of Grammar Schools in Nigeria was in response to the demand of the government and commercial firms a period termed the "age of clerks".

"The real anxiety of the early colonial administrators was not to produce enough technicians or artisans, but how to provide clerks of the right quality and efficiency to keep the administration going".

(Ajayi 1963)

But in the last thirty (30 years), grammar schools have been turning out more products than there were clerical jobs for they go out with no respect for manual work, because they have been made to believe that the school certificate is the key to life and they have lost it. They are

also without the simplest preparation necessary to definite work anywhere.

POSITION IN THE NORTH

The expansion in education so far examined occured in the southern Nigeria. During the period of Northern Nigeria was different. Educational activities in the area could not be carried out without due consideration of the impact of Islam on the society. The society of the protectorate of Northern Nigeria is predominantly Islamic. Islam is to the members not only a religion but also a way of life within which existed directives for every form of activity necessary in the life of the members. One must live the religion, not simply practise it. Islam has its own sytem of education for its members. The majority of the people in the north had no need or attraction for any form of education other than that prescribed by Islam. Consequently there were very many of such Islamic schools in the area.

In 1913, the number of such schools was 19,073 with a student population of 143,312. This can rightly be regarded as a continuation of the traditional pre-colonial education. Therefore while western schools were vehemently opposed the Qur'anic schools continued to bloom

5.1.3 PERIOD OF EDUCATIONAL EXPLOSION

The beginning of representative government in 1951 placed in the hands of Nigerians the power to make decisions affecting education in the country. Further, the adoption of a federal system and the assignment of education to Regional governments made it possible for local forces to shape education in the different Regions of Nigeria. The Regions decided what educational policies to adopt. This situation gave rise to tremendous increase in the number of educational institutions and in student population.

It could now be said that we have entered the age of realism in our education. The signs of the beginning of realism in Nigerian education are as follows:

(a) The increasing attention paid to vocational education both at secondary and post secondary levels.

(b) The expansion of University education as shown in their numbers increasing.

(c) Expansion of teacher education at all levels.

(d) The rate at which the government assumes direct ownership and control of schools.

5.1.4 CURRENT EDUCATIONAL POLICY:

THE 6-3-3-4

The current educational system is the 6-3-3-4 which includes six years in Primary, three in Junior Secondary, three in Senior Secondary and 4 years in the Universities. The National Policy documents deals with eleven aspects of education in Nigeria:

- educational philosophy
- pre-primary education
- primary "
- secondary "
- higher institutions education
- Technical education
- Adult and non-formal education
- Special education
- Teachers education
- Educational services and
- Education planning, organisation and financing

5.2 PHILOSOPHY OF EDUCATION

Nigeria's philosophy is based on the integration of the individual into a sound and effective citizen and equal educational opportunities for all citizens of the nation at all levels, both inside and outside the formal system.

The national education aims and objectives to which the philosophy is linked are therefore:

(1) the inculcation of national consciousness and national unity.

(2) the inculcation of the right type of values and attitudes for the survival of the individual and the society.

(3) the training of the mind in the understanding of the world around; and

(4) the acquisition of appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the devleopment of his society.

5.3 AIMS AND OBJECTIVES OF EDUCATION

Education as defined by Kaita and Omolulu (NERC 1969) "is the art of training a person intellectually, morally and physically" and "the word education means learning, training and bringing up".

The National Workshop for Teacher 8-22 April, '72 has suggested the following aims and objectives of education:

i) Meeting the emotional, socio-political, cultural and religious needs of the individual for the development of an integrated personality.

ii) For the development of moral character - personal and social ideals.

iii) For the development of the individuals' cultural and aesthetic values.

iv) For the development of critical thinking and awakening of intellectual curiosity.

5.4 WHY WESTERN EDUCATION WAS RESISTED IN THE NORTH

It is important to note that when Europeans first came to the North they did not find an educational vacuum. The Islamization of the north had resulted in centres of intensive learning and religious activities in places like Sokoto, Kano and Aa Zaria.

Apart from Qur'anic schools there were a few higher schools usually conducted by Alkalis and Imams. In 1913 the number of Islamic schools was estimated at 19,073 with a total attendance of 143,312.

Into this complicated situation came another factor, the advent of mission societies wishing to extend their fields into the new British possessions.

According to Dr. W.R.S. Miller (a Medical Doctor turned Envangelist) education was the teaching of the christian faith; therefore

it opposed the encouragement of Qur'anic schools in the North. Millers grand design helped greatly in creating for a long time among the people of the North, a hatred for western education. This phenomenum, more than anything else was responsible for the slow educational (western) developement of the Muslim North.

The whole evil of colonial education was exposed by H.S. Scott when he said:

"The conception of the aim of education was that it makes useful citizens who would be useful to us. The conception was one of the exploitation and development for the benefit of the people of Great Britain. It was to this purpose that such education as was given was directed".

(Kumo and Nze 1974, page 72)

Thus the greatest evil of colonial education to the Muslim-North, was and still is the feeling of superiority of the British culture over and above our traditional cultural values. If nothing else colonial education has succeeded in doing just that.

It created a small elite group that was de-cultured, uprooted and separated from it's traditional value systems.

An European teacher even commented:

"We foreigners cannot give him (the student) African culture, because it is not ours to give. We can only give him European culture because that is what we have".

(Nduka 1964, page 35)

How would anyone expect a cultured society to readily accept the colonial education brought by the British. There must be resistance because the whole idea conflicted with the t traditional value systems of the society.

5.5 WESTERN VIS-A-VIS TRADITIONAL EDUCATION: NEED FOR A NEW PERSPECTIVE

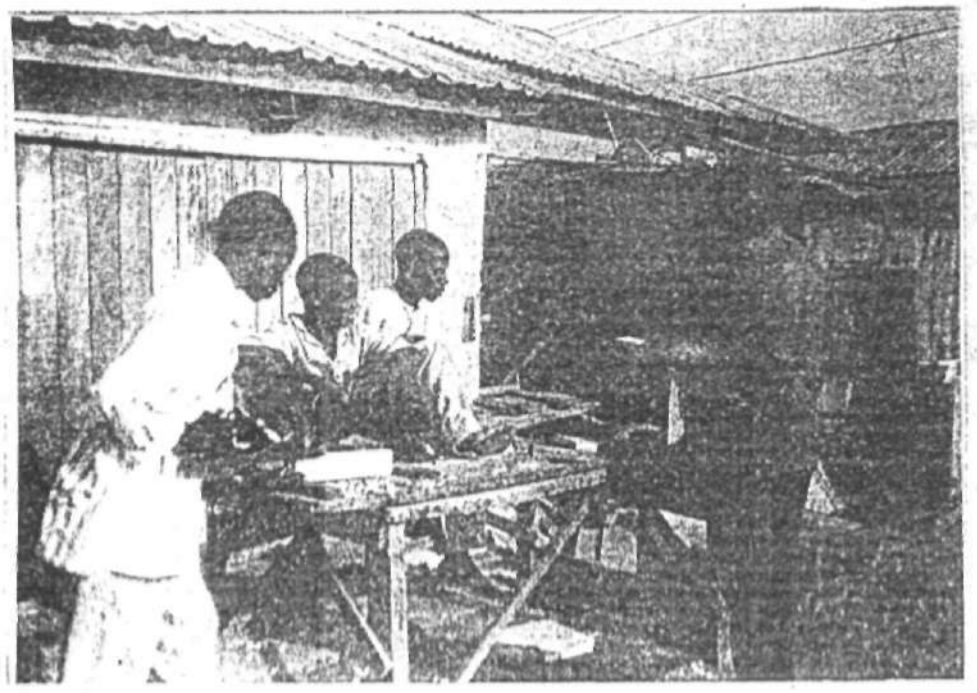
Lokking at the situation in Nigeria, one strongly feels that the two systems can easily be integrated at a lower level, starting from primary stage while providing for specialization at higher levels in Secondary and Post-Secondary institutions. There is no need for Muslim countries to adopt blindly the western European pattern for research and higher studies at the college level.

A leaf should be borrowed from the old Islamic institutions of the past which produced successful technicians and professional men like Doctors and Engineers.

The charge of the critics that the principal defect of the traditional Islamic system of education does not inculcate that spirit of free



Modern Allo school on chairs and Tables



enquiry in intellectual matters which is said to be the essence of higher education is not wholly true if it is levelled against the entire Muslim world where the highly successful Islamic system of the past produced great servants in different fields of studies.

But looking at the present degenerated form of Islamic system of education in Nigeria, one fells that the charge is really true.

However, deffective the present traditional system of Islamic education might be in Nigeria, one good effect of the very nature of training is still very conspicous Islamic spirit of respecting teachers and elders and co-operation in the class-rooms are commonly seen.

The modern educational system, with it's many benefits, has also brought the present day western European outlook of life and can be seen in both the teachers and their pupils. Recently, the Barewa College students in Zaria as well as the students of the Federal Government College, Kaduna went on strike, stoned the Principal's and Teachershouses, looted some school property and even manhandled some of their teachers. This can never be dreamt of in traditional schools. The socio-cultural effect of the complete bi-furcation between

traditional and modern systems of education, whenever practised, has produced the above result.

But if the system is once again re-examined and new spirit infused, it will be very workable and beneficial, for the country in general and the North in particular.

5.6 VOCATIONAL EDUCATION

Vocational education has been defined in the national policy on education as "that aspect of education which leads to the q acquisition of practical and applied skills as well as basic theoretical knowledge".

5.6.1 GENERAL AIMS OF VOCATIONAL EDUCATION

K. Summer (1968) gave the following points as the aims of craft education. This is intended to apply to any craft:

(1) To develop pupils and students achievements progressively through a range of skills which employ physical and associated mental abilities.

(2) To discover abilities which leads to craft attainment.

Pottery







(3) To initiate and develop a spectrum of techniques, with hand and machine tools, which will enable the pupils to restructure appropriate materials in the creation of products.

(4) To effectively assess the degree to which detailed objectives have been achieved, and determine their contribution to these overall aims.

(5) To enable the diverse personalities of the students to make adjustments to society and the material environment by way of expanding interests and attitudes in the area of craft related activity.

(6) To employ the processes of material usuage and related design concepts in such a way that the students gain in-sight upon which to base judgemental criteria.

5.6.2 VOCATIONAL/APPRENTICESHIP SCHEME

An apprentice is one who is bound by legal agreement (indentude) to serve another person for a specific period with a view to learning an art or trade, under consideration of

instruction and, in some cases, of maintenance. He is also someone who is learning a trade, an art or a calling especially by practical experience under master to skilled craftmen, and often without pay. The scheme is designed for the improvement of a particular business, trade or profession in which there is a regular employment which calls for training.

There are today various forms of apprenticeship, but the major ones related to this topic are:

(1) Traditional attachment: in which a son takes to the trade of his father or relative through working together.

(2) Informal Attachment: of mates, such as small-scale emterprenurs, welders, tailors, goldsmiths, etc to skilled artisans.

(3) Local Apprenticeship Scheme: for training of tradesmen through arrangement with master craftsmen by parents who pay for the training and get their children attached as trainees e.g. roadside mechanics, electrical, survemen, welders and radio/T.V. repairers and so on.

One or all of the above scheme is very useful in the provision of craft education, and therefore will be employed in the proposed centre.

In conclusion, vocational training in this thesis context is aimed at making the 'Almajir' self-supporting and to discourage begging. It is also to increase the badly needed skilled and semi-skilled manpower for national development and improve the employment potentials of the country.

CHAPTER SIX

6.0 CASE STUDIES

6.1 INTRODUCTION

For a proper understanding of the design project in mind, case studies have to be carried out in any analysis to serve as a guide.

Case studies are in-sight stimulating examples that are directly or indirectly related to the project been undertaken. They help in the development of the desing brief and also determine the programme of facilities.

In the case of this design proposal, there is no one single building ever built to cater and provide all the facilities intended for this project. This is due to the perculiarity of the project. There are indeed buildings housing the 'Almajirs', but no provisions are made for vocational training. So in essence this desing proposal seeks to up-grade the present inadequate facilities in 'Almajir' schools.

Moreover, in the case of this design proposal the case studies will help in determining the extent to which traditional identity in their various designs, thus fulfilling the fundamental

principle of Islamic architecture and the quest for traditional reassertion in architecture. The case studies are expected to serve as a guide to the general needs of 'Almajir' school and help towards the understanding of architectural contributions, to the contemporary trends in Islamic cum traditional architectures.

Five case studies were selected so as to have a wider view towards the success and failure of such projects in their differnet geographical regions when tested on the traditional scale of regional architecture.

They case studeis are:

- Mallam Usman Na'iya Allo School Zaria
- Beth Torrey Home Tukur-Tukur Zaria
- Mariri Rehabilitation Centre, Zaria
- Mallam Mani Allo School, Tudun-Wada

As the basis for analysis the following are considered for each case in study :

- historical background
- site location
- client/user/sponsor
- design scope/facilities provided
- Area covered
- Design concept and planning
- Materials and construction
- Special contribution (if any)
- Appraisal

6.2 MALLAM NA'IYA 'ALLO' SCHOOL ZARIYA CITY

6.2.1 BRIEF HISTORICAL BACKGROUND

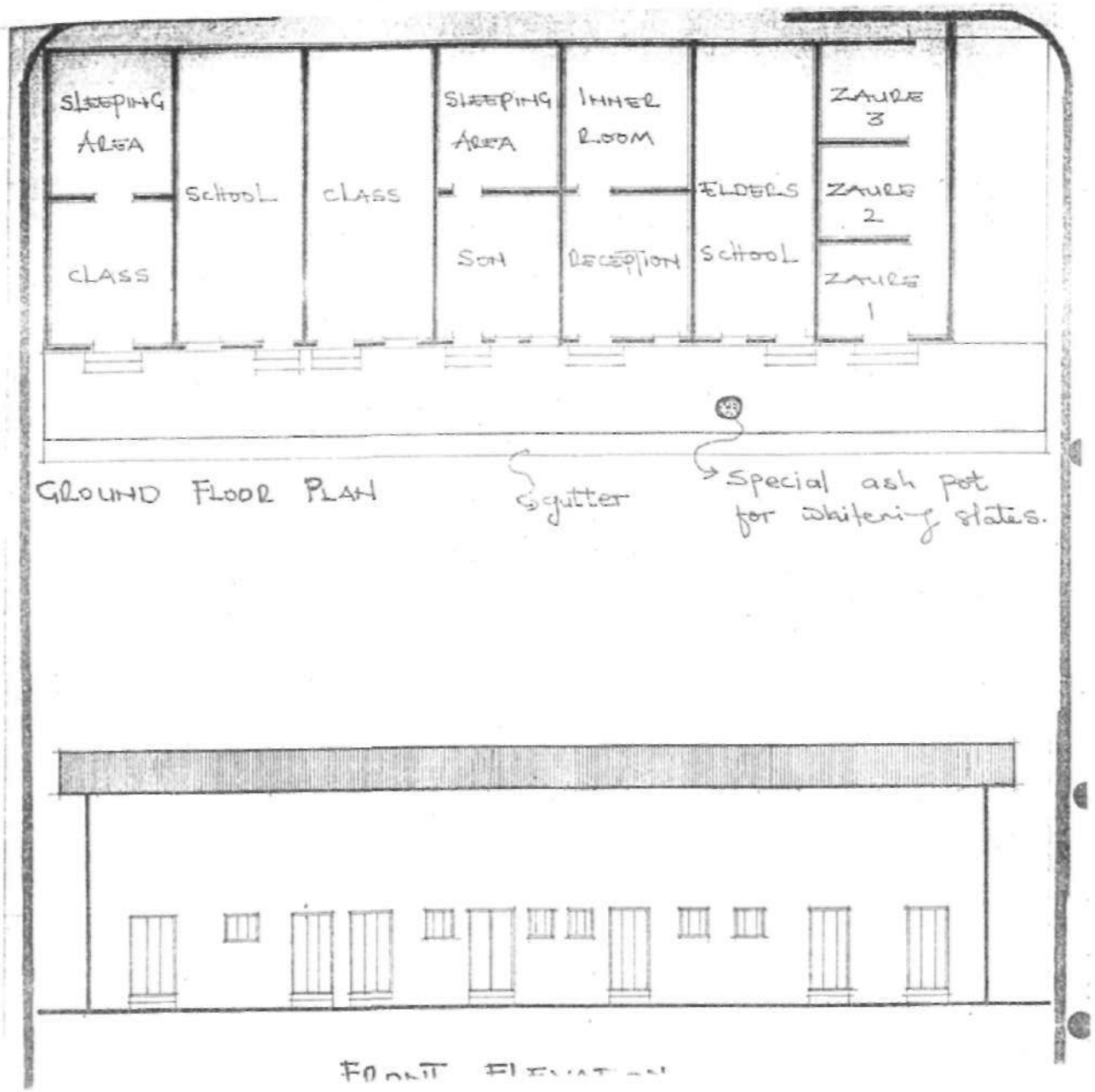
It is one of the most populated, if not the most populated school in Zaria City. With a student's number of over one thousand (1000) it certainly most be reckoned with, when 'Almajir' school been discussed in Zaria.

The school was founded about one hundred and fifty (150) years ago by the father of Mallam Na'iya. After his death Mallam Na'iya inherited the school. Mallam Naiya became very popular in not only Zaria but the whole country because of his acclaimed mystic power. Though he died eighteen (18) years ago and the school is now managed by his son Mallam Usman, the school is still referred to as Mallam Naiya school.

The present 'Headmaster' Mallam Usman does not actually teach the young students but he is a teacher to the teachers of 'Almajirai'.

Usually every teacher comes with his pupils to Zaria from other Northern towns in order to, while teaching their pupils, also increase their knowledge. They are given or taken to their 'masauki' or loding with their pupils.

The whole of the ground floor in the house of Mallam Na'iya is filled to brim and even over flowing with students. Infact, even all the neighours' Zaures are occupied by


SLEEPING AREA
CLASS
SCHOOL
CLASS
SLEEPING AREA
SON
INNER ROOM
RECEPTION
ELDERS
SCHOOL
ZAURE 3
ZAURE 2
ZAURE 1
GROUND FLOOR PLAN
gutter
Special ash pot for whitening slates.

students. Up to about two hundred (200) different Mallams come to acquire and increase their knowledge here, some with fifty or more pupils while others don't have any student, but come to obtain knowledge for themselves only to go back home without having students under them.

6.2.2 SITE LOCATION

Mallam Na'iya school is located in the heart of Zaria City near the market. It is near kusfa, the reputable area known for its conceptration of Mallams more than any other area in Zaria City.

6.2.3 CLIENT/USER/SPONSOR

The user, naturally, of this school are the students of both categories, the young students (Almajirai) and the older ones, their teachers. The school is directly been sponsored by the Headmaster and indirectly by the older students and the community.

The Mallams are not paid any salary but they get subsistence from men of goodwill in the community especially the rich that patronize them.

6.2.4 FACILITIES PROVIDED

The school is poor in terms of adequate facility provision. The accommodational area is congested. In fact, only reading and sleeping area are provided.

6.2.5 AREA COVERED

Because of the disperse nature of the sleeping area of the students, it is not easy to quantify the area covered by the school, but essentially the main building containing the reading areas and the mosque covers approximately. 50 x $50m^2$

6.2.6 DESIGN CONCEPT AND PLANNING

The adapted concept in the school design is linear in nature. The rooms are arranged in a straight manner with reading and accommodation spaces all opening outwards. The private and no go areas of women, as characteristic with Hausa architecture is situated deep within the house so as to guard against visual and sound intrusion.

6.2.7 MATERIALS AND CONSTRUCTION

The constructional materials used here is a combination of traditional and modern building materials. The walling material is

essentially mud, plastered with cemnet, and roofed with zinc roofing sheet. The doors and windows are made of wooden materials floors are screeded.

6.2.8 SPECIAL CONTRIBUTION

The only contribution of architectural significance is the provision of a central specially built pot where ash is collected for the general usage of the students in washing their slates.

6.2.9 APPRAISAL

(1) The reading and sleeping areas are congested and without adequate ventilation.

(2) The gross area of the school is too small for the number of students existing.

(3) There is an open gutter directly opposite and adjacent to the school, which could pose health hazard.

(4) The proprietor feeds his family and some older students.

(5) 'Ilmi' lessons take place in a separate room from the children's.

(6) Electric light is used.

(7) The 'almajirai' generally sit for writing outside the classrooms.

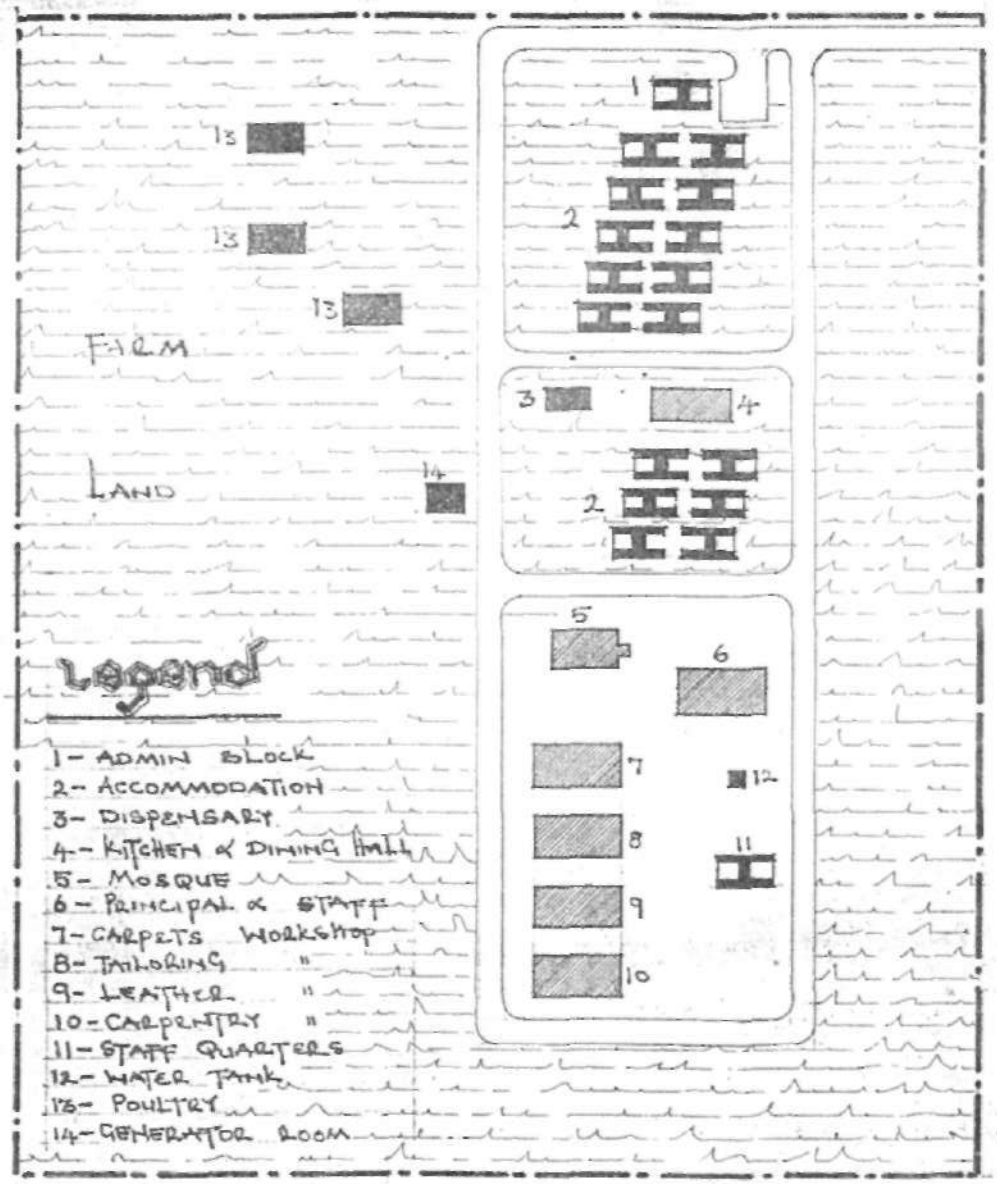
(8) There is a special pot for keeping ash used generally on states before writing.

6.3 MARIRI REHABILITATION CENTRE KANO

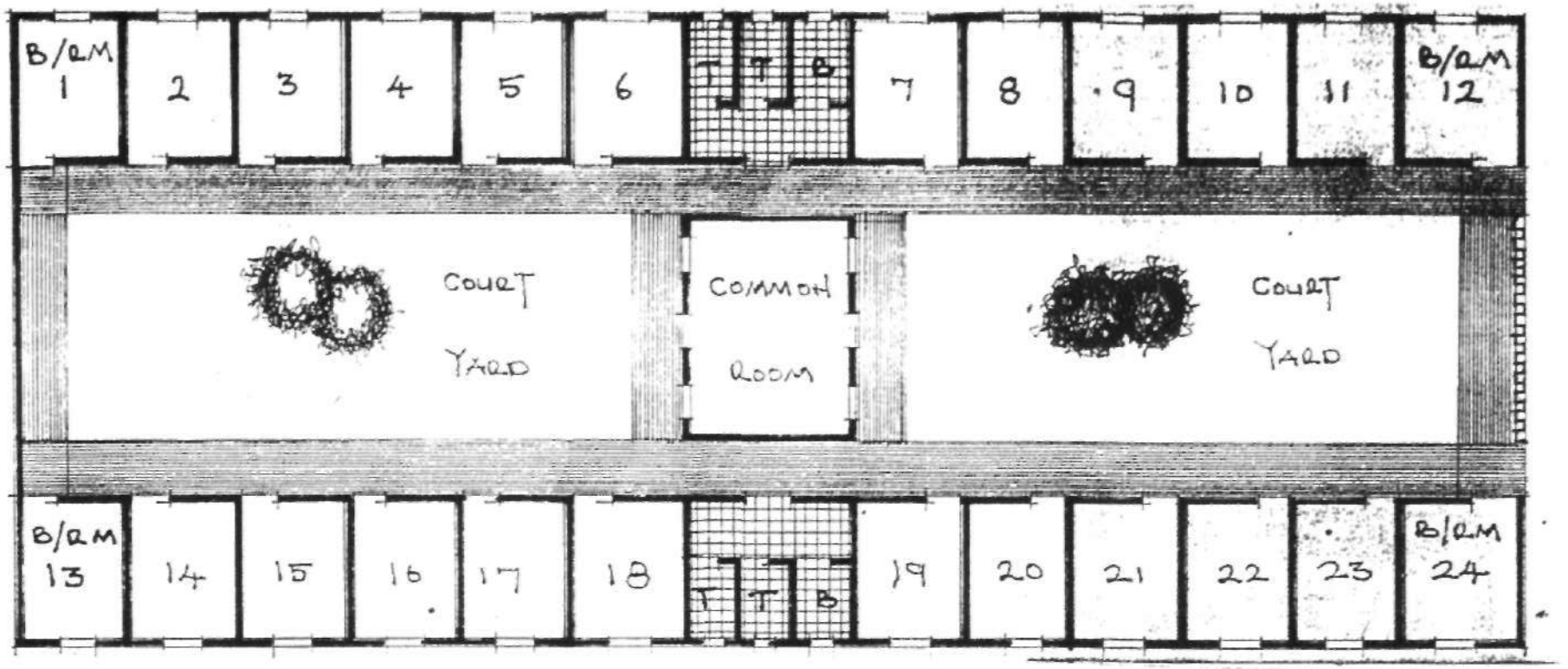
6.3.1 BRIEF HISTORICAL BACKGROUND

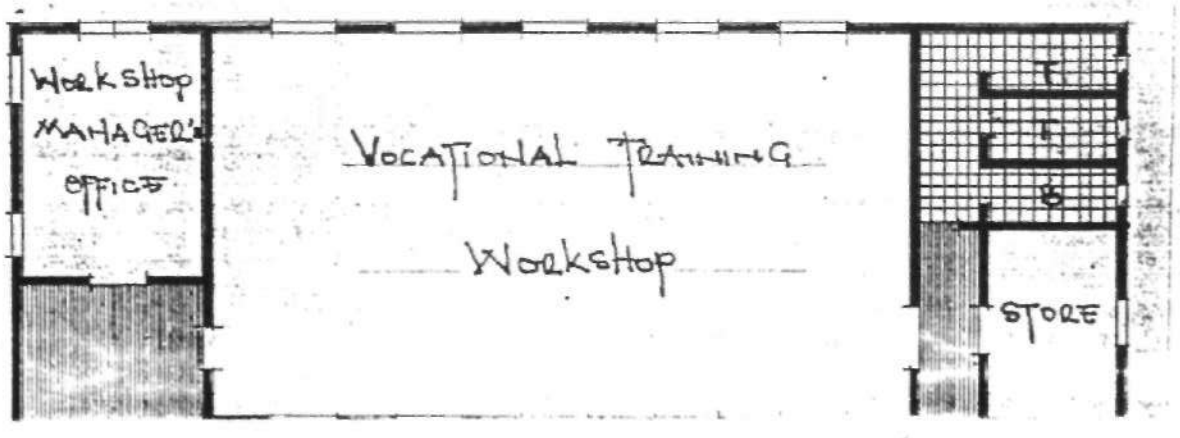
In the third National develpment plan period (1975 - 1980), the Federal Government intended to have rehabilitation centres for beggars and destitutes. The Government intended to establish four (4) centres in Kano, Lagos, Kaduna and Anambra/Imo States. Each centre will accommodate 500 in-mates.

The Mariri rehabilitation centre was established in 1976 as a day centre, where the beggars come get trained and then return back to where they came from. After adequate accommodational and vocational facilities have been provided it was commissioned by the then Governor, Alhaji Abubakar Rimi.


FARM
LAND
1
2
3
4
2
5
6
7
8
9
10
11
12
13
13
13
14
Legend
1- ADMIN BLOCK
2- ACCOMMODATION
3- DISPENSARY
4- KITCHEN & DINING HALL
5- MOSQUE
6- PRINCIPAL & STAFF
7- CARPETS WORKSHOP
8- TAILORING "
9- LEATHER "
10- CARPENTRY "
11- STAFF QUARTERS
12- WATER TANK
13- POULTRY
14- GENERATOR ROOM

SITE PLAN


B/RM 1
2
3
4
5
6
T T B
7
8
9
10
11
B/RM 12
COURT YARD
COMMON ROOM
COURT YARD
B/RM 13
14
15
16
17
18
T T B
19
20
21
22
23
B/RM 24


WORKSHOP
MANAGER'S OFFICE
VOCATIONAL TRAINING
WORKSHOP
STORE

Though the centre has adequate facilities but yet it is grossly under-utilized. In-mates are drawn not only from the State but also from neighbouring States.

6.3.2 LOCATION

Mariri rehabilitation Centre is located at Mariri at the Headquarters of rehabilitation centres of Kano State. It is along the road on the right.towards Wudil.

6.3.3 CLIENT/USER

The client are both the Federal and States Governments and the users are generally the disabled.

6.3.4 FACILITIES PROVIDED

At present the Mariri rehabilitation centre has the following facilities:

(1) Administrative blocks
(2) Accommodation for 500 in-mates
(3) Kitchen and a cafetaria
(4) A dispensary
(5) Workshops: Carpentry, Tailoring, carpet weaving and leather
(6) Staff quarters
(7) Poultry
(8) Mosque
(9) Generator house

6.3.5 AREA COVERED

The area covered by this centre is up to about 150 x 100M^2

6.3.6 DESIGN/PLANNING CONCEPT

The concept adapted in the planning seems to have taken advantage of the long strip of land along the road. The buildings are planned in a linera form along the road with main access road tapped from Wudil road. The hostels are planned to form a H shape with toilets and common room been central for easy and fair accessibilities.

6.3.7 MATERIALS AND CONSTRUCTION

The architecture is purely modern. It is devoid of any traditional element both in form and in plan. The walls are of sandcrete blocks, floors of concrete and Absestos roofing sheets.

There is no proper landscaping which would have enhanced the educational atmosphere giving the in-mates a sense of peace and beauty, coupled with the lack of a well defined pedestrain access which looks inadequate.

6.3.8 APPRAISAL

Looking at the location of the site in relation to other parts of the city, one can see that the centre is isolated from the CBD which makes the in-mates feel isolated divorced and separated from their people.

However, the planning has employed a good courtyard concept. Also almost all facilities to cater for disabled have been provided. The centre is infact one of the most equiped centres in Nigeria.

One of the demerits is the lack of integration of the different units of the centre. But above all the demerits of the design is the lack of recreational facilities in the centre.

MERITS

(1) The linear concept adopted is good for easy accessibility, relieves traffics, saves on roads and services and enhances a sense of unity without social intercourse.

(2) All necessary areas are provided with ramps which facilitates the movement of cripples on wheels.

(3) Provision of courtyards ensures ventilation and landscaping.

(4) Noise generating areas (workshops) detached from sleeping areas.

DEMERITS

(1) There is no proper landscaping and circulation path is not defined.

(2) Their total absence of both intenal and external recreational facilities.

(3) Some parts of the design has not given the anthropometrics of the disable consideration.

(4) The location of the centre in relation to other parts of the city makes the in-mates feel isolated.

6.4 BETH TORREY HOME, ZARIA

6.4.1 BRIEF HISTORICAL BACKGROUND

The Beth Torrey Home, Zaria, was founded in 1963 by a retired American Civil Servant, Miss Mary Beth Torrey, to cater for mentally and multiply handicapped children. Before she died in 1977, Miss Torrey founded three other homes with the same aims in Kano, Enugu, and Lagos.

Children brought are first examined by a Neurologist in the hospital to determine the degree of mental retardation. The home is presently run with donations from good samaritans, philanthropic organisations, religious bodies and the State Government.


COMMON ROOM
WATER TANK
YARD
SITTING ROOM
SITTING ROOM
STAFF △ ROOM
STAFF BATH
BATH
MALE ADULT BEDROOM
MALE BEDROOM
BEDROOM
KITCHEN
MATRON'S LIVING ROOM
FOOD STORE
DINING ROOM
KITCHEN
GIRLS BEDROOM
CLOTH STORE
YOUNG'S BEDROOM
YOUNG'S BEDROOM
RECEPTION ROOM
YARD
MATRON'S OFFICE
GUARD
VOCATIONAL TRAINING ROOM
TOYS
CLEANING ROOM
PLAY ROOM

6.4.2 AIM

The grim reality is that the children cannot lead a 'useful' lives, the extent and nature of the handicap, rules this out. The aim is therefore to provide a safe and comfortable residential environment to mentally retard children, who would certainly perish, unloved and forgotten, if not cared for.

6.4.3 LOCATION

The home is located at Tukur-Tukur, off Wusasa road in Zaria, Kaduna State.

6.4.4 USER/SPONSOR

The users of this home are children that are mentally retarded and in some cases with severe physical handicaps. The house is collectively run by Kaduna State Rehabilitation Board, public and private bodies.

6.4.5 FACILITIES

Presently the home has a fair provision of facilities. Yet the kitchen uses firewood which endangers the health of the children passing. Also the bedrooms lack sheets, there also, is the need, for laundry rooms.

6.4.6 DESIGN CONCEPT AND PLANNING

P The home consists of two blocks linked by a walkway. The old block has offices, matronIs living area, children's bedrooms and the kitchen. The building takes a rectangular plan form and double-banked. There also exists a yard on both longer hsides for doing miscelleaneous works. The new block has theplay room, the cleaning room and a vocational training room for trainable disables. A play and farm area are also provided.

6.4.7 MATERIALS AND CONSTRUCTION

The architecture makes aan extensi[illegible] of modern building materials. The floors are of concrete. The walls are of sandcrete blocks all over, roof of zinc corrugated sheets. All windows have glass, some casement and others louvres. In the kitchen and dining hall, the windows are covered by wire mesh which is open to dust entry.

CHAPTER SEVEN

7.0 HAUSA ARCHITECTURE

INTRODUCTION

Hausa people been one of the most dominant populace of Western Africa have a long history of architecture and urbanization. But in order not to digress from the main point of this thesis only important aspects of the architecture are summarily discussed.

Principally the elements that characterize Hausa architecture are the pinnacle, arches, dome or vaulted roofs and the solidity of external walls. The strength of expression in Hausa traditional architecture is not only in the profoundness of the elevational treatments but even more in the conceptualization of the functional spaces and the maximum utilization and control of natural settings as exhibited by their environment. This is practically shown by the presence of courtyards that serve various functions. The courtyard spaces don not only serve the purpose of reducing the effects of dusty storms, excess summer heat and severe winter cold, but also a representation of Hausa culture in providing for the needs of the Hausa married woman who spend practically half of her life in the house.

7.1 ENVIRONMENTAL ABSTRACTION

The physical environment in which Hausaland is generally located amply provides suitable climate, soils and vegetation, for the development of Hausa architecture.

To accommodate the behaviour of the environmental forces, thick walls with high thermal capacity and small high windows to reduce glare and draught have been adapted in the traditional architectural expressions.

The use of thatch and sticks/branches later gave way to wattle and daub and later still to the use of mud walls. By using the dry tubali (come-shaped sun dried mud brick) and mud as binding material, a wall so constructed adapts well to the physical environment. For drainage (and also for structural reasons) the outer faces of walls usually taper from bottom to the top. This equally helps against abraision by wind and sand particles.

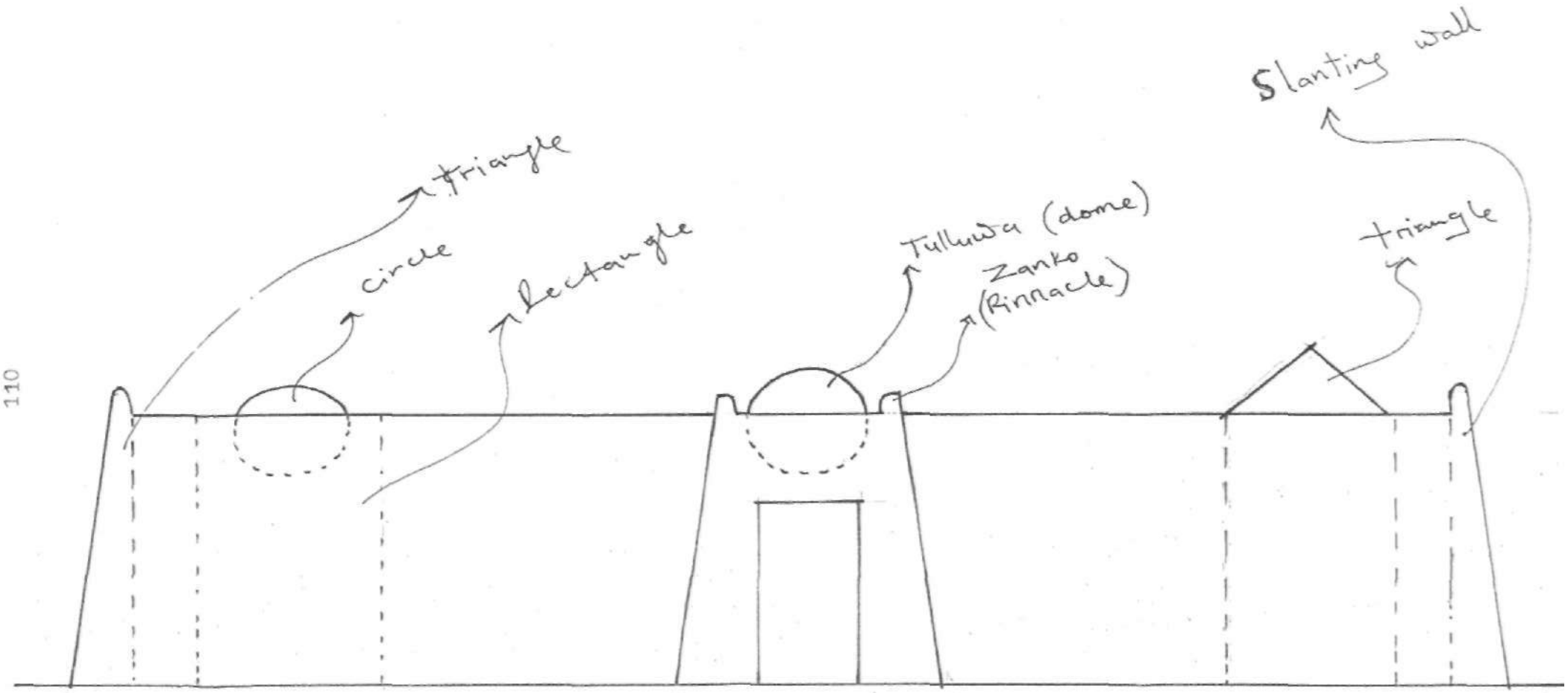
Finally Rappoport believes that even the ideal environment, made visible through "purely conceptual ordeals" is an architectural form.

7.2 PLANNING CONCEPTS

7.2.1 CONSTRUCTION

The techniques employed by the magina in realizing their architecture are numerous and vary according to

GEOMETRIC COMPOSITION



sizes of plans and possibly the supernatural situation of things at that time (refer to structural abstraction.)

7.2.2 MATERIALS

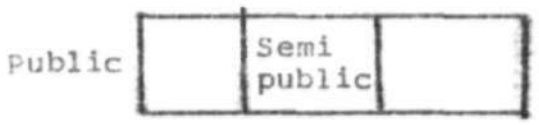
The basic materials of construction as established by the architecture of the Hausawa is mud (tabo) straw (ciyawa) and azara. The mud is used not only to make tubali, but also as binding material.

In Gobir, Sokoto and Zamfara areas clay (yumbu) is used in its pure form just as in pottery, instead of puddled mud. The rufewa (granary) or the Kudandan (circular mud hut) resulting from this method of construction often has a bell-roof section, which is sheathed in a thatch of grass as protection against heat and rains.

Another technique common in the villages is known as the ginin tsangaya, the wattle and daub method of construction. Huts are made of corn stalks that are bedaubed with cob. However all these techniques are predominantly rural methods and are gradually giving way to modern constructional and materials methods of erecting edifices.

7.2.3 GENERAL PHYSICAL LAYOUT

Refer to figure



7.3 STRUCTURAL ABSTRACTION

The building technology employed by the magina makes use of the various structural principles in the most ingenious manner. The arch, daurin guga, flat roof, (shimfida), kafin lema, al-amudi (the engaged wall) thick walls (banguf i), columns (ginshikai) and even screen walls and partitions have all been very cleverly applied throughout the architectural expression of Hausa buildings especially in palaces.

The highest and most expressive vocabulary in the architectural and structural language of the palace is a poetic reality, exhibited in the masterful and sometimes even playful use of the Hausa vault and arches, coupled with sculptural treatment of surfaces.

There remains a lot to articulate on structural abstraction, which can be said to be the secret of Hausa architecture; in it is discovered the history of the evolution of traditional architecture.

7.4 DECORATIONS

In the early stages of the development of Hausa traditional architecture, decoration expressed visually

was non existent. Later decoration started to be expressed only in the exteriors of architectural forms as part or parts of the building.

The pinnacle (Zanko) is one of the most outstanding decorative elements characteristic of Hausa architecture. Some people claim that it's origin is from the name of Allah in Arabic. But a more feasible conjecture or the Zanko is that of the need to solve a problem posed by the sudden, sometimes aggressive erosion caused by the sub-tropical torrential downpour, especially at the corners and edges of rectangular or square buildings. The Zanko was then innovated to protect these vulnerable areas of the building.

7.4.1 WALLS

Wall decorations are also prominent in Hausa architecture. The style uses symbols; a snake, reptiles and so on. But Islam changed these to kettle, the mat, book Arabic inscriptions, and so on.

Abstract forms such as rectangles, squares, circles and even wavy lines started also to creep into the expressions.

7.4.2 PAINTED PATTERNS

Ceiling and wall geometric, cultural and traditional symbols were painted in important parts of palaces. The colours used were generally black paint and whitewash The *soron ingila* in Kano is even regarded as "the Rococo of Hausa Traditional architecture". It is the most flamboyantly colourful master-piece of Hausa indigenous architecture. In it all the features of relief and geometric/symbolic architectural decoration are exhibited with an intentness that is itself a rare lesson in the mastery of tactile patience and [illegible].

7.5 FINISHES

7.5.1 EXTERNAL FINISHES

A variety of finishes for the external faces of walls are available to the *magina*. These are refuted to promote long life and enhance visually pleasant aesthetic effects.

In general, these finishes are applied on top of a previous mud plaster. Recently however, the the introduction of modern materials has replaced the mud plaster with that of cement.

The most durable material used for external finish is the *Chafe* made with:

- *tsakuwa* (fine gravel, usually from rocky hill)
- *kasar taki* (manure dust/fine humus)

- Gabaruwa (Egyptian mimosa
- Makuba

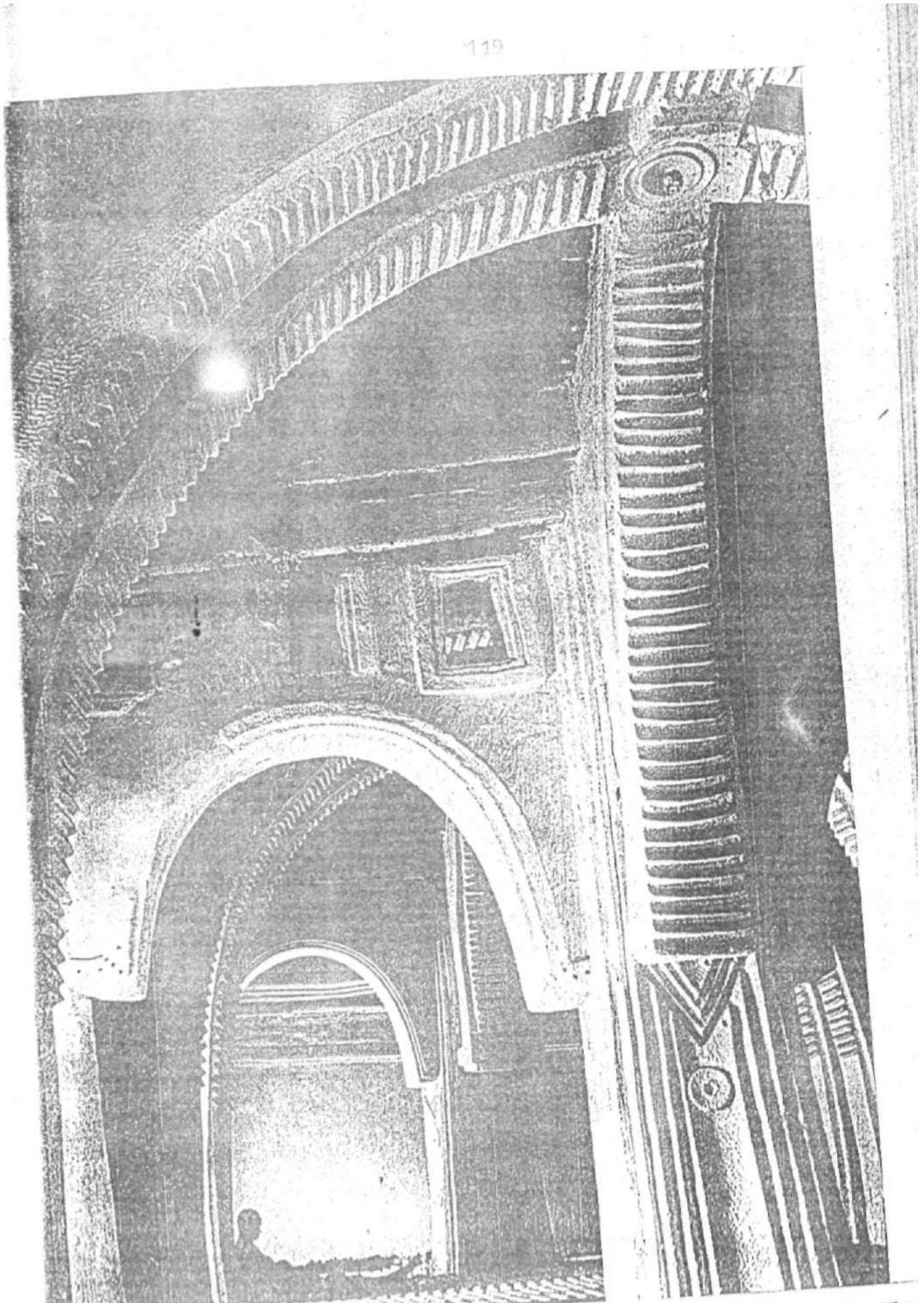
For the finishing of the tulluwa (the dome - like protrudance at the top of vaulted structures), dafara (a slime producing plant) is mixed with katsi and gashin jima, to produce laso which is then applied. The rawani (parapet) is also finished with laso. Both laso and the chafe have been claimed by traditional builders to last up to a hundred years.

7.5.2 INTERNAL FINISHERS

Internal walls and ceilings are hand finished with a more or less even plaster of mud, unto which the decorative patterns are painted.

A variety of paints are locally deviced by the magina. Majority of the paints used in the interiors, exhibit high life span compared to the modern paints. The paints are composed of tiny particles of silica/ rocks mixed ingeniously with other materials to produce brilliant and slightly dazzling (reflecting dull light) effects. Black paint is produced by burning tabarma (mat) or Zige, the ashes of which are siexed and mixed with kara (gum-arabic) and water for increased bonding stregth and durability.

Whitewash is made from farar kasa (limestone) and is extensively used in traditional buildings.



LATE

Inside the sanctuary of the Great Friday Mosque Zar

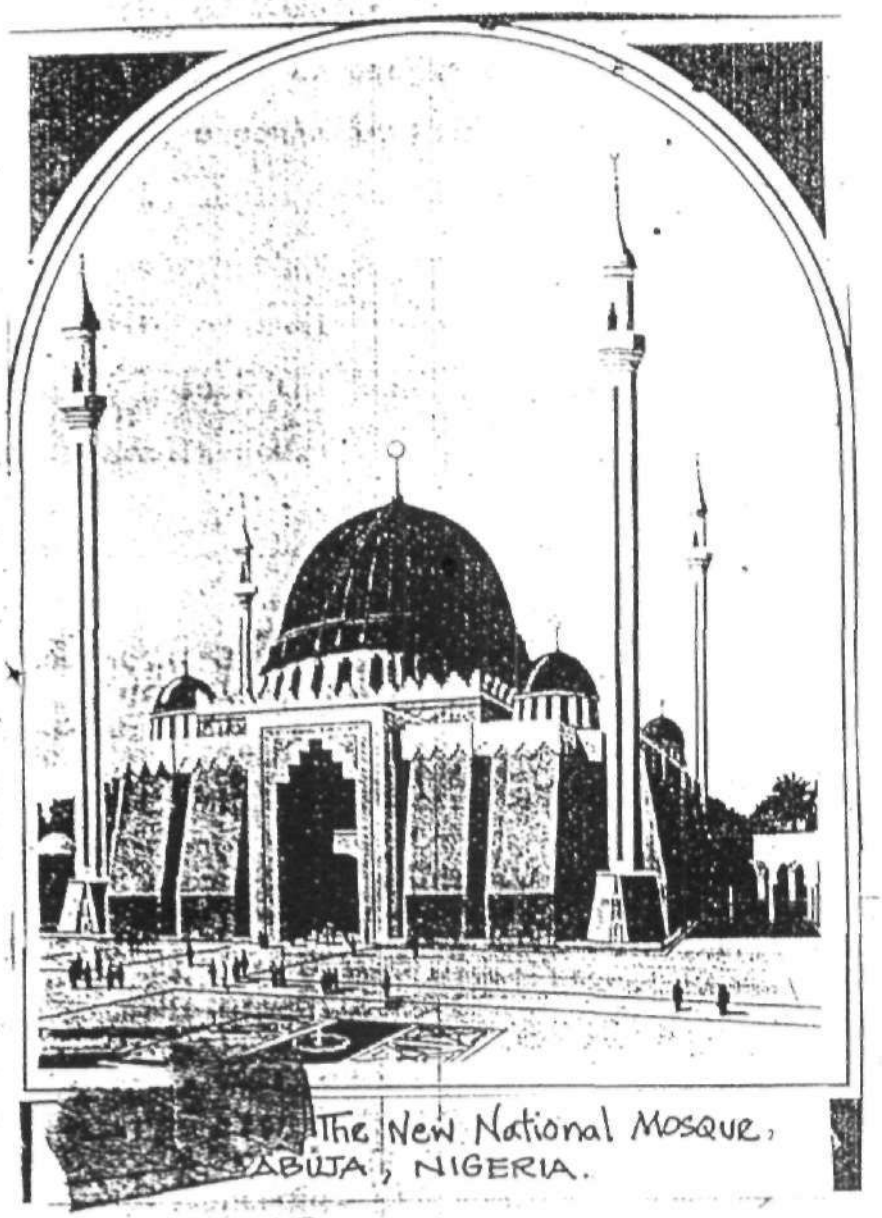
For strong bondage and infinitely maintenance free paints, dada -kyamu is mixed with karkashi (a viscous slime producing plant) and karo (gum Arabic). The resulting liquid product is then used on the surfaces to be decorated.

7.6 CONTEMPORARY TRENDS

Today a new generation of Hausas have evolved with a transformed culture within the context of the contemporary social needs of modern Nigerians. Architecture which acts as a psychological medium through which cultural heritages could be transformed from one generation to the other is greatly affected by this new trends. To the modern elites Hausas, a typical Hausa type of planning is not good enough unless it can accommodate his modern needs. As such only a modified Hausa traditional architecture will be appreciated.

7.7 ISLAMIC ARCHITECTURE

The general characteristics of Islamic architecture are mostly emphasized by its real details, real orientation and the environment. The mosque and the palace are the two places where Islamic architecture is m mostly demonstrated.



The New National Mosque,
ABUJA, NIGERIA.

7.7.1 PRINCIPLES

Whenever something Islamic is discussed, it m must have it's foundation from the Holy Qur'an. The verses are directly or indirectly controlling Islamic building principles. They are also used to express the intentions, purpose, orientation and the location of buildings.

The following are the principles which can be applied anywhere and with any material:

a. Simplicity

b. Privacy

c. Orientation (mosque)

d. Use of water (for ablution and aesthetics)

7.7.2 FEATURES

The characteristics of Islamic architecture caries from one place to another due to the different geographical, material and technological states of environments. The earliest propagators of Islam, the Arabs have no architecture. Therefore as Islam speeds, it adopted and modelled different building styles into Islamic institutions. They can be classified as follows:-

a. Building components

Absorbtion of arches, domes, and columns

b. Decoration

Mostly interior ranging from geometrical abstract shapes to full sclae floral patterns.

c. Unity

d. Symmetry and centrality

e. Verticality

7.7.3 MOSQUE ARCHITECTURE

Mosque architecture comprises of minaret, dome, arch and ablution fountain, which occupies an intermediate position between external and internal spaces.

7.8 ARCHITECTURE: THE 'ALMAJIR' APPROACH, CURRENT STRUCTURAL PROVISION

7.8.1 MAKESHIFT BUILDINGS (TSANGAYA)

These are shelters made from cornstalks thatch and ropes in the bush. It is used as a shelter for bush seclusion whereby a student leaves the town and goes to the bush from morning till evening for concentration. The advantage is that the bush seclusion takes place only in the dry season thereby

eliminating the fear of rain and strong wind. And in addition the corn stalks are in abundance and the shelter easily erected thereby giving the student simple and elementary knowledge of building.

7.8.2 MUD HOUSES

In villages the house of the teacher is usually designed to accommodate the 'almajirs' in a series of Zaures. The building materials are purely traditional. Thatch roofs, mud walls and bare floors are usually predominant. When the pedagogue's Zaure could not take all the students, the neighbours are usually generous in giving theirss for occupation.

In some cases mud houses roofed with corrugated zinc sheets are used for housing.

7.8.3 CONCRETE HOUSES

Recent trends in technological advancement has also affected the'almajir'. Rich and influential members of the society build concrete houses for the teachers and their students furnished in some cases in a modern manner. In Zaria city for example Mallam Na'iya's school has electricity and even telephone.

In all of the above types of 'almajir' architecture little or no thought seems to have been given to adequate planning functional spaces and comfort.

7.8.4 FEATURES OF ARCHITECTURAL IMPORTANCE

There are some features and behaviours exhibited by the 'almajir' which could be modified, improved and taken into consideration in planning

a. SITTING ARRANGEMENT

The sitting arrangement in 'Allo' schools is different from what obtains in Western oriented schools. The pupils form a semi-circular curve around the pedagogue as is customary in Islam. The advantage of this type of sitting arrangement is that more number of students could sit within a small space than if arranged linearly. Also the pedagogue usually puts the stubborn children in the front row while elderly and calm ones sit behind. The house form (circular houses) also affects the sitting arrangement as seen in Mallam Na'iya's house. This must be taken care of in the design of classes.

b. POT - HOLES FOR STORING ASH

These are found in almost all the schools visited. As early mentioned in previous chapters, the pots are filled with ash or whitewash which is used for 'whitening the writing slates for clear black ink writings. This also could be modified architecturally in a more sanitary manner.

c. SLATE DRYING AREA AND WASHING

All schools have a space facing the east and the west for drying the slates after applying the whitewash or ash. This is architecturally challenging and should be reckoned with in the design.

d. WRITING AREA

In present Allo schools classes are used for writing. These creates dirty environment as ink stains and ash dust renders the space easily dirty. There, arises therefore, the need for the separation of writing and reading areas in an architecturally ingenious manner.

INDIGENOUS NIGERIAN ARCHITECTURE?

Indigenous Nigerian architecture can hardly be said to posses a convention which is realised through

the standardization of its most predominant cultural codes or systems. In the light of style defined as re-semanticization of something conventional, and lacking, or rather not having really established that convention, "we are automatically disqualified from participant discussions that glorify modern developments based on traditions (or modern expression or "style" of indigenous architecture,)"

(B.N. Ahmed)

CHAPTER EIGHT

8.0 SITE INVENTORY AND RESOURE ANALYSIS

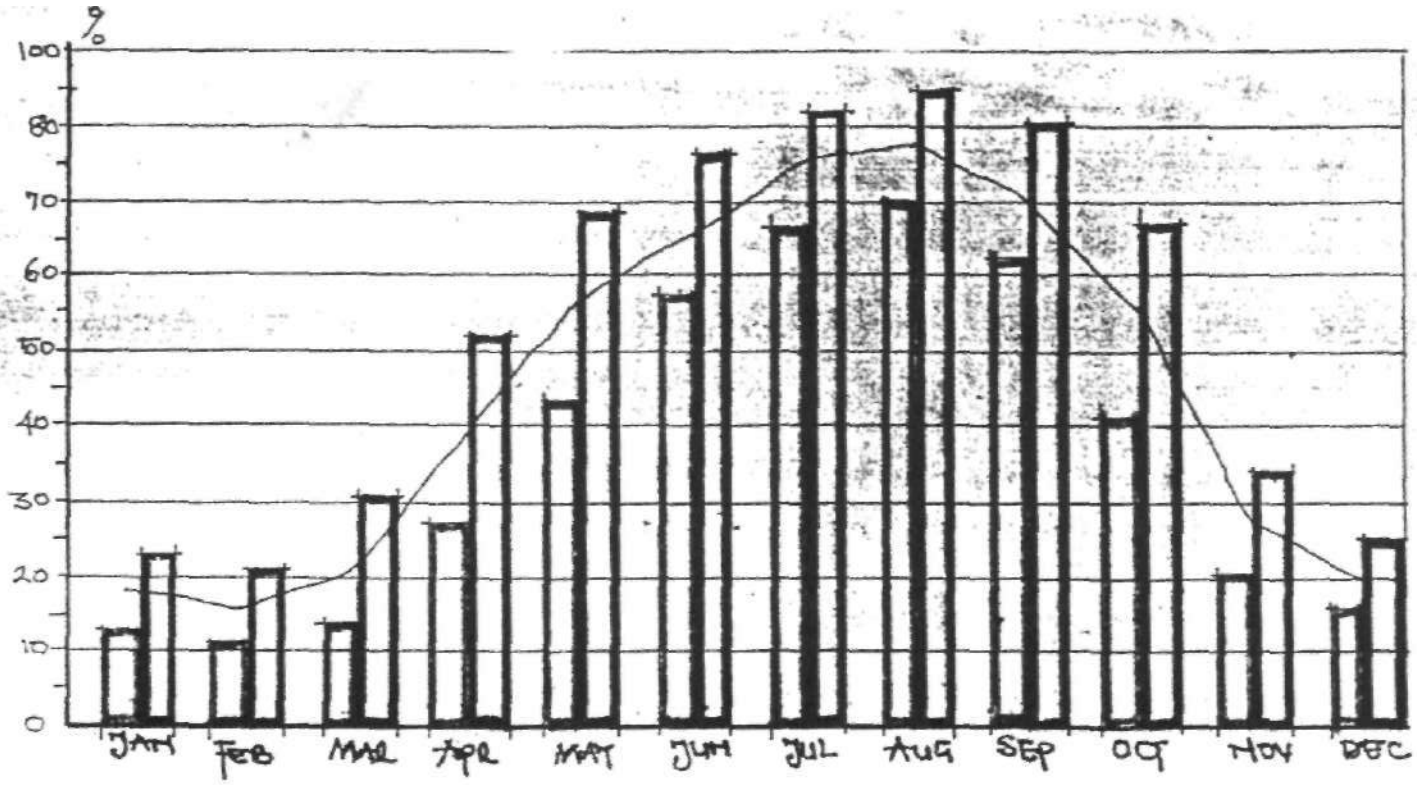
8.1 LOCATION

The site for the proposed centre is in Zaria city Kaduna state. Zaria is located at a height of about 670.5 metres above mean sea level, 640kms away from the sea, in the centre of Northern Nigeria, with a latitude $11^{o}10'$N and longitude $7^{o}38'$E. It could be approached from the dual carriage express road from Kaduna or Kano and from Sokoto and Jos. The railway line from Kano to Lagos passes through Zaria and so does the line to Gusau.

8.2 CLIMATE

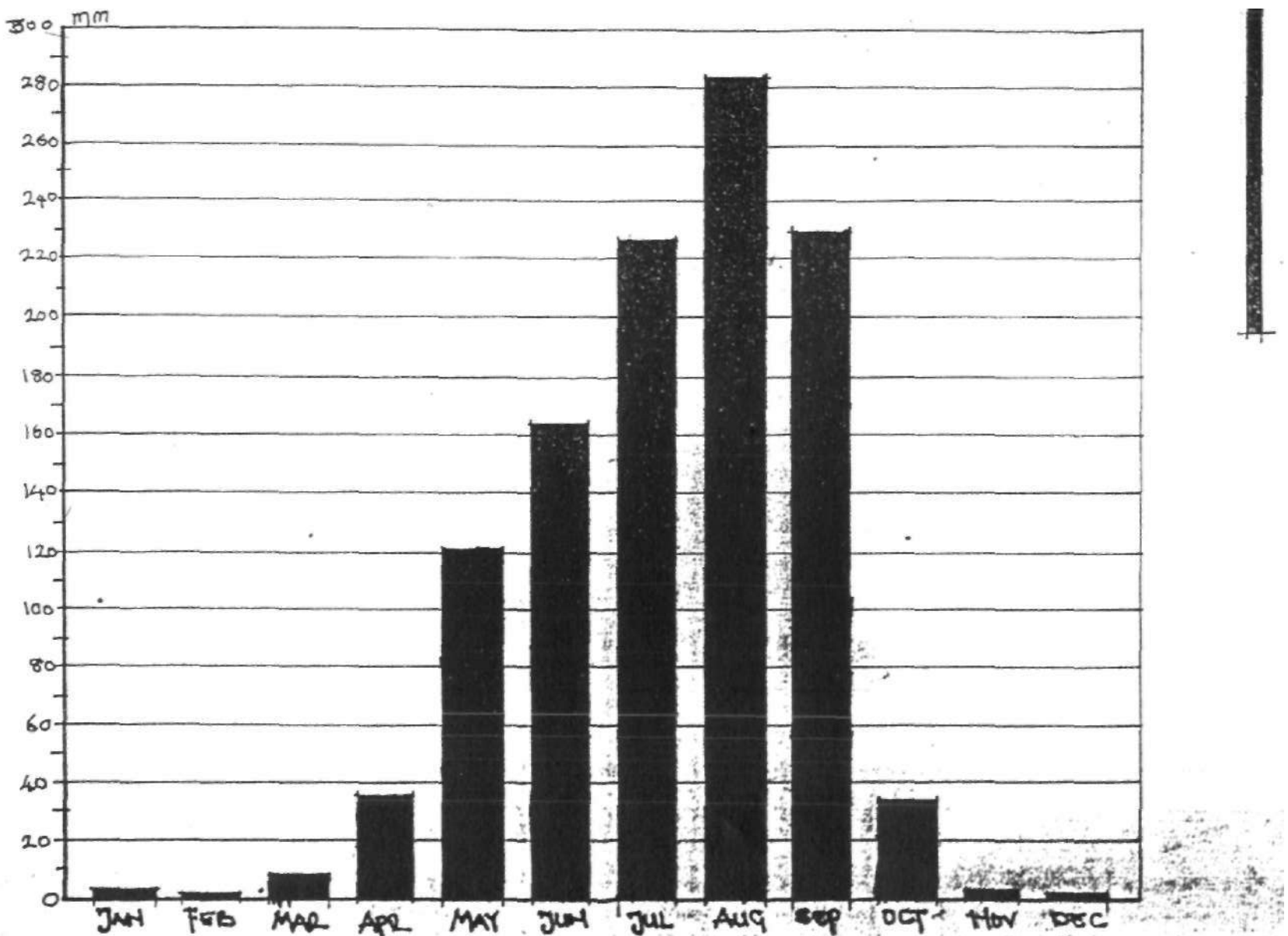
Zaria possesses a tropical continental climate with hottest month in April and an average temperature of 36°c. In January it can drop to about 14°c. The mean annual total rainfall is about 1099.3mm.

Two different types of air masses pass through Zaria, one from the North (mostly dry) and continental in origin CTS (the sahara Airmass) and the other from over the Atlantic in the south; mostly cool and equatorial maritime in nature ME.



• Monthly rel. humidy

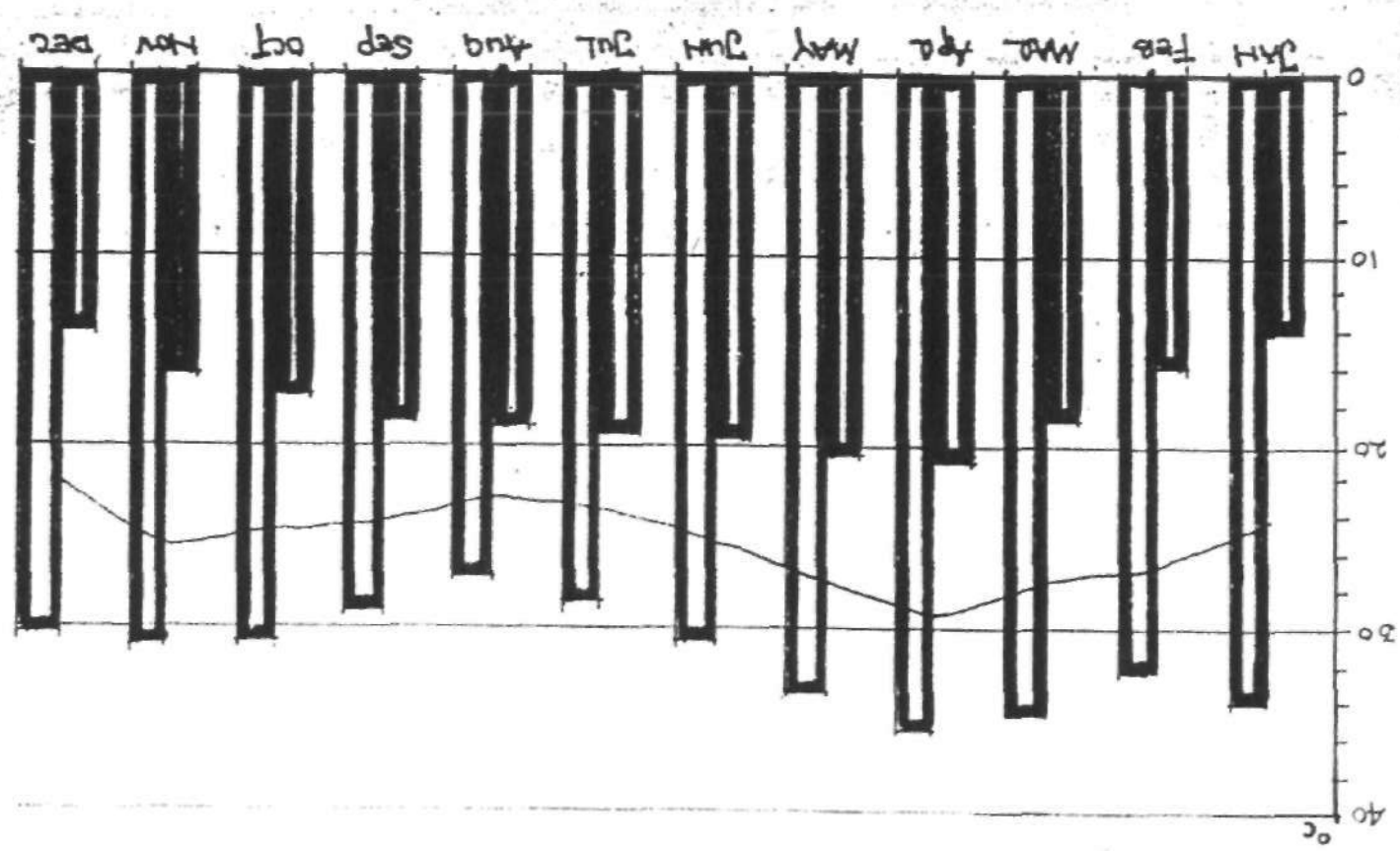
SOURCE: ZARIA MASTER PLAN, 2000 KADUNA STATE GOVERNMENT.



130

- Monthly rainfall.

• Monthly temperature



Relative humidity is highest at about 83% in July during the rains and lowest at about 35% in January.

These climatic conditions has encouraged close compact planning with courtyards to temper the microclimate and thick mud walls to reduce heat from solar radiation.

8.3 TOPOGRAPHY

Zaria lies on the regional plains, of height ranging from 550 to 700 metres reflecting a general regional slope to the south and a local relative relief of 30 to 45 metres. The local slope angles are generally low between $\frac{1}{2}^{o}$ to 4°, although in Isolated areas they are quite steep.

The soil material, which is known to have covering material of up to 14 feet in depth, consists of several feet of deposited silty aand overlying sedentary decomposed rock. The soils of this group are normally heavy working, drainage being very poor on account of the high percentage of fine material in the upper layers. It tends to become water-logged with heavy rains and also tends to dry out and crack during the dry season.

8.4 VEGETATION

Zaria lies in the natural vegetation zone known as Northern Guinea Savanna in which Isoberlinia doka, Isoberlinia dalzielii and Uapaca togoensis are among the most common trees. Generally the vegetation consists mostly of grasses, shrubs and typical guinea Savanna trees, usually mature trees are between 10 to 15 metres high with broad leaves and crowns almost touching.

Cultivation, grass burning and grazing activities have greatly modified the natural vegetation cover and composition.

8.5 UTILITIES AND SERVICES

8,5.1 WATER SUPPLY

Water is no problem for Zaria, due to the Zaria dam in the River Galma which can supply up to 1994 about 12 million gallons per day and the dam in River Kubanui will supply by that time 1 - 2 million gallons a day.

The water is treated at the plant next to the Zaria dam and from there via booster-stations pumped to each district of Zaria.

8.5.2 ELECTRICITY SUPPLY

The whole Zaria Urban Area is supplied with electricity, though not to each and every house.

The source being the National grid, feeded by the Kainji Lake Dam. In 1979 total connections stands at 12349 and power consumption 14.6 M.W. against the installed capacity of 26 M.W.

Considering the above fact and trend of consumption, by the year 2000 the power consumption will go up by 50 M.W. (assuming 50% families taking the connection) which can be easily met by NEPA.

8.5.3 SEWAGE AND SEWAGE DISPOSAL

Only areas with high income earners are provided with this utility service; for health reason, all places must be provided.

8.5.4 REFUSE DISPOSAL

Only in the G.R.A. and A.B.U. campuses could be found refuse disposal. This is very unhealthy and causes a lot of mnuisance to road users.

8.5.5 OTHERS

Fire Station:- there is one in A.B.U, one in G.R.A. and one at Kofar Doka Zaria. Standard is one fire station for 120,000 - 128,000 population.

Post and telecommunication:- One departmental post office is situated in G.R.A., one branch office at Samaru and two postal agencies at Wusasa and in

Sabon Gari. There is a proposal to build one at Tudun-Wada. Police Stations, prison and court - The police headquarters are located in the G.R.A area. There is a police Motor Division station, handling accidents. Other stations are in Samaru, Tudun-wada, Sabon Gari and the walled city.

There are two prisons one opposite the G.R.A. area across the railroad and one in the walled city. Each district has its court, Samaru, Sabon Gari, Tudun Wada and the walled city.

8.6 SITE SELECTION AND JUSTIFICATION

- Easy accessibility
- Site large enough to take proposal
- expansion possibilities
- Little bit away from busy city centre, consequently will enhance bush seclution and concentration.
- Site easily identified
- Site is within or near the community so as to ensure easy contact with the outside world in order to maintain a feeling of reality among students.
- Site almost flat.

In conclusion, the site is surrounded by either familiar physical features or acceptable neighbourhood capable in themselves of setting

aglow the reformation process of the students at the inception of the centre or continually catalysing it as the school progresses.

The site to the south is bounded by the Madarkaci road to the North by Jushi footpath to East and West by farmlands.

8.7 SITE ANALYSIS

Topographically, the site is relatively flat, with widely spaced contours. The site gently slopes towards the East. The site receives unobstructed sunshine and ventilation. Sides facing East and West must therefore have minimal openings.

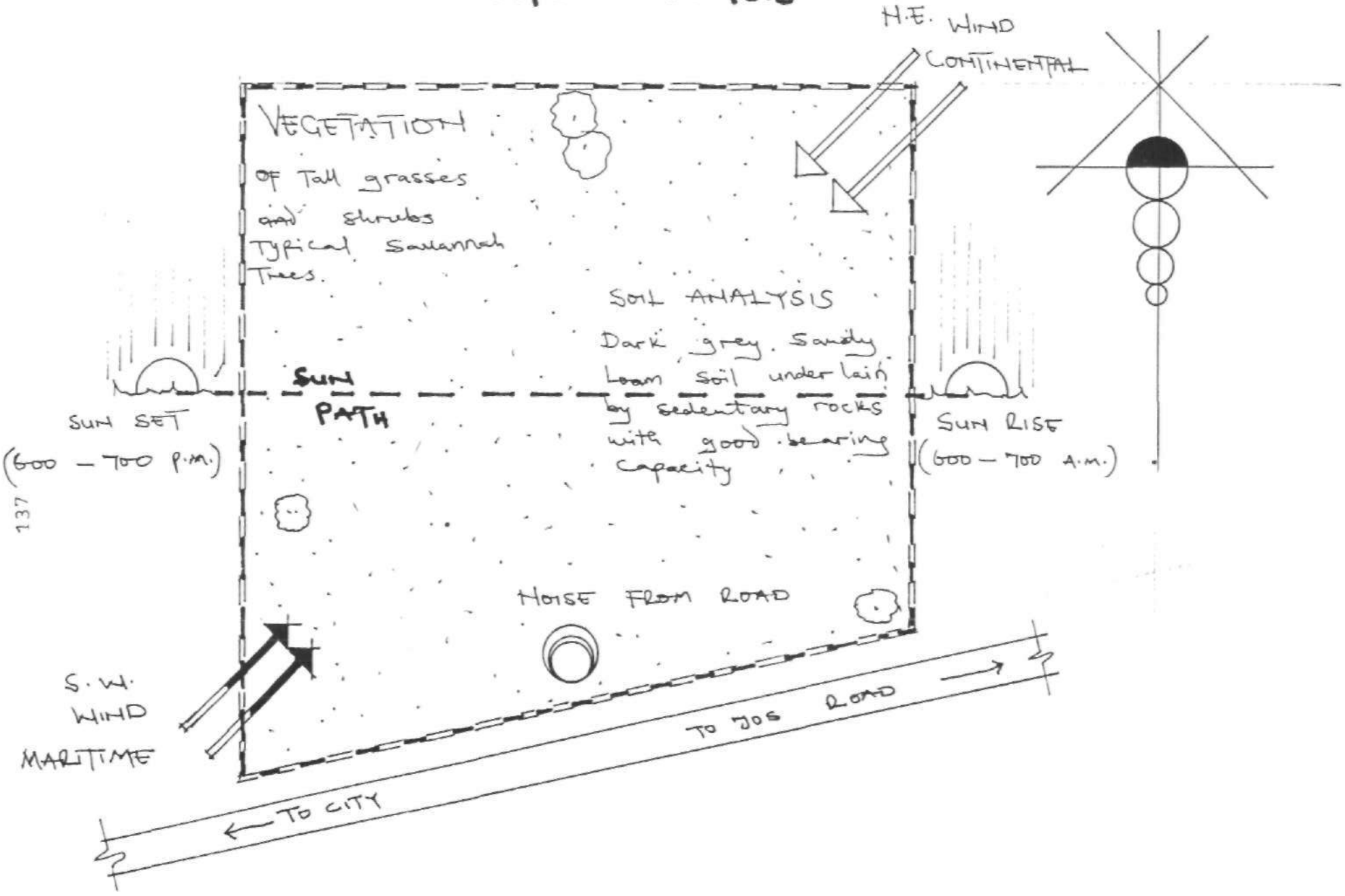
The site is also made up of strong soil cover suitable for cheap foundation without piling. Rock outcrops are not evident and road on the southern side enables good positioning of ingress and egress conveniently.

8.8 SITE ZONING

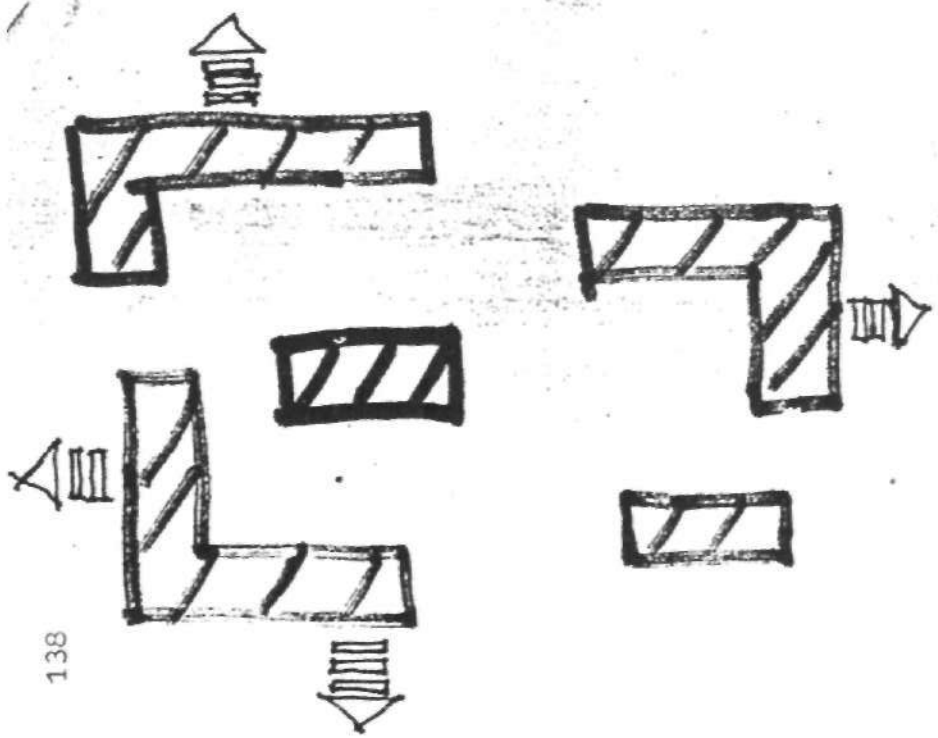
Various zoning factors were considered in order to achieve maximum functionality. Three aspects were considered.

a. Noise zoning: where public areas are located in noisy and semi-noisy areas and quiete zones for

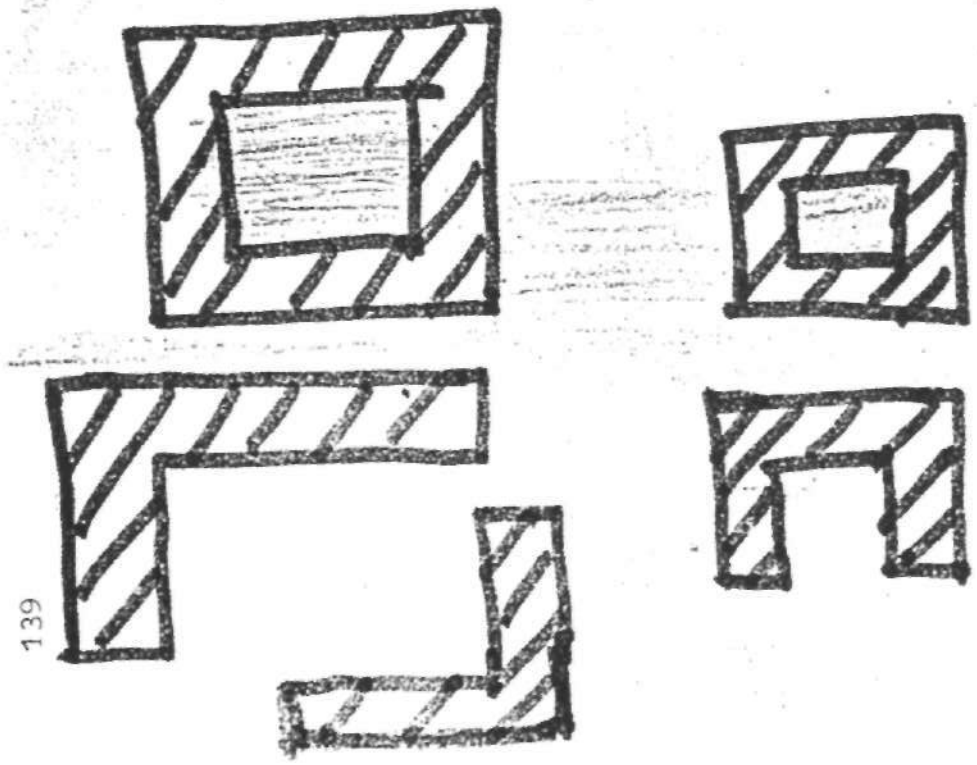
SITE ANALYSIS



neo-classical concept



- BUILDINGS ARE HIGHLY CONCENTRATED AND COMMON FACILITIES CENTRALLY LOCATED, WITH RADIAL ARRANGEMENT OF FACILITIES TO MINIMISE DISTANCE TO CENTRE.
- MULTI-DIRECTIONAL EXPANSION
- COMPACT PLANNING.
- ACCESSIBILITY TO CENTRAL CORE



139

- A COMBINATION OF ~~SEPARATE~~ BLDGS WITHIN AN ENVT TO FUNCTION AS A WHOLE.
- EACH UNIT IS CONSIDERED AS A MOLECULE OF THE WHOLE, AND IS MORE OR LESS AUTONOMOUS, BUT FITS INTO THE SYSTEM.

classes and accommodation.

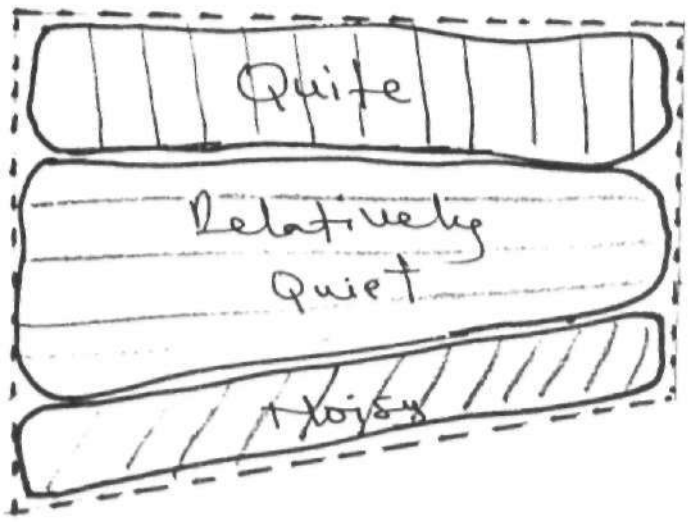
b. Privacy: as with Islamic architecture there are zones that are exclusively private. Accommodation is zoned in the private areas and the spiritual magnet (the mosque) and the administration are in public areas.

c. Accessibility: Administrative block, classes, vocational training e.t.c are all accessible with varying degrees of ease of accessibility depending on the coresponding function of the area.

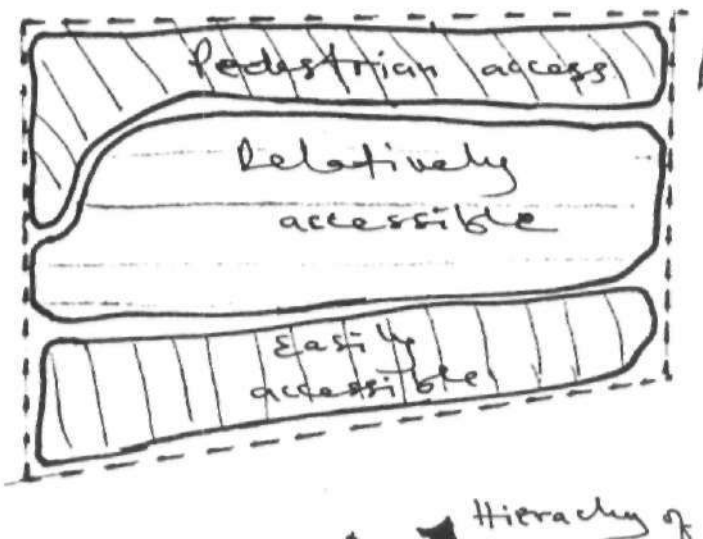
8.9 SITE CONCEPT

The various units were zoned based on their function. The administrative block is at the entrance to the site flanked to the East and West by the classes and vocational training workshops respectively. The focus of the whole unit is the spiritual magnet, the mosque. At the extreme North is the accommodation. Courtyards were provided at various units in a traditional Hausa design fashion.

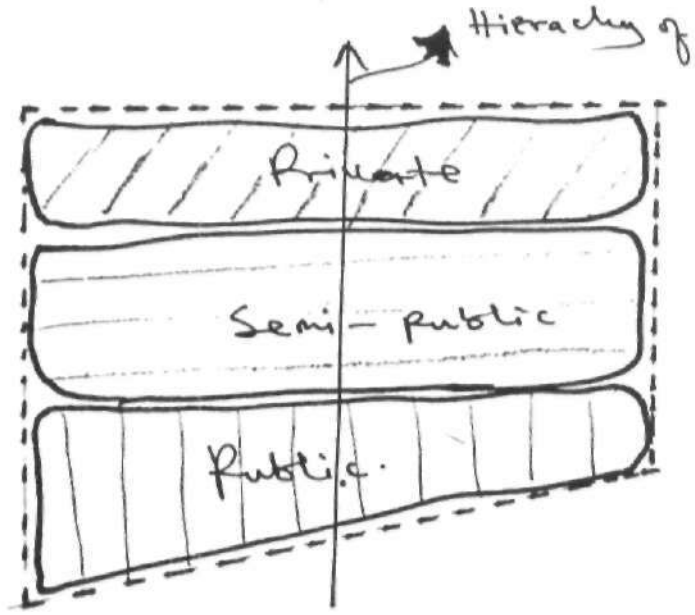
SITE STRUCTURE CONCEPT



NOISE ZONING

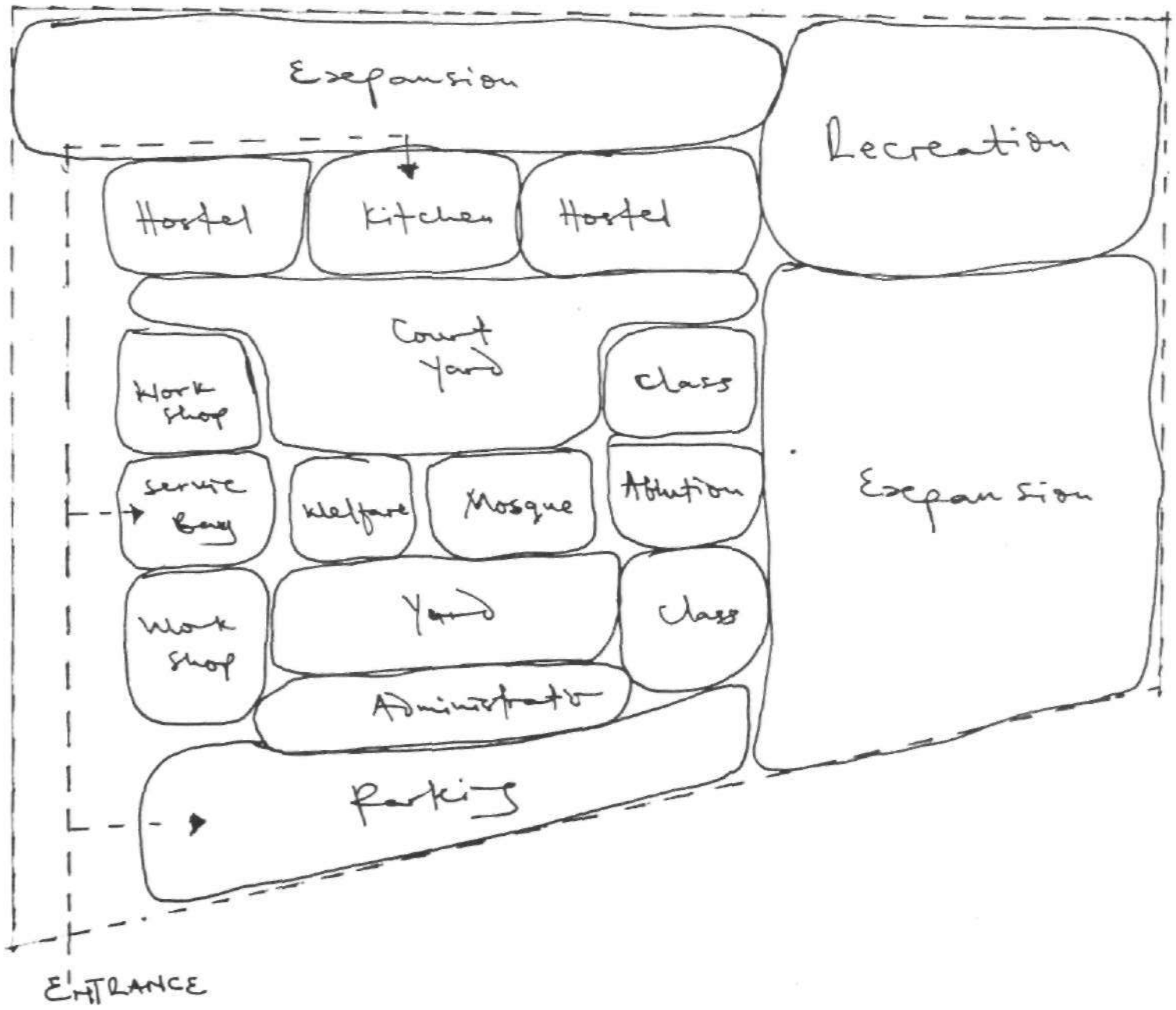


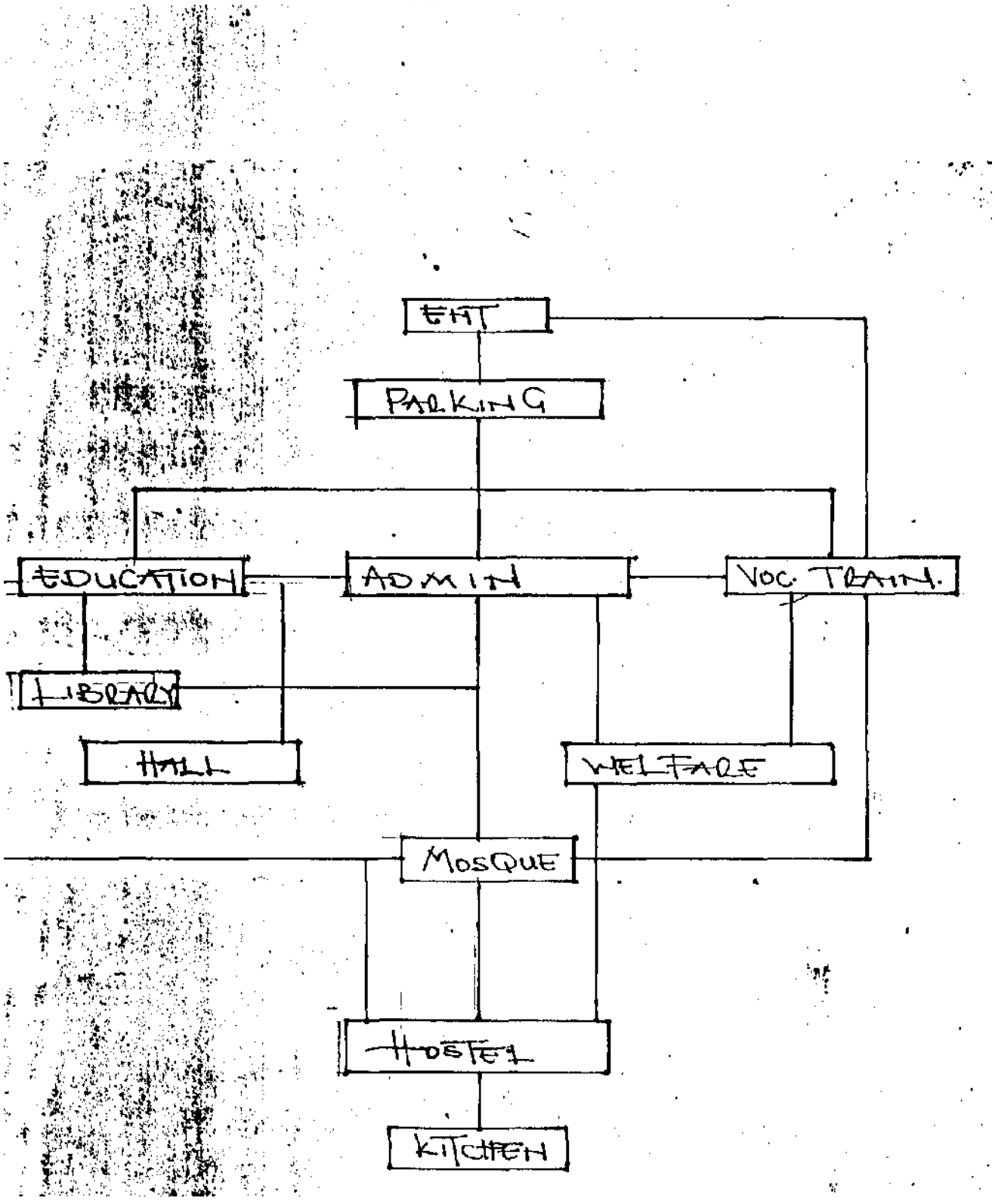
ACCESS



PRIVACY

CONCEPT


Expansion
Recreation
Hostel
Kitchen
Hostel
Court Yard
Work Shop
Class
Service Bay
Welfare
Mosque
Ablution
Expansion
Work Shop
Yard
Class
Administration
Parking
ENTRANCE


ENT
PARKING
EDUCATION
ADMIN
VOC. TRAIN.
LIBRARY
HALL
WELFARE
MOSQUE
HOSTEL
KITCHEN

CHAPTER NINE

9.0 DESIGN BRIEF

9.1.1 ADMINISTRATIVE BLOCK

This is the central coordinating unit of the whole complex where all policies are made. Since most of the visitors that come to this centre will pass through this block it has an exhibition hall facing the entrance hall. The director and all his staff are accommodated in this block.

There is also the commercial area which will serve as an attraction point to visitors as well as generating revenue to keep the centre going.

This block is sandwiched by the academic and vocational blocks to the right and left respectively.

9.1.2 EDUCATION

They contain all the class. There are junior and senior classes. There also exists the writing room where writing on slates with ink is done. There are offices for teachers and the library. The junior classes where reading is done loudly is at the furthest and while senior classes where books are read and translated are at the other end.

Courtyards are provided in between the classes both for climatic reasons and for social intercourse.

9.1.3 VOCATIONAL TRAINING

This unit has all the workshops in the centre there are 7 workshops each teaching a different trade.

Workshops have mostly two stores the second being for finished products. The instructors office, the toilets and changing are all provided for each workshop. The workshops are arranged with courtyards, especially the pottery section has a seperate back court for clay preparation and kiln.

There are offices for the principal, store officer, general store and a loading and off-loading bay.

9.1.4 WELFARE

The welfare section is located near the workshops where accidents are foreseable. It has the consulting room, treatment room, staff room, records office, pharmacy and waiting areas.

9.1.5 MOSQUE

The mosque serves as the focus as it is used by all in the complex. It is the spiritual magnet. There is the main prayer hall for about 400 people, the mihrab, the minaret, a store and ablutionaries

in the mosque front to ease drainage. The mosque is at the central court flanked by wide open courts.

9.1.6 MULTI - PURPOSE HALL

This is a large 200 capacity hall for meetings symposia, drama's and so on. This hall could be used by the community as part of the incentives meant to draw people to the centre.

9.1.7 RECREATION

Wide open spaces are provided for both traditional and modern games.

9.1.8 STUDENTS HOSTEL

There are 4 hostel units with long halls for students and rooms for the head student of each hall. A courtyard exists in between the halls for various functions in a tradition Hausa fashion. Up to 240 students are accommodated in the hostels.

9.1.9 KITCHEN AND DINING

There is kitchen with both outdoor and indoor cooking areas, store both cold and dry and big dining hall. There is also a male and female changing rooms for staff.

SCHEDULE OF ACCOMMODATION

ADMINISTRATION

FUNCTION	NO	AREA (M^2)
Director General	1	24
Deep/Director	1	24
Secretary	1	12
Conference room for 20	1	36
General off	1	36
Personnel Manager	1	12
Accounts off	1	12
Social Welfare off	1	12
Career office	1	12
Guidance & Councilling (wa'azi)	1	12
Staff lounze	1	30
Entrance hall	1	24
Toilets		
Bookshop	1	24

FUNCTION	NO	AREA (M^2)
Toilets	8	$1.5m^2$/p 12
Craft shops	4	each $12m^2$ 48
Exhibition	1	24

EDUCATION

FUNCTION	NO		AREA (M^2)
Head Mallam off	1		24
Junior class	5	48x5	240
Senior class	3		144
Adult class	2		96
Writing spaces	8		240
Staff room	1		30
Toilets	20		40
Slate drying & washing			
Bush seclution			
Library for 150p	1		150
Librarian off	1		12

VOCATIONAL TRAINING

FUNCTION	NO	AREA (M^2)
Principal	1	24
Vice/Principal	1	12
Capentry	1	100
Carpet weaking	1	80
Pottery	1	100
Toiloring	1	90
Embroidery	1	80
(Cap & Cloth)		
Tinker (Blacksmithing)	1	100
Leather works	1	80

Stores	16	each 16m^2 256
Instructors of	8	each 12m^2 96
Toilets	16	24

WELFARE UNIT

FUNCTION	NO	AREA (M^2)
Waiting	1	12
Records	1	12
Treatment room	1	12
Pharmacy	1	12
Consultant	1	12
Store	1	9

ACCOMMODATION

Rooms for 240 pupils	4	
Toilets	8/hostel	

DINING FACILITIES

Dining hall for 240	1	192
Kitchen	1	36
Store (cold & dry)	2	24
Staff charging room	2	24
For male and female		
Toilets	4	6
Outdoor cooking	1	

MOSQUE		
Prayer hall for 300p 0.75m^2/p	1	240
Mihrab	1	4
Minaret	1	2
Store	1	16
Ablution space	2	20
Toilets	6	9
Assembly/Multi purpose hall	1	140
Parking for 50P		
Agricultural land		

DECREATION

Football field 110 x 70

Traditional games field 'Dandali'

9.4 MATERIALS AND CONSTRUCTION

This section seeks to clarify briefly the building construction techniques used and the building materials.

9.4.1 WALLS

Hollow Saindcrete blocks were used throughout held by cemen metar. 225 blocks were used externally as supports and 150mm as partitions. Where the

need arises concrete is used to achieve the slanting effect of some of the walls.

9.4.2 FOUNDATIONS

Given the strong sub-soil nature of the site strip foundation was used as footing for all load bearing walls, while non-load bearing or partition walls rest directly on the concrete fo floor slab.

9.4.3 FLOORS

COncrete floors have been used for all parts of the complex, with 150mm normal thickness except in workshops which will have a greater thickness and reinforced with B.R.C. wire mash. Terrazo and P.V.C floor finishings, were used on most floors, while others have simple sand: cement screed finish.

9.4.4 ROOF STRUCTURES

In order to ensure adaptability and economic viability the following were used for roofing:

- corrugated zince roofing sheets
- 75 x 150mm timber rafters
- 75x 150mm timber tie beam
- 75 x 150mm timber struts
- 50 x 75 timber purlins at 900mm centres
- 50 x 50mm timber noggings at 600mm centres

- decorative cellotex ceiling board.

In certain places reinforced concrete deck roof was used. A 3 - layer bituminous felt was applied on top to ensure a water-proof covering.

9.4.5 FINISHES

Most walls are simply finished with paints suitable for the function of the space. Hausa architecture is characterized by flamboyant artistic ornamentation and motif on walls, symbolism is part of Hausa architecture. Northern signs and symbolism are used on many of the facades.

CONCLUSIVE CONCLUSION

Having gone through the problems created by the Almajir culture, it is pertinent to, at this point, state that the concept, philosophy and intention of Almajirci, to produce a righteous individual, is good but the problem lies with the implementation or methodology.

When a concept is good but the method of application bad, then that destroys whatever goodness that exists in the concept.

It is a must, therefore, to synchronize and tally the concept with good application method.

Finally, when we encounter a problem with children it is our bounding duty to try to solve the problem and thus put the children on the path of rectitude. If we are "too busy to care" to that extent the problem will remain to torment us.

If every parent, every teacher, and all those who have the facilitating functions will ever put in their best in the solution of children's problems the society as a whole will be better for it. If we do not wish to try, then, there is no use complaining about "the youth of today" because we are partly responsible for what is happening.

BIBLIOGRAPHY

1. MAX F.: (1964) Students Dormitories and Homes for the aged. Alec Tiranti LTD London
2. IBRAHIM M.A: (1970) Design concepts of Islamic Architecture Published M.Sc Thesis Ain. Shams University Beirut.
3. OYINLOLA. A.A. (1990): Pre school centre Abuja, Unpublishe M.Sc Arch Thesis A.B.U. Zaria.
4. GAMB B. (1988): Comprehensive Junior Secondary school Zaria, Unpublished M.Sc. Arch. thesis A.B.U. Zaria.
5. KARL O. (1966): School Buildings I I liffe books LTD London.
6. WILLIAM W.C. (1953): Toward Better School design Arch Record Book Dodge corporation New York.
7. ROBERT M.G. (1978). Disability and Rehabilitation Handbook. Mcgraw - Hill book company. New York.
8. ERUST N. (1985): Architects Data. Granada publishing LTD Britain.
9. RICHARD D. AIA (1969) Design for play. Van Nostrand Reinhold company New York.
10. ALUGAH J. (1989) Child Development Centre Kaduna Unpublished M.Sc Arch. Thesis A.B.U.

11. DADINKOWA A.A. (1988) 'Almajiri' School House Dadinkowa. Unpublished M.Sc. Arch Thesis A.B.U. Zaria.

12. ADEBAYO O.O. (1976) Alms Village Kaduna, Unpublished M.Sc Arch Thesis A.B.U. Zaria.

13. HANGA B.H. (1990) Islamic Centre Kano Unpublished M.Sc Arch thesis A.B.U. Zaria.

14. ALIYU S.I (1989) Proposed Zaria Cultural Centre unpublished M.Sc Arch Thesis A.B.U. Zaria.

15. ADESINA, S.O. Regional building Traditions in emerging African vernacular architecture A seminar paper

16. MURTA, K.H. (1954) Traditional Domestic Architecture in Northern Nigeria. Ph.D Dissertation University of Sheffield.

17. LAWRENCE W. (19) Indigenous Architecture Worldwide information and guides series Vol. 12.

18. ABDULLAH A.H. (1988) Juvenile Reformatory Centre Yola unpublished M.SC. Arch Thesis A.B.U. Zaria.

19. SADAU, I.A. (1987) Rehabilitation Centre Kano, unpublished M.Sc Arch thesis A.B.U. Zaria.

20. ABDURAHMAN DOI (1984) Islam in Nigeria. Gaskiya Corporation LTD Zaria.

21. ABDULLAH L. (1981) Vocational Training Centre Abuja. Unpublished M.SC Arch Thesis A.B.U. Zaria.

22. BANDURA A. ROSS, DORATHEN: AND ROSS, SHEILA A (1963) A comparative Test of the status envy, social power and secondary Reinforcement Theories of identificatory learning; Journal of Abnormal & social Psychology.

23. MACCOBY, ELEANOR E: (1959) Role - taking in childhood and it's consequences for social learning. child devet.

24. PETERSON, D.R. (1961) Behaviour problems of middle childhood' Journal of consulting psychology.

25. BOULBY. J. (1952) Maternal care and mental Health. Geneva, Switzerland W.H.O. conference.

26. DEIBERT A.N. & HARMON A.J. (1970) New Tools. for changing Behaviour, Champaign Illonois, Research Press company.

27. UKEJE B.C. (1979). Foundations of Education Ethiope publishing corpoartion Ring Road Benin City Nigeria.

28. SPENCER J.T. (1978) Islam in West Africa Clarenda Press Oxford.

29. AL - ATTAS S.N. (1979) Aims and objectives of Islamic Education. Hodden and stoughton king Abdul Aziz University of Jeddah.

30. FAFUNWA A.B. (1982) History of Education in Nigeria George Allen and Unwin London.

31. KUMO S. AND F NZE (1974) Perspectives in Human Resource Development and utilization in Nigeria' Zaria Institute of Administration paper presentation.

32. NDUKA O. (1964) Western Education and the Nigerian cultural background oxford University press.

33. AHMED B.N. (1988) Kano Emirate Palaces Unpublished M.Sc Arch Thesis A.B.U. Zaria.

34. SA'AD H.T. (1981) Between Myth and Reality. Ph.d dissertation. Michigan University.

35. TANIMU A. (1989) Kano State House Abuja. Unpublished M.Sc Arch Thesis A.B.U. Zaria.

36. SCHWERDT FEGER, F.W. (1982) Traditional Housing in African cities. John Wiley & Sons. Chichester.

37. PAUL O. (1978) Shelter in Africa (ed) Barrie and Jenkins London.

38. DENYER, S. (1978) African Traditional Arch Heineman London.

39. DMOCHOWSKI, Z. An Introduction to Traditional Nigerian Architecture. Unpublished Manuscript.

40. MOUGHTIN J.C. (1985) Hausa Architecture Ethnographica London.

41. MOUGHTIN J.C. (1964) The Traditional Settlement of the Hausa People Town Planning Revieww. volume 35, No.1

42. RUDOFSKY . B. (1964) Architecture without Architects. Academy Editions London.

43. GAIXA B.M. (1989) Women Vocational Training Centre Kachia. Unpublished M.Sc Arch. thesis A.B.U. Zaria.

44. National Policy on Education (1981) Federal Government Press Lagos.

45. The Business future 1984 - 1989 Compiled and published by Metra Consulting group LTD London.

46. Unemployment and Under-employment in Nigeria. Vol. I. 1986. The Nigeria Economic Society annual conference Kaduna.

47. 1st Bank Monthly Business and Economic Report January, 1991.

48. PIUS N.C. (1986) Theoretical and Methodological Issues relating to unemployment in Nigeria. Senior paper presentation 1986 Annual conference of Nigeria Economic society.

49. Federal Office of statistics, Labour Force sample survey (1976).

50. FAFUNWA A.B. (1970) Islamic Concept of education with particular reference to modern Nigeria. Nigeria - Journal of Islam. Vol. 1 No.1 (PP 17).

51. RAPOPOT A house form and cultures. (P . 47)

52. MADAUCHI, ISA AND DAURA Hausa Customs Northern Nigerian publishing corporation.

53. YAHAYA D. The Koramic Education and beggar Institution Paper presented in Department of History B.U.K.

54. UMAR B.K. (198) Vocational Training Centre Malali Kaduna Unpublished M.Sc Arch Thesis A.B.U. Zaria.

55. Paper presented by the Ethiopian delegate to I.L.O/U.N.D.P seminar on Rehabilitation Geneva I.L.O. (1975).

56. S.O. KOKU (1972) Paper at conference of the National council of social work in Nigeria.

57. Rehabilitation of beggars in Nigeria 1972 University press Ibadan.

58. ALKALI, . (1967) A note on Arabic Teaching in Northern Nigeria, Kano Studies.

59. PARRINDER G. (1953) Religion in an African city O.U.P.

60. DOI A.R., (1969) The Bamidele Movement in Yorubaland, Orita - Journal of religions studies Vol.III No. 2

61. YAHAYA D. (1975) The Koranic education system and the beggar institution. Paper presented at the dept. of History B.U.K.

62. MOHAMMED. Y.B. (1989) Vocational Centre Kaduna. Unpublished M.Sc. Architecture thesis A.B.U. Zaria.

63. OKO. J.O. (1985) Vocational Rehabilitation Kaduna, unpublished M.Sc Arch Thesis A.B.U. Zaria.

64. UMARU I.O. (1990) Federal Government Girls College Zaria, unpublished M.Sc Arch Thesis A.B.U. ZARIA.

65. HANY M.J. (1960) Sociology: A systematic Introduction. New York; Har court, Brace and World.

66. J.F.A. AJAYI (1967) The peoples of West African I.O.P.

67. ADE AJAYI (1963) Historic Society of Nigeria Journal.

68. ABBA I.A. (1983) History of Kano.Published for department of History B.U.K. Barkindo B.M. (ed).

69. New Nigerian Newspaper Editorial August 10 and 12 1981.

70 CHAMBERLIN J.W. (1975) The development of Islamic education in Kano city Nigeria. Ph.d Thesis columbia University.

71. MOHAMMED Y.B. (1989) Vocational centre for Hausa traditional College Industries Kaduna, unpublished M.Sc Arch thesis A.B.U. Zaria.

72. SUMMER R. (1968) The vocational aspect of secondary and further education.

73. R.FRASER PECKIE (1972) Design in the built environment. Flatcher and son Norwich.

74. TIM & CHARLOTTE B. (1975) Form and Function publishing Great Britain .

75. GALADANCHI A.B. (1990) Emirs Lodging Complex Kano unpublished M.Sc. Arch thesis A.B.U. Zaria.

76. MUTFWNG M.M. Architectural Vocabulary and oral presentation of design thesis. Seminar paper.

77. SHAGARI S. & JEAN B. (1978) Uthman Dan Fodio, the theory and practice of his leadership Islamic publication Bureau Lagos.

78. ABDULLAH FODIO (1828) Tahazibul Insani min Hisali Shaidan. Arabic manuscript

79. ABDULLAH FOD. O (1796) 'Al-Fara'id al-Jalila Arabic Manuscript.

80. ZAINAB O.T. (1991) The attitudes of the Muslims towards the poor and the needy. unpublished thesis B.Ed Islamic studies A.B.U. Zaria.

81. ARADEOU S.B. Traditional Hausa Mud roofed Architecture unpublished ph.d thesis A.B.U. Zaria

82. AHMED B. (1991) Social case work in rehabilitation setting. seminar paper.

83. JA'AFARU S. Planning Welfare services for the disabled. Seminar Paper 30th July 1991

84. A.B.HASHIM Training Programme for the Mariri Vocational rehabilitation centre.

85. EZERA I.O. Post employment Services for rehabilitated disabled persons. Seminar paper on 30th-31st July 1991.

86. Annual report of Mariri vocational rehabilitation centre Kano 1988.

87. Sunday New Nigeria September and February 1984

88. Today Sunday Editorial September July, 1986.

89 BITTER J.A. (1979) The Introduction to rehabilitation Mosby Company, St Louis Missouri.

90. GOLDEN SON, R.M. (1978) Disability and Renabilitation handbook, New York Mcgraw - Hill Book Company.

91. COULEY R.W. (1965) The Economics of Vocational Rehabilitation, Baltimore Johns Hopkins press.

92. TOWNSEND, M.R. (1966) Sheltered Workshops A handbook Washington D.C. Matral Association of Sheltered Workshops & Homebond programms.

93. Zaria Master Plan - 200 Dept of Urban and regional planning A.B.U. Zaria.

94. Inquiry Magazine of events Ideas August 1986
Vol. 3 No. 8

95. B MUhammad Bello "Tanbih al Sahib ala ahkam
Al-makasib.

96. A MUKHERJEE (1978) Educational psychology for
teachers, students and parents K.P.
Basu publishing company calcutta India.

97.

GLOSSARIES

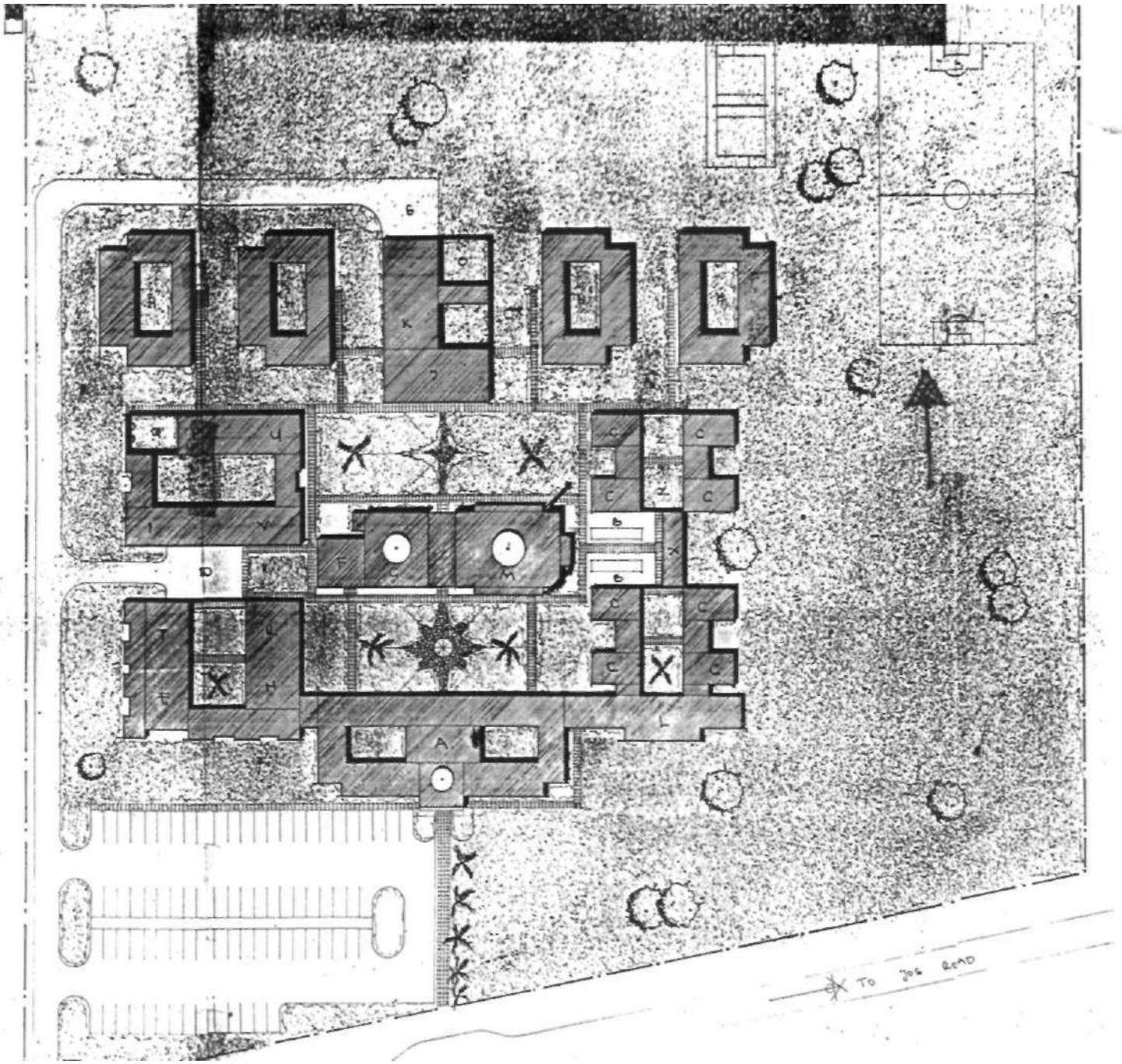
1.	Almajir	-	Male students who leave their parents and travel out for Qur'anic scholarship.
2.	Alloh	-	slate or tablet used for writing.
3.	Zakat	-	Yearly obligation alms given out by the rich to the poor.
4.	Mallam	-	Islamic pedagogue (teacher)
5.	Babbaku	-	Alphabet
6.	Albarka	-	Blessing
7.	Zuku	-	Fast reading/learning
8.	Sauka	-	graduation
9.	Rubutun sha	-	writing for drinking
10.	Hafizi	-	one who memorizes the Qur'an
11.	Jahiliyya	-	Ignorance
12.	Sahaba	-	companions of the prophet (S.A.W)
13.	Makaranta	-	school
14.	Sadaqah	-	alms
15.	Kiskadi/tsangaya	-	bush seclution for deepp concentration while memorizing the Qur'an.
16.	Zaure	-	entrance hall
17.	Ramadan	-	holy fasting month
18.	Masuaki	-	lodging
19.	Ilmi	-	Education
20.	Tubali	-	cone-shaped mud block.

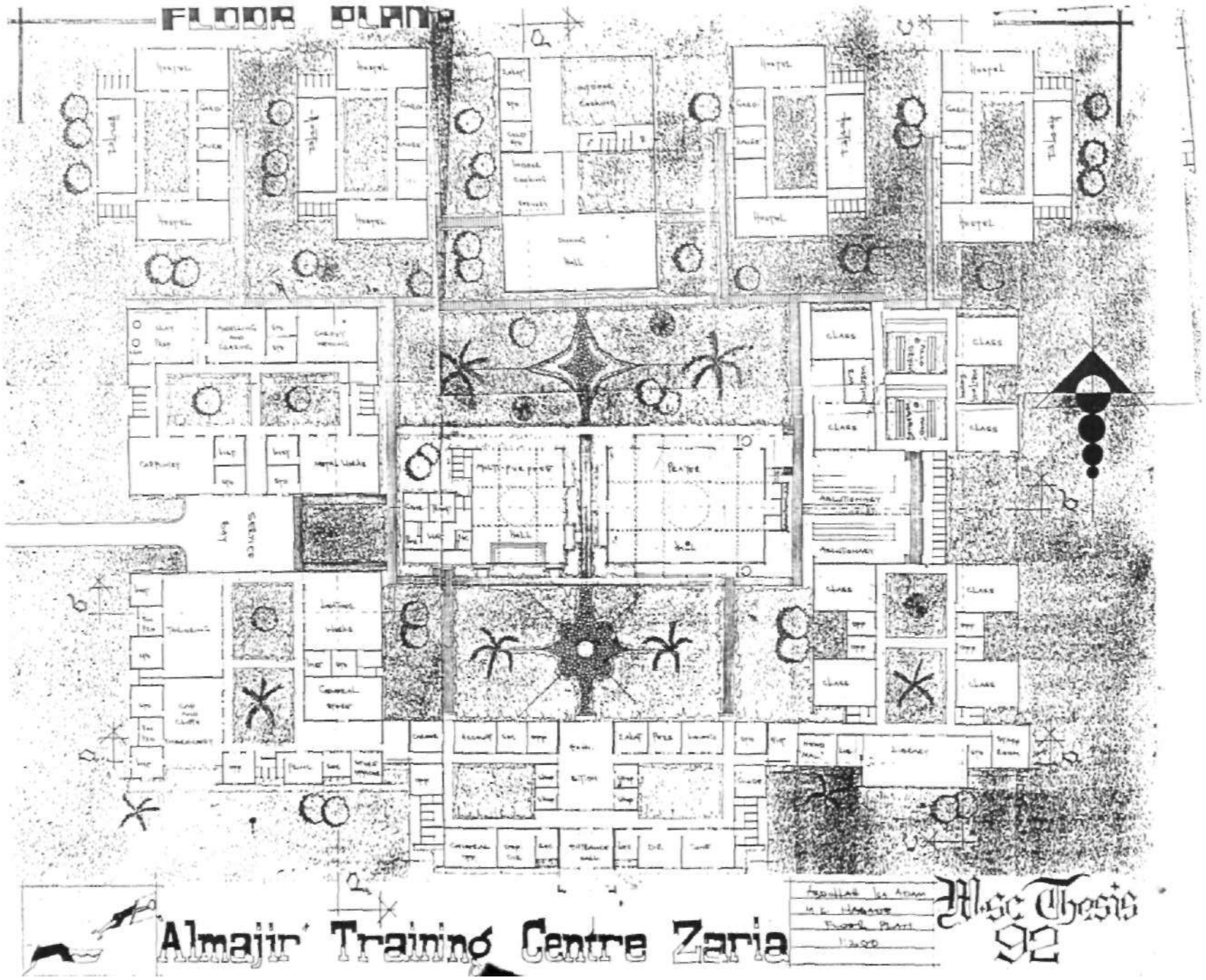
21. Magini - builder.
22. Yambu - clay
23. Zanko - pinnacle
24. Tulluwa - dome
25. Wa'azi - preaching
26.

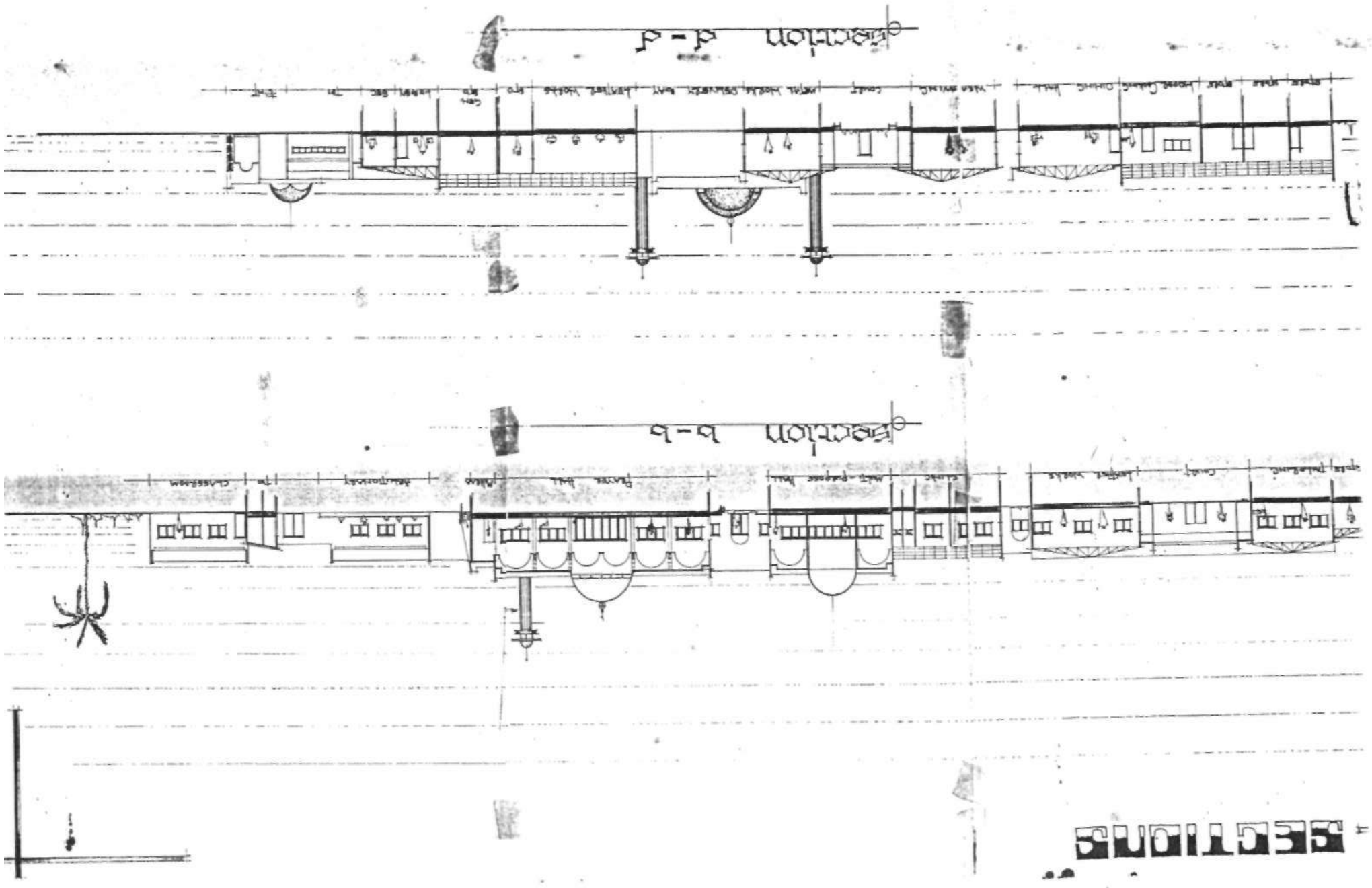
SITE PLAN

Legend

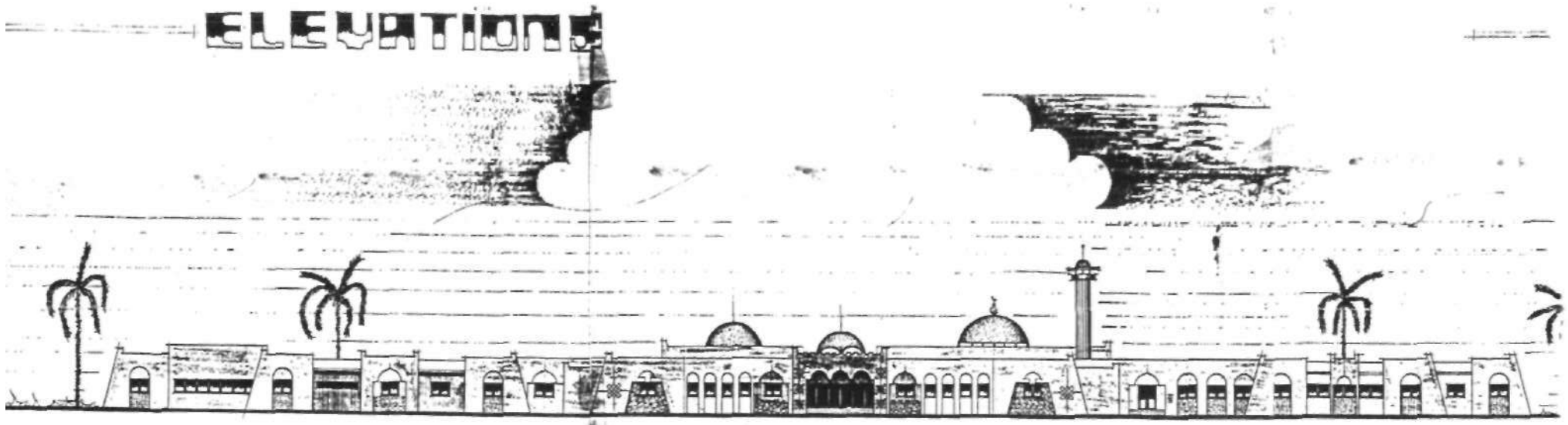
A	ADMINISTRATION
B	ABLUTIONARY
C	CLASSES
D	DELIVERY
E	EMBROIDERY
F	WELFARE
G	MULTI-PURPOSE HALL
H	HOSTEL
I	CARPENTRY
J	DINING HALL
K	KITCHEN
L	LIBRARY
M	MOSQUE
N	GENERAL STORE
O	OUTDOOR COOKING
P	POTTERY
Q	PREPARATION & KILN
R	LEATHER WORKS
S	SERVICE
T	TAILORING
U	CARPET WEAVING
V	METAL WORKS
W	SECURITY POST
X	TOILETS
Y	SLATE WASHING
Z	SLATE DRYING



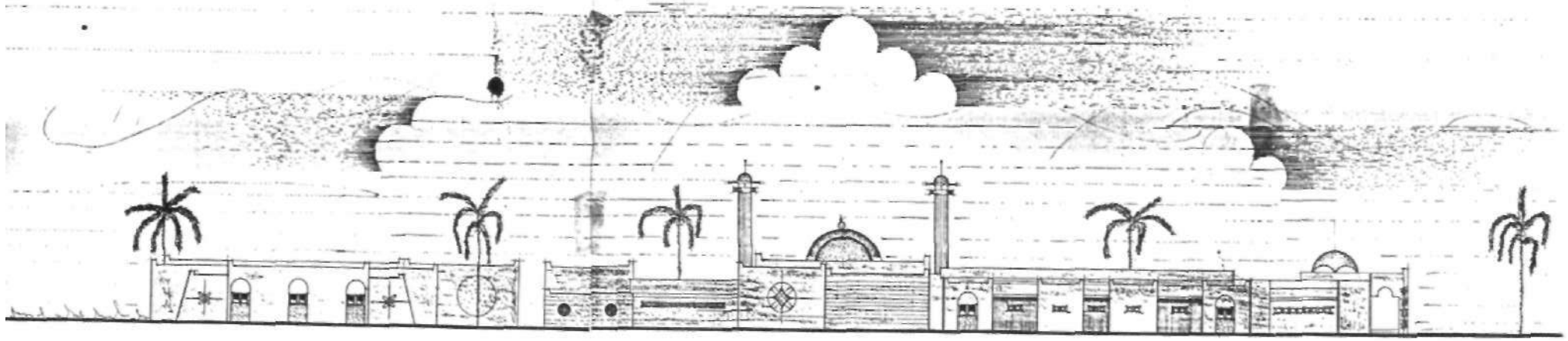

FLOOR PLAN
Almajir Training Centre Zaria
M.Sc Thesis
92



ELEVATIONS

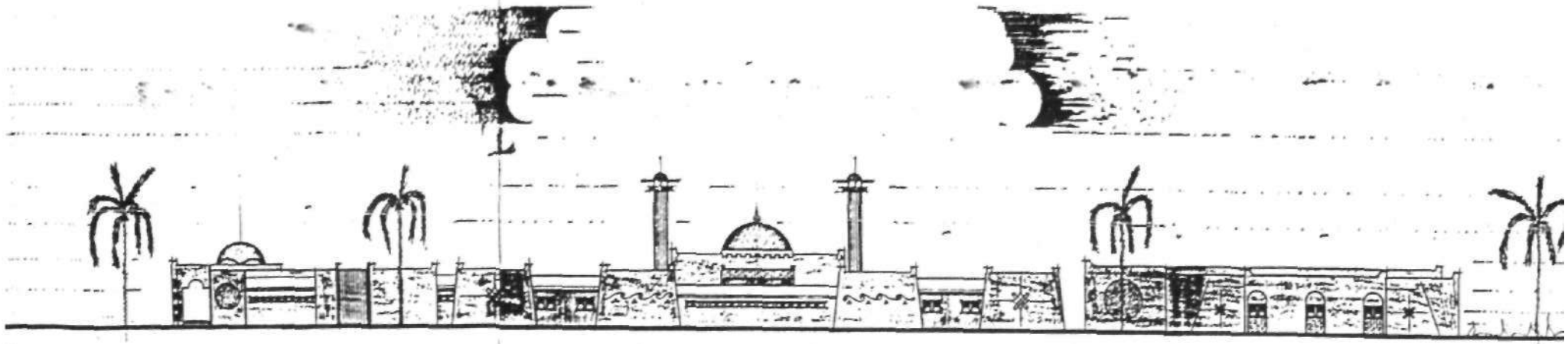


south elevation

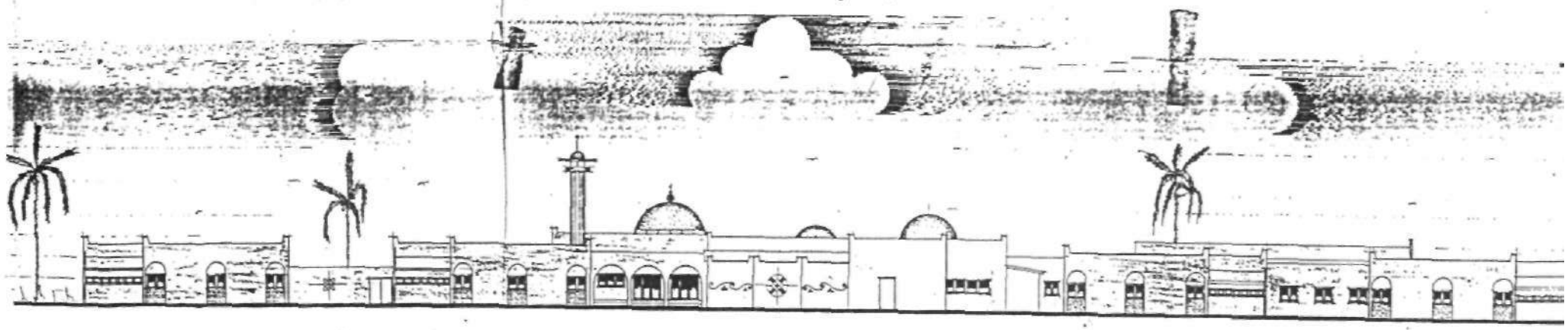


west elevation

ELEVATIONS



east elevation



party elevation

