

**USMANU DANFODIYO UNIVERSITY, SOKOTO
(POSTGRADUATE SCHOOL)**

**IMPACTS OF BOKO HARAM ON BASIC, ISLAMIC AND WESTERN
EDUCATION IN MAIDUGURI METROPOLITAN COUNCIL, BORNO STATE**

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DEDICATION

This work is dedicated to the memory of my late parents Alhaji Bukar Ajirambe and
Yetcha Muhammad Alama

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GLOSSARY

Aja-	-	District Head
Birnin Shehu	-	City of the Shehu
Larawaram	-	Wednesday Market Situated near Budum
Mahdi	-	Saviour
Malømma	-	Scholars
na'adø Herwa	-	this place is blessed or promising land
Herwa	-	promising or blessed
Limanti	-	Base of Imam
Kaliari	-	Base of Slaves
Shehuri	-	Base of Shehu
Yerwa	-	The corrupted pronunciation of Herwa
Lawans	-	Ward Heads
Hausari	-	Base of Hausas
Lamisula	-	Thursday Market
Afunori	-	Base of Hausas
Ka'almari	-	Base of Blacksmithing
Bødji	-	Mat
Bødji- Malum	-	Mat for clerics
Garan	-	Basket
køma lardøma	-	Owner of the land
Kaigama	-	Traditional field Marshal of Borno
Imam I'dayini	-	Leader of the Eid prayers
Mai'in-køndimi	-	Chief Judge
Majilis	-	Council
kauna'a	-	Courtiers

Bulamas	-	Village Heads
Alkaki	-	Cake
Dəla'a Budjiro Gənat'a-		Calabash and admonishment
Dəla	-	Calabash
Kawe	-	Lesson
Balama	-	Drum player
Wushe-wushe	-	Thanks giving and praising
Fafrai	-	Bride's Luggage
Kususurom	-	Roles Played by the major stakeholders of the Wedding Ceremony
Kususu	-	Stakeholder
Talba	-	Advisor
Kachalla	-	nobles of servile descent
Kachalla'a Askərbe	-	Captains of the Shehu's musketeers
Abba'a	-	Princes
Suromgu'u	-	Personal assistants to the Shehu
Tsangaya	-	School
Islamiyya	-	Modern Integrated School
Sunnah	-	Prophetic tradition
Kitab	-	Book
Ummah	-	Nation
Madarasa	-	School
Mais	-	Rulers
Samno Mallamwabe	-	Congress of Clerics
Ilm	-	Knowledge
Jehl	-	Ignorance
Tafsir	-	Rich Translation of Qur'an

Sayinna	-	The highest rank one can obtain in field of Islamic knowledge in Sangaya institsutions
Darasə	-	Reading circle
sada'a	-	Charity
Moronji	-	School
Zuwu	-	Graduation
Allo	-	Slate
Boko Haram	-	Western education is forbidden
Hafizs	-	Memorizers of Qur'an
Muhadu a lahira	-	we meet in the Hereafter
Mahram	-	Privilege granted to Scholars in exempting them from the State services
Almajiri	-	Student
Kawo Maube	-	weekly fees
Zakka	-	Alms giving
AhlulSunnah Wal-Jama'a		people committed to prophet's tradition
Masjid		Mosque
Ya'ana'a		Brothers
Markaz		Institute
Shura		Decision making body
Amir		Leader
Jama'atu Ahalussunnah-Lidda'awati Wal -Jihad.		People committed to propagation of the Prophet's Teaching and.
Da'awa		Islamic propagation
Taghut		Idolatry
Kharijites		Those who went out
Kuffar		Non-believers
Taliban		Students' movement

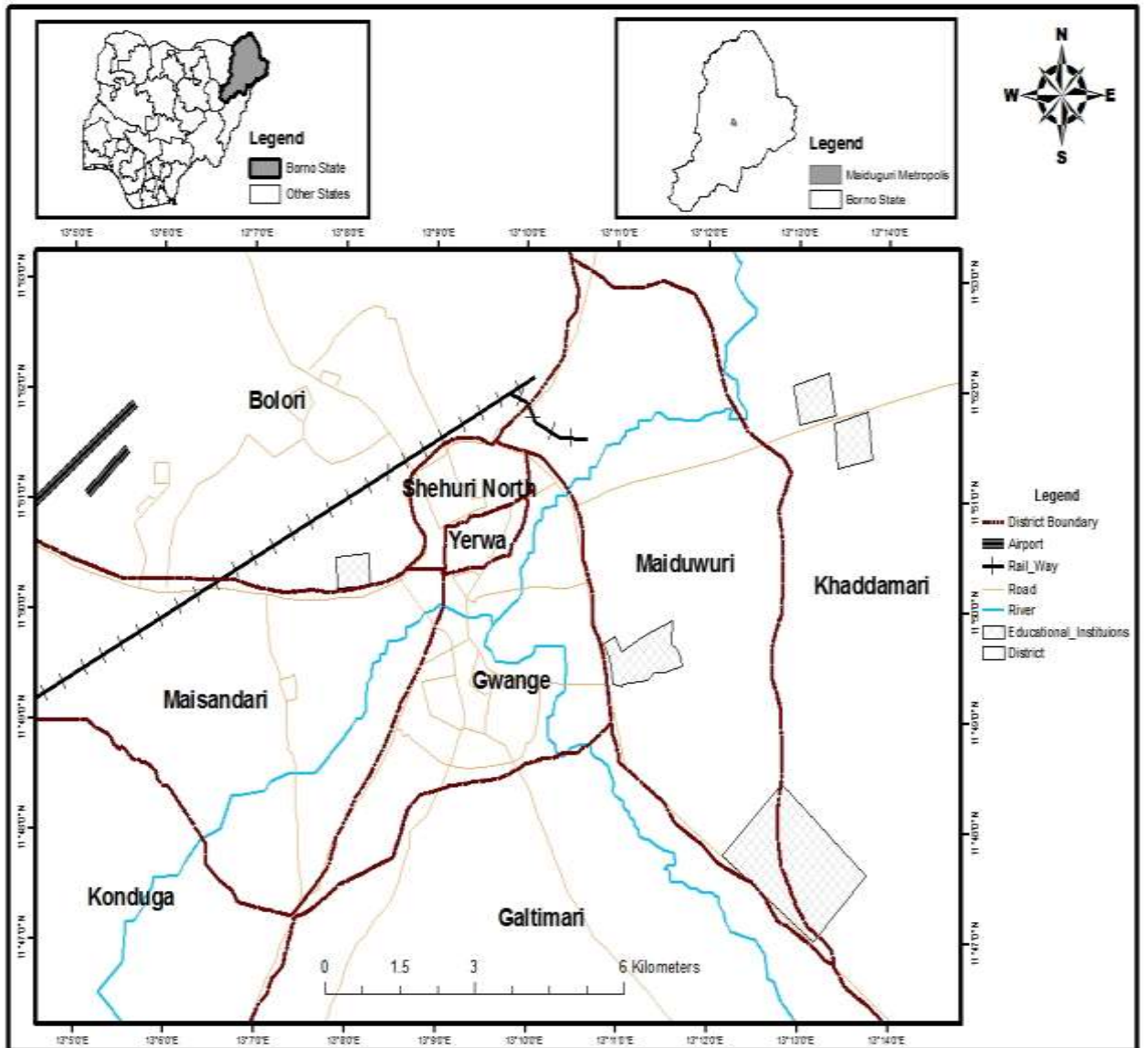
Al-Qaeda

Islamic Resistance Movement

ABSTRACT

Basic, Islamic and Education sector in Maiduguri has come under threats since the emergence of series of attacks by a terrorist sect called 'Boko Haram'. This work examined Basic Education and Challenges of Insecurity in Maiduguri Metropolitan Area from c.2009-2015. It discusses various ways in which the activities of Boko Haram have affected Basic education in Maiduguri, the capital of Borno State in the north east of Nigeria. The study was conducted through a field research that involved oral interviews, observation and elicitation. The study discussed brief history of education in Maiduguri (both the western and Islamic), contributions of an *Sangaya* scholar Sheikh Abubakar El-miskin El-Barnawi in spread of Islamic knowledge in Maiduguri, role of government in promoting Islamic education, the *Islamiyya* system of education and its challenges, biography of Boko Muhammad Yusuf, evolution of Boko Haram and their activities against basic Islamic and western education systems, their philosophy, sources of funds and membership and leadership structure. The data analysis revealed that the Boko Haram insurgency has affected the education sector resulting into the destructions of more than 500 classrooms, in Maiduguri, killing of about 300 teachers and students in 2013 including those murdered at Ansarudeen primary and secondary Maiduguri.

MAP OF THE STUDY AREA



CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Maiduguri is also called “Yerwa” by its locals; it is the capital and largest city of Borno State north eastern Nigeria which was created in 1976 with fifteen political wards, seven districts headed by district heads or *Aja* and total population estimate of over a million according to 2006 population census¹. Initially the city was a capital to both Borno and Yobe States, before the latter was carved out in 1991. Prior to the advent of the recent challenges of *Jama’atul Ahlussunna lidda’awat wal-jihad* (Boko Haram) insurgency, it had been relatively a peaceful and dynamic City. The city is fortunate to have human and natural resources, which have created many opportunities for its indigenes and other Nigerians to live in harmony. Maiduguri has a conventional University known as University of Maiduguri, a Polytechnic, College of Agriculture, and College of Education, management Studies, Arabic language village, many secondary schools and primary schools and many Tsangaya schools. The city shares boarder with three local government Areas - in the north by Jere, in the south and west by Konduga, and in the north east by Mafa local government areas respectively²

Before the outbreak of the insurgency which was perpetrated by the dreaded members of *Jama’atul Ahlussunna lidda’awat wal-jihad*, Maiduguri has witnessed brutal confrontation and massive assaults by sectarian groups with use of violence in the name of religion to destroy, kill, maim and intimidate the innocent in order to achieve a goal or draw national or international attention to demands which ordinarily was impossible

¹<https://en.wikipedia.org/wiki/Maiduguri> Retrived on 09/05/2018

². S. M. Uba, “Analysis of Urban Residential Segregation and its Socio-economic Implications in Urban Maiduguri, Borno State, Nigeria”. Unpublished Ph.D Thesis, University of Maiduguri, 2016, P. 55.

or difficult to achieve under normal political negotiation or even in the battlefield against a government armed forces³, there were earlier disturbances by similar sect such as the disturbances caused at Yan Awaki quarters of Kano State by Maitatsine group, Maiduguri also survived the outbreak of same revolt in 1980 in an attempt by government to contain the activities of the *gardawa* preachers before they get out of control, because the Maitatsine's plan was to take over Maiduguri, Yola and Kano in December, 1980.⁴ The federal government sent mobile police to Bulumkutu Tsallake, the stronghold of the Maitatsine followers and resulted in the uprising which claimed many lives and destruction of properties.

There was also the anti cartoon riots of 2005 after Danish News paper *Jyllands Posten* published 12 editorial cartoons on September 30, 2005, most of which depicted the noble Prophet Muhammad (S.A.W.).⁵ Muslim groups in Denmark complained and the issue eventually led to protest around the world including violent demonstrations and riots in so many Muslim countries which reached the Nigerian city of Maiduguri in which over fifty people were killed and many properties destroyed⁶

Maiduguri and Borno State in general has been experiencing some spate of insecurity especially in the north eastern part of Nigeria by a group of insurgents called *Jama'atul Ahlussunnah lid-da'awaiti wal-jihad* (Boko Haram). This sect which later developed into an insurgent group started since 2003 and became notorious in the year 2009, insurgency arose in Nigeria because; the emergent militants took advantage of the government's ineffective actions in dealing with the fundamental elements of

³O. Patrick & O. Felix, "Effects of Boko Haram Insurgency on School Attendance in Northern Nigeria" *British Journal of Education* Vol. 1, No. 2, 2013, p.1.

⁴ A. Anwar, "From Maitatsine Revolts to Boko Haram: Examining the Socio-Economic Circumstances of Religious Crisis in Northern Nigeria", Seminar paper presented in BUK, Kano, 2014, p. 47

⁵10 Gruesome Killings in the Name of Religion, *Punch Newspaper*, on 06/06/2006, Retrieved on 07/012/2017. viapunchng.com/10-gruesome-killings-name-religion/

⁶Ibid

nationhood, such as insecurity, resource control, injustice, ethnicism, sycophancy, favouritism, marginalization e.t.c. Maiduguri started experiencing the global trend of insecurity from 2009, which led to the gruesome killings of innocent people perpetrated by the insurgent groups called Boko Haram. Since then, they succeeded in disrupting the educational system in the State capital with huge negative effects on the basic school system.⁷ The group dislikes attending schools and committed to criminal offences. They unleash terror in the minds of Nigerians, and wanton destructions of public properties, bombing of Churches, Mosques, and other public places, assassination of prominent individuals, burning of schools, kidnapping of students, teachers and sporadic shooting of innocent people.⁸ Between 2009 and August, 2014, over 30 basic education Schools were destroyed, and more than 15,000 lives were lost,⁹ and a lot more in other places¹⁰.

The activities of this insurgent group alone have forced many children of formal education to abandon schools in an already ill-educated and disadvantaged region. It is not just the pupils and students at the targeted schools that ended up being affected, teachers and others were also victims. As a result of the insecurity, there had been no enrolment into the public schools since 2012, until in November, 2015 when some of the schools were reopened. Over 85% of the school children in Borno State do not attend schools due to insecurity which caused the increase in the number of school dropouts from the side of the primary or basic schools as well as the secondary schools.

The basic education is a type of education given in the first level of elementary up to the junior secondary school, which is conceived to embrace formal and Non-formal systems

⁷ F. Adamu, "Ideology Of Boko Haram", *Journal Of Islamic Education*, Volume 2, No. 1, P.31

⁸ O. Patrick, "Effects of Boko Haram Insurgency on School Attendance in Northern Nigeria" p.1

⁹ Musa Inuwa Kubo, The Commissioner For Education, Borno State, 29th August, 2014.

¹⁰ See reports of Human Right Watch, March, 2016.

education up to the age of 14 to 15. Children of this age who were mostly dropout remain the target of the insurgents for recruitment. Criminal activities perpetuated in Nigeria are always attributed to the youth who are mostly school dropouts since 1980s; dropout was one of the most serious problems that have continued to bedevil the Nigerian educational system from the colonial administration up to independence and even beyond.¹¹

1.2 Statement of Research Problems

In the recent time particularly from July 2009, Maiduguri has witnessed the rise of insurgency perpetrated by the dreaded sect known as *Jamat'atu Ahlussunnah lidda'awati wal-jihad* popularly called Boko Haram and even now some elements of their activities are going on within and outskirt of Maiduguri in form of bomb attacks and raids on villages. The position of this sect on education was the western system of education conflicts with Islamic education, hence it became one of their basic principles to prohibit western education system from primary through to university level and that implementation of shari'ah could only be realized through armed conflict.

Their declaration of western education as *haram* (forbidden) coupled with their used of arms as tools for the realization of *shari'ah* made systems of education in Maiduguri to experienced serious setbacks especially when they began to attack and burn schools, more particularly the basic and islamiyya school systems, which have seriously been affected by their atrocities. More so a lot of works done on the issues of Boko haram crisis tend to ignore the horrors and predicaments the other systems of education like the Sangaya and modern integrated schools (islamiyya) have passed through presumably

¹¹ A. B. Fafunwa, "Dropout in the Nigeria Educational System", In U. Abdullahi and G. A. Terhemba, "Effects of Insecurity on Primary School Attendance in Damaturu Metropolis, Yobe State, Nigeria", *Journal of Research In Education and Society*, Vol. 5, No. 1, 2014. P. 23.

because majority of the sect members were product of the systems. Some of these schools were destroyed more than once Gwange primary school is a good example. This forced the State Government to close down Schools in an already recognized as one of the educationally less developed States in the federation Maiduguri inclusive for over two years, and forced many children out of schools. Moreover, while the State was struggling to address the existing problems; the Boko Haram came in as a bigger challenge to the State, which now posed a threat to many parents and children of school age not only in the Maiduguri Metropolitan Area(MMC) but in Borno State in general.

Another problem that called for a study of this nature is in respect of kidnapping cases committed by the perpetrators, most writers attentions were carried away by the abduction of Chibok girls, they seem to have ignored the other damages the insurgents have committed which are also related to abductions and killings in other places, for instance the case of Ansarudeen school located at Goidamgari behind railway quarters Maiduguri where eight students were killed in a broad day light after school hours just for ignoring a warning that they should stop going to school. It is to fill this lacuna that this work sets out to produce an articulated study of how these attacks affected the educational development of basic, Islamic and western education in Maiduguri Metropolitan Council (MMC) from c.2009 to 2015.

1.3 Aim and Objectives of the Study

The aim of this work is to study Impacts of Boko Haram on basic, Islamic and western education in Maiduguri Metropolitan Area from c.2009 to 2015. The study intends to achieve the following objectives:

- a. to discuss the nature of the insecurity in Maiduguri Metropolitan Area.

- b. to assess how the insecurity has been affecting the basic school system in Maiduguri
- c. to evaluate the impact of insecurity on students' enrolment before 2009 and after
- d. to find out the rate of school dropouts as a result of the insecurity in Maiduguri
- e. to discuss the major activities of the insurgent groups on educational systems in Maiduguri

1.4 Insecurity

The concept of insecurity connotes different meaning such as: absence of safety, danger hazard, uncertainty, lack of protection and so on.¹² Insecurity is a state of fear or anxiety due to absence or lack of protection¹³. Achumba defines insecurity from two perspectives. Firstly, insecurity is the state of being open or threat of danger, where danger is the condition of being susceptible to harm or injury. Secondly insecurity is a risk or anxiety, where anxiety is a vague unpleasant emotion that is experienced in anticipation of some misfortunes.¹⁴ In the context of this work, insecurity is defined as a breach of peace and security, whether religious, civil, social, economic, political or ethno-religious, which contributes to recurring conflicts, and leads to wanton destruction of lives and properties.

The frustration –aggression theorists attributed a number of interlocking factors to conflict. According to them, conflict in religious and multi-ethnic group are enduring possibly on account of their ready vulnerability to the rallying messaging and

¹²O. O. Ewetan & E. Urchie, "Insecurity and Socio-Economic Development in Nigeria", *Infinity Journal of Sustainable Development Studies*, Vol.5, No. 1, 2014, p.43.

¹³D. Beland, "The Political Construction of Collective Insecurity", (eds) in O.O. Ewetan & E. Urchie, *Ibid.*

¹⁴ I.C. Achumba, et'al, "Security Challenges in Nigeria and the Implications for Business Activities and Sustainable Development", *Journal Of Economics and Sustainable Development*, Vol. 4, No.2, 2013, p. 79

mobilizing of ethnic and religious sentiments for both the warring parties and the government.¹⁵ They stressed that, in a plural state, especially where the populations are aggrieved, conflict usually becomes an effective strategy for pursuit of interest and goals. In this theory, a causal link has been drawn between unfulfilled raising expectations and violence. It is contended that, tension or violence arises from unfulfilled expectations to people who had experienced hardship or difficulties, and a new regime suddenly promised enhanced material condition only for them to be deprived of what has been promised. The sense of deprivation in relation to those around them is believed to nurture violence.¹⁶ The theory explained that, poverty is one of the geneses of ethno-religious conflict. They postulated that, aggression is always the result of frustration, and frustration may lead to other mode of behavior. The argument of this theory is that, people will become angry when they do not get what they want or are prevented from getting what they want or deprived of what they have opportunity of getting.¹⁷

The insecurity bedevilling the North eastern part of Nigeria in form of insurgency perpetrated by Boko Haram is believed to be caused by many factors. According to Kashim Shettima,

The low level insurgency playing out in the streets of our towns and villages across the nation is a direct consequence of a combination of factors, chief among which are youth unemployment and under-employment, acute poverty, political thuggery, endemic corruption, proliferation of arms and ammunitions augmented by the peculiar geo-political setting of some states neighbouring countries of Chad, Cameroun and Niger, a sub-region generally

¹⁵ I. K. Feirabend & R. L. Feirabend, System Conditions of Political Aggression: An Application of Frustration-Aggression Theory “ In Feirabend I. K. Et’al, (eds.), Anger, Violence and Politics: Theories and Research, New Jersey, Prentice-Hall Inc., 1972, Pp. 242-243

¹⁶ Ibid

¹⁷Ibid

known for political upheaval and insecurity, and above all religious extremism and terrorism manifested in the wanton and indiscriminate destruction of lives and properties which run into billions, dislocation of communities and sources their livelihoods with serious implications for the living conditions of the inhabitants, closure of schools due to fire-bombing of educational facilities which has put a lot of stress on existing, facilities and created a climate of fear among pupils and parents.¹⁸

The psychological trauma of victims and survivors of the crisis, especially children, women and young adults and many more cannot be overemphasised

1.5. Scope and Limitation

This study focuses on Maiduguri Metropolitan Area; it primarily looks into the impacts of basic, Islamic and western education in Maiduguri Metropolitan Area from 2009-2015. It covers all the thirty two basic schools within Maiduguri Metropolitan Council.

The year 2009 is chosen because that was the year when the insurgency of Boko Haram broke out and is believed to be responsible for the most deadly religious crisis in Maiduguri¹⁹. The choice of the year 2015 as a termination period is because of the emergence of new government that came with decisive measures and policies towards containing the insurgency, and has recorded unprecedented victory over the insurgent group by recapturing almost all the towns lost to the Boko Haram group and people have begun to move back to their towns and more than four thousand women, children and elderly persons have been rescued by the Soldiers which eventually led to the reopening of all the schools within Maiduguri metropolis in November 2015.

¹⁸K. Shettima, "the Imperatives of Peace and Development: The Challenges of Insecurity In Borno State. A Paper Presented at the Occasion of international Insecurity Submit on Terrorism and other related Crimes." Organised by Sun Newspapers limited at Transcorp Hilton, Abuja from 17th-19th April, 2012.

¹⁹N. Alkali, Et'al, "Overview of Islamic Actors In Northeastern Nigeria", *Nigeria Research Network*, 2012, P.15.

1.6. Significance of the study

This study is relevant because, it has shown the impact of the insurgency on the destruction of schools and other educational facilities, and can also serve as a guide towards reconstructions and rehabilitation of the affected area thereby paving way for the most desired understanding, peaceful co-existence and developments which the Maiduguri Metropolitan area had enjoyed before the insurgency, not only in the educational sector but also the other spheres of life.

The outcome of the study is of considerable benefit to education administrators, government both the local and the State, students and parents etc. in the area of socio-cultural value on education as well as those conducting research on similar or related case and also serve as an insight for other countries to study the situation in Nigeria and avert any form of activities that can be a threat to the peace and progress of their Nation States.

1.7. Methodology of the research

With regard to the method of data collection for the purpose of this research, data has been sourced and collected from both primary and secondary sources. The primary sources are unwritten or oral sources and obtained mostly through interviews. For the purpose of this work, concerned people from different angles of Maiduguri Metropolitan Council have been interviewed more particularly, the stake holders in the education sectors. The information obtained kept confidential for the use of this work, recording device, eased by the modern technology of hand set have been used in recording the interviews. The interviews were conducted in Kanuri, English and Hausa languages and before finally translated into English.

Secondary sources were also sought, a number of relevant materials were included to make the study more comprehensive. These includes published materials such as books, journals, articles, magazines, newspapers and reports of NGOs and civil society groups on the insurgency and IDPs camps. Unpublished sources were equally considered. These include: Theses, Dissertations, Seminar and Conference papers. Careful attentions have been given while treating information from the aforementioned sources to avoid bias and other social ills into the work.

1.8. Literature Review

Literature review examines the major discussions that have been raised in relation to the topic of study. The focus of the review is the contours of previous works and to some extent highlight the considerable range of different opinions and their limitations on the raised matter. There exist several literatures that discuss insecurity and its impacts on different aspects in Nigeria but with little consideration on the educational systems more particularly basic schools within Maiduguri Metropolitan Areas of Borno State. This research reviewed some of these works by raising a considerable number of issues that are relevant.

Between 2009 and 2015 attacks on educational systems by Boko Haram group in Borno State and northeastern Nigeria destroyed more than nine hundred and ten (910) schools and forced at least one thousand five hundred (1,500) to close. By early 2016, an estimated nine hundred and fifty-two thousand and twenty-nine (952,029) school-age children had fled the violence. They have little or no access to education, likely blighting their future for years to come.²⁰ The report also examined that as a result of displacements caused by the attacks on schools and other targets, many children have

²⁰See Report of Human Right titled “They Set the Schools on Fire” Watch, April 2016 P. 2.

limited schooling in displacement camps or in private homes and communities where they are hosted by friends, families, and others across northern Nigeria. In such camps, schools consist of children grouped according to their age in large rooms or underneath trees for three to four hours of lessons per day by a volunteer teachers, in most cases three times a week. School materials such as paper and pencils are provided in United Nations Children's Fund (UNICEF) supplied bags, but there are no textbooks for the children or other teaching aids for teachers. The overall result is that an entire generation of children in the state is being robbed of their right to education, an essential ingredient for their future and for the development of the society and their region, which for years has lagged behind that of other parts of the country.

The report further stress that, without urgent action to address the lack of access to education occasioned by the Boko Haram attacks, the lives of these children could become locked in unending cycles of underachievement and poverty. For example, when schools at all levels have been closed in the State for over two years, and public Secondary Schools in the State capital, Maiduguri, only reopened in February 2016 after internally displaced people (IDPs), who had occupied most of the schools were relocated to other camps in the Metropolis, education might have ground to a complete standstill in even relatively safe Maiduguri if it were not for some private schools that remained open when State authorities shut down public Schools in March 2014.²¹

The study made by Abdul Rasheed et'al titled effects of insurgency on universal basic education in Borno State has reveals that, the insurgency has affected basic education negatively in Borno State.²² They stress that majority of the school children had been hurt in the presence of other fellow students during attacks in their schools, and also

²¹Ibid.

²² O. Abdul Rasheed, et'al, "Effects of Insurgency On Universal Basic Education In Borno State Nigeria", *American Journal OF Educational Research*, Vol. 3, No. 4,490-494, 2015, p.12.

since the abduction of Chibok school girls on April 14, 2014, the pupils were afraid of being kidnapped which prompted them to stay away from schools in the mostly affected areas in the State. Likewise the UNICEF's Humanitarian situation report of June 2015 on the situation of IDPs camps in Borno State, states that, there was still a general fear of sending children to schools, for example, parents of IDPs children in Polo center in Maiduguri have been unwilling to send their children to school located within a five minute walking distance due to the fear of attacks²³. Their findings also revealed that, majority of the schools have been closed indefinitely while most basic school teachers working in affected areas had escaped death during series of attacks on their communities, thereby displacing them internally.²⁴ The findings further showed that, teaching and learning process cannot be conducted in unsafe environment, as most of the education officers in the region have absconded the State for safety, which means that, inspectors of education program cannot conduct termly inspection to ascertain the level of development on schools in Borno State.²⁵

Another work by Abdullahi and Terhemba, titled effects of Insecurity on primary school attendance in Damaturu metropolis, Yobe State Nigeria found out that, the state of insecurity has significant effects on the schools resulting to low attendance of students in all the schools in Damaturu Metropolis.²⁶This finding aligned more with that of Bwala, and Eric, who reported that, as a result of insecurity in Maiduguri Metropolis, school enrolment has gone down by 28% more than any other state in the federation.²⁷With this development, it is not just the students that ended up being

²³ UNICEF's Humanitarian Situation Report on the IDP's Camps in Borno State, 1st June, 2015.

²⁴ O. Abdul Rasheed et'al, "Effects of Insurgency On Universal Basic Education In Borno State Nigeria",

²⁵ Ibid p. 13.

²⁶U. Abdullahi and G. A, Terhemba , "Effects of Insecurity On Primary School Attendance In Damaturu Metropolis, Yobe State Nigeria", *Journal Of Research In Education and Society* Vo. 5, No. 1, 2014, p. 35.

²⁷ I. Bwala, The Guardian Development Network, *Http:www.guardian.co.uk*, retrieved on 21st June, 2015. P.2.

affected, teachers, parents and the entire State are also affected. This confirmed Saleh's finding that, constant attacks make it even harder for teachers and other stakeholders to persuade the parents to let their children stay on at school. He further stresses that, although parents and teachers expressed their willingness to send their children back to schools, but the fear of regular attacks and bomb throwing has constituted a stumbling block to their intentions and that of their children.²⁸

The work of F. M. Joda and O. Abdurashed titled "effects of insurgency on Girls' education in north eastern Nigeria" reveals that, the insurgency has effected girls' education negatively in the region, they found out that there are higher response from their respondents that, majority of the school girls have been pained during attack in their schools, and also since the abduction of the Chibok school girls in April 14, 2014, the female students were afraid of being kidnapped which prompted them to stay away from school in the mostly affected states of the region. They also posited that majority of the schools have been closed indefinitely while most primary and secondary school teachers working in affected areas had escape during series of attack on their communities. This means that majority of teachers are currently internally displaced, and Lack of teachers will affect girls' education in the region²⁹.

In his work titled Boko Haram in Nigeria its beginning, principles and activities in Nigeria, A. Murtada explained that the result of the Boko Haram's Confrontations were in three ways:

One: disruption of public interests and implementation of curfews, closure of schools, markets and Banks councils and academic institutes due to lack of security thereby

²⁸ B. Saleh, "*Insecurity and Nigerians Global Image*," Jos, Allen Printers, 2011, p.45.

²⁹F. M. Joda and O. Abdurashed, "Effects of Insurgency on Girls' Education In North Eastern Nigeria, *European Journal of Education and Development Psychology*", Vol. 3, No. 1, 2015, Pp. 44-50.(Accessed via www.eajournal.org on 13/02/2016)

affected the incomes of the people and subjected them to horrors and sufferings as well as trauma. The people are most fearful of the army and police for their extrajudicial and indiscriminate killings especially when they were attacked.

Two: the emergence of voices calling for the division of Nigeria along ethnic and religious lines and that Nigeria should be divided into two North and Southern parts. He maintained that, Igbo people called for this division as were many northerners also. They Igbos were claiming the bloods of their brothers have been shed in Maiduguri and other places while the northerners also capitalized on the incessant attacks on Mosque in the southern eastern part of Nigeria whenever there was attack on Christian in the North.³⁰

Three: the spread of corruption in social media, political, moral and economic life. For some have used the name of the group to accumulate wealth as witnessed in the video sent to the TV station, neither the source was location or the name of the speaker as the group do not communicate in English as a tool. These events coincide with Professor Wole Soyinka's remark that his life was threatened by Boko Haram, he is known as harsh critics of Northern Nigeria.³¹

According to the study made by G. A. Gabchiya and M. T. Mustapha, in their book titled "remedy for the poverty instigated by Boko Haram catastrophe in Borno Communities: descriptions and analysis from Islamic perspectives" the Boko Haram have instigated extreme poverty among the people of Borno and can best be alleviated when the wealthy persons in the societies imbibe the habit of assisting the needy and

³⁰ A. Murtada, Boko Haram In Nigeria, Its Beginnings, Principles and Activities in Nigeria, Salafi Minhaj, 2013, P.14

³¹ Ibid.

poor ones.³²They also stressed that the following can also contribute in ameliorating the situation: i.e. being faithful to Allah, fear of Allah, being graceful to Allah in situation, continued *Istighfar* (seeking Allah’s forgiveness), Absolute Submission of Allah. They further supported their argument with *Hadith* from *Tirmidhi* volume 8/342 where the prophet (S.A.W.) said, “he who submitted himself to Allah, He would surely feed him like He feed a bird who always go out empty and come back to its nest with fed stomach.”³³ According to them the community must also in addition to the aforementioned believes have something to do for them to have livings either Business or work that can bring food to their table. They maintained that, none of the Prophets of Allah depends on charity or free gifts from their followers; they mentioned that, prophet Dawud (David) (A.S.) worked as a blacksmith to earn his livings, Musa (A.S.) a herdsman, Nuhu (A.S.) was a carpenter and above all Muhammad (S. A. W.) was a herdsman and successful businessman in his life.³⁴

They further stress that many respondents agreed that, teaching and learning processes cannot be properly conducted in an unsafe school environment as most education officers in the region were currently out of their states for safety. This means that inspectors of girls’ education programme can not conduct periodic checking to monitor the level of development on girls education programme in schools.

Okereke and Silas’ work titled “the effects of Boko Haram Insurgency and the School System; A Case Study of Selected States in Northern Nigeria”, is worth reviewing and is helpful to this work. They discussed the effects of insurgency on the economic activities. They assert that, by their nature and operation, the economic activities of the

³²G. A. Gabchiya & M.T. Mustapha, *Remedy for the Poverty Instigated by Boko Haram Catastrophe in Borno Communities: Descriptions and Analysis from Islamic Perspectives*” 1st Edition, Darul-Ma’arif, Egypt, 2017, p. 46

³³ Ibid p. 49-50

³⁴ Ibid. p. 51-53

affected areas are dead which led to the migration of people from the affected places due to restiveness and sometimes leading to the closure of business places.³⁵ Similarly, Olabanji and Urhie admit that, there is no nation that can achieve socio-economic development in environment of social and physical insecurity.³⁶ He further stresses that, socio-economic development are the primary goal of every well-meaning government, and it essentially depends on the level of economic activities in a country; the level of economic activities is in turn enhanced by peaceful co-existence of the people. In the absence of security, socio-economic development cannot be sustained as the insecurity destroys economic, human and social capital. The Boko Haram insurgency in Northern Nigeria has crippled economic activities in the North East region³⁷.

The work of Musa, A. K. and Nwachukwu, K. I. on “effects of displacement on adolescents’ self-Identity in Borno State, Nigeria” viewed that cases of armed conflicts involving non-state actors like terrorism are less likely to abide by humanitarian laws that protect young people. Thus adolescents are faced with traumatic experiences, separated from their families, forced to seek for shelter outside their familiar environment and subjected to psychological trauma of asylum seeker³⁸. These circumstances pose setback for young people who search for self-identity which is now compounded by bitter experiences like loss of home, dear ones, threat to life and heightened anxiety. Hence frustrated by war related violence and armed conflicts³⁹.

³⁵ O. A, Silas, “The Effects of Boko Haram Insurgency and The School System; A Case Study of Selected States in Northern Nigeria”, *Science Journal of Sociology and Anthropology*, Science Journal Publication, 2013, P.3.

³⁶ O. O. Ewetan and E. Urhie, *Insecurity and Socio-Economic Development in Nigeria*”, p. 52.

³⁷ Ibid.

³⁸ A. K. Musa and K. I. Nwachukwu, “Effects of Displacement on Adolescents’ Self-Identity in Borno State, Nigeria”, *The Nigerian Educational Psychologist: Journal of the Nigerian Society For Educational Psychologist (NISEP)*. Vol. 13, No. 1, 2015, p.71.

³⁹ Ibid.

The work of Olayemi and Muhammad titled “internal conflicts and development challenges in Nigeria’s fourth republic” is also found review, it points out that, the persistence of insecurity in Nigeria has been a challenge to development and democratic gains, especially the activities of the Boko Haram which are accompanied by destruction of lives and properties and which make the affected area not a ground for education, investment and resulted in unemployment and illiteracy.⁴⁰ One of the greatest challenges to the world peace and education is the destructive campaigns by terrorist groups against States, rule of law, liberty, democratic, development and educational institutions and even humanitarian interventions across the world. In fact, the alarming statistics of attacks on aid workers across the world further buttress the extent of callousness and inhuman tendencies of terrorist, for instance the bombing of U N office by Boko Haram on 26/8/2011, killing of three UN aid workers by Al-shabab on 23/12/2011 in Somalia.⁴¹

Another work that is important to this research is that of Alanamu, Adeoye and Yahaya titled “dairy of religious violence in Nigeria,” which assert that the consequences of religious violence cannot be fully measured. The civil effects of religious violence manifest in outrageous termination of human lives and destruction of properties. The work points out that religious rioters destroyed properties that belong to both public and private, (corporate and individuals), the problem of violent religious conflict also makes unity elusive. Where there is frequent outbreak of violence, the call for national integration became a mirage and social lives of the people are to a very high rate being disturbed. There are disruptions in the family life, husbands become widowers, wives

⁴⁰ A. Olayemi & B. S. Muhammad, “Internal Conflicts and Development Challenges In Nigeria’s Fourth Republic”: *Bingham; Journal of Social and Management Studies*, Vol. 3, No. 1 Makurdi, Selfers Academic Press, July, 2014, P.695.

⁴¹J. H. P. Golwa, “Promoting International Peace In The Age Of Terrorism: Nigerian Perspective”, *Africa- Dynamic s Of Social Science Research*, Vol. 5, No.1, Makurdi, Selfers Academic Press, June, 2014, P. 112.

turned to widows and most children become orphans. In all cases, the loss of lives, damages and the psychological trauma experienced by Nigerians compounded the problems of stability and development which have been central to the crisis of Nigerian State. They portray the gross inadequacy and ineffectiveness of the state security.

Another contributing work is from Clement, O. O. titled “ethno-religious conflicts and its implications for constitutional democracy in Nigeria; the thread of Boko Haram Sect” which admits that ethno-religious conflicts; the rampant killings perpetrated by the Boko Haram group did not only constitute the main threat to the nation’s democracy, national stability and security but also do consistently and stubbornly throw up the national question. For one, the recurring and pervasive nature of ethno-religious crisis in Nigeria since the advent of the extant democratic dispensation in 1999 is an indication that, hitherto repressed dissatisfaction, disillusionment and frustrations are being given expression, and that their actions have fuelled religious tension in Nigeria and broadly had impacted the nation negatively.⁴²

In his contribution, Abdu on “clash of identities, State, society and ethno-religious conflicts in northern Nigeria,” traced the genesis of intergroup conflicts in Nigeria to the colonial origin of the country as a political entity⁴³. He maintains that, Nigeria was designed with the primary intension of promoting capital expansion and therefore, danced to the tune of both domestic and foreign capitals. He equally buttressed that, Nigeria being a dependent capitalist State, has minimal productive capacity. Thus the bureaucratic and security apparatus of the State served those who are in the control of the machinery of government and business. Abdu opines that since individuals and

⁴² O. O. Clement, “Ethno-Religious conflicts and its implications for constitutional Democracy In Nigeria; the thread of Boko Haram Sect”, *Sokoto Journal Of Social Sciences*, Vol. 2, No. 1, Ibadan, Foludex press, 2012, pp.20-21

⁴³ H. Abdu, “*Clash of Identities, State, Society and Ethno-Religious Conflicts in Northern Nigeria*,” Kaduna, DevReach Publishers Nigeria Ltd, 2010. For a detail discussion about date, Kafanchan crisis of 1987.

groups belong to certain ethnic and religious setups, those at the helm of affairs also served the interest of the mentioned above by using the positions. Thus the state itself has not been able to stand above the society. These conflicting issues coming both from societal forces and those at the government positions (state itself); metamorphosed into a serious societal politics which sometimes lead to conflicts between individuals, groups and the society as a whole.

A work consulted which is found worthy is that Muhammad et'al, titled in their work, issues on religious violence are raised and discussed accordingly. An important aspect of the work is the implication of religious violence on the changing tune of inter-group relations in Nigeria. They maintain that religious violence remains one of the social problems of inter-group relations in the contemporary Nigerian society today. They however, advocated for social programs to remedy the problems of religious crises in the country.

The work of Joseph, et'al, which states that, the general atmosphere of insecurity created by the activities of militia groups posed a great threat to genuine efforts towards development. Constant attacks on civilian, military and government facilities are capable of driving away foreign investors. One of the frightening challenges of the militia group in Nigeria is the damage done to public utilities, in which they vandalized with reckless abandon. In most of their attacks, electrical installations, telecommunications equipment, oil pipes and water works that play vital role in industrial production, commercial establishment and domestic use were vandalized. Non-reliable and poor performances of public utilities affect productivity; underutilization of installed capacities in critical sectors of economy will ultimately lead to the shutdown of establishment in the affected areas.

The immediate and long run effects of these mindless actions of the insurgents are retrenchment of labor, increasing number of unemployed, poverty and misery of people that would have otherwise been productively engaged. These are capable of increasing the crime rate in Nigeria, thereby aggravating the already bad situation. When militia groups are on rampage, schools, hospitals and other institutions are usually closed down like in the case of Borno State where schools were closed for more than three years in some places.⁴⁴

Ajjola says that, dialogue denotes an articulate means of settling conflicts. However, he laid emphasis on tolerance as the means of achieving peace and harmony. In addition he discusses education as one of the factors in the sustenance of peace.⁴⁵

According to study made by Yagana L. titled “the causes and issues of Bulumkutu religious disturbances”, the religious disturbances brought about by the Maitatsine riots in 1980s, creates general unrest among the people in the affected areas. Consequently, it developed suspicious and fears among the general public in societies. And after the riots, it was reported that, two house-holds were given one sack of grain and those who lost their houses were compensated with a piece of land in some areas other than their former one, along with some bags of cement, some roofing sheets, and some pieces of wood which could not finish the building and roofing of a single room. Women were given two sets of cloths, one head tie, one bed sheet, a mat and two sets of slippers. Nonetheless, a lot of victims are reported to have been still left homeless, helpless and stranded out of their localities.⁴⁶

⁴⁴ O. C. Odiri, “The Activities of Armed Groups And The Challenges Of Insecurity In Nigeria”; *African Journal of Management, Social and Humanities*. Vol. 1, No. 1, Makurdi, Shelfers Academic Press, June, 2014, P. 73

⁴⁵C. Ajjola., “*Dialogue*,” Ibadan, Ibadan press, 1979, p.34-5

⁴⁶Y. Lawan, “*The Causes and Issues Of Bulumkutu Religious Disturbances*”, Unpublished M. A. dissertation, BUK, June, 1984, p.36

Another contributing work worthy of review is the Amujiri's & Agu's, which asserts that, internal security, has attracted very little attention among Nigerian academics. Even though, internal security forms the baseline of a nation's defence, it has at best, received only a peripheral treatment in strategic literature, and in most cases, it is treated to the extent that, it had some bearings on the more attractive issue of national defense. Since external security presents more dreadful challenges than internal security, priority concern is usually given to the nation's preparedness to meet its external adversaries. This bias in favor of the external defense is reflected not only in paucity of intellectual works devoted to internal security, but also in the area of resource support, where the armed forces invariably get the lion share of the security budget to the detriment of the Nigerian Police Force who are in charge of the internal security⁴⁷.

Finally, at this juncture, it is important to note that, even though, all the above analysis of works reviewed had some relations about how the insecurity meted damages to almost all the sectors of education, leading to the collapse of the sectors, but none of them has made a detailed and specific study of how the challenges of insecurity impacted the basic Islamic and western education systems in Maiduguri Metropolitan council, it is this gap that this study aims at filling by finding out the atrocities on sector by applying the methods mentioned in pages 12-13. With the relevant authorities or stakeholders

⁴⁷ B. A. Amujiri & S.U. Agu, threats to internal Security in Nigeria: An Examination of Security Challenges In Nigeria and the Implications, *International Journal of Research in Arts and Social Sciences*, Vol. 4, Nsukka, timex Publishers, 2014, p.304.

CHAPTER TWO

THE STATE OF ISLAMIC EDUCATION IN MAIDUGURI (2000-2015)

2.1 Introduction

This chapter discusses state of Islamic education in Maiduguri from 2000-2009, The chapter examines the study of the development of Islamic education and the roles of government in promoting Islamic education in Maiduguri Metropolitan area by briefly tracing the history of Islam in Maiduguri, the *Sangaya* system (Qur'anic education), and *Islamiyya* school systems (integrated school system) within Maiduguri Metropolis, and how the government of Borno State contributed to the development of Islamic education over time.

2.2 The Brief History of Islamic Education

The history of establishment of the Education system started since the time of the Holy Prophet (PBUH), through whom Quran was revealed to mankind and enjoined Muslims to read and study it. By 7th Century AD Mosque/*Madarasa* started to flourish in the *Maghrib*. Prominent among the institutions for higher and advanced studies established in 670 were Qayrawan, Zaytuna etc. Throughout the history of Qur'anic Education in Maiduguri like in many other places within Borno, the task of educating the Society in Islamic doctrines, in accordance with the teaching of the Quran, became the Sole responsibility of the *Malamwa* (scholars). While the *Mais* (rulers) strongly encouraged the *ulama* (Scholars) to establish centres of Islamic Education (*Sangaya*), which attracted various Scholars from within and outside Borno.

Generally, the firm foundation of the intellectual pursuit and strong culture of scholarship and learning was laid on a solid ground due to the activities of the *ulama*

and encouragement by the rulers, especially the *Samno Mallamwabe*, (annual conference of the renowned scholars) *ulama* from within and outside Kanem Borno. The *ulama* gathered annually to deliberate and discuss on various issues of common interest, presentation of books and papers written on various subjects. Adopt terms and terminologies to be used in *Tafsir* of the Qur'an and or disputations on various Islamic knowledge,⁴⁸ the appointment and conferment of titles to individual *ulama* who excelled in knowledge of Quran/Tafsir, Jurisprudence etc, as Goni, Wali, Imam, Liman, Shettima etc. This tradition is practice to date in many *Mallamti* settlements e.g. Limanti, Goni Kachallari, Goni Damgari and Madinatu, to mention but a few.

2.3 Development of Islamic Education in Maiduguri

In Maiduguri like most of the other Islamic cities in northern Nigeria, Islamic education has been developed and disseminated through *Sangaya* and Islamiyya school systems. The *Sangayas* are considered to be part of Basic education systems because of some attempts made by the Borno State Universal basic education commission (BOSUBEB) to integrate them into their system through payments of allowances to the Sangaya teachers and provision of infrastructures to some Sangaya schools like the modern shade provided by BOSUBEB to Goni Modu Goni Kolo Sangaya school so that, the almajiris will read under conducive atmosphere

2.3.1 The Sangaya Schools

The *Sangaya* schools are educational institution with its own physical entity that could be situated either in a town or a completely independent settlement, detached from other members of society. Their existence promotes learning, and was composed of teachers,

⁴⁸K.Y.A. Gazali, "*The Kanuri in Diaspora*" *the Contributions of Kanem Borno Ulama in Islamic Education in Nuoe and Yorubalands*, Published by CSS Bookshops, Lagos, 2005, P.3.

their families and resident students within the vicinity of the *Sangaya*. These institutions are mostly headed by their founders, and who are mostly a learned man to the status of *Sayinna* (the highest rank one can obtain in the field of Islamic knowledge or sheikh, who is mostly also the head of the intellectual community and its leader, and also presides over *darasā* (reading circle) for advanced students, while his representative or assistant looked after the elementary and preliminary students. Their feeding and other basic needs were solely the responsibility of the founder, the Mai (ruler) and the larger community, through the various forms of *sadaqa* (alms giving). In Borno tradition, each and every average household should prepare and send food to the *Sangaya* free of charge for the sake of Allah more particularly in the rural areas. The *Sangaya* settlement also seriously and actively engaged in farming activities to supplement the efforts of the community. The founder or the *sayinna* is responsible for the day to day activities of the *Sangaya*. He settles disputes and acted as an intermediary between his institution, the rest of the community and the immediate political authority. At times, the *sayinna* will appoint a deputy who would assist him in the running of the *Sangaya*. He could be *Goni* (Sheikh) who must have spent a considerable length of time in the *Sangaya*, for he ought to know most of the resident students of the *Sangaya*, and inform his master of any new arrival. He would inform the *sayinna* of the new arrivals and those vacating the *Sangaya*.⁴⁹ Within the physical structure of a *tsangaya*, it must have a mosque, school and a residential area for both teachers and students. But because of the rapid urbanization, the true natures of *Sangaya* rarely exist in most of the cities.

In Borno normally when a boy reached the age of seven years, he would be taken and given to *mallam* (scholar) at *Sangaya* where he would start learning from Arabic alphabet to verses in the holy Qur'an until they memorize the whole Qur'an for those

⁴⁹ U. Dahiru, “*Qur’anic Studies in Borno: Developments in The 19th and 20th Century*”, professional publishers and information consultants, University of Maiduguri, 2010, P. 34.

who are privileged to memorize the Qur'an. Normally, a number of *Moronji*, (school) are rendered to the heaps of ashes surrounded by elementary students reading during the night and early in the morning, with fire burning in the middle to give light for easy identification of their written wooden slates⁵⁰. The pupils of the *Tsangaya* have been categorised into two: the bodying pupils those who come from different parts of the country and dwell at the *Tsangaya* as their permanent resident and the day attendees who are living closer to the school.

The *Tsangaya* pupils are again classified into two: the junior class and the senior class. The junior ones are those who would be memorizing from one *Juz'u* to ten and the senior ones are those who are memorizing from ten and above, *Zuwu* (graduation) at the completion of memorization, convocation for the graduation will be held for those who are memorizing (graduate) the Holy Qur'an. Usually the day set aside for the graduation of the Qur'an is Wednesday, people largely gathered at the residence of the parents of the graduate(s) upon invitation by the relatives of the graduate(s), his friends or teachers to grace the occasion and students from various *tsangay as* in and out of the surrounding towns or villages attend the ceremony. Normally they would be coming along with their *allo* (slates) for *darasə*⁵¹(reading circle). The occasion commence after four in the evening to sunset, after all the *darasəs* finished their readings, finally, the graduate in his/their new cloth (gown) would read his/their own slate(s) at the *darasə* which is headed by his/their teacher in front of his/their parents⁵². After the graduate read his/their slates, food would be served and then finally, some people would offer gifts of

⁵⁰ K. Y. A. Gazali, opt. cit.

⁵¹ The *darasə* is a circle or team of readers headed by one or two teachers who will be guiding the readers while reading, each student attending the *darasə* would read from his slate while the teachers are listing for the guiding when the need arises.

⁵² Mallam Umara, age 47, Damboa Road, on 14th Oct. 2016.

money or kind to the graduate(s) for his/their satisfaction and happiness, the ceremony then comes to an end with closing prayer.

Currently, about one thousand *Sangaya* schools have been registered by the Borno State ministry of education within Maiduguri Metropolitan area.⁵³ The following are list of some few eminent *Sangaya* school scholars who have played vital role towards teaching and dissemination of Islamic knowledge at their various *tsangayas* within Maiduguri metropolis and its surrounding:

Goni Abubakar Gonimi

Goni Modu Goni Zarami

Goni Bukar Koterema

Goni Fatumi Bolori

Goni Dungus

Goni Bukar Tada Gana

Goni Mustapha Shehu Ajaye

Goni Kagu (Usaini)

Goni Mustapha Koya'a

Goni Ali Hauba

Goni Bukar Alirambe

Goni Bukar Afuno

Goni Gambo

Goni Modu Goni Kolomi Lamisula

Goni Abdullahi

Goni Maina Adamkolo

Goni Jalo Limanti

Goni Alhaji Yakub

⁵³ Ibid.

Goni Maina Mafoni, and several unlisted others who are currently contributing towards teaching Qur'an and other Islamic Knowledge in Maiduguri

2.3.2 Contributions of Sheikh Abubakar El-miskin El-Barnawi

Since 1951 up to his timely death in 2017, Sheikh Abubakar El-miskin like his father who was also an Islamic Scholar, who gave knowledge by organising lessons in his house on Qur'anic and Arabic studies, had maintained the tradition of attending to large circle of students known as *daras* in his private school at home which he established following the completion of his early education⁵⁴. In this circle, the sheikh gave knowledge from most of the Islamic disciplines. He had also established a number of islamiyya schools in the former Borno State with present Yobe State inclusive in locations like the Maiduguri, Potiskum and Nguru and even Jos Plateau State for public consumption, before establishing his personal El-miskin Islamic centre along old Maiduguri

1. SIKINUL KHATIILI WATIL
2. JAMIWUL AMTHAL WAL HIKKIMA
3. DAWL AHLAB
4. RHILADUL GUDUSIYA
5. AL-ADDUTU SARIHATU RADDU ALASAHIBI AL-NLADATI
ASSAHIHATI
6. KASBUL HIJAB AN ILMIL HISA'AB
7. URFUZATU FIGHI TAHATU WALWUDU'U
8. AHASAUFU WAL SHIULK

⁵⁴ B. A. El-miskin & A. B. Kalli, Sheikh Abubakar El-miskin: A Life and Legacy in the Service of Islam, Friendly Business Centre, Maiduguri, 1998 P. 7. The culture of gathering students in form of circle for the purpose of studies are well recognized tradition among the people of Maiduguri and Borno State in general

9. MAUZUMTU ALMAKAMATU AL-AULIYA
10. ULAMA'U TASAUWUFI FILBORNO
11. TARBIYATUL KULUB WAL AHWAL FITARBIYATUL IMAN WAL ISLAM
12. TAZAKITURANTU IKHIWANI ZAWIL TAFSIR
13. ALKAULU FASIL BAINAL HAKKI WALBATIL
14. SHARHU JAWAHIRUL IKLIL
15. MUKHTASAR TARIHI MULUKUL BORNO
16. KASIDATU WAQIYATU MUHAMMAD WA MUKTUL
17. KASIDATU RADDI ILA ALI BADAMARI BAMA
18. HUTTUBATU ANTASINUYATU ISSIMAL UKKUBAKTUL LITTAFIL
19. RIHILATU KAULAHIYA
20. ILMUL AL-AUFAK
21. URJUZATU DAIRATUL IHATA
22. MANZUMATU DAIRA
23. ARRASA'ILU FISHIER
24. KASIDATU ALAHURUFI TALLAHI LA'AKIDANA ASNAMA KUM
25. KASIDATU ALA HURUFI ZA INTIKAM
26. KASIDATU ALA HURUFI SAYAHHU ZAMUL JAMIU WAYA WALLUNA DUBUR
27. KASIDATU ALA HURUFI WALLAHU YAHSIBU KAMINNANASI
28. KASIDATU ALA HURUFI FANKTAKNNA NUNAL LAZINA AJARAMU'U
29. KASIDATU ALA HURUFI WA'ARADUBIHI KAIDA FAJA ALNA HUMUL AKHASARINA

30. KASIDATU ALA HURUFI WALLAHU AZZIZUR ZINTIKAM

31. HURJUZATU SHEIKH ABUBAKAR EL-MISKIN EL-BARNAWI

32. AL-RIHLA AL-MAGHRIBIYYA

Between 1952-1954 after returning from his study tour at Egypt and Sudan where he studied educational models and tradition with the hope of improving educational standard in Nigeria, Sheikh El-miskin submitted in 1977 a blueprint for the establishment of a proposed Borno Islamic Institute. The idea later developed into the Borno State College of legal and Islamic studies Maiduguri.⁵⁵ This struggle of him had contributed immensely in the development of Arabic and Islamic studies in the metropolis and Borno State in general. The college have over the years produce many graduates of Arabic, legal and Islamic studies with diplomas and NCE certificates who eventually became graduates of the same disciplines from different universities of federation

Sheikh El-miskin is a notable example of such scholars whose commitment and dedication to propagation of Islamic values earned him an international reputes and recognitions which made the neighbouring states of Chad, Cameroun and Niger republics to invite him for settlement of religious and sectarian violence⁵⁶.

However, despite their enamours contributions in spreading Islamic education for several years, the Sangaya institutions of learning in Maiduguri and even beyond have faced with a lots challenges which were other than the challenges from the issues of insecurity these includes the indiscriminate addressing of any school age child roaming streets with bowl parading themselves as *almajiris* as truly one and from Sangaya institutions. This according to chairman Sangaya schools association had brought about

⁵⁵ ibid

⁵⁶ ibid

a lots of damages to their system of education; he maintained that not all of these category of children are their students and it was some these children who were either run from the Sangaya schools or dropout from public western schools that form the major foot soldiers of the Boko Haram in Maiduguri. Besides the Sangaya schools have been ignored by the government, majority of this Sangaya lacked toilet facilities and proper dormitories for the students we want the government's interventions of toilet facilities and rooms for the students to retire for sleeping and other purposes

2.4The Islamiyya Schools

The Islamiyya system of education in Nigeria came to prominence due to the dissatisfaction of the Muslims with the quality of modern education that were provided by the western schools. In the southern part of Nigeria, the idea came as a reaction in 1937 with the foundation of the Ansar-udeen society in Ibadan against the Christian missionaries who used the schools as avenue for the conversion of the Muslims as a precondition for admission into their schools.⁵⁷ Secondly, the northern Muslims had realized the defect of the traditional Qur'anic system which needed to be improved to keep pace with the modern aspiration. So the formation of the Islamiyya schools was the only option left for the Muslims if they were to get the desired religious instructions that will inculcate the proper Islamic values.⁵⁸ The Islamiyya schools were modelled in line with western elementary school, having buildings, classrooms; the class rooms are equipped with desks, tables and black boards. The pupils in uniforms are divided into classes depending upon their admission numbers and the pupils are taught the Holy Qur'an, traditions (hadiths), Arabic language and Islamic sciences, Islamiyya schools

⁵⁷ U. Dahiru, "*Qur'anic studies in Borno: Development in the 19th and 20th Centuries*" .professional publishers and information consults, university of Maiduguri, 2010, p.234.

⁵⁸ Ibid.

children are now studying comprehensive subjects of theology, politics, *tauhid*, Islamic history etc. students are also taught maths and English and all other western subjects excluding Christian religious knowledge⁵⁹.

In Maiduguri, the Islamiyya School was first established by the Northern Elements Progressive Union (NEPU) as part of its policy of campaign against illiteracy and the opposition of emirate system of government. In an attempt to achieve its party objectives by establishing Islamiyya schools throughout northern Nigeria, the party founded the Zahir-al-haq Islamiyya School in Afunori ward in Maiduguri in the year 1953.⁶⁰ However, the school was closed two years later by the colonial authority for its anti colonial propaganda. In 1955, a permanent *Islamiyya* school called Ma'ahad Abul-Fathi was established by late Ahmad Ibn Ali Abul-fathi, in the same Afunori, later this school was moved to Lamisula ward and then finally to its present station at Abbaganaram in 1970. Another Islamiyya school known as Annahda al-Islamiyya was founded by Sheikh Sheriff Ibrahim Saleh in 1964 at Gwange ward. There was a rapid development of Islamiyya schools from the mid 1970s, and by the end of the 1980s, many schools were been established all over Maiduguri in 2009. From that period to the outbreak of the insurgency, more than 270 Islamiyya schools were established within Maiduguri metropolis.⁶¹The followings are a few among the popular Islamiyya schools within Maiduguri:

Zahir-al-haq	1953
Ma'ahad Abul-Fathi	1955
Annahada al-Islamiyya	1970

⁵⁹ Chairman Borno State Islamiyya Schools Associations, Muhammad Alhaji Isa, 56, civil servant, State secretariat, Maiduguri, 13/10/2016

⁶⁰ Ibid.

⁶¹Secretary of Borno State Islamiyya School Association (BOSISA) Mallam Abubakar Ma'aji Muhammad, 42 years, Maisandari Ward, on 06th 07, 2017.

El-Kanemi college Islamic theology	1975
Asasul Islamiyya	1978
Usman Islamiyya	1978
Irshad Islamiyya	1980
Al-Fallah Islamiyya	1983
Attaw'iyah Islamiyya	1985
Abubakar Sadiq Islamiyya	1985
Zangina Islamiyya School	1985
Al-Burhan Islamiyya	1992
Indimi Islamic foundation	1992
Al-Azhar Islamic institute	1992
Imam Malik Islamic centre	1997
Al-Muneer Islamiyya	2010 others include:

The function of the Qur'anic schools in the Muslim communities is to provide religious and moral training. The little intellectual activity that goes on is purely mechanical in which one memorizes the holy Qur'an or some chapters of the holy Qur'an. The religious training the children were suppose to receive is perfunctory, because these children in many of the schools were not taught the ideas which the *Islamiyya* schools offer and which are the modern way of educating the children Islamically. This system of educating children offered its followers the true injunction of Islam.

The Islamiyya schools were introduced with the sole aim of educating the Muslim children in line with Islamic teachings. Prior to the coming of the Islamiyya schools, the traditional Qur'anic schools had been operating and the people were very much used to it, therefore, an attempt to introduce any other system of Islamic education would not be accepted overwhelmingly by the local *ulama* and the majority of the populace. As a result, the Islamiyya schools had faced many challenges at the initial stage especially

among the *ulama*. When the idea was first brought, some of the *ulama* opposed it and went about misleading Muslim parents not to send their wards to such schools. While some among the *ulamas* supported the idea and tried to see it succeed

The first group of *ulama* who opposed the Islamiyya schools were those who have the Qur'anic knowledge and did not go beyond it. This group of *ulama* viewed the curriculum of the *Islamiyya* schools as unIslamic and nothing but a means of placing Christian ethics and culture in a predominantly Muslim environment⁶². This resentment was clear in 1964 when some of the Qur'anic scholars left Maiduguri in protest of government interference in their *Tsangaya* system. Another incident occurred when Alhaji Inuwa Usman of Afunori, the founder of Usmaniyya Islamiyya School decided to establish the school. Some of the traditional clerics approached and told him that, what he was trying to bring was nothing but Judaism.⁶³ To make it worse, they refused even to accept gifts from him when he continued with the project. In spite of the belief of some parents that Islamic values could best be inculcated into the child through the Islamiyya system, the traditional scholars had their reservations on the effectiveness of the system. This is particularly true with regard to their cherished tradition of memorizing the Qur'an. The Islamiyya schools, though teaching Qur'anic studies were not paying much attention to the memorization of the whole Qur'an, a tradition which was in existence for centuries.⁶⁴

The clerics went further to say that, the Islamiyya schools were more of western than Islamic and their reason for opposing the idea was that, the graduates of Islamiyya schools were likely to join government employment, thus becoming part of the exploitative bureaucracy. According to the traditional clerics, Qur'anic education should

⁶² Ibid.

⁶³ Ibid.

⁶⁴ Ibid.

not be for sale but a service to humanity with the sole aim of getting eternal reward from Allah (S.W.A.)⁶⁵ But the group of *ulama* who supported the idea were mostly highly educated in the Qur'an and other fields of religious knowledge and so knew the importance of the schools. Some of the traditional *ulamas* are narrow-minded concerning the purpose of education in Islam. They were only concern with the *ilm-fard al-ain*(religious education) neglecting *ilm-fard al-kifayah* (worldly knowledge).⁶⁶

Islamiyya came to be an opportunity for those who did not care to send their children to the western schools because of the fear of converting them into Christianity. Such parents seized the opportunity and send their wards to Islamiyya schools without any fear of changing their religion. The fact that, these schools have metamorphosed into integrated schools combining both the western and Islamic studies, and producing their graduates by conducting examinations of WAEC and NECO like all other conventional schools necessitated the establishment of an avenue where their graduates would further their studies to enable them obtain higher education certificates, hence the establishment of higher Islamic college in 1973 and college of Legal and Islamic Studies in 1980 and Nigerian Arabic language village Ngala now resident in Maiduguri as well as departments of Arabic and Islamic studies in all the colleges of higher studies, Ramat Polytechnic and University of Maiduguri.

2.5 The Role of Government in Promoting Islamic Education in Maiduguri

The *Sangaya* schools have been much neglected by the government and depend largely on charity and occasional assistance from communities particularly during of Ramadan and festivities of *Eids*, the government now a day does not give attention to Islamic

⁶⁵ Ibid, p. 239

⁶⁶Ibid.

educations except those that are offered at the public schools,⁶⁷ while the Islamiyya schools depend on the school fees and donations from well to do among the members of the community. However, when the Universal Basic Education (UBE) program was introduced, the registered *Sangaya* schools began to feel the presence of government through the payment of allowances to the teachers,⁶⁸ some of the *Sangaya* schools were also provided with shade, the government has allowed some of the Islamiyya schools to use it facilities at the primary schools for their evening classes.⁶⁹As of now about one thousand three hundreds (1300) *Sangaya* and Islamiyya schools have been registered within Maiduguri and its environs by the Borno State Ministry of Education.⁷⁰ Some few among the registered *Sangaya* and Islamiyya schools have been listed above in pages 61 and 63 respectively.

Conclusion

The state of Islamic education in Maiduguri has suffered threat and challenges from boko haram insurgency and The system which was disseminated through the *tsangaya* system of education before the emergence of modern integrated or *islamiyya* and which received support from great people of Maiduguri and the Borno State in general was seriously affected by the activities of the sect group and *Islamiyya* model of education which was first introduced in 1953 by the Northern elements Progressive union (NEPU) and which recently suffered a setbacks too from the hands of Boko Harams leading to close down of many *Sangaya* and *Islamiyya* as well as killing their teachers

⁶⁷ Mallam Babagana Sheriff, 38 years, Public servant, Gwange ward, on 16th Oct. 2016.

⁶⁸ When the UBE was introduced, the Borno State Government during Governor Mala Kachallah in the year 2001 began to pay the sum of 5000 and 3000 naira to the *Sangaya* teachers and that of Islamiyya schools respectively.

⁶⁹Field observation by the researcher on 17th Oct. 2016 at Shehuri ward.

⁷⁰Borno State Ministry of education, Director, Arabic and Islamic studies, Mallam Muhammad Domo, 51 years, at Musa Usman Secretariat Complex, on 15th Oct. 2016.

CHAPTER THREE

THE STATE OF BASIC EDUCATION IN MAIDUGURI (2000-2009)

3.1 Introduction

The chapter discussed issues surrounding the state of basic education in Maiduguri, these includes the concepts of basic education, its overview, and challenges in Maiduguri

3. 2 Universal Basic Education (UBE)

The Universal Basic Education (UBE) Programme is a nine (9) year basic educational programme, which was launched and executed by the government and people of the Federal Republic of Nigeria to eradicate illiteracy, ignorance and poverty as well as stimulate and accelerate national development, political consciousness and national integration. Former President Olusegun Obasanjo flagged off UBE on 30th September 1999 in Sokoto, Sokoto State. The UBE Programme is Nigeria's strategy for the achievement of Education for All (EFA) and the education-related Millennium Development Goals (MDGs).

The implementation process of the programme has been on since 1999, but progress was hampered by lack of an enabling law to execute certain aspects of the programme, until when the President signed the UBE Bill into law on 26th May 2004 following its passage by the National Assembly.⁷¹ The UBE Act 2004 makes provision for basic education comprising Primary and Junior Secondary Education. The financing of basic education is the responsibility of States and Local Governments. However, the Federal Government has decided to intervene in the provision of basic education with 2% of its

⁷¹Universal Basic Education Commission (UBEC), 2017

Consolidated Revenue Fund. For states to fully benefit from this Fund, criteria were established which states are to comply. The Act also provides for the establishment of the Universal Basic Education Commission (UBEC) to co-ordinate the implementation of the programme at the states and local government through the State Universal Basic Education Board (SUBEB) of each State and the Local Government Education Authorities (LGEAs). The Universal basic Education Commission (UBEC) was formally established on 7th October 2004 with the objectives of ensuring unfettered access to nine (9) years of formal basic education, provision of free, and compulsory Universal Basic Education for every Nigerian child of school going age, reducing drastically the incidence of drop-out from the formal school system, through improved relevance, quality and efficiency, ensuring the acquisition of appropriate levels of literacy, numeracy, manipulative, communicative and life skills as well as the ethical, moral and values etc.⁷²

3. 3 Overview of Universal Basic Education (UBE)

In September 2000, 189 world leaders met at the Millennium Summit and committed themselves and their countries to eight goals known as Millennium Development Goals (MDGs) aimed at meeting the needs of the world's poorest people. These goals resulted from deliberations on how to make significant, measurable improvements to people's lives, with the ultimate objective of reducing poverty throughout the world⁷³. The eight goals, which are to be met in partnership with the world's leading development institutions by the target date of 2015 are to: eradicate extreme hunger and poverty; achieve universal primary education; promote gender equality and empower women; reduce child mortality; improve maternal health; combat HIV/AIDS, malaria and other

⁷²Ibid

⁷³M. U. C. Ejieh, "The Universal Basic Education As An Effective Strategy for Meeting Millennium Development goals (MDGs)", *Nebula: Universal Basic Education*, March. 2009. Pp. 113-115.

diseases; ensure environmental sustainability; and, develop a global partnership for development⁷⁴. For each of these goals, the world leaders established yardsticks for measuring results, not just for the developing countries but also for the developed countries that assist in providing the funds for development programmes, and for the multilateral institutions that help countries implement them.

The attainment of these goals has been a challenge to the nations of the world and significant progress has been recorded worldwide.⁷⁵ The progress made has, however, not been uniform across the world, or with respect to specific goals. It has been observed that Sub-Saharan African countries are lagging well behind. These countries still have continuing food insecurity, rising extreme poverty, high child and maternal mortality and a large number of people are still living in slums. The federal government of Nigeria faces the challenge of meeting the MDGs, and believes that the attainment of the goals will be put in jeopardy as long as the human and material resources of the country remain untapped. One of the strategies adopted by the country in her multi-pronged approach towards attaining these goals and meeting the needs of people is the empowerment of people through education. Early and ambitious investment in basic education is also endorsed by the United Nations Development Programme (UNDP) for its capacity to foster gender equity and sustained economic growth.

3.4 Challenges of the UBE in Maiduguri Metropolitan Council

Despite the successes of Universal Basic Education since its inception in 2003, the system had battled with a lot of challenges. While some of the challenges are only peculiar to Maiduguri metropolitan council, there were so many that remained a challenge in almost all the states of the federation. The challenges faced by the system

⁷⁴ UBEC, 2017, opt. cit.

⁷⁵ Ibid

which were peculiar to Maiduguri were the issues of insecurity which hindered not only the educational system alone, but almost all the public institutions, and made their development stagnant. The insecurity challenges which bedevilled Maiduguri had caused wanton destruction of facilities meant for the promotion of effective teachings and learning in Maiduguri and its environs in a State which was agreed to be and described as the most disadvantaged State in terms of western education in the country thereby leading to the forceful closure of schools, creating high rate of dropout which who eventually became the foot soldiers of the insurgents.

Another challenge which the system faced was the poor public enlightenment and awareness, the system entails parts to be played by all stakeholders in the education business in UBE scheme. However, most stakeholders seem unaware of these responsibilities and some are laws that must be obeyed. For instance, the enabling law of UBE has prescribed punishment for parents and guardians who keep their children and wards from school. Such offence is punishable by imprisonment or payment of fine.⁷⁶ Yet school age children have borrowed the name *almajiris*, occupied all the streets of Maiduguri and motor parks during school hours in the name of hawking, begging for alms and smearing the image of Sangaya system which had over the years become a national issue but in Maiduguri nobody cares to do anything about it.

It is obvious that improper utilisation of funds and accountability were critical issues not just in the UBE but in most of the key sectors or institutions in Maiduguri. Majority of the teachers interviewed on this have attested that, not all funds allocated for the UBE have been used for the purpose intended. They maintained that, there was no proper supervision and monitoring simply because the money meant for that, have been

⁷⁶F. A. Opoh, Et'al, Universal Basic Education Programme for Global Competitiveness, A need for paradigm shift (ed.), *Journal of Education and Practice*, Volume 6, No. 34, 2015, P. 3

diverted mostly to individuals' pockets,⁷⁷ hence the fall in meeting the required standard in Maiduguri.

Finally the state of universal basic education in Maiduguri had yielded a result despite the unwanted and disturbing challenges of Boko Harm crisis, for they were able to reduced cases of dropout through their initiative called school drive campaign where children even at the internally displaced camps were enrolled into classes with the support of UNICEF. However successes one recorded its must be accompanied by some challenges. In the case of UBE while some of the challenges were peculiar to other states in the country issues like Boko Haram crisis was major in this area of studies

⁷⁷ Abba Karamma, 41, Class Teacher, Gwange III primary school, Maiduguri 3rd July, 2018

CHAPTER FOUR

THE RISE OF BOKO HARAM INSURGENCY IN MAIDUGURI (2009-2015)

4.1. Introduction

The Boko Haram is an Islamist movement which operated in North Eastern Nigeria, and came to prominence in 2009. It was a fringe group under the leadership of Muhammad Yusuf, a fiery scholar resident in Maiduguri, who had not been fully committed to violence before 2009.⁷⁸ Through subtle and open harassment, Boko Haram was goaded into open confrontation with the Nigerian State but violently suppressed in July 2009. There after it went underground, rebuilt and resurfaced in October 2010 with a remarkable prison break at Bauchi and has since changed its tactics to targeted assassinations, drive-by shootings, suicide bombings and massive deployment of improvised explosive devices (IEDs), vehicle-borne IEDs and lately kidnapping and hostage taking.

4.2. Biography of Muhammad Yusuf

Muhammad Yusuf was born at Gidgid (also called Girgir) village in Jakusko local government area of Yobe State and was enrolled into primary school in 1976, under the Universal Primary Education scheme (UPE) but dropped out in 1979. He started to study Qur'an under his father and another teacher at Ngelzarma.⁷⁹ From 1981 onward, he became an itinerant student. He studied in Damaturu under Mallam Abubakar and Goni Daudu. He was under three teachers namely Mallam Ibrahim Goni, Mallam Mustafa Baga, and Sheikh Atom in Maiduguri at different times. In Kaduna, he studied

⁷⁸ K. Muhammad, "The Message and Methods of Boko Haram, In Marc-Antoine (ed.), *Boko Haram: Islamism, Politics, Security and The State In Nigeria*", *African Studies Centre, IFRA Nigeria*, P. 1.

⁷⁹A. Anwar, "From Maitatsine Revolts to Boko Haram: Examining the Socio-Economic Circumstances of Religious Crisis in Northern Nigeria", Seminar paper presented in BUK, Kano, 2014, p. 28.

under Mallam Shuaibu and Mallam Muhammadu. He was said to have been a member of Islamic Movement in Nigeria (IMN) of Ibrahim Al-zakzaki.⁸⁰ Before he dropped the IMN, he joined and became an active member of the Izala movement before and finally leaving the Izala and found his own organization known as *AhlulSunnah wal-Jama'a* in 1999.

Having founded his religious organization, Yusuf realized how inadequate it was to carry him to where he wanted to be.⁸¹ So he embarked upon the search for a bigger and better platform in order to use and launch himself properly into the public arena. At this point, he associated himself with the Indimi and Allamin Dagash Mosques where he was opportune to have one day in a week for each of the mosque to teach Hadithul-Bukhari and also sometimes leading people in prayers in the absence of the Imam, and delivering pre-sermon lectures on Fridays before the arrival of the Imam.⁸² As a result of his oratory, he became recognized and popular in no time. In 2003, Muhammad Yusuf was chosen to represent Sheikh Abubakar Adam, who was then the Chief Imam of the Indimi Mosque for the Shari'a implementation committee where he became an active member and led the youths of Borno Shari'ah consultative forum. He even became the leader of the youths in the Indimi mosque. However, after getting this good opportunity, Sheikh Muhammad Mustapha who was on scholarship at the University of Medina, finished his studies and returned home. As specialist in the field of Hadith, he was asked to take over from Yusuf. That was the beginning of his hatred to school

⁸⁰Abubakar Shekau, taped sermon on their visit in Kano to some Islamic clerics such as late Sheikh Ja'afar Mahmud Adam, Mallam Aminu Ibrahim Daurawa and others dated c. 2008 it was released by Abubakar Shekau before the 2009 disturbances. The cassette is no more in circulation because of security reasons and the sanctions imposed on all cassettes of sermons from Boko Harams

⁸¹ Muhammad Yusuf was a kind person who was one of those with over ambitions in life, because he abandoned primary school just three years after his enrolment and was said to have been entrusted under the guidance of about 10 teachers in a period of twenty years (20). And one of his noticeable characters was his strong desire for action that was inconsistent with his values, no matter how badly defined

⁸²The Indimi Muhammad Mosque is the famous mosque built by Alhaji Muhammad Indimi where late Sheikh Ja'afar Muhammad Adam had been conducting annual tafsir during Ramadan period and it is situated at the Damboa Road in Maiduguri

certificates and began to condemn why they preferred the persons with a certificate though he was the most senior among his peer in the mosque.⁸³ Yusuf disagree with Sheikh Ja'afar Mahmud Adam who was the senior cleric in the mosque apparently on this issue and also on his approach to doctrinal propagation and practice.⁸⁴ Yusuf left both the Indimi and Allamin Daggash Mosques. At that time he had gained the necessary exposure and recognition, he then decided to establish his own mosque. He was assisted by his in-law Alhaji Baba Fugu Muhammad a millionaire and community leader who gave him a very big yard where he built his *Masjid* and named it *Ibn Taimiyya Masjid*, behind the Railway Terminus in Maiduguri.

He also founded *Markazul Ibn Taimiyya* or Ibn Taimiyya Institute at the same place and embarked on an exercise of massive recruitments and networking. He formed cells of his followers in the north-eastern States-Bauchi, Gombe, Adamawa, Taraba, Yobe and Borno. He also created his presence in some additional States in Kano, Katsina, Kaduna, Sokoto, Niger etc. The establishment of his structures was followed with massive propaganda and indoctrination on the necessity to make worthy sacrifices for legitimate and good causes. As a result, his senior disciples performed the symbolic withdrawal from the 'vices' of the mundane society (hijira) in November 2003 to Kanama in Yunusari Local Government of Yobe State. They also used the nearby thick forest of Jejin Biri to camp and train their fighters for the impending encounter with the States. They referred to themselves as the "Nigerian Taliban".⁸⁵ On completion of their training, the militants then launched attacks on police stations and government buildings and generally wreaked havoc on the Yunusari, Tarmuwa, Bursari, Geidam and Damaturu local governments areas all in Yobe State between 21st December, 2003 and

⁸³ Mal. Babagana M. Adam, opt. cit.

⁸⁴ the Yusuf's approach to the issues of Democracy, western education and culture, as well as anti-secularism

⁸⁵Ibid, P. 12

January 2004.⁸⁶Between January and September, 2004, the “*Taliban*” resurfaced and terrorized the inhabitants of Damaturu, the Yobe State capital and Damboa, Bama and Gwoza in neighbouring Borno State, attacking police stations, Banks and attempt prison breaks, and in all the Police stations they attacked, they took away all the weapons available. They finally took a last stand at the top of Mandara Mountain from where they were dislodged by the Nigerian military.⁸⁷ In October 2004, the militants took 12 policemen as hostages in Kala Balge and not much was heard of the captives up to 2017

After the Kanama uprisings, Mallam Bello Damagum and Muhammad Yusuf escaped on exile to Saudi Arabia and return back in 2005, after a rapprochement with the then Borno State Deputy Governor Alhaji Adamu Shettima Dibal and late Sheikh Ja’afar Mahmud Adam during the 2005 Pilgrimage in Mecca, According to Sheikh Ja’afar, Muhammad Yusuf had assured them that, he was not a party to the Kanama uprising and swore never to espouse such ideology.⁸⁸ This was the basis upon which Yusuf was allowed to return home where he continued to preach in and around Maiduguri. The followers of *Yusufiyya* movement that time had no official name for itself in Borno State.⁸⁹At this time and up to July 2009 when they were neutralised by security agents, people just called them sometimes with the name they used to call their members i.e. *Ya’ana’a* (brothers). But unfortunately, upon his return from the exile, the remainders of those who survived the Kanamma misadventure joined Muhammad Yusuf and became hawks within the newly founded group called *Yusufiyya*. And before their final confrontation with the police in 2009, they used to have occasional frictions with the

⁸⁶Ibrahim Geidam, 34 years, Teacher, on Kano line mass transit Bus, Kano to Maiduguri, on 23rd Oct. 2016

⁸⁷ The attacks on Bama and Gwoza have resulted in the killing of scores of policemen including the Area commander, commanding Bama and DPO Gwoza division.

⁸⁸ Late Sheikh Ja’afar Mahmud Adam, taped sermon on his relationship with Muhammad Yusuf, dated, 6th June 2006. Though Yusuf himself has released the tape, Sheikh Ja’afar has released it earlier before him and the cassette is in Market

⁸⁹Ibid.

State and members of the larger society. They once had an incident at Goni Ali Mosque at Monguno town when they attempted to take over the mosque at the low cost Housing area to convert it for their use.

In June 2009, seventeen members of the sect were killed by operation flush II (a combined security outfit) in Maiduguri when the sect's members clashed with them over the use of crash helmet at a checkpoint while on their way to bury some of their members who had died in a motor accident.⁹⁰ The following day, the leader of the sect Muhammad Yusuf held an open sermon which he tagged an 'open letter to the President, chief of army staff, Inspector General of Police, and then Governor Ali Sheriff of Borno, declared war on the Nigerian Government and vowed to avenge the death of his members. Instead of looking for a possible way to reach dialogue with, the Nigerian government under late president Umaru Yar'adua directed the Nigerian Army to take necessary measures to contain the uprising. The security personal raided the *Markaz* (headquarters of the organization) in Maiduguri leading to the killing of dozens of the sect members and arrest of Muhammad Yusuf and Alhaji Buji Foi.⁹¹ Many of the group's members fled including Shekau, Muhammad Nur, Khalid al-Barnawi etc.

4.3.Evolution of Boko Haram

Boko Haram was founded by a tiny group of people under the leadership of Muhammad Ali Ibn Alhaji Ali, a bodowi clan of Kanuri language born and brought up in Mecca before they were forcefully emigrated by Saudi authority along with his father to Maiduguri in 1978. The group who withdrew from the urban landscape of Borno and Yobe State to rural village called "Kanamma" in Yunusari local government of Yobe

⁹⁰Mallam Usman Abubakar, Civil Servant, 47 years, G.G.S.S. Yerwa, on 14/11/2016

⁹¹Alhaji Buji Foi was a former commissioner and one of the financiers of the organization, who resigned his post to join the da'awa.

State in north-eastern Nigeria in December 2003 named themselves *Taliban* before they were displaced by the Nigerian police and their leader Muhammad Ali was killed during encounter with vigilantes of Bulabulin town while running along Damboa Road. Before forming the *Taliban* movement, Muhammad Ali graduated from Federal Government College Maiduguri and was said to be the best among his set and have received so many awards and gifts including scholarship.⁹² After the Kanamma crisis, the movement had no leader, and Muhammad Yusuf who until his death was forty years old and used to be their teacher has fled to Saudi Arabia on exile because of the serious allegation labelled against him by the security agencies in Nigeria and it took the intervention of then deputy of governor of Borno State Alhaji Adamu Shettima Yuguda Dibal and Sheikh Ja'afar Mahmud Adam who assured him of his security on condition that he will denounce all his previous unislamic sermons before he returns to Maiduguri.

After returning from exile, Muhammad Yusuf refused to meet the conditions which made his return possible to Nigeria and continued with his Da'awa and eventually became the leaders of the movement and that time they were just called Yusufiyya or followers of Muhammad until the outbreak of the July 2009 when the name Boko Haram was given to them by the media because of their chanting that Boko (western education) is Haram (forbidden)⁹³ and destruction of schools and setting them ablaze

4.4. Leadership Structure and Membership of Boko Haram

Before his Elimination by the Nigerian Police in August 2009, Muhammad Yusuf was the spiritual leader and commander-in chief of the group. Under his leadership, an executive cabinet and *Shura* (decision-making body) was instituted to oversee the

⁹² G. A. Gabchiya & M. T. Mustapha, Remedy for Poverty Instigated by Boko Haram Catastrophe in Borno Communities, P. 24-5

⁹³ Usman Abubakar, 54, Scholar, Alburhan Islamic Medicine Centre Maiduguri, 24/07/2018

affairs of the group. Yusuf was then assisted by two deputies (na'ib amirul-aam I and II). Each State where they existed had its own *Amir* (leader) and each local government area where they operated also had an *Amir*. The group appointed *Amirs* in various locations across their areas, including in the other regions of Cameroun, Chad and Niger Republics to oversee local activities. They also organized themselves according to various roles, such as soldiers, police.⁹⁴ In its early stage, the sect spreads in Borno, Yobe, Katsina, Bauchi, Kaduna and Adamawa. Over time it established its operating cells in almost all of the northern Nigeria States.⁹⁵

In the aftermath of Yusuf's death, Abubakar Shekau assumed the mantle of the leadership, revolutionized the sect's methods and strategies, and sought to revenge the gruesome murder of its leaders and members and continued to fly the banner of "No" to democracy and westernization and changed the name of the group from *Yusufiyya* to *Jama'atu Ahalussunnah Lidda'awati Wal -Jihad*. (A group committed to propagation of the Prophet's Teaching and Jihad). Under Shekau, the sect maintained loose command-and control structure, which allows it to operate autonomously. The Boko Haram under Shekau operated in cells and units that were interlinked, but generally, the cells took directives from one commander.⁹⁶ The *Shura* council is Boko Haram's apex council and highest decision making body, and all the cells of the organization are represented in the council.⁹⁷ Shekau heads the *Shura* consultative council which authorized most of the coordinated and sophisticated attacks by various cells of the sect since the July 2009 revolt.

⁹⁴Da'awa Coordination Council of Nigeria (DCCN), *Boko Haram Tragedy: Frequently asked Questions*, Minna, 2009, p. 14.

⁹⁵ Ibid.

⁹⁶ Y. Ali, "Boko Haram Kingpin, five others Arrested", *The Nation*, 29 September, 2011. <http://www.thenationonlineng.net./2011/index/php/news/21273-boko-haram-kingpin—five-others-arrested.html> (accessed 21/07/2016)

⁹⁷ N. Marama, "We're Yet to Decide On Amnesty-Boko-Haram", *Vanguard*, 8th April, 2013.

Boko Haram members came from different backgrounds; disaffected youths, unemployed graduates, *almajiris* and wealthy persons or children from rich families.⁹⁸ It also drew members from nationals of Chad, Cameroun and Niger Republics.⁹⁹ *Almajiris* form significant parts of its foot soldiers. The *almajiris* have been rightly or wrongly associated with Islamic radicalization, militancy and the periodic religious riots that had blighted many northern Nigerian cities. Besides *almajiris*, the sect also has some well-educated politician, wealthy and influential people as members. The exact figure of the membership of Boko Haram is not known, however, analysts have given an outrageous figure of 1.5 million followers.¹⁰⁰ There is no evidence that suggests Boko Haram has such huge number of fighters, at best, it's militants will be in the region of a couple of thousands. Its method of recruitment is largely through indoctrination and conscription. It has also recruited among the escapees of prison or barrack breaks it has mounted in the past.¹⁰¹

4.5. Boko Haram's Philosophy

The ideology of Boko Haram as outlined by its founder Muhammad Yusuf is: the rejection of secularism, democracy, western education and westernization (are the major planks of the organization). Yusuf built his *da'awa* around a close-knit group of followers, who believed in the justness of their cause and offered unalloyed loyalty to their leader. Muhammad Yusuf believed in what he preached and constantly exhorted his followers that, the road will be rough and tough, and only a selected few who

⁹⁸ Mal. Muhammad Hassan, 71 years, Retiree, Pompomari, on 12/10/2016

⁹⁹ The *Almajirais* here refers to youths and sometimes children who, in pursuit of knowledge and Islamic purity, left their homes and take up residency with a senior or elderly Islamic scholar.

¹⁰⁰ B. J. Adeleye, "Boko-Haram and Democracy In Nigeria's Fourth Republic", *The Constitution, Volume II, No. 4*, pp. 58-70.

¹⁰¹ When the Boko-Haram attacked Giwa Barrack in Maiduguri in 2014, more than four thousand escapees have joined the sects for rescuing them from the torments they have went through in the custody of the military. This information was supplied by one civilian JTF who was an eye witness during the event Name withheld for security.

persevered and rightly guided by Allah can make it. He once said “in his da’awa , we agreed that, we are going to suffer like Bilal¹⁰²who was dragged on the ground just like Ammar Ibn Yasir was tortured, just like a spear was thrust unto Sumayyah’s vagina.¹⁰³ These are trials we are waiting...these are the hurdles we want to cross. Anyone who dies in the process goes to paradise. This is our da’awa”.¹⁰⁴He prepared the minds of his followers for possible consequences of their decision, thus:

In the process, they will abuse you, call you names and some of you may even die. They will shoot some of you, and we will just pray “may Allah give you *al-jannah*” and proceed without any qualms. Can we endure? We ought to endure. May Allah give us the will to endure? This is how our *da’awa* is, patience: this is what we need brothers and perseverance upon the truth. Allah is watching us. Victory is certain. What we lack are the helpers. We are not yet primed for victory, but we are working towards getting ready for victory. This is what we are looking for, brothers. This is an incipient *da’awa*, but it cannot be crushed. It cannot be killed. If we really stand by what prophet says, we should stand by, even if we die in the process, this *da’awa* will continue-even after a hundred years. Once the truth comes out, you are in trouble.¹⁰⁵

The main planks of Yusuf’s *da’awa* were the (1) concept of *taghut* (idolatry), including secularism, democracy and partisan politics; (2) western education and westernization; (3) working for an un-Islamic government and (4) repudiation of the charge of *Kharijism* levelled against them by the people and local *ulama* especially his former colleagues in the Wahhabi group in Borno and other northern Nigeria scholars. Yusuf had openly attacked the local Izala *ulama* for hobnobbing with the corrupt and kleptocratic government of Ali Sheriff. He had on numerous occasions addressed Ex-

¹⁰² Bilal Ibn Rabah al-Habashi (580-640CE), An African slave companion of the prophet (PBUH) who endured serious torture upon his conversion to Islam but still remain steadfast.

¹⁰³ Summayyah bint Khayyat, mother to aforementioned Ammar Ibn Yasir, She did not survive the tortures and is considered the first Muslim Martyr.

¹⁰⁴ Muhammad Yusuf’s Sermon Audio taped, dated 30 June, 2006.

¹⁰⁵ Ibid.

Governor Sheriff as *taghut* and condemned the excess of the government as un-Islamic and autocratic and classified the *ulama* that are in the good books of the government as *kuffar* (non-believers), essentially for this reason, the local Izala led by Sheikh Bashir Mustafa Gwange (a.k.a. Bashir Kasha'arra), dubbed Boko Haram as *Kharijites*,¹⁰⁶ especially because they easily label any sinner an un-believer. The characterization as *Kharijites* legitimizes their killings. The accusation led to his killing through gun shot by the Boko Haram in 2012

The repudiation of this charge of *kharijite* was the subject of many sermons and a book. Muhammad Yusuf says in the preface to his book titled *Aqeedatun*: “when I saw people talking about us and call us names attempting to relate us to some beliefs which Allah knows we are innocent of –such as *khawarij*, *shi'ite*, *quraniyun* or some secret groups...I set out to explain our belief and method of call/propagation because this is what explains the way for us and for anyone who wants fairness for himself and for others.”¹⁰⁷In spite of spiritual attempts to dispel the accusation of *kharijism*, it had stuck. Events that followed since the killing of Yusuf and the targeted killing of Muslim *ulama* and many other innocent individuals and the declaration by Shekau that, “any one that did not follow us is *kafir* and legitimate to be killed”, seem to have confirmed the Boko Haram's *Kharijism*.¹⁰⁸Therefore Maiduguri and Borno State in general have tasted the worst part of the security implications of resisting education. While it is believed that most African educations are certificate driven which gives little reward to the economy, it does however, improve the productivity of some economic

¹⁰⁶ The Kharijites (in Arabic) literally means “those who went out”, or more figuratively “those who rebelled,” is a generic term for Muslim dissenters in the early history of Islam. They challenge the authority of caliph Ali Ibn Abu Talib. They are usually known for their extreme position of declaring other Muslims unbelievers at the slightest transgression and thereby justifying their killings

¹⁰⁷ M. Yusuf's sermon opt.cit.

¹⁰⁸ Killing of the innocent individuals, burning religious centres, market places, towns etc.

occupations.¹⁰⁹ There is also a general agreement that economic development cannot proceed beyond a certain level unless about half or more of the population can read and write.¹¹⁰

4.6 Boko Haram's Sources of Funds

Like many other terrorist organizations, Boko-Haram sustains its operation through diverse means of funding. The following were the major financing streams outlined: the membership donations, donations from wealthy members of the community who were sympathizers to them,¹¹¹ others include external funding and Bank robberies as well as kidnappings.¹¹² On the eve of the 2009 revolts, Yusuf called upon all the members to donate all they had for the work of Allah, some of them who could not afford had sold their houses for the donations¹¹³ telling the people, “till we meet in *Firdaus*.” Donations from businessmen, politicians, and other individuals and organizations within Nigeria and outside have been another source of funding for the sect. On 5th January, 2011, the Nigerian Police celebrated what they described as a “landmark” achievement when security operatives arrested Alhaji Bunu Wakil and 91 others who were alleged to be major financiers of the sect.¹¹⁴

The sect also alleged to have received financial assistance from foreign terrorist networks. In 2007 for instance, Muhammad Yusuf and Bello Damagum were tried for terrorism- related offences. Muhammad Bello Damagum was arraigned before Abuja

¹⁰⁹ B. M. Gubio,, Kanuri Resistance to western education; Causes and Implications for socio-economic Development of Borno State, M.ed Dissertation, BUK, 1983. P. 200.

¹¹⁰ Ibid.

¹¹¹ Alhaji Baba Fugu and Alhaji Buji Foi were believed to have financed the group's major activities until both of them were killed during the 2009 uprising

¹¹² F. Onuoha, “Boko Haram and the Evolving Salafi Jihadist” In Marc-Antoine (ed.), Boko Haram: Islamism, Politics, Security and The State In Nigeria, African Studies Centre, IFRA Nigeria, Pp. 163-164.

¹¹³ Mallam Ali Abubakar, 53 years, Civil Servant, BOSUBEB, on 16TH Dec. 2016

¹¹⁴ H. Idris, “Boko Haram Financier, 91 others in police net.”, *Daily trust*, 1st January, 2011, accessed 23/09/2015

High Court on three charges namely, belonging to the Nigerian *Taliban* which metamorphosed to Boko Haram, receiving a total of 300, 000 USD from *-Al Qaeda* to recruit and train Nigerians in Mauritania for terrorism, and aiding terrorists' activities in Nigeria.¹¹⁵ Yusuf was arraigned on five charges, which included receiving monies from *Al-Qaeda* operatives in Pakistan to recruit terrorists to attack the residence of foreigners especially Americans living in Nigeria.¹¹⁶ Also a prosecution witness during the trial of Kabiru Sokoto informed the court that, "Kabiru Sokoto included in his statement details of fund received by the sect from an Islamic group, *Muslimi Yaa'Maa* based in Algeria and how the fund led to the fragmentation of Boko Haram following disagreement over the sharing of the money."¹¹⁷

Kabiru Sokoto confirmed that, the group also raised funds for its operations through bank robbery. The loots were shared among five groups: the less privileged, widows of those that had died in the *jihād*, *zakaat*, those that brought the money and the leadership (for use in the execution of the *jihād*.)¹¹⁸ Sherriff Shettima, a gang leader confirmed to Nigerian police that his gang was responsible for robbery operations in Borno State to raise funds for Boko Haram. He claimed that his gang raided the First Bank branch of Damboa town on 12/12/2011 during which a policeman was killed and 21 million naira was stolen.¹¹⁹ Another source of fund for Boko Haram was kidnapping, the kidnapping of seven members of a French family in February, 2013 in northern Cameroun and

¹¹⁵Kabiru Sokoto reportedly said in trial that, there's a group in Algeria that sends money to us and also told us how we spend the money. For details see *ThisDayLive* of 26 March, 2012.

¹¹⁶ F. C. Onuoha, "Combating The Financing of Boko Haram Extremism In Nigeria", *African Journal for The Preventing and combating of Terrorism*, Vol. 2, No. 1, 2012, Pp. 89-121.

¹¹⁷ T. Soniyi, M. Bello, & Y. Akinsuiyi, "Kabiru Sokoto Trial: Sharing of Fund Split Boko Haram." *ThisDay*, 10th May, 2013

¹¹⁸ Y. Alli, "Kabiru Sokoto Names Boko Haram Leaders", *The Nation*, 14th Feb. 2012, <http://www.thenationonline.ng.net2011/index.php/news/36766-kabiru-sokoto-names-boko-haram-%e2%80%99s-leaders.html>. Accessed on 05/11/2016.

¹¹⁹ J. Bwala, "Boko Haram Wraps Bomb as Sallah Gifts" *Nigerian Tribune*, 3rd Nov. 2011, <http://www.tribune.com.ng/index.php/frontpage-news/30668-boko-haram-wraps-bombs-as-sallah-gifts-police-arrest-bomb-makers-recover-bombs-and-guns>. Accessed on 5/11/2016

collection of a ransom of \$3.14 million and release of 19 Boko Haram prisoners in Cameroun is a clear example that the group had been raising funds through that means.

Conclusion

The emergence of western education in Maiduguri could be traced to its introduction to Nigeria by the Christian Missionaries Societies in the year 1842 and its subsequent extension to Northern Nigeria by the team of Samuel Ajayi Crowther which led to the establishment of first school in Lokoja in 1865. The new system of education reached Maiduguri in 1915 when school was established for the first time after a treaty had been reached that Kanuri children would not be converted into Christianity. Consequently, in 1927 a provincial Arabic school was established for Arabic and Islamic studies teachers from the province of Adamawa, Bauchi and Borno and it suffered a stiff resistance from the hands of the local *ulamas* and the rest of the local communities. The resistance of the system has affected the socio-economic and political life of the people. Notable examples are the political thugs who believed to have changed to Boko Haram crisis engulfing Chad, Cameroun, Niger and federal Republic of Nigeria.

CHAPTER FIVE

THE IMPACTS OF BOKO HARAM INSURGENCY ON BASIC, ISLAMIC AND WESTERN EDUCATION IN MAIDUGURI (2009-2015)

5.1 Introductions

This chapter discusses the impacts of Boko Haram insurgency on basic, Islamic and western education in Maiduguri Metropolitan Area from (2009-2015). It looks into the impacts of insecurity on the development of basic education which covered the Sangaya, the Islamiyya and western systems of educations in Maiduguri, in terms of damages meted against both on the human and material resources of the institutions, school enrolments, and rates of drop out, out of school children and the performance of students in their junior school certificate examinations (JSCE) which determine to a greater extent their educational careers. It also examines the roles played by the government in dealing with the challenges of education in Maiduguri as well as the roles played by non-governmental organizations in responding to the challenges mentioned above within Maiduguri Metropolitan area.

5.2The Impacts on Sangaya Institutions

The Boko Haram miscreants claimed responsibility for most of their attacks on formal Schools because of the security forces' abuses against teachers, Students and Schools of *Sangaya* system but consequentially, the *Tsangaya* schools happened to be the major victims of their atrocities compared to other educational institutions in Maiduguri and its environs. The damages caused by the insurgents to the *Sangaya* schools and system as a whole cannot be over emphasized, because from the very beginning of the insurgency on 27thJuly 2009, to 31st July 2009, within this just three days, more than

two thousand memorizers of the Qur'an lost their lives. Some of them on the battle field while others were killed on the streets of Maiduguri.¹²⁰ And most of the *Tsangaya* institutions that do not take roll-call before and during the insurgency when the insurgents were in the town together with people have today lost the major percentage of their students to the Boko Harams.¹²¹

These *Hufaz* (memorizers) of Qur'an that lost their lives were meant to take over from their *Malams* (Teachers) in the communities, but they were brainwashed, made them thinking that, they were on the right path consequently leading to a situation that created the gaps that are very difficult to fill taking into cognizance that, the *Tsangaya* system that produced these *Hufaz* are now dwindling not only in Maiduguri or Borno State, but the entire north eastern Nigeria in general which is has as stronghold.

The Chairman of the *Tsangaya* Schools Association, Alhaji Goni Lawan Goni Zarami who is also custodian of one of the most famous schools recognized by the State Universal Basic Education Board had this to say “before the outbreak of insecurity, we had over two hundred (200) students in our register, but today, you can hardly find one hundred (100) and there are other *Sangaya* that were more populous than ours especially that of Mallam Dan-Kelluri at Bulabulin ward which as of 2008 when the then Governor Ali Modu Sheriff assigned us to conduct census had over two thousand (2000), today they have less than 100 students too, another factor which had contributed to the depopulation of *Sangaya* institutions was the practical evidence that 70% of Boko Haram fighters were recruited from *Tsangaya* schools. This situation had led many parents to withdraw their wards for the fear that, they may join the Boko haram or will

¹²⁰Sheikh Muhammad Abba Aji, Friday Sermon on 2nd August, 2009 at his Juma'at Mosque Mairi ward, Maiduguri

¹²¹Goni Lawan Goni Zarami, 70 years, Cleric/Chairman *Sangaya* Schools Borno State, Mafoni Ward, 15/06/2017

be train in that line.¹²² the same thing applied in almost all the *Sangaya* in Maiduguri and the State in general, largely due to the threats posed by the insurgents on the teachers and the students to join them and also by the security forces' abuses in the name of searching for the insurgents, thus parents were forced to transfer their children to Islamiyya Schools."¹²³ Before, there were influxes of students from other parts of the federation popularly known as "Muhadu a lahira" (we meet in the hereafter) who also stopped coming besides those from the neighbouring countries of Chad, Niger and Cameroun who hitherto joined others in search of Islamic knowledge in Maiduguri and now opted to other areas due to the unhealthy security situation in the state.¹²⁴

The consequences of insecurity had led to the complete shutdown of many *Tsangaya* Schools in Maiduguri and over 70% of the schools in villages and towns in the state as a result of killing the clerics and constant pressure from their former students who joined the miscreants¹²⁵ to get recruits from their friends, because they would invite you to their group, if you rejected, they would kill you, and consequently leading to their flee, if at all one was not interested in joining them. Some of the few among the schools that stopped operating include: Goni Bukar Ajai *Sangaya*, Goni Bukar Aisami *Sangaya*, Mallam Garba Sabo *Sangaya* at Shehuri North, Bulabulin and Adam-Kolo areas and almost all the schools in Goni Damgari, Bula-bulin Ngarannam have been shutdown. The Schools in the two latter areas were shutdown largely because the areas were later sacked and destroyed by the security forces due to their proximity to *Markaz* (the Muhammad Yusuf's Mosque) which was destroyed by the Nigerian Army and for being the stronghold of the insurgents before they were chased out of Maiduguri.

¹²² Alh. Shuaibu Abubakar, 52, Director Bara'im Islamiyya, Damboa Road, Maiduguri, 02/07/2018

¹²³ Ibid.

¹²⁴ Ibid

¹²⁵ Ibid

Another aspect where the Boko Haram inflicted damage on the *Sangaya* system of learning, is in the area of destruction against the scholarly works written by the local *Ulama*

The Boko Harams completely paid their attention to all Hand written books that were written by scholars (non computerized works), when they attack Sangaya schools they took away all the available books and burnt them, more especially, the hand-written Holy Qur'an that our fore-fathers, wrote and that which we wrote, or by our students or children for reason best known to them.¹²⁶

5.3 The Impacts on the Islamiyya Schools

The Boko Haram Insurgency which broke out since 2009 had affected the Islamiyya schools in several ways. Access to good quality education was seriously imperilled, due to the direct effects of the fighting, because schools, teachers, and staff were often targeted by violent attacks which led to migration of many teachers. For instance, the Arab teachers of Al-Azhar Islamiyya who used to come from Cairo have stopped coming and leading to the migration of the ones on ground. So also in Imam Malik Islamic Center where popular teachers like Sheikh Abubakar Kyari, Sheikh Muhammad (Bulugul-maram) made *hijira* (migration) to Saudi Arabia after the insurgent killed their colleague Sheikh Bashir Gwange (Kasherra) in 2012 and the attack of Sheikh Abubakar Goni Abdullahi and pledged to killed more,¹²⁷ before they came back after the situation was subsided. In the face of repeated incidents and threats of attack, teachers in the public schools became afraid to go to schools, so also the parents who were scared of sending their children to schools. About fifty (50) Schools were closed to prevent attacks within Maiduguri Metropolitan area for over two years in 2013, particularly in

¹²⁶ Mallam Usman Abdullahi, 52 years, Sangaya Teacher, at Mafoni, on 12/11/2016.

¹²⁷ While the insurgents succeeded in killing the former, they failed in the case of the later who narrowly escaped their attack.

areas like Kawarmaila, Goni Damgari, Zajeri, Umarari, Kaleri, Ngarannam among Others¹²⁸.

The situation had contributed to the increase in dropout; many children dropped out of Islamiyya schools. A large proportion of these were internally displaced taking refuge in neighbouring states. Displaced children were deprived of Islamiyya Schools. Besides the drop out children do not attend any Islamiyya school even in the internally displaced persons (IDPs) camp, the provision for Islamiyya education is still absent, as the UNICEF and the SUBEB only paid their attention to the western system of education, and because of economic situation many parents both among the IDPs and host communities could not afford to support the education of their wards, hence their labour are tapped to contribute to household income. Boys are employed in farming and other activities, while girls are needed to help with domestic work, childcare and street hawking some even exposed their children especially the girls children to begging etc. For those that do manage to get schooling while still working, there are losses in the quality of their education due to chronic fatigue and stress.¹²⁹

With the outbreak of the insecurity coupled with the influx of internally displaced persons into Maiduguri and its environs, which made the already established islamiyya institutions incapable of admitting request from the IDPs and resulted in the number of Islamiyya schools in Maiduguri swelled from two hundred and seventy seven (277) in 2009 to over three hundred and forty five (345),¹³⁰Which had also increased the number of students in the schools from sixty four thousand two hundred and twenty two (64,222) to over seventy-seven thousand five hundred and eighty-two (77,582)¹³¹

¹²⁸Ma'aji Abubakar, 42 years, Cleric, C.O.E. Maiduguri, 02/07/2017

¹²⁹Ibid

¹³⁰ Ibid

¹³¹ Ibid

5.4 The Impacts on the Western Education

Development in global politics, religious practice and ethnic complexities from the 1980s fueled by the September 11, 2001 attack on the United States of America have come to adversely affect different countries, regions and States in the globe. Among others, countries like Afghanistan, Pakistan, Iraq, Iran, Egypt, Sudan, Mali, Central African Republic, Tunisia, Turkey and Currently Syria and Yemen etc. have suffered or are currently suffering from one form of crisis or the other. Although, the form of the crisis varies from one country to another, most of their central ideology is similar among and between members who claim to be fighting a religious holy war-aimed at establishing Islamic governance as a way of life.

The manifestation of this crisis in Maiduguri metropolitan area takes the form of insurgency by a group originally called *Yusufiyya*, later, renamed *jama'atu Ahlussunnah lidda'awati wal-jihad* (a.k.a. Boko Haram.) The activities of this group have constituted a major hurdle to developments in all spheres of life be it social, economic or political. Residents in the affected areas lived under perpetual fear of attacks and intimidations by the group members, who target public gatherings whether it is Mosque, markets, police station, churches, homes and all public buildings. That, education and westernization is the main target of the group is unarguable, considering the literal meaning of *Boko Haram* which stands for "western education is forbidden." Although, members of the sect vehemently denounced being addressed with the name, there is ample evidence to prove that, they are indeed against western education. Testimonies to this position can be found in the following:

- i. A pre-condition to membership into the sect is the total condemnation or rejection of any form of western education or westernization.

- ii. New converts who had earlier on acquired western education are made, after conversion to tear/destroy the certificates they obtained.
- iii. People who were known to be government workers or those who earned a living through any form of paid employment were potential targets of their attack¹³².

The insurgents have changed the mindset of many school children and employees of government, leading them to tear/destroy their certificates and some withdrawing from universities and other institutions of learning. Later, when they realized that they could not win the heart of the people through indoctrinations, they resorted to violence, the situation which necessitated many parents and students to deviate from anything western for fear of being killed. At a point in the course of the crisis, victims were determined on the bases of their relationship with the west. This relationship can take the form of education, religion, occupation and race. This has however, been overtaken by later development as the sect later attacked any individual or group that appeared to be against their ideology, hence the constant attacks on teachers and students, in many schools around the Maiduguri teachers and students were being killed by the sects and leading to relocation of teachers away from Maiduguri and even closure of many private, islamiyyas and Sangaya institutions even prior to the official closure of all the public schools in the state in 2014 for fear of attacks too. Besides the killings, the Boko Harams also send messages teachers and public workers threatening them to quit their job or stand to be killed for heathenism or doing ungodly jobs. One Mrs. Godiya Duniya of Care bears nursery, primary and secondary schools located along Damboa road off circular road Maiduguri had to quit her job as a teacher at the school for receiving a

¹³²K. Muhammad, opt. Cit p. 2

message from members of the sect in which she was threatened to be killed if she refused to obey their instruction

The destruction caused to the basic education sector was in two forms; one of the forms of the destructions was the one caused by the internally displaced persons (IDPs). With the closure of schools in 2013 and their subsequent conversion into IDPs camps, the schools, more particularly, senior secondary schools have suffered a lot of damages from the IDPs who not only damage but also stole properties of schools such as fans, laboratory equipments, tables and chairs, zincs and many other things.¹³³ Consequently, the Borno State government had to renovate and reequipped the schools before they were reopened.

The other form of destructions was the one directly done by the insurgents themselves. The insurgents attacked schools in Maiduguri and more than 90% of the schools were basic education schools, as for the senior secondary schools the only schools affected were Government Day Lamisula, Government Day Old Maiduguri and Mafoni Day Secondary School. The group has told journalists that, those attacks were in retaliation to the raids of *Sangaya* schools by the soldiers and arrest of a number of *Sangaya* teachers and also said that, they were attacking government schools in retaliation for the government's attacks on *Sangaya* system as a whole.¹³⁴ They detonated grenades and home-made explosives on schools or burned down classrooms of western based schools or integrated schools where the western educations are taught.

The enormous destruction of basic schools within the area of our study but Borno State in general and the extent of damage inflicted on the sector is far from what can be seen

¹³³Borno State Ministry of Education Through the Director School Services

¹³⁴ On 10 April, 2011, the leader of Boko haram AbubakarShekau took responsibility for ordering the attacks on the Schools in an internet video post, citing Nigerian military raids on *Sangaya* schools as the excuse.

visibly as most of the schools that were not destroyed have been forced to close for fear of attacks. It is not possible officially or unofficially for one to say precisely the exact number of schools destroyed as these destructions have taken place too many times even in the same school. In other word, members of the sect do attack and destroy schools as they were renovated by the State government.

In some areas where the government was trying to renovate schools, the Boko Harams set them ablaze again. Gwange II primary school in the Gwange area of Maiduguri city, considered a major Boko Haram stronghold, was burnt four times by Boko Haram, each time after undergoing renovation the same thing happened to Yerwa Central Primary School Maiduguri, established in 1915, which is the oldest primary school in northeast Nigeria, located close to the site of Mohammed Yusuf's mosque, many of its students were drawn to Yusuf's preaching. The school was attacked twice between 2010 and 2012. When insurgents set ablaze thirty six (36) classrooms and offices in, according to one Zannah Bukar, a 70-year-old civilian security guard in the school, the first attackers of the school were former students. He said, they had been hanging around the school for weeks, they would insult and threaten to kill me and my colleagues and destroy the school because we were infidels for providing a haram school with security. I fled to a corner of the school as soon as I heard their shouts of 'Allahu Akbar.' I could only watch in fear as they hurled bottles of fuel into classrooms. I was lucky that they did not touch me or any of my colleagues.¹³⁵ Success International, a private basic school, located in the same neighbourhood as the Yerwa School, also suffered several attacks in 2009, 2012 and 2013 before eventually relocating to a safer area of Maiduguri in early 2014. Some of the schools destroyed are as follows:

Hausari Primary School

¹³⁵ Mallam Zannah Bukar, Shehuri, Age 70, Civil Servant, Shehuri, 09/09/2016.

Abbaganaram Primary School
Goni Kachallari Primary School
Shehu Sanda Kyarimi Day Secondary School
Gwange Sabon Layi Primary School
Sunshine Star Primary School
Lamisula Junior Day Secondary School
Ansarudeen Secondary School
Mafoni Day Secondary School
Bulabulin Primary School
Gamboru Primary School
Old Maiduguri Day Secondary School
Gwange II Primary School and lots more

The Borno State Universal Basic Education Board (BOSUBEB) said, from “2009-2014, about 500 schools were destroyed within the state and over 4000 classrooms burnt to ashes.¹³⁶ And about 300 teachers lost their lives or got missing; this has necessitated some of the teachers to leave their place of post.¹³⁷In March 2013, for example, Boko Haram launched deadly attacks on several schools in Maiduguri and On June 19, nine students of Ansarudeen School, Maiduguri were shot and killed in their classrooms while writing exams.The Boko Haram later claimed that the attack was to punish students for helping government soldiers hunt for members in what might be a fallout of the offensive against the group in Maiduguri,¹³⁸ and the exact data of students killed or who got missing to the insurgents is still not available, but more than 2,000 people, many of them female, have been abducted by the group, many from their schools from

¹³⁶Borno State Universal Basic Education through their director schools services Mallam Ali Bukar, 53 years, at Ali Monguno UBE Board, Maiduguri, on 16/12/2016

¹³⁷Mallam Ahmad Walama, 56 years, Civil Servant, State Secretariat, on 13/12/2016

¹³⁸BBC News, “Nigeria militants kill school children in Maiduguri,” June 19, 2013, <http://www.bbc.com/news/world-africa-22963515>, (accessed October 31, 2016).

the beginning of the conflict. Thousands more students and teachers have been injured, some in deadly suicide bombs in the same period. Between 2009 and 2015, the school-burning has sabotaged the government's efforts toward improving education not only in Maiduguri but the entire Borno State.¹³⁹



Figure 1. Central Primary School Maiduguri Destroyed by the Insurgents

¹³⁹ Ibid.



Figure 2 One of the destroyed parts of Kulogumna Primary School

5.4.1. Students' Enrolment and drop out in the UBE Schools in Maiduguri Metropolitan Council for the year 2007- 2011

Although Borno State is classified as one of the States that are classified as educationally disadvantaged, there have been changes in the enrolments into Basic schools before the 2009 insurgency. However, with the outbreak of the insurgency the rate of school enrolment dropped.¹⁴⁰ It was largely attributed to the frequent attacks on the institutions by the insurgents. Most of the affected children were basic school students, according to the Borno State Universal Basic Education Board (BOSUBEB), the frequent attacks on schools and teachers, the Boko Haram insurgency had resulted in over two hundred and fifty thousand (250,000) students out of schools in the

¹⁴⁰Borno State Statistical year Books, 2007-2011, The Publication of the Ministry of Budget and Planning, Government House Maiduguri.

Maiduguri and the State in general.¹⁴¹ Before the outbreak of the insecurity, there were over five hundred and twelve (512,000) thousand students registered by the Borno State Universal Basic Education Board, Maiduguri inclusive, but during the peak of the insurgency, more than half of the students were either dropped out or displaced, thereby forcing them to relocate to either neighbouring States or countries¹⁴². After the abduction of about four hundreds and (400) Students at Mobarti primary school in Damasak, Mobbar local Government during class session on 24th November 2014 whose where about is still unknown and the subsequent abduction of three hundred and seventeen (317)girls from government girls' secondary school Chibok, Borno State Government ordered the immediate closure of schools in Borno State which remained closed up to November 2015 thereby rendering a larger percentages of children out of school. This made many parents to see Islamic schools as the safest option for their children,consequently, the Islamiyyainstitutions have seen a sharp rise in enrolment rates and establishment of new ones to complement the efforts of the already existing ones during the crisis. These private islamiyya schools teach Islamic education, though some include English and Math in the curriculum. The Borno State commissioner of education, Hon. Musa Inuwa Kubo said that, the development of education in the State would have been accelerated beyond the present state had the state enjoyed relative peace in the last two to three years.

I must be frank, the insecurity in Borno has taken a toll on our education sector because we would have moved beyond where we are now but the challenge keeps drawing us back.” He said, “Imagine, each time government spends huge money renovating burnt schools or rebuilding them, the insurgents would return and destroy them again. It is quite frustrating. It is the

¹⁴¹ NUT Chairman, Maiduguri Metropolitan Council, Mallam Muhammad Abdullahi, 42 years, at Moduganari, 16/12/2016

¹⁴²Mal. Ali Bukar, opt.cit.

same insecurity that is affecting attendance of students.¹⁴³

He reiterated that schools must remain safe sanctuaries, and urged national authorities to ensure safety at school for educators and students. One Mallam Muhammad Hassan had opined that “It is not possible to learn in an atmosphere of fear and uncertainty. How do you expect a teacher to put his or her best and a child to learn effectively when they are always on edge, anticipating gun and bomb attacks?”¹⁴⁴

Table one. Enrolment into UBE and rate of dropout in percentage

Academic year	Enrolment into UBE	Rate of dropout	Percentage of dropouts
2007/2008	27,476	65419	47%
2008/2009	92,895	66376	42%
2009/2010	10,700	83,152	87.5%
2010/2011	18,601	7901	64.8%

Source: Field Survey (L.E.A., Maiduguri)

The above table takes cognizance of the insurgency as it affects the educational sector in terms of enrolment only before 2009 and after the outbreak of the war. The table showed that, before the war, the Maiduguri which has been described as one of the educationally disadvantaged states in Nigeria has begun to act towards changing the narratives through increasing rate of enrolment. According to the above table, before the outbreak of the war in 2007/2008 academic session, UBE in Maiduguri enrolled twenty seven thousand four hundred and seventy six which reduced rate of dropout to 47%. by the time the war broke out, during the 2008/2009 session, the rate of enrolment had

¹⁴³ Musa Inuwa Kubo, The Borno State Commissioner of Education, on 5/11/2013. Accessed through <http://www.dailypost.ng>

¹⁴⁴ Mallam Muhammad Hassan, 71 years, Retiree, Damboa Road, on 13/12/2016

already increased to ninety two thousand eight hundred and ninety five and the dropout rate was reduced to 42%, but with the coming of the insurgency and constant attacks on teachers through gorilla warfare tactics, the 2009/2010 enrolment rate reduced to only ten thousand seven hundred students and increased the dropout percentage 87.5%, before it started appreciating to have a little higher enrolment compare to the previous academic session where in 2010/2011 the UBE registered to eighteen thousand six hundred and one (18,601) and reduced the dropout rate by 64.8%. The More disturbing revelations can be made in other areas like commerce and trade, agriculture, transportation etc. what the ensuing analysis indicated is that. Maiduguri and the Borno State in general widely proclaimed by all to be the most peaceful in the country is now having difficulty in creating the minimal security required for schools to operate. This is a serious setback considering that, the State ranked among the disadvantaged in the country educationally. And in this 21st century, when the dreams of most countries of the world is the attainment of zero illiteracy level, it is disheartening that, a State like Borno is forced to close down schools due to insurgency. It is equally discouraging that, while these crises have engulfed lives and properties of the masses, the actions taken by the governments and non-governmental organisation in the areas of assistance to the victims and renovation of the schools is laudable.

5.4.2 The Roles of Government in Dealing with the Challenges of the Basic Education

The first role played by the government during the crisis of the insurgency was the establishment of schools in the 13 IDPs camps within Maiduguri. As a result of the way things were going on, the Borno State Government inaugurated a high-powered committee in 2013 on resuscitation of primary and junior secondary schools education

under the leadership of Dr. El-Nur Dongel, to ensure children go back to school and introduced feeding scheme to attract the attention of the out of school children. The committee opened up schools in all the IDPs camps. The government also in 2015 inaugurated another high-powered committee under the leadership of the Commissioner of Education, Comrade Musa Inuwa Kubo to re-open the secondary schools in the liberated communities of Borno which led to the re-opening of all the Day Secondary Schools in Maiduguri.¹⁴⁵ The Committee was able to contribute a lot to the schools by providing security gadgets and all other necessary materials to the resuming schools. These led to the employment of over one thousand secondary school teachers in March 2010, and subsequent increment in the welfare of teachers.

Because of the fact that the insurgency affected the Basic education schools much more than other schools, the Borno State government first renovated all the basic schools within Maiduguri and equipped them with all the necessary materials.¹⁴⁶ The Borno State Government commenced the renovation even as it observed that the insurgency was hampering attendance of students. That was due to the shift to direct attacks on educators and students which made many teachers too frightened to go to work and students to stay at home for fear of attack, or being transferred to private Islamic schools, known in the north as *Islamiyya*. On 6th May, 2015 the schools were officially reopened following a six-week break, but many have remained closed until November 2015 as officials and teachers feared attack. Though the government had deployed soldiers to vulnerable schools across the state, parents fear this action increases the risk to their children. For instance on 18th March, 2013 Boko Harams attacked four schools

¹⁴⁵ Borno State Ministry of Education, the information was supplied by the Director Schools services on 14th Dec. 2016.

¹⁴⁶ Borno State Universal Basic Commission, opt.cit.

in Maiduguri, the Borno State's capital, during broad daylight, killing four teachers and seriously injuring four students.

The Universal Basic Education Commission (UBEC) has written series of letters to both the local and International Non-governmental Organizations (NGOs) to respond in aiding of educational crisis in Borno and the Northeast in general. The action which had yielded positive outcomes in terms of interventions especially from United Nations Children Education Fund (UNICEF) and Educational Crisis Responds (ECR) through renovations of schools and distributions of learning materials to pupils and students as well as training of teachers. The UBEC in conjunction with the federal government have assisted in the renovation and reconstructions of many schools within Maiduguri, the Junior Day Secondary School Kulo-Gumna and Junior Day Old Maiduguri are good examples of the renovation of the affected schools in Maiduguri.¹⁴⁷

The Federal Government hadIn September, 2015 announced the merging of various presidential initiatives to improve the delivery of services to victims of Boko Haram's violence, including the Victims Support Fund, and the Presidential Initiative on the North East. In January 2016, the government established a new Social Protection Plan which focuses, among other things, on improving the quality of teachers by directly hiring 500,000 university graduates, and providing cash transfers to extremely poor parents on the condition that they enrol their children in schools across the country. The plan with a budget of sixty (60) billion naira (about US\$ 302 million) was supported by the World Bank.¹⁴⁸

The Federal Government through Victim Support Fund (VSF), had distributed reading materials (core-education) text books, school bags, uniforms, school sandals and socks

¹⁴⁷ Ibid.

¹⁴⁸ Mallam Ali Bukar, Age 53, Civil Servant, BOSUBEB, 16th Dec. 2016.

to the school children which were provided sufficiently, it had also through Safe School Initiatives (SSI), assisted more than 2000 displaced school age children, The Safe Schools Initiative was launched by the UN Special Envoy and former UK Prime Minister, Gordon Brown following the Boko Haram's attack and abduction of more than 317 school girls from Government Secondary School in Chibok on 14th April 2014. The initiatives have supported two thousand and sixty nine (2,069) out of twenty four thousand (24000) IDPs and have since transferred them to 43 Federal Unity Colleges in the North Central, North West and North East and are gradually adjusting to academic life in the schools.

5.4.3 The Roles of Non-governmental Organizations in Responding to the Challenges of the Basic Education in Maiduguri Metropolitan Area

The Government of Nigeria declared a State of Emergency on Adamawa, Borno and Yobe States in 2013, because of the increase of the attacks by extremists of the Boko Haram insurgency targeting teachers and students in the northeast part of the country since 2009. In 2014, following the abduction of about 317 young girls from the Chibok Government Secondary School, the United Nations Education Scientific and Cultural Organization (UNESCO) offered a workshop on security in November to help head teachers from 114 institutions (most from north eastern Nigeria) handle the instability caused by the extremists. The Principals from Borno State including that of Chibok Government Secondary School attended the workshop which stressed the importance of helping school administrators learn about security best practices to enhance the safety of schools across the country.¹⁴⁹ Twenty Participants from primary, junior and senior secondary schools in the three Nigerian states of Adamawa, Borno and Yobe were

¹⁴⁹ UNESCO Nigeria, "Buildings In the Minds of Men and Women, Paris, 2015, Pp.21-22, Accessed on 06/12/2016 through [www/http.pulse.ng](http://http.pulse.ng).

given 1,350 Safe School kits for their establishments. The kits were developed by NGO Exam Ethics Marshal International, in collaboration with Nigerian security authorities, and included a printed safety manual and instructional audio visual material. Also in 2015, a Child Protection and Education Working Group, of which UNESCO is a member, was established for the security of school children in the northeast of Nigeria and for their right to receive an education.¹⁵⁰ A Safe School program was drawn up to provide teachers, parents and students with comprehensive information on safety skills in simple understandable language; empower school communities with appropriate guidelines to enhance their safety and assist security agencies; provide schools with the information and skills required to conduct customized risk and threat audits of their establishments; and give schools templates for emergency response plans and help establish School Emergency Response Teams and Incident Command Systems.¹⁵¹

¹⁵⁰ Ibid.

¹⁵¹ Ibid.



Figure 3. Group of internally displaced children in class at WTC IDPs Camp Maiduguri

The United Nation Children Education Fund (UNICEF) swung into action immediately after the establishment of the IDPs camps and conducted an enrolment drive campaign, employed volunteer teachers and provided all the necessary needs of the teachers, to address the case of school dropouts in the camps,¹⁵² which has rose to about 24000 as outlined by UNESCO¹⁵³. The UNESCO also supported the students in various camps with uniforms writing materials, reading materials and sandals, some of the intervention programs the UNICEF designed in conjunction with Federal Ministry of Education included purchase of forty (40) School-on-wheel, 800 School bags to schools in camps and 35,000 school bags with learning materials for students in IDP camps. The blue

¹⁵²Mallam Ali Bukar, opt.cit.

¹⁵³UNESCO Nigeria, Opt. Cit.

schoolbag donated to the School children could be seen in all the schools located at the IDPs camp within Maiduguri and its environs.¹⁵⁴

Another NGO that came to the aid of education crisis in Maiduguri and Borno in general was the Education Crisis Respond (ECR).It assisted in the establishment of non-formal aspect of education by providing vocational trainings and skills to adolescent boys and girls to address the issue of out of school children too.¹⁵⁵

Department for International Development (DFID) and the Safe Schools Initiative also in conjunction with the Nigerian Army Engineering Corp have conducted an assessment of the scope of work needed to reconstruct 30 damaged schools in the insurgency ravaged areas in the first instance. Also the presidential initiatives for northeast have renovated sixty classrooms, toilet facilities, laboratories, and staff rooms as well as administrative blocks at Government Day Secondary School old Maiduguri.¹⁵⁶

Conclusion

This chapter discussed the impacts of Boko haram insurgency on basic, Islamic and western education in Maiduguri (2009-2015), the study finds out that, the nature of the insecurity is insurgency in the name of religion, and it has caused so many damages to the smooth development of the education systems. The insurgents known as Boko Haram, have inflicted damages on the Education sector ranging from destruction of schools, killing of about 300 teachers and students, leading to the indefinite closure of schools and their subsequent conversion to IDPs camps, complete shutdown of some Sangaya schools low enrolment into schools and increase in the level of out of school children within the area of study. The chapter also examined the role of government in

¹⁵⁴Field observation by the Researcher at the NYSC IDPs Camp, on 05/12/2016.

¹⁵⁵Mallam Ali Bukar, opt.cit.

¹⁵⁶ Ibid.

dealing with the challenges of education and the roles played by non-governmental organizations in responding to the challenges of the education systems in Maiduguri metropolitan area.

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Abba Karamma	41	Class Teacher	Gwange III Pri. Sch.	03/07/18
Abubakar Muh'd Ma'aji	42	Cleric	C.O.E. Maiduguri	02/07/17
Alh. Shuaibu Abubakar	52	Public Servant	Bara'imul- Islamiyya	15/06/18
Alhaji Goni Shettima	74	Cleric	Shehuri South	02/07/17
Babagana M. Adam	43	Civil Servant	Shehuri	21/03/15
Goni Lawan G. Zarami	70	Cleric	Mafoni	15/06/17
Ibrahim Geidam	34	Teacher	On transit to M/guri	23/10/16
Mal. Ahmad Walama	56	Civil Servant	State Secretariat	13/12/16
Mal. Alh. Muh'd Isa	56	Civil Servant	State Secretariat	13/10/16
Mal. Ali Bukar	53	Civil Servant	BOSUBEB	16/12/16
Mal. Babagana M. Adam	50	Civil Servant	Unimaid	08/07/16
Mal. Babagana Sheriff	38	Cleric	Fezzan	16/10/16
Mal. Modu Domo	51	Public Servant	Gwange	05/10/16
Mal. Muh'd Abdullahi	42	Civil Servant	NUT House	12/11/16
Mal. Muh'd Hassan	72	Retiree	Pompomari	17/07/15
Mal. Usman Abubakar	43	Civil Servant	G. G. S. S. Yerwa	12/10/16
Mal. Zannah Bukar	54	Civil Servant	Shehu's Palace	19/07/16
Mallam Usman Abdullahi	52	Sangaya Tech.	Mafoni	12/11/16
Sa'inna Mallam Umara	61	Cleric	Dambo Road	14/11/16
Usman Abubakar	54	Scholar	Alburhan I. medicine	24/07/18

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