

Challenges of Inclusion of Almagirai in Nigerian School Feeding Scheme

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Abstract

Almagirci has recently become an ideological battlefield debate about the roles of government to support them, which sometimes often focuses on feeding. It is expected that all children should equally attain the highest standard of education and nutrition through a school feeding scheme, but in the context of Nigeria, the commitment is different, especially for Almajirai. This study aims to examine the likely challenges in including Almagirai in Nigerian school feeding schemes with an emphasis on people's perceptions. The use of a survey research method through a questionnaire was adopted by the researchers, administered in Mubi North and South local government area of Adamawa State, Nigeria. The survey area represents only two out of hundreds of local governments in the country where Almajirai are sited. The findings revealed that out of 220 respondents, 166 (75.45%) and 174 (79.09%) strongly disagree with the current situation of Almajirai in terms of their feeding and the government commitments toward Almagiranci respectively. It was also revealed that 188 (85.45%) of respondents strongly agreed and in support of governments to include Almajirai in the school feeding scheme, simultaneously, 198 (90.00%) respondents responded that the inclusion will have a positive impact on their learning. In response to these challenges, It is expected that governments should move urgently to bring Almagirai under their oversight and regulation to enable her to take care of nutrition and the standard of their education.

Keywords: Inclusion, feeding, scheme, almagiranci, school, education.

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Introduction

Education is a fundamental human right that is critical to people's well-being. Every child or young person in the whole world has a right to education and all children's needs should

be met by adjusting the school systems. All children must attain the highest standard of education, nutrition, and health to make their contribution to society. The United Nations ensured that laws and policies were put in place to implement the concept of inclusion, which strives for equalization of opportunities. This means that various systems of society and the environment are made available to all so that even those individuals who are vulnerable and with disabilities have a right to be included in regular services, to make their contribution to society. This makes it incumbent upon every government to play a complementary role in feeding children for the sake of education, national growth, prosperity, and the strength of humanity.

Feeding has been classically known as one of the tools that help in the effectiveness of learning children and it continues to be a challenging task across the world due to the underestimation of many factors. In many cases, school feeding schemes target undernourished, poor, and vulnerable children. Consequently, there is pressure on the Nigerian government to provide solutions to Almagirai's problems, but none of them include a feeding scheme. Although, in Nigeria, every society has a way of acquiring education, Almagirai forms a similar and significant part by all the features and potentialities of being a citizen of society. All the carefully selected goals, the state of education in Nigeria; be it a traditional, religious, formal, non-formal, or informal system of education, continues to be a national discourse at all levels (Edinyang et al., 2020), especially Almajirai.

Almagirai in Nigeria has historically been neglected and abused by political ideologies, perception of people, and apartheid of government and been excluded from school feeding scheme that they were due to be provided as part of the educational program and has not been the topic of consideration among policymakers, educational agencies, governments, and academicians. Therefore, this study aims to explore the likely challenges of including the Almagirai educational system in the Nigerian school feeding scheme, thereby proffering remedies for implementation.

Almagirai Education

Education equips one with the knowledge necessary to identify a task, the moral grounding necessary to know what to do, and the personal resources necessary to complete the task, who see education as a socializing agent that provides all of its beneficiaries with the necessary tools like knowledge, skills, attitude, cultural values, language, and social skills to enable them to conform to the demands/desires of their society, provided excellent support for this. Islamic education can be defined in its most literal sense as efforts made by the Muslim community to educate its members and transmit the legacy of Islamic knowledge, first and foremost through the Qur'an and the Sunnah. All educational opportunities provided to Muslim and non-Muslim learners that draw on Islamic principles fall under the general term "Islamic-based education" (Arar et al., 2022). This Islamic educational philosophy cannot be boiled down to rote memorization of over 1440-year-old lifeways. Additionally, this training of Muslims may occur in mosques, schools, universities, or other institutions built by Muslims over the centuries.

Almagiranci, who affirms that this tradition is not in opposition to modernity, democracy, or Western values, is undoubtedly a part of this historical tradition. While Almagiri is the singular form of Almagiri, Almagirci is an organized and comprehensive system of learning institutions that served to train religious clergy and teach the fundamentals of Qur'anic recitation. Almagiri is a person who travels from his home to another location to seek out Islamic knowledge. Early Muslim civilization's dynamics of learning led to a conception of Islamic education that did not distinguish between "religious" and "secular" learning. Additionally, the educational philosophy and curriculum are constantly open to improvement and change to make them applicable to the Almagirai situation. Islam in this context should be

understood as a unifying ideal of human knowledge, not as a restriction, as it was in the majority of civilized traditions throughout history. Qur'anic education, which includes a solid foundation in recitation of the Glorious Qur'an and Islamic studying such as Tauhid, Hadith, Fiqh, and Sira, is a component of the curriculum for non-formal education. With the help of this curriculum, there is less of a divide between fundamental religious instruction and general knowledge and skills that support national development.

Contribution of Almagirai to National Development

High-quality education is now more crucial than ever due to the general recognition that it is a major driver of economic competitiveness in an increasingly knowledge-driven global economy. To the benefit of society, nations must work to develop candidates with higher-level employment skills and maintain a globally competitive research and knowledge breeding base. Furthermore, it is unrealistic to assume that everyone in human societies is morally upright. Every member of society is therefore required to contribute in a complementary way to the development of the country.

Islam is a complete teaching that has the power to strengthen humanity and bring about national prosperity. To ensure that the means used to accomplish good or prevent evil are in themselves good and not evil means, a Muslim must have good intentions. Additionally, it was discovered that those living in what was then northern Nigeria were educated in a full way of life, including governance, traditional crafts, trades, and even ways of dressing, thanks to the teaching of the Qur'an and hadith. Once more, it's important to remember that the Almagirai engaged in some economic activities, including laundry, cobbling, masonry, gardening, manicures, weaving, and tailoring, and they occasionally worked in various jobs as temporary laborers. In the northern region of the country, the system has historically produced numerous notable Islamic scholars, judges, clerks, and society leaders. However, with time, the structure's original intent has changed. due to Almagiranci's significant contribution to the development of the country. Recently, the federal and state governments' attention was drawn to the threat posed by the Almajiri, which resulted in the opening of special schools designed to give these kids the knowledge and skills they need to live meaningful lives and contribute to the development of their country.

Almagirai as a Form of Non-Formal Education

Non-formal education (NFE) was defined (Fauziah et al., 2021), as any organized, systematic educational activity outside the formal school system that offers particular subgroups of the population-including adults as well as children-selective types of learning. According to this definition, NFE is a type of learning activity that is restricted to sub-groups with specific needs and is flexibly carried out outside the formal schooling system; designed to encourage all forms of functional education given to youths and adults outside the formal school systems, such as functional literacy, remedial, and vocational education; life-skills, work-skills, and general culture programs; functional education; nomadic education; continuing education; Quranic integrated education; workers' education; vocational education; and prison education; access to education for those who have missed or left the formal school system.

To raise the standard of living for underprivileged groups and promote ongoing and non-formal education, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) has launched several campaigns to reach rural residents. Indigenous (traditional) education, formal education, informal education, and non-formal and adult education are the four main types of education in Nigeria. Many times, the term "Almagiranci" refers to a system of non-formal education where young people travel to a well-known instructor for Islamic instruction outside of their community (Mallam). In the Northern region of Nigeria, this non-

formal education strategy is most prevalent. In northern Nigeria, it is a custom that has been revered as a representation of Islam and Muslims for more than seven centuries.

Inclusive Education

Children and young adults acquire skills, attitudes, and other facets of behavior through education that are beneficial to the society in which they live. Since education causes a change that increases an individual's productivity and work efficiency, it is directly related to national development. Education in the various pertinent fields of knowledge is necessary for any country to make significant progress in every aspect of its citizens' well-being. The type and quality of education provided to the younger generation determines the future of any society. For instance, many developed countries with a long history of formal and non-formal education have largely succeeded in resolving many of their national issues, including illiteracy, poverty, disease (like HIV/AIDS), infant and maternal mortality, as well as social and political problems. Investing in children's education, in particular, is a remarkable move for social and economic return and has proven to be one of the most effective ways to achieve sustainable development and economic growth.

There has been a global push for inclusion in education since the 1990s, also known as inclusive education (IE). The term "inclusion" will be used in this study with the understanding that it refers to accepting everyone as they are and valuing them for who they are regardless of differences because all of them are people, regardless of their backgrounds or individual differences. According to (Paraskevi, 2021), inclusion helps to meet all of the educational needs of students and reduces and eventually eliminates exclusion among learners in the educational system. As nations around the world work to implement inclusive policies, global initiatives such as Education for All and inclusive education have generated several distinct issues. Based on the equality principle, these policies were developed for kids with special needs. It is hoped that they will end discriminatory education, meet all of the needs of kids with special needs within the realm of education, and benefit all students by giving them the chance to have an impact on their school environment. The school feeding program is one of the inclusive policy's practices. In this sense, school feeding refers to providing food to students while inclusion denotes that all students should be accepted regardless of their differences in status, which can include economic, intellectual, physical, emotional, or social ones.

School Feeding Scheme

School feeding refers to the provision of food to students who are less fortunate as a form of incentive or as a temporary solution to hunger. as shown by numerous studies. The school feeding program reduces short-term hunger, boosts enrollment rates, boosts academic performance, boosts micronutrient status, decreases absenteeism and lateness, and also improves cognition; marginally increases employment; decreases poverty; decreases hunger; and increases community members' knowledge of health and nutrition (Daitai et al., 2018); can result in additional welfare for the children involved as well as for nearby small businesses; It serves as a motivation for kids to attend school and a means of attracting underprivileged students who might leave school due to social issues like hunger; it also gives the government a way to comply with the United Nations Development Programme (UNDP).

The 1930s saw the introduction of programs in the United Kingdom (UK) and the United States (US) with the express purpose of enhancing children's growth. There is a school feeding program in place in almost every nation in the world (WFP 2013). The political leadership of the continent has received a clarion call to reduce the alarming danger posed by poverty, hunger, and malnutrition among children of African nations as a result of the problems caused by hunger and malnutrition among African children, and could be linked to the

Sustainable Development Goals Initiative as well as several conferences held later on by African leaders to address issues like peace, security, good economic, political, and corporate governance as well as to make the continent an appealing location for foreign investment. The program strategically manifested as a safety net that strengthened family food security prowess by fostering an environment that allows people to avoid hunger and all of its symptoms.

The Nigerian government created the Universal Basic Education Act in 2004 to provide the necessary legal support for the implementation of the domestic school feeding and health program, which aims to reduce hunger and malnutrition, particularly among school-age students, to improve learning outcomes. The home-grown school feeding program aims to increase students' attention spans and learning capacity by reducing short-term hunger, which enhances the kids' cognitive academic achievement.

The overall goal of the School Feeding Program in Nigeria is to reach out to the most vulnerable groups, reduce hunger and malnutrition among schoolchildren, increase enrollment, and bridge significant gender and social gaps in enrollment as well as low retention rates for girls in school. Based on these goals, the government must ensure justice and the welfare of the populace, especially when it comes to education, which improves a person's capabilities whether in a formal or informal (Almagiri) system. The goal of Universal Basic Education (UBE), a program for education, is to end poverty, ignorance, and illiteracy (M.-N. N. Mohammed et al., 2021), which frequently affects almost all community groups. According to Nigeria's Vice President, Prof. Yemi Osinbajo, the school feeding program has received over 183 million dollars in investment, and every day, about 9 million primary school students in 26 states of Nigeria benefit from it. About 9.3 million students are enrolled in 56,506 public primary schools across 31 states as of May 2019, according to data for Nigeria. The National Home-Grown School Feeding Program, (Agu et al., 2023), benefits primary education in Akwa Ibom State.

Having acknowledged the involvement of the authorities including a lasting solution to the Problem: There is much work to be done because some infrastructure in some states is unused and neglected. Five quality standards, including the following, were established (Wang & Fawzi, 2020), to assess the efficacy of school feeding programs. the existence of a national policy framework, the availability of adequate institutional implementation and coordination personnel, dependable funding sources, and appropriate implementation design.

Inclusion of Almagiranci in to Nigerian Feeding Scheme

Childhood is a crucial time for the physical and mental development of a person, and it is thought that properly fed children are more likely to attend school regularly and perform better academically (Power et al., 1997). Educational policy aims to improve people's quality of life. Everyone has the right to exercise it, regardless of their gender, age, race, ethnicity, religion, political affiliation, income disparity, nationality, geographic location, or health obstacles. Hardly to ensure that for all Nigerians, but there are lessons to be learned to improve it through policy implementation. Policies on education have the potential to deliver quantity and quality education for learners. It is important to understand that inclusion policies elaborated in educational institutions continue to be a challenging task across the world due to the underestimation of many factors. How an issue is formulated and presented as a problem will affect the understanding of the problem, as well as the potential solutions that can (or cannot) be used to amend it. Moreover, implementation has been a major challenge, because modifying educational policies, strategies, and systems to improve accessibility for all learners is severe and many attempted reforms have failed due to complex issues.

One of the fundamental pillars on which school strategies for inclusive education and school feeding scheme policies are built is this policy complexity. Economic, political, and ideological concerns, which vary across societies and over time, have an impact on the political

ideas that underpin policies (Apple, 2012). Most people are aware that many development initiatives fail in many nations because they lack the organizational capacity to carry out and maintain the policies of policy, especially in education. According to (Bell, 2020), a policy must be different from other policies to be considered an educational policy. Authorization, financial investment, creating an enabling environment, ethos, and how people and institutions interact with the public sector and the community at large are some of these strategies.

Nigerians have adopted a school feeding program, but there are some issues with the program. As a result, governments are not under much pressure to implement policies to address the Almagirai problem, none of which include feeding programs. To the extent that it would rely on data on how to address some challenges, these challenges must be addressed to a clearly defined problem. In particular, given that Nigeria's pluralism and secular state orientation permit the establishment of religious schools run by both Christian missionaries and Islamic organizations. The decision to support the policy aspirations for promoting learning and understanding how and why parents value children is crucial for Nigerian education policy. Parents are seen as central stakeholders who must defend and support their children by sharing responsibilities and commitments to ensure that all learners succeed emotionally, academically, and socially. Furthermore, all kids must achieve the highest levels of health, nutrition, and education because that is their birthright and will enable them to contribute to society.

Although the school feeding program insisted that feeding Almagirai would eradicate extreme poverty, and hunger, achieve universal basic education, promote gender equality, and empower women, it did open up another avenue for parents to send their kids to Almagirai more frequently. Acceptance of the fact that Almagirai people are not included in the school feeding program because they suffer from severe institutionalized discrimination on account of their extreme deprivation this discrimination is thought to be a contextual factor. Thinking about it in terms of policy would lead to the idea of analyzing inclusive policy adoption as it becomes a significant and fruitful task to clarify how particularly in assessment, curriculum, and teacher methods, governments need to have a thorough understanding of whether or not they should include Almagirai in Nigeria's school feeding policy.

Challenges of Almagirai in Learning Process

The reductionist understanding of Islam in educational pursuits has obscured the prevalence of the Almajiri educational system, which has discouraged, discriminated against, and prejudicially affected Almagirai in Nigeria. This has manifested itself as a barrier (marginalization) to the learning processes. Additionally, there has been criticism of the effects Almagiranci may have on the more disadvantaged side of society. Claims that the Almajiri educational system has come under heavy fire over the years for forcing its students and clients into a life of begging. Islam promotes seeking knowledge, but it does not in any way support begging for alms or letting kids run around on an empty stomach while pretending to be getting a Qur'anic education. Since the Qur'an and the Sunnah both strongly support the practice, feeding the poor is now one of the voluntary charities that is very popular among Muslims. However, begging was outlawed in the name of seeking food or charity to learn about religion. These facts prevent Almagirai from being regarded as a representative of beggars because beggary is not one of their goals, but the system's failure, which is attributed to the conditions supported by collective action and social mobilization, compels them to engage in such behavior.

With all of this, Almagirai has made honorable progress in enhancing education; however, several issues that have plagued its educational system and continue to be present demand short-term thinking, political will, the ability to innovate, and the ability to finance resources to be addressed, particularly feeding. Additionally, there is a greater need to address Almagirai's problems that are not covered by Nigeria's school feeding program. Although

Almajirai's challenges would only be implicit presumptions based on reviewed literature. The social safety of the Almajirai required a minimum standard of living that would have a positive impact on their societies. More research must be done to comprehend their actual difficulties, thereby raising awareness of the importance of their grassroots education to survival.

The school feeding program pays to increase both student engagement and academic performance. The need for a school feeding program in Nigeria is an exception due to the country's high levels of food insecurity and low rates of school participation. These students are the most in need and, therefore, require immediate attention. It is anticipated that the Nigerian government will make a strong effort to ensure that all students are included in its school feeding program, regardless of gender, stage of development, health, circumstances of daily life, disability, or any other obstacles. Since universal inclusive education plays a crucial role in enabling access to social justice and education for all, this research has implications for the development of Nigerian education. It also adds knowledge in this area.

Aim and Objectives of the Study

The study's goal is to examine potential barriers to including Almagirai in the Nigerian school feeding program with a focus on learning more: The current situation of Almagirai in terms of feeding?, the government commitments in Almagirci? Do the people support including Almagirai in the Nigerian school feeding scheme? Was the positive impact of learning, when Almagirai were included school feeding scheme?

Research Questions

To gain an understanding of this study, a survey-based approach was adopted to undertake researchers to answer: How likely do you agree with the current situation of Almagirai in terms of feeding? Whether people agree with the government commitments in Almagirci? To what extent would you agree to support the inclusion of Almagirai in the Nigerian school feeding scheme? Whether people agree that the Inclusion of Almajirai in the school feeding scheme would have a positive impact on their learning?

Methodology

The Study Area

Mubi-North and Mubi-South Local Government Area is the subject of the study. One of Adamawa State's twenty-one (21) local governments is Mubi-North Local Government. Its neighbors include Michika to the north, Hong Local Government Area to the west, Maiha Local Government Area to the south, and Cameroon to the east. Four (4) districts make up the Mubi-Local Government area: Mubi North, Mayo-Bani, Muchalla, and Bahuli. The main tribes, which make up about 2,864.24 km of the estimated area, are the Fali, Higgi, Margi, and Fulani. There are twenty-one (21) local governments in Adamawa State, including Mubi-South Local Government. Gude, Mugulbu, and Nasarawo are the three (3) districts that make up the local government. Ten (10) political wards are also subdivided into Duvu, Dirbishi, Gella, Gude, Kwaja, Lamorde, Mugulbu, Mujara, Nasarawo, and Nduku Ward. Gude, Fali, Njanyi, Fulani, and Hausa are the principal tribes. Gude is the name of the local tribe.

Mubi Town, the second-most populous area in Adamawa State, is projected to have 245,460 residents, or 160.5 people per square kilometer, as of the 2006 National Population Census. It is situated between latitudes 9°50' and 10°50'N and longitudes 10°10' and 13°50'E. The majority of the region's residents are Muslims and Christians, and their primary sources of income are farming, trading, and small-scale business ownership.

Procedure for Data Collection

The researchers chose to use survey research to generalize their sample across a population and draw conclusions. By Singh and Sahu (2015), survey research entails obtaining information about Almagiranci from a select group of people as well as the general public (not Almagirai). Through in-person interviews with a select group of people (both members of the general public and Almajirai communities, as well as their teachers), data was gathered in June 2022 to fulfill the study's objectives.

Sample Size and Sample Collection

In the Mubi North and South local government areas of Adamawa State, Nigeria, a sample of the target population, including the general public, Almajirai, and their teachers, was taken.

Instrument for Data Collection

To compile pertinent data from the principles, theories, and evidence in educational inclusion to determine the process and outcomes of people's views in Almajiranci, the data used in presenting this study were supported by reviewed documents and a questionnaire.

Validity and Reliability of the Instrument

To ensure accurate and conclusive results were reached to a point of specified understanding of the challenges under study, statistical analysis was adopted to conduct this survey using tables and simple percentages.

Method of Data Analysis

Based on the research questions, the collected data were subjected to statistical analysis using tables and simple percentages using Microsoft Excel.

Results

Demographic Characteristics of Respondents

Table 1's demographic data gives us a better understanding of how respondents' backgrounds, including their sex, marital status, and age ranges, fit within the general population. The results showed that 192 respondents (87.3%) were male and 28 (12.7%) were female, indicating that there were significantly more male respondents than female respondents. The reason for this bias is that more men than women participated in the interview because Almajirai is seen as more important by the situation's feelers, who are almost all male. According to the results, 174 people (79.1%) are single, compared to 46 who are married (20.9%). The results also showed that 126 (57.3%) of the respondents were between the ages of 12 and 21, 38 (17.3%) between 22 and 31, and 40 (18.2%) were between the ages of 32 and 41 and 16 (7.3%) 42 and above.

Almagirai was given 120 (54.54%) set questionnaires focusing on group and individual discussions, and the general public was given 100 (45.45%) set questionnaires to complete (Table 2). Sensitive questions always give the respondent the choice to decline to complete a question with an answer option because this is typical of the human population. Because survey research primarily took into account factors like education level, employment status, annual household income, ethnic origin, religion, language, place of birth, and political affiliation, the study would prefer not to include these factors.

Table 1. Demographic Characteristics of Respondents

Gender	Numbers of Respondent	Percentage (%)
Male	192	87.3
Female	28	12.7
Total	220	100
Marital status		
Single	174	79.1
Married	46	20.9
Total	220	100
Age Grades		
12-21	126	57.3
22-31	38	17.3
32-41	40	18.2
42 and above	16	7.3
Total	220	100
Categories of respondents	220	100
Almagirai	120	54.54
Public	100	45.45
Total	220	100

Instruments of the Research Questions

Table 2 lists the total number of respondents the researchers received when they asked four different questionnaire questions using five different options. Based on the opinions of the people in Almajiranci, the set of options being asked in four (4) questions are strongly agree (AS), agree (A), neutral (N), disagree (DS), and strongly disagree (SD). There were 220 questionnaires distributed in total, and 220 of them, or 100% of the responses, were completed and sent back. 100% return rates are regarded as sufficient to offer details about a particular population. According to (Wu et al., 2022), a response rate of 50% is sufficient, while 60 and 70% are good and very good, respectively. To ensure that questionnaires were accurately completed and ready for collection quickly, the researcher followed up directly through face-to-face contact.

Table 2. Characteristics of the Research Questions

Questions	Response Options					Total
	SA	A	N	D	SD	
1. How likely do you agree with the current situation of Almagirai in terms of feeding?	2	24	6	22	166	220
2. Do you agree with the government commitments in Almagirci?	2	5	18	21	174	220
3. To what extent would you agree to support the inclusion of Almagirai in the Nigerian school feeding scheme?	188	12	4	12	4	220
4. Do you agree that the Inclusion of Almajirai in the school feeding scheme would have a positive impact on their learning?	198	10	0	12	0	220

Result Analysis of Research Question One

75.45% (166) of respondents, as shown in Fig. 1 and tab. 2, strongly disagree with the way Almajirai are currently struggling to get feeds, while 10.00% (22), 8.18% (6), 2.73 (24), and 0.91% (2), respectively, disagree, neutralize, agree, and strongly agree with the circumstances. This response demonstrated how the Almajirai struggle to receive nutrition for their education. Almajiri is a term used to refer to both students and destitute (beggars) in Nigeria today, but in Northern Nigeria today, Almajiris (students) only beg for food and alms during school breaks or on days when they have no class, as opposed to the destitute who begs continuously.

According to (Shi & Bangpan, 2022), the primary goal of Almajiri education is to prepare students to live moral Muslim lives that will benefit both them and society as a whole. According to (Uwaezuoke Okonkwo, 2022), the Almajiri educational system aims to develop students' morals and minds. The situation of Almagirci stems from the fact that religious knowledge and values are valued in Nigerian society and that the Almajiranci system fully subsidizes parent expenses because some parents cannot afford to provide for their children's food, educational materials, or housing, and because it appears to be the only educational option available to the extremely poor. It has been determined that this type of social capital, which is primarily driven by economic necessity, is a significant factor in why parents choose to send their kids to Almagiranci. Parents and parental communities are also regarded as key stakeholders when it comes to promoting inclusive education, particularly on behalf of their children (Rollan & Somerton, 2021). Additionally, every stakeholder in a child's education must share responsibility and a commitment to ensuring that all students in inclusive education succeed socially, academically, and emotionally, and the educational system should be reorganized to take diversity into account. As instruction in Islamic values may not be available in public schools, even in Muslim countries, Muslim parents choose to raise their children in so-called Islamic schools. More importantly, parental influence over children's access to and interest in education is significant; most modern parents indoctrinate their kids only in deplorable ways. However, parents are more likely to pick schools that offer both Western and Islamic knowledge if financial or professional success is a priority. Schools that offer both Western and Islamic education are frequently either completely unsubsidized or significantly more expensive for parents than Almagirai schools. Additionally, some of these institutions serve as boarding schools, providing students with food and lodging whose families might otherwise find it difficult to support them.

Given that a significant portion of the malnourished children in Nigeria are from Almagirai. The main issue is with feeding. Lists the following as major issues affecting Almajiri schools: hostile environment; excessive crowding; inadequate teaching resources; a lack of teachers and instructors; and community support for Qur'anic schools, among others. More specifically, elements like deprivation of basic needs, benefits and entertainment, clean drinking water, therapeutic care, and other school fundamentals describe how challenges are made more difficult for Almagirai students to learn. Other elements include a lack of facilities, accommodations, clothing, funding, teachers, and adequate training. Almagirai typically spend their days begging for food on the streets, either by themselves or in groups. Given that they lack access to nutritious food, are physically undernourished, are poor, and are extremely vulnerable, they are likely nothing more than children in trouble with the law. They are frequently exposed to various diseases and illnesses, lack parental supervision, and present unkempt, pale, deserted, and poorly dressed. Almagirai typically relies on unsuitable housing, sleeping up to 20 people at a time in a small, poorly ventilated room, leaving them vulnerable to all types of airborne infections and other diseases. Some Almagirai also sleep in partially constructed buildings. The needs of their teacher are now being met by Almajiris, subjecting them to accusations of child abuse and other derogatory terms. The students could also work on their teachers' farms or beg for alms as payment for their knowledge and their well-being.

This violent behavior on the part of the Almajiri students' teachers is nothing to brag about, and it significantly contributes to the growing number of Nigerian children who are not in school. Such circumstances expose them to laborious work at a young age, as well as ongoing abuse and aggression from the public, all of which have a direct effect on their ability to learn. Integration education became required due to the system's predicament and all of the difficulties the Almajiri system faced.

The achievement of the Millennium Development Goals, particularly those about children and child rights acts, is significantly different from its goals in light of the Almagirai situation. Many of the MDGs' development-related targets were not met in many developing nations. Therefore, it is expected that the government should give much more attention to their affairs as her children in light of Almagirai's hardship, which is supported by these findings.

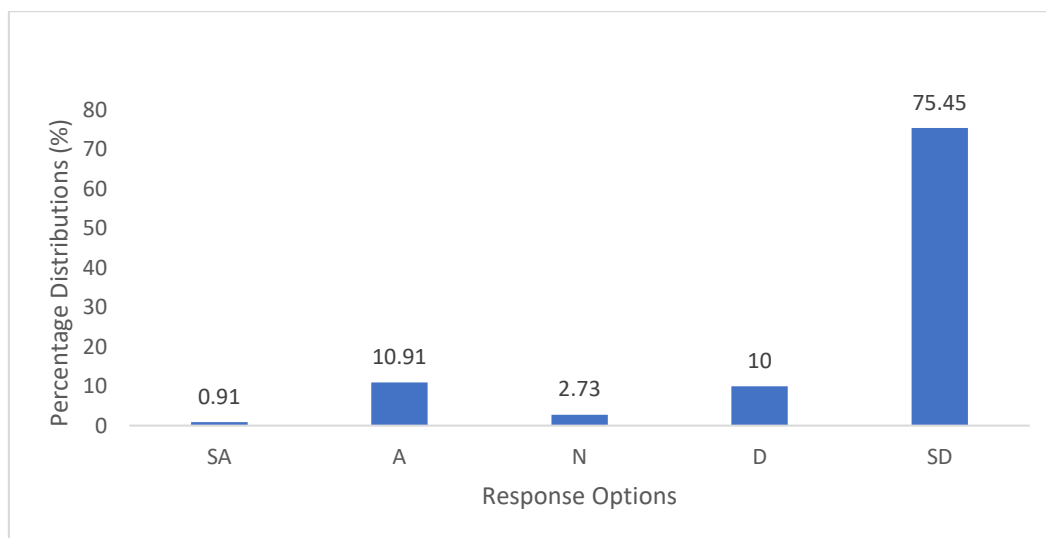


Figure 1. Shown are the responses to research question two

Result Analysis of Research Question Two

By Fig. 2 and Tab. 2, 79.09% (174) of respondents strongly disagree with how governments are devoting themselves to Almajirai affairs, while 9.55% (21), 8.18% (18), 2.27 (5), and 0.911% (2), respectively, disagree, neutralize, agree, and strongly agree with the government's devoting itself. Some Almagirai hinted that no clear action plans had been put in place regarding their businesses, which supported this conclusion. With a wide margin in this response, the respondents affirmed that, in contrast to other young people who are interested in learning, Almajirai's affairs are not a priority for the government. All children have certain physical and sociological needs, which, when satisfied, have a positive impact on their academic success. Because of this, what is true about the Almajiranci system in terms of the detrimental effects on the overall development of the Almajiri child is also true for the nation's most disadvantaged children. Therefore, the challenge for Nigeria to achieve the goals of education for all seems enormous as children like the Almajiris continue to experience educational marginalization. It has been made clear that those who face these obstacles can be viewed as "hidden voices" like Almajirai. The exclusion of the Almajiris from society breeds social explosions that manifest as social issues that endanger societal progress, unity, and peace. Discrimination against boys or girls has negative effects on the future of the country. According to this, the claim that children are excluded from education is convincingly supported by the exclusion of children who are denied access to their rights to, within, and through education. Parental poverty brought on by the poor state of the Nigerian economy, loss of hope in the

formal education system, which can no longer guarantee employment, family instability, migration, frustration, child abuse, and neglect are the main risk factors for out-of-school and street children.

The Nigerian educational system was formally permitted to practice both formal and informal education. In reality, Almagirai was using a non-formal educational system. Surprisingly, the Nigerian government heavily imitates the formal education system while paying little attention to the non-formal (Almagirai) system. The fact that international organizations that support education, including the UN, UNICEF, UNESCO, FRESH, WHO, and World Bank, have focused their interventions on formal education aggravates people the most. The reality on the ground undermines the achievement of this goal due to the number of Almajiri boys who are not enrolled in the mainstream school system. This goal is to provide a universal system of Western-styled education for all children as an inclusive policy. Because of this, despite Almagirai potentially becoming a citizen of Nigeria, no scholarships, grants, rewards, awards, or other entitlements are given to him. However, such a barrier can be removed by adopting inclusive policies that foster participation and growth for all kids regardless of their difficulties in the educational process, particularly the feeding program.

As we are all aware, a feeding program alone might not be sufficient to improve Almagirai's academic performance due to resource limitations. However, focusing on a policy that excluded Almajirai from the Nigerian school feeding program in comparison to those attending a secular or Western educational system could help in moving the problem-solving process for Almagirai one step further. Therefore, it is important to note that the Nigerian government's involvement in the Almagirai education system cannot be separated. The Child Rights Act must be properly enforced to save them, and it is expected that governments will be tolerant of the opinions and viewpoints of their citizens to include them in the school feeding program.

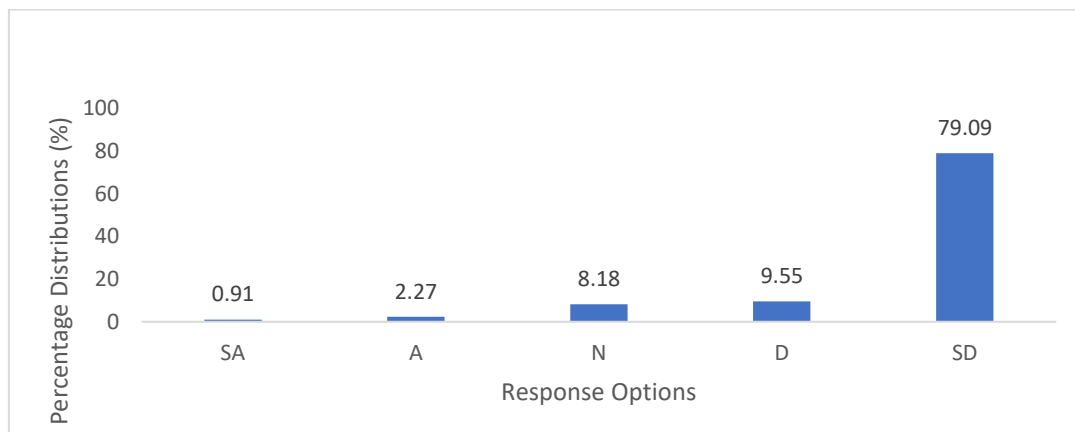


Figure 2. Shown are the responses to research question three

Result Analysis of Research Question Three

As shown in Fig. 3 and Tab. 85.45% (188) of respondents, as shown in Fig. 2 and Tab., strongly agreed that Almajirai should be included in the Nigerian school feeding program, while 5.45% (12), 1.82% (4), 5.45 (12), and 1.82% (4), respectively, disagreed, neutrally, and strongly disagreed with the inclusion. Based on this research, it is clear that a sizable majority of people support governments' efforts to include Almajirai in school feeding programs. This insistence is inextricably linked to the fact that the majority of Almagiri rely on leftover food from other people to feed themselves because they are unable to buy it. Additionally, it is clear from this response that Almagirai must be included in the school feeding program, which is a

well-known and established concept. Even though Almajirai may become a citizen of Nigeria, some respondents claimed that since governments are capable of managing boarding schools, they should not also be included. In recent years, feeding programs have attracted renewed interest as a tool for achieving the Millennium Development Goals (MDGs) of Universal Primary Education (UPE) and reducing hunger in developing nations. Feeding programs set up an environment where people can complete a good education. The study determined that the primary goal of the feeding program was to reduce hunger among children by providing them with enough food. Additionally, school feeding programs reduce short-term hunger, boost enrollment rates, enhance academic performance, boost micronutrient status, lower absenteeism, and enhance students' cognitive abilities. Students enrolled in school feeding programs have the potential to improve their grades because it has made it possible for them to attend class regularly and learn more effectively. The school feeding program improves primary school students' enrolment, participation, and retention.

Giving students support for their learning is consistent with theories of motivation and learning in terms of the understanding it provides of the psychological characteristics of students that encourage higher academic engagement (Gasiewski et al., 2012). Learning support improves the competencies of individuals who, in turn, bring about positive social changes in society by creating environments that are conducive to learning, boosting learners' self-confidence, and placing a focus on grades and teacher recognition. Providing support for effective learning in schools goes beyond the boundaries of the institution. Particularly when it comes to food, which has traditionally been recognized as one of the factors that influence children's learning abilities (López-Banet et al., 2022); (Darling-Hammond et al., 2020). Children have a right to the "building blocks of life," which are primarily adequate nutrition, good health, and a quality education. Although improving the feeding program must not be the only focus for promoting equality or access to educational opportunities, children's nutrition is also very important for the advancement of human livelihood (Roothaert et al., 2021); (Fallah Shayan et al., 2022). A child's nutritional needs are at their highest during childhood because of extreme physical changes like increased height, bone and muscle growth, as well as active participation in academics, sports, and exercise, which increases the need for energy and certain nutrients. Assert that poor nutrition poses a very real threat to education. Learners from underprivileged informal settlement communities prioritize challenges related to survival over those related to academic success because they value adopting aspirations related to daily survival (food and clothing) more than formal education that takes the form of teaching and learning. Additionally, the majority of locally produced foods used in nutritionally balanced meals support the livelihood of the entire society.

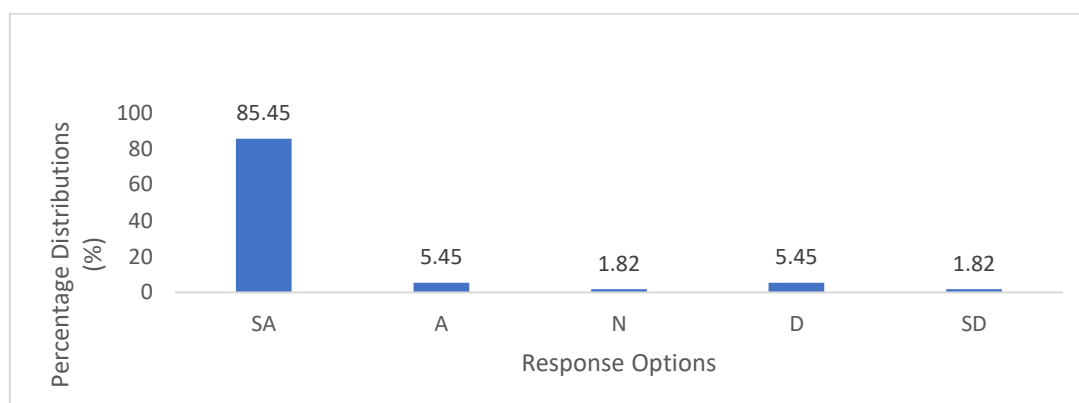


Figure 3. Shown are the responses to research question four

With all of the support from the respondents and the related reviews, it was expected that governments would also take into account the incentives that Almajirai urgently require to relieve them of their own country's need for struggle, hustling, and suffering in the name of education. To address some of their challenges, strengthening and placing them at the center of teaching and learning is necessary.

Result Analysis of Research Question Four

As shown in Fig. 3 and Tab. 90.00% (198) of those surveyed strongly agreed that Almajirai's inclusion in the school feeding program would improve their learning, while the inclusion was opposed by 4.55% (10), 0% (0), 5.45% (12), and 0% (0), respectively. This outcome demonstrates that nearly all respondents strongly agreed that providing incentives for Almajirai to eat would improve their learning processes and advance their status as knowledge seekers. Reaching out to the most vulnerable groups, reducing hunger and malnutrition among schoolchildren, increasing enrollment, bridging large gender and social gaps in enrollment, and poor retention of girls in school are the main goals of the School Feeding Program in Nigeria. From this point forward, the government's commitment to enhancing Almajirai's nutritional status would only be possible if support and interventions were distributed equally between formal and informal education. According to (B. Mohammed et al., 2023), who drew his conclusions from this, school feeding programs would benefit students' academic performance the most if they were combined with adequate instructional materials, modern facilities, and motivated teachers. School feeding programs that are carefully planned and skillfully carried out can reduce short-term hunger in schoolchildren who are otherwise well-nourished or who are malnourished. With these findings, the government is required to play a complementary role by incorporating Almajirai into the school feeding program for better religious as well as general education for all.

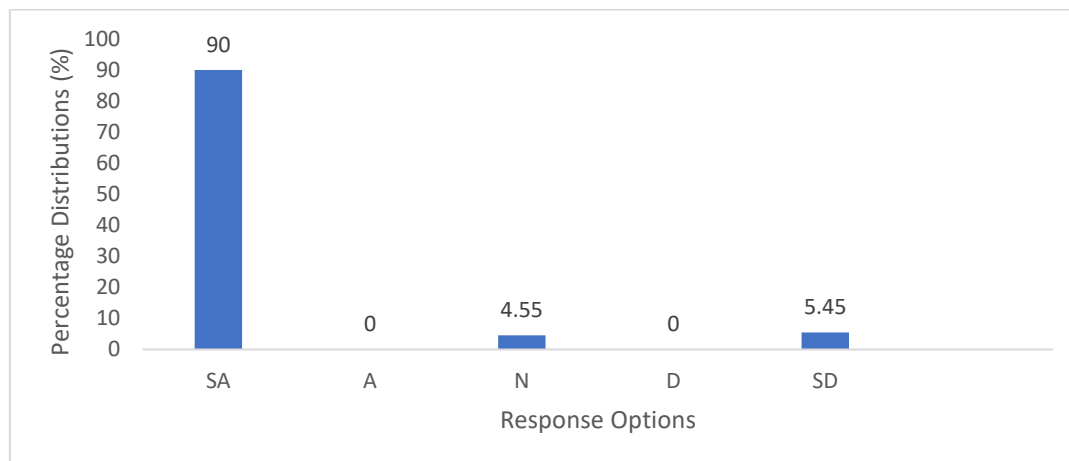


Figure 4. Percentage Distributions (%)

Conclusion

This study showed that Almajirai faces numerous difficulties that are not physically addressed, particularly in the area of feeding. Out of 220 respondents, 166 (75.45%) and 174 (79.09%) strongly disagreed with the current situation of Almajirai in terms of their feeding and the government's commitments toward Almagiranci, respectively. These challenges were acknowledged by the respondents. It was also discovered that 188 respondents (85.45%) strongly agreed with the government's decision to include Almajirai in the school feeding program, and 198 respondents (90.00%) said the inclusion would have a positive impact on

their learning. After considering everything, it was decided that the governments should adapt Almagirai to modern life so she can take advantage of the school feeding program. Furthermore, requiring institutional policies for Almagirai in Nigerian educational policies would undoubtedly aid in overcoming some of their difficulties, advance their academic achievement, and remove some of their barriers to inclusion by making them economically competitive with their peer students who are enrolled in free and compulsory education.

Conflicts of Interest

The authors declare no conflict of interest.

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