Peace Building in Northern Nigeria Under Goodluck Jonathan's Administration: Integrating Almajiri Education into Western Education

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A b s t r a c t

Since the emergence of Boko Haram terrorist groups in the North, the search for peace has been the primary preoccupation of the Nigerian Government. The Nigerian Government has deplored security forces in the area, hoping that using brute force can forestall peace in the region. Despite the high-security engagement, Boko Haram continued to destroy, kidnap, maim, and kill innocent Nigerians. The military engagement could not prevent the Boko Haram groups from having sympathizers among the deprived groups, especially the Almajiri. The danger Boko Haram posed to the country's security propelled Goodluck Jonathan's administration to devise a policy to address the challenges of the terrorists from the root. Consequently, the Nigerian Government under Jonathan developed a national policy guideline for integrating Almajiri education with Western education. This paper, therefore, examines the implications of integrating Almajiri education with Western education on peacebuilding in Northern Nigeria. Relying on primary and secondary sources, the article believes that the integration was the first attempt at addressing the challenge of the Boko Haram insurgency from the root of the problem. The paper also considers that the integration was the surest way of preventing the Boko Haram groups from finding sympathizers among the hopeless youths and the Almajiri groups.

Background to the Study

Since Nigeria gained independence in 1960, the country has witnessed countless conflicts and even total war from 1967- 1970. Since the transition to democratic rule in 1999, Nigeria has been engulfed in multiple crises. The activities of an extremist religious group called " Jama atu Alhu Sunnah Lidda wati wal jihad, or people committed to the propagation of the prophet's teachings and jihad, otherwise known as Boko Haram"[1] has remained, to date, the security challenge that has threatened the existence of the Nigerian state. Boko Haram detested Western culture in its totality. They see Western education as an offshoot of Christianity, so the Islamic faithful should not embrace it.

Since the emergence of the Boko Haram terrorist groups in 2009, tens of thousands of people have been killed, and more than three million others displaced. The terrorist groups rose due to long-time grievances in Northern Nigeria. The groups were pained by the imposition of the Western education system, which was not compatible with the Islamic practices in the North by the British colonial Government. Given this, Western education became a factor in the high level of out-of-school children in the North.

Due to the poor educational conditions in the North, Western education is seen as responsible for the high unemployment rate in the area. The groups further classified Western education as responsible for the high level of corruption in the country since the educated elites preside over the Government. The groups were also profoundly pained that the Almajiri Islamic Certificate cannot be used to seek white-collar jobs in contrast to the Western education certificate. This development resulted in the Northern youths becoming associated with poverty, hopelessness and deprivation. The preceding adverse social conditions became a social identity that united the deprived and terrorist groups. The founder of Boko Haram, Mohammed Yesuf, attacked Western education and Nigeria's democracy and constitution. Yesuf thinks that Western education and the federal system of Government are antithetical to the Islamic tenet.

Social and economic deprivation is vital in the origins of violence and radicalization in Northern Nigeria.[2] In one way or another, the Boko Haram groups have found themselves in these deprived groups, so it was easy for Boko Haram to find sympathizers among the Almajirai. The Almajirai have lived in hopelessness and economic marginalization, so it was also straightforward for them to fall prey to Boko Haram incentives and propaganda. In other words, the Almajirai were driven to see reasons in terrorist propaganda because

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[1] Mohamed Ali Omar, "Somalia Irredentism: An Analysis of its Causes and its Impact on Political Stability in Somalia from 1960-1991", MA Thesis, African Studies, Dalarna University, 2021, accessed July 5, 2023. https//www.diva-porta.org/smash/get/diva2:1580508/FULLTEXTOI.pdf.

[2] Usman Abbo, Zawiyah M. Zain and Bashir A. Njidda, "The Almajiri System and Insurgency in Northern Nigeria: A Reconstruction of the Existing Narratives for Policy Direction", *International Journal of Innovative Research and Development,* (2017), accessed February 9, 2021. https://www.researchgate.net/publication320411011_The_Almajiri_System_and_Insurgency_in_the_Northern_Nigeria_A_Reconstruction_of_the_Existing_Narratives_for_Policy_Direction.

of their intolerable social conditions. Laqueur argued that "a direct correlation exists between terrorism and poverty; that poverty, especially in what used to be called the third world, is the most important factor responsible for terrorism."[3] This is why Boko Haram members are mainly recruited from among the poor in society.

Since the emergence of Boko Haram terrorist groups in the North, the search for peace has been the primary preoccupation of the Federal Government of Nigeria. The Nigerian Government has deplored security forces to the area, hoping that using brute force can forestall peace in the region. Despite the high-security engagement, Boko Haram continued to destroy, kidnap, maim, and kill innocent Nigerians. The gravest of the menace of the Boko Haram terrorists was the abduction of 276 girls from Government Girls Secondary School, Chibok, in Borno State on April 15, 2014.[4]

The danger that Boko Haram posed to the country's security propelled Goodluck Jonathan's administration to devise a policy to address the challenges of the terrorists from the root. Consequently, under Jonathan's administration, the Federal Government of Nigeria came up with the "national guideline for the development and integration of the Almajiri education into basic education…"[5] The policy led to the construction and completion of 157 Almajiri modern schools nationwide between 2010 and 2015. The schools were predominantly located in the Northern part of the country. The gesture was a concrete way of resolving the Boko Haram conflict in the North by addressing challenge from the root. This is geared toward changing the conditions that led to the conflict.

Peace Building
There is a famous saying that peace is the absence of war, and war is the absence of peace. For a proper understanding of peace, more than defining it in this way is needed. In a country where there is no war, there is poverty, police brutality, intimidation and oppression of the poor, and marginalization of a section of the country in resource allocation cannot be said to have peace. According to Oke Ibeanu: "peace is a process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in wider international communities."[6] Peace is mainly concerned with the maintenance of a just order in society. The philosophers viewed the society as God created it as peaceful. This is what is regarded as the "pre-corruption state of man in society, as God established it. Consequently, peace is a state of perfection, an earthly expression of God's kingdom that is yet uncorrupted."[7] However, the peaceful society created by God became corrupted by man's multiple

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[3] Walter Laqueur, *No End to War: Terrorism in the Twenty-First Century* (New York: Continuum Publishing, 2003), P.15.

[4] Goodluck Ebele Jonathan, *My Transition Hours* (Kingwood: Ezekiel Books, 2018), P. 28.

[5] Isiake Tajudeen Onitada, "A pilot Study of the Challenges of Infusing Almajiri Educational System into Universal Basic Educational Programme in Sokoto, Nigeria", *Journal of Education and practice*, Vol. 6, No. 16, 2015, p.11.

[6] Oke Ibeanu, "Conceptualising Peace", in Shedrack Gaya Best (ed.) *Introduction to Peace and Conflict Studies in West Africa,* Ibadan: Spectrum Books, (ND), P. 3-5.

[7] Ibeanu, "Conceptualing Peace", P. 10.

desires. It is the man's desire that gave rise to conflict. David Francis sees conflict as the "pursuit of incompatible interests and goals by different groups."[8] The resort to the use of force and violence to pursue incompatible interests is armed conflict. Peacebuilding is all the efforts aimed at surmounting the root causes of conflict. Peacebuilding is the attempt to overcome the root of conflict.[9] The integration of Almajiri education into Western education is a move to overcome the challenge of the Boko Haram terrorist group from the root.

Early History of Almajiri
In pre-colonial, organized and comprehensive Almajiri education system funded by the state prevailed in the North. The education system was started in the 11th Century AD "under the Kanem Bornu Empire as an organized and comprehensive system of education for learning the Glorious Quran and the Hadith and their attendant Islamic principles, values, jurisprudence and theology."[10] Many Muslim countries like Egypt, Libya, Pakistan, Indonesia, to mention a few, adopted this education system. The Sokoto Caliphate later joined in running similar Islamic schools. In this period, the Almajiri pupils lived with their parents and most of the schools were in the pupils' surroundings. Despite this, there were other pupils brought to the Malam by their parents with special arrangements for their upkeep. Since Islam permits alms, the communities supported the Almajirai (plural of Almajiri) from faraway communities, the resident pupils and their teacher (Malam). The Almajiri rendered services like cobbling, laundry, sewing and gardening as acts of charity to the community in return for their kind gesture of contributing to their upkeep. Furthermore, the Almajiri system provided the community with Islamic education and the Islamic religion became a complete way of life. Islam is embedded in the system of Government, culture and tradition, trade, and agricultural practices.[11] In pre-colonial, the Almajiri acquired Islamic education without tuition fees, and they were offered free food and accommodation.[12]

With the institution of colonial Government, Resident officials were appointed to replace the Emirs, and the power to approve expenditures now resides with the Resident official. The Resident officials, being the agents of the British colonial Government, only approved expenditure for the mission schools, leaving Mallams and their students to look for a way to support themselves.[13] Consequently, the students resulted to begging to support Mallam and themselves. This was how the Almajiri state funding was canceled, and Western education funded by the colonial Government was introduced. The new

[8] David J. Francis, "Peace and Conflict Studies: An Africa Overview of Basic Concepts", in Shedrack Gaya Best (ed.) *Introduction to Peace and Conflict Studies in West Africa*, Ibadan: Spectrum Books, (ND), P. 20.
[9] Francis, "Peace and Conflict Studies."
[10] Sani Abubarkar Lugga, *The Almajiri Education System*, Katsina: Luga Publishing and Technical Services, ND, P. 9.
[11] Lugga, *The Almajiri Education…*, P. 9.
[12] Mohammed-Bello Yunusa, *Understanding the Almajiri Muslim Child and Youth Education in Nigeria*, Zaria: Tamaza Publishing Company, 2013, P. 2.
[13] M. Ameen Al-Ameen, *Almajiri and Quranic Education*, Kaduna: Rishab Printing Press, 2001, P. 55.

Western education introduced by the colonial Government was completely different from the Islamic education system's aims and objectives. With the advent of the British colonial Government, a one-time Islamic state with its Islamic government apparatus gave way to Christian schools managed by Christian missions. Consequently, the colonial Government developed a new policy that adversely affected the teaching of Islamic education in Northern Nigeria. The colonial Government came to abolish the Islamic political structure that supported and budgeted for the Almajiri education system.[14]

In post-colonial Northern Nigeria, there were Almajiri Islamic schools and Western education. While the Western school certificate can be used to secure a job, the Islamic certificate needs to be recognized. This now resulted in a situation of hopelessness and frustration for the products of the Islamic schools. It is this lacuna the terrorist groups capitalized on by saying Western education is terrible. The plights of the Almajirai were neglected by their various states and local governments where they could fit in since they could function without interpreters in their locality. Even a state that professes Sharia could not admit an Almajiri Islamic certificate holder into her civil service.

The Relationship between Boko Haram and Almajiri
Boko Haram uses strategies to convince Almajiri that their frustration emanated from what they detested. Boko Haram maintained that they must take desperate action due to intolerable conditions like hopelessness and political and social oppression orchestrated by the political elite. Boko Haram further claimed that their struggle is an attempt to purify Islam from the menacing effect of Western culture, which is spread by Western education. According to the group, implementing the Sharia legal system will guard against Westernization.[15] Terrorist propaganda is usually coined in a way that gives it a broad base of popular support. Terrorist groups psychologically and physically attack the existing institutional order and devise an alternative that those affected adversely can see as a panacea to their hopeless condition. They justify their violent approach by painting the current order as deaf to the hopelessness and frustration of ordinary citizens.

Boko Haram emphasizes the changing of the Islamic establishment and the Government, which have neglected the ordinary citizens to languish in poverty. Through this, Boko Haram captured the social condition of the Almajiri. Consequently, the Almajiri became susceptible to Boko Haram propaganda. Omeni notes:

> As of 2011, we were told we have over eight million Almajiri. With numbers on this scale, if even a fraction participated in the insurgency-whether by kidnapping, coercion, or willfully - the Nigerian Government has a significant security problem. Indeed, many have now connected the sheer scale of the Almajiri problem

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[14] Tijani El Miskin, Islamic Education in Northern Nigeria and the Crisis of Subsistence: The Almajiri's Bowl as Symbol Conscience, A Paper Presented at the National Conference on Begging and destitution, Arewa House, Kaduna, Nigeria, 5th - 7th September 1997.

[15] Ade Aborurin, *Perspective on National Security and Terrorism*, Ibadan: Golden -Gems Unique Multiventures, 2015, P. 5.

and Boko Haram's intractable insurgency. This is insofar as Boko Haram appears to have an endless stream of recruits who fit the profile of Almajiri: young male, physically unkempt, with limited English language skills, no belonging, no socio-economic prospects and no homes or families close to where they were found.[16]

Omeni has argued that Almajiri should not be blamed for joining the Boko Haram terrorist group. He said Boko Haram became attractive to them because they were angry. After all, the traditional Islamic establishment and Government had neglected them.[17] Recruitment into the Boko Haram group has been blamed on poverty, as Smirth Affirms:

> As for recruitment into Boko Haram, some see a cycle of poverty and lawlessness as the leading cause. Religion is the basis of recruitment, so that's why they can get so many people, but the incentive for people to get into and remain in it is the motive they make from it…. So, if money is available and these people ordinarily live a street life, where they don't know what they get for the day, somebody is paying their bills, feeding them, clothing them, and giving them some little profit. And then, there are minimal consequences for their actions. They can get away with it. The military hasn't been able to respond in a way that proves a disincentive for them to continue this path.[18]

It is important to note that Boko Haram's monetary incentives and other welfare packages became attractive to the Almajiri because the packages improved social conditions compared to their usual state of neglect, deprivation and oppression inflicted on them by the political alit and the traditional Islamic establishments. There is "a causal nexus between the economic destitution of the Almajiri and the increase in youth restiveness in Northern Nigeria."[19] Scholars are unanimous that there is a relationship between poverty and terrorism. These scholars argued that poor economic conditions increase the probability of political coups and that economic variables are potent predictors of civil war, insurgency and terrorism."[20]

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[16] Akali Omeni, "Forced Stigmatized and Misunderstood: Almjiria and Boko Haram Beyond the Victim - Perpetrator Binary" accessed March 4, 2021, https://republic.com.ng/june-july-2020/forced-stigmatized-and-misunderstood/.

[17] Omeni, "Forced Stigmatized and Misunderstood".

[18] Mike Smith, *Boko Haram: Inside Nigeria's Unholy War*, London I. B. Tauris, 2016, P.16.

[19] Usman Abbo, Zawiya Mohd Zain and Bashir A. Njidda, "The Almajiri System and Insurgency in Northern Nigeria: A Reconstruction of Existing Narratives for Policy Direction", *International Journal of Innovative Research and Development*, (2017), accessed December 26, 2021. www.ijied.com.

[20] Gulleng Yohanna Daskyes, "Poverty Governance and Terrorism in Africa: Toward Preventive Framework", in Okpe O. Okpe, Moses U. Ikoh, Theresa Benson-Onaji and Patrick I. Ukase (eds) *Poverty and Social Policies in Africa*, Lagos; Integrity Publishers, 2019, P. 44.

Ban Ki Moon, the former United Nations Secretary General, while addressing the summit on global governance for tackling poverty in 2015 in Dubai, United Arab Emirates, maintained that "trusted institutions that deliver for people equally are critical in stability…"[21] A feeling of inequality and injustice can drive people to intolerable action. Be it inequality, injustice, hopelessness, frustration, or political and social oppression, the central word is poverty. Poverty is a contradiction in Nigeria. Ironically, despite the country's massive oil and other resources, the citizens continue to wallow in poverty. Poverty has led to the emergence of various groups that threaten the security of the country. For example, the rise of the militant youth in the Niger Delta, the Odual People Congress (OPC) in the West, the Movement for the Actualization of Biafra in the East, and the Boko Haram insurgency in the North. There is agreement in these groups that a particular institution in the state has deprived them of the opportunity to live life to the fullest. They see the Government as the institution that is responsible for their frustration. A situation now arises where the Government and the citizens are rival groups.

Integration of Almajiri Education into Western Education under Goodluck Jonathan
Education is a machine for national development. Acquiring knowledge is, therefore, a panacea for any nation's socio-economic and political development. "Those who are denied the right to education face the possibilities of limited chances in the future."[22] Any situation or circumstance that stands between a man and the attainment of his educational objective is a massive problem for a state. The problem might be seen as an individual or that of a citizen.[23] It is a problem of the state. Awolowo put it right that "the problems of a nation are the summation of the personal or private problems of its citizens". The United Nations Scientific, Cultural and Educational Organization declared that about 10 million children in Nigeria are out of school. The Minister of State for Education under Goodluck Ebele Jonathan's administration, Barr. Nyesom Wike declared that of the 10 million out-of-school children, 9 million come from the North.[24]

The danger posed by this ugly situation made the Nigerian Government under Goodluck Jonathan to inaugurate the Ministerial Committee on Madrasah Education headed by Professor Shehu Gladanchi. The committee's primary assignment is to design a plan for integrating Quranic education into Nigeria's formal education system.[25] The committee

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[21] "United Nations Secretary General Highlights Global Governance for Tackling Poverty and Climate Change", accessed March 8, 2022. Sdg.iisd.org/news/un-secretary-general-highlights-global-governance for tackling-povertyclimate-change/.

[22] Emmanuel Achus Jah and Jacob David Gofwan, "Integrating Almajiri System of Education with Conventional Education: A Stimulus for Peace and Security in Northern Nigeria", accessed August 4, 2023.
http://ijariie.com/AdminUploadPdf/INTEGRATING_ALMAJIRI_SYSTEM_OF_EDUCATION_WITH_CONVENTIONAL_EDUCATION__A_STIMULUS_FOR_PEACE_AND_SECURITY_IN_NORTHERN_NIGERIA_ijariie14887.pdf.

[23] Obafemi Awolowo, *The Problem of Africa,* London: Macmillan, 1977, P. 5.

[24] "Nigeria: "Faces of out of School Children", Premium Times, February 7, 2021, accessed August 6, 2023. https://www.premiumtimeng.com/news/154775-nigeria-faces-of-out-of school-children. html?tztc=1.

[25] Abdulahi M. Gullama, "Nigeria: Galadanchi head FG's Committee on Madrasah", Daily Trust, February 17, 2010, accessed August 5, 2023. https://allafrica.com/stories/201002180191.htm.

surveyed and found more than 9 million Almajiri in Nigeria. When the committee submitted its report, the Federal Government inaugurated an implementation committee. It charged it with ensuring that the 9 million Almajiri in the country is integrated into the Universal Basic Education Programme. The result of the mandate given to the implementation committee was the establishment of modern Almajiri schools in various parts of the country.[26] The policy of integrating Almajiri into Western education led to the construction and completion of 157 Almajiri modern schools across the country between 2010 - 2015. The schools were predominantly located in the Northern parts of the country.

The Almajiri is dominated by children who move around the street hopelessly in search for food without adequate social welfare and are excluded from the Western education system. The need to address the challenge posed by Almajiri became imperative as this will pave the way for attaining Millennium Development Goals (MDG). With the integration, the Almajiri pupils can access basic education. Basic education "lays the foundation for all life-long learning by inculcating appropriate learning - to lean, self-awareness, citizenship and life skills.[27] Achieving basic education for all by 2015 is a crucial objective of the Millennium Development Goals. The Government did not only integrate Almajiri into Western education but incorporated skill acquisition into the new curriculum, and this is the surest panacea for poverty and unemployment eradication in Northern Nigeria. Apart from being a panacea for poverty eradication, the gesture is constitutional. Section 18 of Chapter 2 of the 1999 constitution of the Federal Republic of Nigeria declared thus:

(1) Government shall direct its policy towards ensuring equal and adequate educational opportunities at all levels.
(2) Government shall promote science and technology.
(3) Government shall strive to eradicate illiteracy, and to this end, Government shall, as and when practicable, provide free, compulsory, and universal primary education.[28]

Peace Building and the Integration of Almajiri Education into Western Education
The level of literacy and numeracy determines the greatness of any nation. The Government tried to make Almajiri functional members of society and prevent the Almajiri groups from being easily radicalized into terrorist groups by integrating Almajiri into Western education. The menace of Almajiri had become an enormous security challenge in contemporary Nigeria. There are schools of thought that intolerable injustices like poverty, political and social oppression drive terrorist recruits. Among

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[26] Achus and Gofwan, "Integrating Almajiri System of Education"
[27] Muhammad Shehu Hussain, Abdullahi Umar Alhassan and Isah Nahogo Kamba, Toward Integrating Almajiri Education into Basic Education: A Strategy for Achieving Millennium Development Goals, accessed August 10, 2023. https://www.academia.edu/4530166/Towards_integrating_Almajiri_Education_into_Basic_Education_A_strategy_for_achieving_Millennium_Development_Goals.
[28] 1999 Constitution of Nigeria, Section 18 of Chapter 2, Lagos: Federal Government Press, 1999.

such people, the insurgent groups found sympathizers. The policy ensures a secure future for the Almajiri and the nation. Almajiri education is one concrete means by which the Government can share the frustration and disgust of the poor Almajiri.

The integration of the Almajiri school system into Western education system is a strategic plan that needs to be sustainably deployed to eliminate the causal root factors of the Boko Haram insurgency in Nigeria. Laqueur maintains that:

> Terrorists were people driven to desperate actions by intolerable conditions, be it poverty, hopelessness, or political or social oppression. Following this reasoning, the only way to remove or at least to reduce terrorism is to tackle its sources, to deal with the grievances and frustrations of the terrorists rather than simply trying to suppress terrorism by brute force.[29]

Therefore, integrating Almajiri education with Western education is not only a way of showing concern for the frustration of the Almajiri but also a sure way of ensuring peace and development in the Northern region.

The certificate from the integrated school can now be used to seek a white-collar job, unlike the Almajiri Islamic certificate, which cannot be used to seek a white-collar job. The Boko Haram groups were deeply pained by the fact that the Islamic Almajiri certificate, in contrast to the Western education certificate, cannot be used to seek a white-collar job in Nigeria. This frustration has been addressed since the certificate from integrating Almajiri and Western education can now be used to seek white-collar jobs. Abdalla notes that restoring equality is a key principle of Islamic conflict resolution.[30] The Boko Haram groups strongly believed that the deprivation of the holder of the Almajiri Islamic certificate from employment opportunities in the country is the primary reason for the high unemployment rate in the North. Gaya Best notes that changing the condition that created the conflict "goes beyond conflict resolution to build longer standing relationships through a process of change in perceptions…"[31] Integrating the Almajiri into Western education under Goodluck Jonathan's administration remained the first holistic attempt at tackling the challenge of Boko Haram insurgency from the root.

Integrating Almajiri Islamic education and Western education led to the enthronement of secular entertainment in the school system. The British colonial Government brought Western education, which was Christian-oriented, and this singular reason made the Northerners to distance themselves from Western education in the hands of Christian missions.[32] Consequently, the management of education was predominantly in the hands

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[29] Walter Laqueur, *No End to War: Terrorism in the Twenty-First Century*, p. 11.

[30] Amr Abdalla, "Principle of Islamic Conflict Intervention", in Shedrack Gaya Best (ed.) *Introduction to Peace and Conflict Studies in West Africa,* Ibadan: Spectrum Books, P. 147.

[31] Shedrack Gaya Best, "The Methods of Conflict Resolution and Transformation", in Shedrack Gaya Best (ed.) *Introduction to Peace and Conflict Studies in West Africa*, (Ibadan: Spectrum Books, 2006), p. 95.

[32] Gidado Bello Akko, Towards Developing an Effective Curriculum for Integrated Islamiyya School, A Paper Presented At Pre-Summit Workshop on the Integration of the Quranic Islamiyya Schools System with Conventional School System, Arewa House, Kaduna, Kaduna State, Nigeria, March 17, 2003.

of Islamists, and since this Islamic education lacked secular entertainment, it became a ground for radicalizing young Muslims. Laqueur attributed the high rate of terrorism in the Arab world to the fact that they left the supervision of education in the hands of Islamists, which made secular entertainment lacking in their education system.[33] Awofeso, Ritchie and Degeling highlight three reasons why Almajiri served as an instrument of radicalization;

> First, it involves children being relocated or separated from their family and friends to the guardianship of Mallams in towns. Second, it is restricted almost exclusively to boys. Third, the schools' curriculum primarily concerns teaching the sixty chapters of the Koran by rote memorization. Fourth, each school serves 25 to 500, from the ages 6 to 25. These schools are primarily autonomous from government oversight.[34]

Poverty and deprivation are common identities, and because the Government does not make budgetary provisions for their education, it is difficult for the Government to carry out oversight functions. Consequently, the Mallam's command is their wish. Apart from poverty and deprivation, the Islamic culture served as a common identity, so it was easy for the Mallam to mobilize the Almajiri. Integrating Almajiri education into Western education became an instrument of multiple identities. In other words, the Islamic, Christian and the interests of those who did not profess both faiths are represented. It is an agent of unity.

Conclusion

In this paper, we have examined the effort by Goodluck Jonathan's administration to build peace in Northern Nigeria using the integration of Almajiri education into Western education as a case study. The paper believes that the inability of military engagement to restore peace in the area made Goodluck Jonathan's administration to develop the policy of integrating the Almajiri education system into Western education. The integration was a strategic policy to address the challenge of the Boko Haram terrorist group from the root. The Boko Haram terrorist group rose due to long-time frustration, hopelessness, and unemployment in Northern Nigeria. The terrorist group believed that the imposition of Western education by the British colonial Government was responsible for the unemployment and frustration in the area. The groups argued that since Western education was incompatible with Islamic culture, the Muslims distanced themselves from it. The Muslim faithful felt that since the education management was in the hands of missionaries, their children could be Christianized.

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[33] Laqueur, *No End to War…*, P. 17.

[34] Awofeso, Ritchie & Degeling in Usman Abo, Zawiyah M. Zain and Bashir A. Njidda, The Almajiri System and Insurgency in Northern Nigeria: A Reconstruction of the Existing Narratives for Policing Direction, accessed August 17, 2023.
https://www.internationaljournalcorner.com/index.php/ijird_ojs/article/view/138435/97150.

Western education resulted in abandoning Islamic education, with the pupils and students fending for themselves. In contrast to the Western education certificate, the Islamic education certificate cannot be used to seek a white-collar job. This created massive unemployment in the North, and the high unemployment rate, frustration, and hopelessness made this deprived group susceptible to Boko Haram propaganda. This means that even when the Nigerian Army killed the Boko Haram, the frustrated poor were still willing to join the group. This is so because Boko Haram's incentives put them in a better social condition. Integrating Almajiri Islamic education with Western education was a sure way of resolving the Boko Haram insurgency by addressing the root cause. The gesture is geared toward changing the condition that led to the conflict. The integration is a way of showing concern for the frustration of the Almajiri. The certificate from the school can now be used to seek a white-collar job, unlike the Almajiri certificate, which cannot be used to seek a white-collar job.