



**KANO STATE SOCIETAL
REORIENTATION PROGRAMME
(A DAIDAITA SAHU)**

Activities, Achievements, Challenges

3rd Year Anniversary (2004-2007)

By

Baffa, Ibrahim, Garba, Adam & Dalhatu

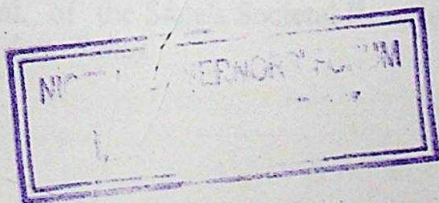
**A Publication of the Directorate of
Societal Reorientation,
A Daidaita Sahu, Governor's Office, Kano State**

**Kano State Societal
Reorientation Programme
(A Daidaita Sahu)**

**Activities, Achievements and
Challenges**

3 Year Anniversary (2004 - 2007)

**Baffa Aliyu Umar
Ibrahim Idris Bello
Garba Isa
Adam Ahmad
Dalhatu Sani Yola**



**A special publication of the Kano State Directorate of
Societal Reorientation
(A Daidaita Sahu)**

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A prolific writer, Mallam Bala A. Muhammad had been a columnist to various publications including the now defunct Lagos-based *Diet* newspaper, where he penned a weekly column, *Vintage Musings*. He had earlier on started Ph.D. at the University of Kwazulu-Natal in Durban, South Africa. He obtained a Master's degree in Journalism and Mass Communications from the American University in Cairo, Egypt, on a competitive African Graduate Fellowship. He was 1980's graduate of Mass Communications from Bayero University, Kano, Nigeria. His other qualifications include among others a Post-Graduate Certificate in Telecommunications Reform from the University of Westminster, London, United Kingdom, as well as an Advanced Public Relations Management Certificate from London Corporate Training Institute. Currently on Special Assignment with Kano State Government as Director-General, of the State's Societal Re-orientation Directorate, (*A Daidaita Sahu*).

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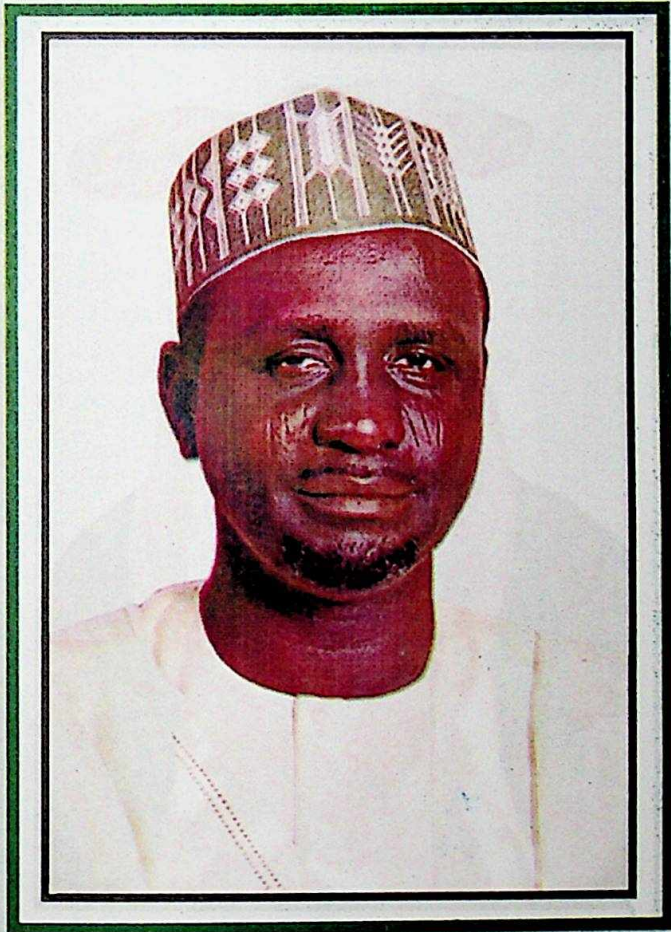
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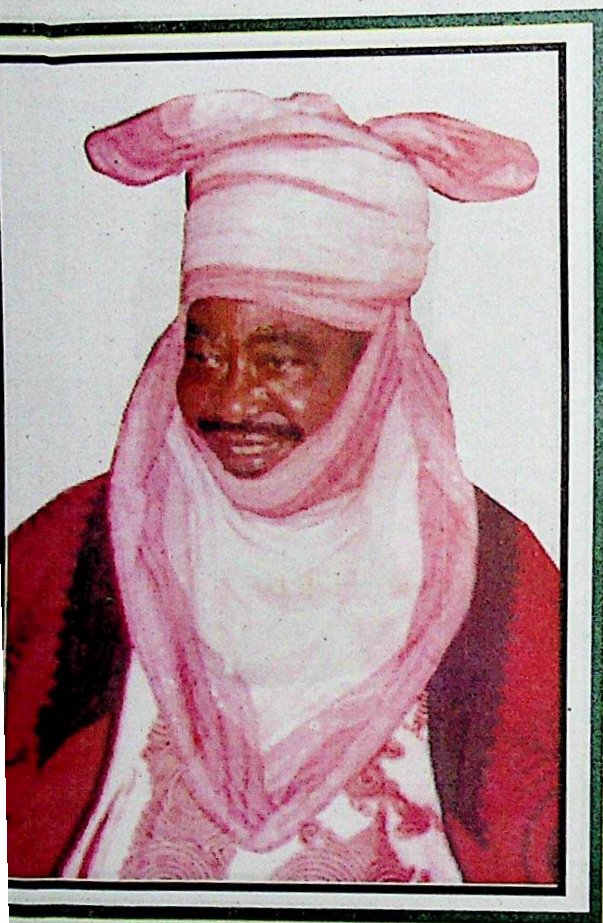
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Is an experienced Behavior Change Communications (BCC), materials development, campaign management and community mobilization. He has skills in social research, facilitation and participatory methods as well as working with and coordinating the work of local CBOs. He holds B.Sc (1985) and MSc. (2002) in Political Science from Bayero University, Kano and has a history of positive work as State Communications Consultant to PATHS (DFID) Jigawa State.

Dalhatu was Editor Sunday *Triumph* and has written extensively on elections, governance reform and poverty alleviation in newspapers and the internet (www.gamji.com and www.lagosfrum.com).



His Excellency
Malam Ibrahim Shekarau
Executive Governor, Kano State



His Highness
Alhaji (Dr.) Ado Bayero CFR, LLD, JP
Emir of Kano

Dedication

This work is dedicated to all those who have contributed in conceiving, developing, formulating and implementing the laudable policies of (*ADaidata Sahu*)

Acknowledgements

All praise is due to Allah, Al Rashid, the Source of right conduct, for giving us the opportunity to participate in developing the book on the Activities, Achievement and Challenges of Societal Reorientation in the last 3 years..

It is with great pleasure that we express our warm appreciation over the onerous responsibility given to us to examine and document the activities of the directorate of Societal Reorientation from 2004-2007. We are honoured to be part of the progress and unique achievements of A Daidaita Sahu. As a pioneer programme, it is fair to acknowledge that the directorate started from the basics, blazing the trail, hoping others will learn from and improve upon. It is natural that it is not easy to start something novel and new.

As consultants to A Daidaita Sahu, we are already familiar with most of the projects; as such it was relatively easy to review the challenges facing the Directorate. This project team is quite appreciative of the tireless efforts of the Director-General of A Daidaita Sahu, Mallam Bala A. Muhammad for reposing confidence on us and also dedicating a lot of time and materials at our disposal. The efforts of the Director Administration and General Services, Mallam Ibrahim Sagagi, in attending to logistical needs is also immeasurable. The immense contributions of all the former Special Assistants to the Kano State Governor on Societal Re-orientation, Mallam Bello Bashir Gwarzo, Abdullahi Musa, Ibrahim Sadauki Kabara, Amina Umar and Auwalu Mu'azu were invaluable in enriching this report. The contributions of Mallam Ibrahim Abdullahi, the Media coordinator were tremendous in making this report a success. Other staff of A Daidaita Sahu whose contributions have been of great help, include Mallam Zakariyya Datti, Deputy

Director Accounts, Malama Rabi'a Talle Maifata, Secretary to the Directorate, Mallam Umar Abdullahi, the Personal Assistant to the Director-General and host of other staff too numerous to mention here.

Foreword

**INAUGURAL ADDRESS OF
HIS EXCELLENCY MALLAM IBRAHIM
SHEKARAU
GOVERNOR OF KANO STATE**

**AT THE INAUGURATION OF
KANO STATE SOCIETAL REORIENTATION
PROGRAMME
*A DAIDAITA SAHU***

SATURDAY RAJAB 26, 1425; SEPTEMBER 11, 2004

AT THE SANI ABACHA STADIUM, KANO

Fellow citizens, today I would like to talk to you about one of the most difficult challenges of our time, the challenge to re-orient our society so that our traditional values, the fulcrum upon which our well being and happiness depend, can be restored.

Since the inception of this administration, our people everywhere have repeatedly heard the Government talking about societal re-orientation and are with varied emotions waiting to discover what it would mean to their personal and working lives.

For many years now, with our sense of moral values severely damaged by corruption, rules of behavior, civility and decency, which the people of Kano were renowned for, are on the decline. And indiscipline in our society is so pervasive that many people have concluded that it is impossible to get rid of. But as a community of believers who are taught by Muhammad (peace be upon him) to equate faith

with good manners, indiscipline should not be allowed to continue on the account of its enormity. We therefore, have a duty to Allah and to ourselves to turn around Kano State so that our morals and etiquettes can be restored.

I know that sometimes you get impatient and wish that we could take some actions that would immediately restore orderliness and respectfulness which were the hallmark of our people. But there is no easy way out to our predicament. Behavioral changes require your cooperation and perseverance in order to take root.

The Societal Re-orientation Program of the State Administration is conceived to be an ongoing and community-targeted program in which the entire citizenry of the State is aligned and actively involved.

Government shall therefore consult and challenge the citizenry widely on the agenda of societal re-orientation. We shall consult the *ulama* and other learned men in our society; we shall contact the traditional rulers; we shall contact our urban and rural communities; we shall consult elders, religious leaders, philanthropists; we shall contact heads of public and private schools; we shall contact the trading and manufacturing communities; we shall contact our fadama and urban farmers; we shall contact women and youth groups; we shall contact the Christian community; we shall contact NGOs and CBOs. In sha Allah, we shall make every effort to ensure that everyone in the State is mobilized towards building a sustainable God-fearing, enterprising and respectful society.

This step is important because, I firmly believe that the people are in the best position to identify the problems affecting their community or group. And once a community accepts the need for a change on matters affecting its well-being and more or less agree on what needs to be done, the community is on its way to putting in place a lasting solution.

to its problems. I urge you all, therefore, to join your community-based organizations and to participate actively in its societal re-orientation initiatives.

We must all realize that our State operates in a challenging environment. I do not mean challenging only in terms of inadequate funding, broken infrastructure, long neglected school system, dwindling trade, and closed factories. But, trying times in the sense that together we chose to implement the *sharia*. And *sharia* by its nature is integrative, it is undivided and unbroken. It means a *novel* way of doing things, it means restoring confidence in government, it means emphasizing the importance of community, protecting the dignity of the common man, and so on. This is another reason why, as a first step, we need to reorient the people.

Our societal re-orientation plan is built around the ideas of uprightness, good manners, patriotism, and respect for law and order. Good manners because they are the flywheel of society in the sense that they keep the whole society within the bounds of order.

Patriotism needs to be encouraged because for long, while much of the citizenry is passionately engaged in pursuing its own personal interests, taking voluntary initiatives to make their State great is not part of their thoughts. We must learn to really love our State. We must put not our interest foremost, but that of our State. We must all arise and make Kano State great.

Conduct in civil society such as observance of traffic regulations, payment of dues and taking a turn to get a service are becoming alien in our daily lives. The result obviously is frustration, pain and incalculable waste of time. This must never be allowed to continue. In order to restore order, self-respect, and enjoy civil liberties, we must all learn to be

disciplined and law abiding.

Fellow citizens, I am sure you will agree with me that on matters requiring behavioral adjustments like this your cooperation is critical for success.

I know that some of you would say that people are not ready to change their ways and because of that the program will not work out. Others would point out that the efforts they had put to be forthright in the past only led to disappointment.

Surely, these observations constitute impediments, but they are no reasons for despair. I therefore appeal to all those who harbor misgivings about societal re-orientation to be optimistic and to change their ways, so that through the momentum of their good actions, other people will eventually re-orient themselves.

I urge you to always do the right thing and never to be discouraged. I invite you all to always remember that as Muslims we are a people of action; irrespective of the colour of the outcome. We are commanded in the Holy Qur'an:

Do as you will, for Allah will see your deeds
and (so will) His Messenger and the believers.
And you will be returned to the Knower of the
unseen and the witnessed, and He will inform
you of what (the merit or otherwise) you used
to do.

(Chapter 9 Verse 105)

Societal Reorientation being an embryonic and a priority program, and in our determination to get optimal results, Government has decided to set a State Council on Societal Reorientation. The Council will be responsible for formulating policy and setting the general direction for the societal reorientation program. State committees will be formed to handle sectors that are vested with specific aspects of the program. There will be Local Government Committees

to implement the program at their level. At the grassroots, the *Zauren Shawara* will be the forum for community-based activities geared towards the objectives of societal reorientation. A Director General on Societal Reorientation has already been appointed to coordinate the diverse and varied activities the Government and the various sectors of society will singly and jointly proffer.

For this Administration, societal reorientation is yet another step towards realizing our goal for Shari'a implementation, which the Shari'a Commission, the Zakkat Commission and the *Hisbah* Board are busy pursuing. I therefore appeal to all public officials and institutions to work diligently for the success of this important program.

Fellow citizens, as I have pointed out in the beginning of my address, our purpose on societal reorientation is for our citizens to all be mobilized and committed, each in his or her own way, to the building of a God-fearing and better society where everyone can pursue his interests without trampling on the interest of others and without forgetting his responsibilities to his community. This is the kind of society we want to live in as well as the future generations.

As I launch the Societal Reorientation program today, I urge you all to be part of this historic and imperative step we have taken to change our society for the better. I also implore us all to put our trust in Allah and to fervently pray for the success of the program and His acceptance of our deeds in this and other endeavors.

**INAUGURAL ADDRESS OF THE EMIR OF KANO,
ALHAJI (DR.) ADO BAYERO,
AT THE LAUNCHING OF A DAIDAITA SAHU
ON SATURDAY 26 RAJAB, 1425/11 (SEPTEMBER, 2007)**

BISMILLAHIR RAHMANIR RAHIM

All Thanks be to Allah The Most High

May the Peace and Blessing of Allah (SWT) Be upon the Prophet Muhammad (SAW)

Assalamu-Alaikum,

We restate our Thanks to Allah The Most High Who made it possible for us to witness this august day of the launching of the Societal Reorientation Programme captioned A Daidaita Sahu. This programme has come at a better time when it is most needed; when our age-long respected values are being polluted with corrupt alien systems.

It is a Programme through which societal values are expected to be reoriented for better communal co-existence in accordance with our cultural and religious heritage.

We appeal to the people of Kano State both at home and in the diaspora to show understanding and support to this programme for its great potentials to change our society for the better.

Although this programme concerns everybody, parents in particular who have the added responsibilities of proper upbringing of their children.

All wards are hereby directed to ensure that they set up their neighbourhood forum (Zaurukan Shawara) to address their peculiar communal issues to arrive at appropriate solutions.

We again pray to the Almighty Allah to make the *ADaidaita Sahu* programme the vehicle for reviving our well cherished values among our people for better coexistence, progress and blessing.

May Allah (SWT) Guide us on the Right Path, protect our Iman and dignity.

May Allah (SWT) grant us good health and bless us with peace and stability.

May Allah (SWT) Bless this Programme, Ameen.

Wassalamu Alaikum.

Executive Summary

This report contains an outline of the modest achievements of the landmark Societal Reorientation Programme (*A Daidaita Sahu*), introduced by Governor Ibrahim Shekarau on September 11, 2004. Since it came on stream 3 years ago, *A Daidaita Sahu* has, in its out way, began to influence the attitude of our people for the better. As oft stated by Governor Shekarau however, we are not under the illusion that human behaviour will change as drastically as physical structures. As will be obvious from this report, prepared by a highly skilled team of professionals, some modest milestones have been recorded in the last 3 years since the introduction of *A Daidaita Sahu*. Some of the notable achievements include the Monthly Public Forum (*Zauren Shawara*); the Neighbourhood Forum (*Zaurukan Shawara*) in the 44 local governments); decent literature production (One Student One Book); the production of *A Daidaita Sahu* home videos; Pure Water Sachet Recycling (*Leda Jari*); and the *Fansar 'Yar-Talla* (Girl-Child Hawker Redemption). Several School Debates and Quiz competitions and Business Development Initiatives were also introduced. The report will no doubt be a good reference source for researchers and those seeking an insight into the structure and programmes of the *A Daidaita Sahu* programme.

Bala A. Muhammad,
Director General,
Kano State Directorate of Societal Reorientation
Programme (A DAIDAITA SAHU)

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CHAPTER 1

Introduction

1.0 Background to *A Daidaita Sahu* Programme

The Kano State programme of societal re-orientation code named in Hausa language *A Daidaita Sahu* is a pioneer project for its unique approach to addressing societal ills. The programme is supervised by the Directorate of Societal Re-orientation (DSR). Throughout this book the two terms *A Daidaita Sahu* and the Directorate of Societal Reorientation (DSR) are used interchangeably. The DSR was established to tackle the problems of moral decline, disorderliness, corruption and improper conducts at individual, groups and institutional levels in the society. The aim is to re-orient our commitment to the moral values that will improve our everyday practices, both in the private and public sectors, rural and urban communities, as well as in vulnerable groups such as children, youth and women. The sheer scope of the activities, the nature and the sense of urgency of *A Daidaita Sahu* programme made it a milestone in the history of Kano State.

The justification of *A Daidaita Sahu* programme was born out of the dire need to systematically and purposely intervene to address the social and moral drift in the society. The problems associated with improper conduct at personal, group, community and institutional levels are embedded in the structural defects of the society. For decades, the developmental problems Nigeria is experiencing are linked to protracted economic recession and political uncertainties. This in turn is connected to the social malaise of insecurity, unemployment, union strikes, riots and ethnic conflicts.

Other related problems include corruption, indiscipline, poor attitude to work, inefficiency and ineffectiveness of public and private institutions as well as dwindling respect for rules and regulation and inadequate goodwill for the government by the citizenry. *A Daidaita Sahu* programmes were set to examine and tackle some of the major ailments evident in the society by focusing on the family circles, governmental institutions, private sector, civil society through campaigns and public enlightenments. The aims were to re-educate and mobilize the public and responsible government institutions to live up to their expectations and implement policy objectives as expected

One of the enduring legacies of the Directorate of Societal Re-orientation is the coinage of the phrase '*A Daidaita Sahu*'. *A Daidaita Sahu* conjures up the meaning of a command to align or to straighten up rows in congregational prayer. In every prayer, five times a day Muslims call out the *Iqama* (readiness to stand in row for prayer). The call '*A Daidaita Sahu*' is a clarion call for readiness to be upright, forthright, organized, earnest and in order. The message of '*A Daidaita Sahu*' rings in the consciousness of a person to bear testimony and act properly in private and public life.

Kano State is strategically located at the heart of northern Nigeria. It is the major center of trade and commerce for centuries. In recent times it is one of the leading centers of industrial development in the country. Still again, it is renowned as a center for democratic and political development in the country. Coupled with Islamic influence, it is veritably seen as a city with formidable hallmark of leadership through traditional institutions. It is a city that has long history of cherishing traditional values on respect for parents, elders, local authority, and hospitality and business prowess. Kano is well placed in history as a place where the

process of modernization simultaneously exists side by side with traditionalism. Positive elements of modernization are imbibed and adopted, while good traditional values are promoted. Kano is in a way different from other States like Lagos and Kaduna where cultural mix may overly dilute the cultural heritage a given people. In Kano all social forces inimical to Islam and proper traditional values are treated with suspicion, disdain, and abhorrence.

Since Nigeria's political independence in 1960, the cosmopolitan nature of the State has been changing. There are pockets of different tribal and cultural communities especially the ones residing in *Sabon Gari* area and in other metropolitan areas. Kano has a magnetic appeal, where people from many places in the world enjoy visiting and staying on for business, pursuit of education and tourism.

Needless to say the social forces of globalization, especially through the media, are expected to impact more on the social consciousness, entertainment and moral development of the youth. On a positive note, however, the sheer speed of the changes in information technology is bound to impinge on the currents of business development in the society.

The stark realities of the social problems of the society are overwhelming. Problems ranging from corruption, insecurity, drug abuse, unemployment, examination malpractice, product adulteration, harsh economic condition, rampant divorce, child abuse, reckless driving etc, are some of the obvious challenges that need to be checked. Kano is experiencing many of the hustles and bustles of life characteristic to many big cities, such as Ibadan and Lagos in Nigeria; as a result, it is not immune to all the myriad social problems that are correlates of development common to many societies in transition.

Kano State has the highest population in the country with over 9.3 million people (Federal Republic of Nigeria, 2007). With a young population, under current fertility and mortality levels, the size of Kano State may double in the next two decades. This calls for serious sustainable social policy plans to stave off all the major future challenges on access to peace, security, education, water, energy, housing, employment etc. Hence, *A Daidaita Sahu* is one of the expected programmes on 'social engineering' that lays a solid foundation for the transformation of attitudes, perception and practices of the people that would accommodate the inevitable changes in the offing. This would provide a fertile ground for the possibility of human and non human resources in the society to be receptive and resilient to inevitable changes; and, also, provide basis for the cultivation and sustainability of the moral order of modernising Kano society.

Reorienting attitudes is not an easy task. This is because people that are used to old ways of doing things find it difficult to change without some resistance. It may take time for people to assimilate new changes in their behavioural practices. At national level, the tortuous socio-economic and political developments in the country had necessitated the establishment of many reorientation programmes to address corruption, moral decadence, indolence, lack of patriotism, inefficiency and ineffectiveness in private and public sectors: examples of such programmes include Operation Feed the Nation (OFN) by General Obasanjo Administration in the late 1970's, Ethical Orientation by the Shagari Administration in the early 1980's; War Against Indiscipline (WAI) by General Buhari regime in the mid 1980's; War Against Indiscipline and Corruption (WAI-C) by General Abacha Administration; Mass Mobilization for Social and

Economic Reorientation (MAMSER) by the General Babangida administration from mid 1980's; and later, the National Orientation Agency (NOA) by the present administration. These programmes were established in response to deepening crises on ethics (Umar, 2003). All the programmes have recorded differing successes and shortcomings. But all these major national reorientation projects are dramatically different when compared to *A Daidaita Sahu* programme because of the latter's emphasis on the valuable resource of religious consciousness and belief in Allah as the ideological basis for transforming the attitudes of people for the better. The driving force of the *A Daidaita Sahu* societal reorientation rests on the moral order of the fear of God.

It should be acknowledged however, that given the present democratic realities, people from different social or political spectrum may view reorientation from contrasting perspectives. But in any case, the human mind is generally receptive to positive and constructive endeavours. Even so, societal reorientation is a major project aimed at transforming the institutional landscape of the society. Sure enough, it is not an easy task. But because Kano State has an added advantage of having a largely more homogenous social milieu with respect to belief system, culture, pattern of socialization, there was great hope at the inception of the programme. Even though at the inception of the *A Daidaita Sahu* programmes many people harboured mixed expectations, by and large, there was considerable goodwill and support from the public and private sector and other critical stakeholders. The programmes were well received with a lot of positive expectations based on the perceived practical benefits to the people in the society. People now are hailing the programme on societal reorientation as an embodiment of a crusade for

developing moral rectitude.

The Directorate of Societal Reorientation, *A Daidaita Sahu*, was not designed to be an implementing agency of government programmes. Many of its programmes ordinarily fall within ambit of the responsibilities of other Ministries and Parastatals in the state but some of the *A Daidaita Sahu* intervention programmes are designed as pilot projects that serves as a catalyst and example to motivate the parent Ministries to take over and implement. The mission and vision of the Mallam Ibrahim Shekarau administration allows for synergy where sister government institutions can collaborate, cooperate and streamline their activities for cost effectiveness. In certain respect, the *A Daidaita Sahu* serves like an ombudsman that oversees political and social correctness in everyday life.

The *A Daidaita Sahu* programmes are bound to face challenges from other implementing ministries, parastatals and other agencies with parallel responsibilities; it might be seen like it is encroaching into the affairs of other institutions. But, in actual sense, the activities of *A Daidaita Sahu* make sister institutions to remember to toe the line of social justice, transparency, efficiency, effectiveness and due process. Generally, the periodic Public Forum (*Zauren Shawara*) which is simultaneously being transmitted through the electronic media addressing major social problems of the society in the presence of consultants, government officials, stakeholders and the general public. At interpersonal interactions, it is not uncommon to hear an individual charging his colleague to be upright and observe due regulations, meaning, *Ka Daidaita Sahunkafa*.

1.1 Some identified Societal Problems

At the inception of the Directorate of Societal Reorientation programme, a Think Tank comprising of professionals from diverse specializations who have serious concern over the affairs of the State was formed. They met at a retreat to explore, analyze and document the main social problems that are bedeviling the people of Kano State. This was done so as to start on a clean slate with a clear focus on the problems to address. Below are some of the social problems identified:

- Uncensored films and movies (*Fina-finai*)
- Commercial motor cyclists (*Acaba*)
- Indecent dressing (*Suturar rashin mutunci*)
- Drug abuse (*Shaye-shayen miyagun kwayoyi*)
- Begging (*Bara*)
- Sponginess/pestering (*Maula*)
- Girl-child hawking (*Talla na kananan 'Yammata*)
- Youth gangsterism (*Daba*)
- Political vanguard (*Banga*)
- Pasting of political posters (*lika fasta*)
- Negative attitudes of health providers (*Wulakanci na Ma'aikatan Asibiti*)
- Marhaba cinema joint (*Marhaba Cinema*)
- High rate of divorce (*Mace-macen aure*)
- Prostitution (*Karuwanci*)
- Commercial viewing centers (*Gidajen kallo*)
- Mixing of sexes in public transport (*Gwamutsuwa a shiga motocin haya*)
- Immoralities being committed at motor parks (*Lalatar tasha*)
- Immoralities being committed in uncompleted buildings (*kango*)
- Refuse (*Bola*)

Sitting by thoroughfare to while away the time (*Zaman dakali*)
Frivolities of cards play (*karta*)
Apathy and poor attitude to work by workers (*Sakaci da aiki na ma'aikata*)
Love stories novelettes (*Littafan soyayya*)
Corruption in official duty (*Rashawa a harkar aiki*)
Beer parlours and other joints for indecent behaviours (*Gidajen giya da masha'a*)

1.2 Philosophy and Objectives of *A Daidaita Sahu*

In recent times, one of the most serious challenges facing Nigeria in general and Kano State in particular, is the dire need to arrest the drift into corrupt practices and moral decadence as a byproduct of the socio-economic and political problems of the nation. The developmental problems of Nigeria reflect at institutional, community and individual levels. The nature of poor socialization in the family and anti-social media and peer group influences have had serious impact on the way the young ones are properly socialized. The intractable problems of maladministration in the country impacted on its political experiences, with consequences on the management of managing human and non-human resources. Cumulatively, the socio-economic and political crises in Nigeria adversely affected the practice and sustenance of moral values that form the basis of our everyday lives. Many individuals in the society are thus becoming more characterized by greed, rush and self-centeredness. Specifically,

Conduct in civil society such as observance of traffic regulations, payment of dues and taking our turn to get a service are becoming alien in our daily lives. The result is obviously frustration (with) incalculable waste of time (Shekarau, 2004, 4).

This is precisely why there had been calls for societal reorientation to tackle this challenge. The Government of Mallam Ibrahim Shekarau was brought to power in Kano State with the solemn expectations of embarking on a major social reform on human development based on the *Shari'ah* to redress, among other things, the moral decline and indiscipline which are the bane of our problems.

For many years now, with our sense of moral values severely damaged by corruption, rules of behaviour, civility and decency, which the people of Kano were renowned for, are on the decline. And indiscipline is so pervasive that many people have concluded that it is impossible to get rid of.

This must never be allowed to continue. In order to restore order, self respect and enjoy civil liberties, we must all learn to be disciplined and law abiding.

... as a community of believers, we are taught by Prophet Muhammad (Peace be upon him) to equate faith with good manners, indiscipline cannot be allowed to continue on account of its enormity. We therefore, have a duty to Allah and to ourselves to turnaround Kano State so that our morals and etiquettes can be restored (Shekarau, 2004, 3; 4).

Kano State being a Muslim community is expected to be organized around pristine moral values and proper conduct as enjoined by the *Shari'ah*. This is the ideological support mechanism that informs the consciousness of orienting the people to tread on the path proper conduct and decorum.

Our societal re-orientation plan is built around the ideas of uprightness, good manners, patriotism and respect of law and order. Good manners because they are the flywheel of society in the sense that they keep the whole society within the bound of order.

Patriotism needs to be encouraged because for long, while much of the citizens are passionately engaged in pursuing their own personal interests, taking voluntary initiatives to make Kano State preeminent is not part of their thoughts. We must not put our interest foremost, but that of our State [and the nation] (Shekarau, 2004, 1).

Genesis, Philosophy, Establishment of *A Daidaita Sahu*

The general problems of corruption, including indiscipline and improper conducts, as well as unemployment and insecurity in the society generated tension and confusion in the personal and official lives of the people, in urban and rural settings. These also degenerated into more stressful life, despair, desperation and feeling of future uncertainties. To tackle this challenge of restoring moral rectitude and sanity in the society, the Executive Governor of Kano State inaugurated the Directorate of Societal Re-Orientation (*A Daidaita Sahu*) in 2004 to squarely address the above mentioned issues.

This is a pioneer and priority Government programme with far-reaching objectives and expectations. The *A Daidaita Sahu* is 'expected to be a massive, continuous, integrated programme' to last throughout the period of the administration. This is because of the critical importance of the programme based on the mission and vision of the Government. The drive to institute the programme on societal orientation was informed by the inputs from Programme of Action of the Governor-Elect and the Final Report of the Shekarau Transition Committee. The philosophy behind the programme is to facilitate societal reorientation with a view to enhancing the social practices and politico-economic management of resources as provided by laws for the development of the society.

The phrase *A Daidaita Sahu*, in a general sense, connotes an attempt to develop human capital and sustain personal and institutional growth. It involves putting in place institutions, procedures and proper conducts in the pursuit of an enterprising and cultured society. The net result is to arrive at a God fearing society through developing the virtuous qualities of piety, discipline, honesty, hard work, selflessness and sacrifice in the lives of the people. It is fervently believed this will usher in positive attitudinal changes that can 'engender love for the State, foster societal harmony, minimize social menace, develop human resources to their full potential and ensure rapid development and progress while protecting societal norms and values'(Shekarau, 2004, 9).

The social values that are to be instilled in the lives of the citizenry include:

Fear of Allah

Moral uprightness

Truthfulness

Selflessness

Respect for law and order

Justice

Love for the State

Respect for leadership

Orderliness

Environmental cleanliness

Probity and accountability

Sense of community

Good neighbourliness

Co-operative spirit

Accommodation of differences

Philanthropy
Selfreliance
Proper upbringing of children
Respect for women
Commitment to youth

Base on the objectives, the scope of the programme is broad as it covers almost all spheres of everyday life. The target group, however, covers the civil servants, educational institutions, urban communities, rural communities, women, youth and business community. The specific values to be imbibed by the target groups as well as the appropriate implementation strategies are contained in the Inaugural Address and Action Plan on Societal Orientation (2004).

(Adapted from Public Forum, *Zauren Shawara*) (2007)

1.3 Grand Launch

The grand launch of the programme on Societal Reorientation (A Daidaita Sahu) was held on 11th September, 2004 in Kano amidst wide publicity, fanfare and glamour. The occasion was a major event, as the launching attracted people from all walks of life, with a lot of enthusiasm and hope for reorienting our society for the better. The programme indubitably becomes one of the main ideological standpoints of the government. The inaugural address of the Executive Governor and the Emir of Kano provided the unmistakable and unshakable support for the programme. The need to forge ahead with a new code of conduct in every day life is clear. All and sundry were call upon to heed to the proclamation of A *Daidaita Sahu*. Other natable figures like *Wazirin* Kano Sheikh Isa Waziri, Alhaji Aminu Alhassan Dantata and Alhaji Magaji Dambatta made similar remarks on the valuable contribution of A *Daidaita Sahu* to cleanse *our* society from

moral decay, improper conduct and other miscreant acts. The response from the populace was tremendous, with a lot of hope and goodwill.



A Mammoth crowd at the First Anniversary Celebrations of A Daidaita Sahu at the Sani Abacha Indoor Stadium, K/Mata, Kano

CHAPTER 2

Policy Retreat and the Programme Implementation

2.0 Introduction

The complexity of the assignment of the Societal Re-orientation Directorate calls for meticulous planning and examination of the social issues under consideration. The Directorate was set up to attempt the onerous task of bringing about attitudinal change among the people of Kano State. It is to strive and instill in the people desirable qualities; discipline, honesty, piety, hard work, cleanliness and sacrifice etc. Determined to succeed, the *A Daidaita Sahu* programmes were first designed and implementation strategies mapped out in an exhaustive retreat. It was in the policy retreat held in the serene, river side Tiga Hotel that brought out the over all vision and action plan of the entire *A Daidaita Sahu* programme. Every other project that was implemented under the *A Daidaita Sahu* programme in the years that followed took its bearing from those works done at the very first policy retreat held from 20-22 August 2004.

In fact because of success of the Policy Retreat, *A Daidaita Sahu* adopted retreat as suitable avenue of designing policies or projects it intended to pursue or launch. Thus before launching the series of novella it sponsored as alternatives to the licentious Hausa novels (*Littafan soyayya*), it organized retreat for the Hausa writers willing to participate in the project in November 2004. Similarly, the take off of State committees of *A Daidaita Sahu* was preceded with a stakeholders' retreat in Katsina in December 2005.

The subsequent chapters in this book tried to highlight the achievements and challenges of the *A Daidaita Sahu* in the last three years. Therefore, this chapter will limit itself to a review of the methodological approach followed by the team of experts who laid the foundation of the *A Daidaita Sahu*. In other words, the chapter will look at policy formulation, intervention strategies and briefly policy assessment methodologies.

2.1 Policy Formulation

Assembling the Experts

The Director General of *A Daidaita Sahu*, Bala Abdullahi Muhammad, tapped into his wide network of acquaintances in both the private and public sector to come up with the list of 30 experts (*see appendix 2 for the list*) assembled to deliberate on the policies that will guide the implementation of the programme. The retreat was well coordinated. It was conducted using plenary sessions whereby issues were generally discussed with all the team members making their contributions. After the plenary sessions, the team broke into committees to closely study issues raised. Each committee addressed a single sector or target group. There were seven committees organized around seven target groups; Youth, Urban Communities, Rural Communities, Business Communities, Women, Civil Service and Educational Institutions. Each of the seven committees took turn to present its report in a plenary session, which scrutinized the report, making corrections and additions where necessary. This was how each committee was able to, at the end of the day present a comprehensive final report that eventually formed part of the Policy Blue print adopted by the Directorate of Societal Re-orientation.

Reporting Style

The reporting style adopted was very simple but comprehensive enough to capture the problems, the values to be worked on and the strategies of success of a particular sector to be adopted. The reporting style consists of nine points;

- Objectives of the particular assignment (what Sub-Committee intends to do)
- Problems identified in the target group (from Plenary and other discussions)
- Why past attempts at solution apparently failed
- Values to be re-instilled in the Target Group
- Strategies to employ to achieve this (from Plenary and other discussions)
- Sample of Implementation Strategy
- Sample of Train-the-Trainer Activity
- Timeline
- Suggested budget

2.2 Policy Intervention and Implementation Strategies

In the following pages extracts from the reports of the seven target groups committees were presented. They are rich and contained the policy intervention proposals as at then and suggested implementation strategies for each target group. These exhaustive reports formed the bedrock of the *A Daidaita Sahu* policy interventions and implementation strategies adopted in the various projects that were launched in the last three years.

Reports of Target Groups Sub-Committees

Target Group: YOUTH

1. OBJECTIVES

Identification of problems affecting youth.

Recommending possible solutions to the identified problems.

How the Societal Re-orientation Program could help attain the aforementioned objectives.

2. PROBLEMS IDENTIFIED AMONG YOUTH

Parental neglect

Inability of parents to check the activities of their children.

Most men and some women do not live up to their responsibilities in child upbringing.

Over indulgence of children.

Hostility of some parents towards their children

Economic factors.

Lack of economic viability by some parents.

Misplacement of priorities.

Some of the Western cultures and values are detrimental to our youth, e.g. pornography from video films, satellite and the internet.

Educational neglect.

Neglect of the society in upbringing of youth.

Drug abuse and all its associated problems. Political factors.

Supplying of drugs to youth for political campaigns.

Indiscriminate pasting of posters.

Keeping bad company

Lack of participatory approach in youth policy formulations and implementation.

3. **WHY PAST ATTEMPTS FAILED**

Poor policy formulation

Where good policies are formulated, they are, in most cases, poorly implemented or not implemented at all.

Inconsistency in government policies

Lack of sustainability

4. **VALUES TO BE RE-INSTILLED IN THE YOUTH**

Commitment to faith

Morality

Interest in learning

Service to the community

Respect for parents, elders and authority

Honesty truthfulness and humility

Hard work and dignity of labour orderliness

5. **IMPLEMENTATION STRATEGIES**

Youth were categorized into two (2) main groups as follows: -

The Delinquent ones who need to be rehabilitated and

Those need to be protected or prevented from becoming delinquent.

THE DELINQUENT ONES WHO NEED TO BE REHABILITATED

Establish comprehensive rehabilitation centers equipped with Doctors, Psychiatrists, Psychologists, Teachers (in Qur'anic, Tafsir Hadeeth, Fiqh etc), vocational training in crafts (in electrical and electronics, computer, mechanical, plumbing, barbing and hair dressing, sewing, poultry, livestock and arable farming among other trades).

While in the rehabilitation centers, causes of their indulgence into social vices should be determined.

After being rehabilitated, government and the private sector should advance loans to the youth to enable them establish a viable business venture.

Stigmatization of delinquent youth both before and after their rehabilitation must be discouraged; instead, they should be loved and cared for by the society in order to give them a sense of belonging so that they do not relapse.

Youth problems to prominently feature in the *Zauren Shawara* discussions.

Individuals should show concern and care to the youth and assist them when the need arises without leaving everything to government.

Identify sources of drug supplies and stop its sales and distribution.

THOSE WHO NEED TO BE PROTECTED OR PREVENTED FROM BECOMING DELINQUENT

An effective mobilization mechanism towards reawakening parents/guardians and the society at large towards their responsibilities in moral upbringing should be put in place.

Encouraging participation of youth in sustainable development projects at the grassroots level.

Improve and modify educational curricula to give students opportunity to learn at their aptitude. This will reduce the need for remedial classes.

Re-introduce the skill acquisition programs in secondary schools.

An effective enlightenment campaign to sensitize the youth against all vices such as drugs addiction, stealing, gangsterism (*Daba*), etc.

Politicians should put a stop to supplying youth with drugs during campaigns and the indiscriminate pasting of posters while traditional rulers should discourage the use by youth during traditional festivities, e.g. durbar.

Politicians must stop encouraging thuggery which breeds gangsters (*Yan Daba*) in the society.

Hide outs, which harbour gangsters (*Yan Daba*), should be identified and converted into better alternative uses, such as police station, dispensary etc.

Encourage youth to set up their own NGOs and CBOs then train and support them to ensure sustainability.

Recognizing and rewarding outstanding accomplishments by youths in their various fields of endeavour by both the government and the private sector.

Parents, teachers, leaders and the general community should set good exemplary behaviour for the youth to emulate.

Provision of recreational facilities for children in schools, parks and gardens, sporting activities, excursions, bazaar and the provision of well equipped libraries to encourage children to develop reading habits at early age.

Radio and television programs on the lives and times of past good leaders who are role models should be introduced.

Encourage the youth to engage in menial jobs e.g. vulcanizing, nailing cutting, fruits vendor, etc.

The *Hisbah* Board and the vigilante groups should complement the efforts of the Film Censorship Board in monitoring and exposing places showing obscene films with a view to closing down such viewing centres.

Parental control over video cassettes and satellite, cable televisions and Internet should be encouraged

An effective mechanism should be put in place to check the increasing rates of alleged homosexuality and lesbianism in boarding schools, especially post primary institutions.

Male parents should show more interest in the activities and welfare of their children, e.g. their performance at school, the company they keep.

Government should set machinery in motion to ban begging by modifying *tsangaya* schools and discourage rural-urban migration.

The edict - Petty Trading (Prohibition of Females) - banning street hawking by the under aged and all other laws relevant to youth should be reviewed to meet our contemporary realities and ensure their enforcement.

Parents/guardians and law enforcement agencies must discourage idleness, dangerous driving, snooker, *bunburutu*, *kayi-nayi* and improper dressing and hair style.

The relevant laws governing books publication and circulation must be enforced by censorship board and other relevant agencies.

Relevant authorities saddled with the responsibility of curbing prostitution menace should enforce the relevant laws.

Establishment of community based vocational centers to be financed by philanthropists.

The approach to youth development should be of participatory type.

Rehabilitation of the rehabilitation centers, particularly those of children. There is need to employ more caring and loving staff who will look after the inmates in a more humane manner.

Target Group: BUSINESS COMMUNITY

1. OBJECTIVES

- a) Problem identification;
- b) How the business community can support the societal re-orientation project.
- c) Desirable qualities to be imbued amongst business community.
- d) Recommended program of action.
- e) Suggested implementation strategies.
- f) Budget and time frame.
- g) Responsibility and contact.

2. PROBLEMS IDENTIFICATION

The following problems have been identified as confronting the business community in Kano Little or no participation in certain market segments:

Spare parts
Pharmaceuticals
Books/stationery
Electronics
Electrical items etc.
Building materials

Reduced share participation in the following sectors; :

Textile

Provisions

Lack of mentoring/training

Lack of the spirit of co-operation

Lack of patriotism (love of State)

Dwindling level of trust (*Amanat*) among market participants.

None utilization of proper communication channels to inform the business community on modern business practices/opportunities.

Monopolization of certain business activities by some hostile sections of the business community by which they dictate prices.

Adulteration (*Algus*)

Non utilization of modern technology in relation to our traditional handicrafts, examples, dyes, tanning, blacksmithing, shoemaking etc.

It has been observed that the business community lacks entrepreneurial skills in certain classes of business which is the reason for lack of participation as in 3(i) above.

Most business leaders do not have a succession plan, where their children squander the wealth that is left for them after the death of their parents.

Other types of problems are fluctuations in prices (upwards) during Ramadan fasting period and during bumper harvests (down ward) due to glut

3. VALUES TO BE RE-INSTILLED

In order to address the problems being faced by the business community, it is indispensable to use the tool of Societal Re-orientation in order to help the business community imbibe the following desirable qualities:

Fear of Allah

Patriotism

"Amanat'

Cooperative spirit

Mentoring/training

Self reliance

Environmental cleanliness

Respect for the role of Law.

Action Plan

In order to realize the above desirable qualities among our business community, the following action plan is hereby recommended:

To actualize this plan, we recommend that it is anchored first and foremost on strong associations for the business community ranging from State chamber of commerce, traders and crafts associations. These associations should be encouraged to pass code of ethics to binding members to observe ethical behavior.

The use of *Hisbah* and *zauren shawara* to enforce fair dealings in the market place.

Sensitization of the leaders of trade Associations to make them champions on societal re-orientation.

Sensitization of the business community on co-operative

- spirit, mentoring/training.
- Support for trade associations to organize societal re-orientation program.
- Public lectures in market places on Islamic business ethics.
- Production of publicity materials (stickers, posters, bill boards etc)
- Media campaign on modern business methods in line with Islamic business ethics.
- Production of publicity materials (stickers, posters, bill boards etc)
- Credit support to organized trade associations.
- Support the State government's initiative in promoting new small and medium scale enterprises.

4. IMPLEMENTATION STRATEGIES

- The State government should urge the State House of Assembly to pass a law directing all trade associations to prepare code of ethics for their members enforceable by *Hisbah* and *Zauren Shawara*.
- The directorate (Daidaita Sahu) to conduct seminar and workshops for the leadership of trade associations in order to sensitize on desirable ends in business and ethics.
- With regards to mentoring/training, we propose the use of practical models in addition to the strategies enumerated above.
- Engaging the Ulama and public officials to deliver public lectures in the market places.
- Work with consultants and Kano Chamber of Commerce for the promotion of modern business methods and Islamic business ethics.
- Credit support to organize trade associations should be through the leadership of the associations.

The Directorate should see to the establishment of market management committees for each of our major markets. This will help in the intervention strategies in the market system.

The promotion of entrepreneurial skill is best carried out by business organization like KACCIMA in conjunction with *A Daidaita Sahu*.

As for the lack of succession plan, *A Daidaita Sahu* working in liaison with KACCIMA should sensitize the business community through seminars and workshops, also mass media (particularly TV via documentary).

Government participation is required to regulate price fluctuation during Ramadan and bumper harvests through the use of enhanced co-operative Federation and other relevant agencies.

Zauren shawara will be an effective medium where elders of the business community will impart the benefits of their experience to the youth.

An expansion on the use of mentoring/training is in the use of role models in the business community, who will put into practice the ideals of *A Daidaita Sahu*.

Target Group: URBAN COMMUNITIES

1. OBJECTIVES

This Committee has the following set objectives;

To determine how to implement Societal Re-orientation Programme

To identify the societal problems with regards to urban communities

To identify why earlier attempts at address social problems failed

To formulate a workable Implementation Guidelines

To develop a training manual or training of leaders of (*Zauren Shawara*)

To provide a budget for the take-off of the (*Zauren Shawara*)

To provide a timeline for the take-off of the (*Zauren Shawara*) after launching

2. PROBLEMS IDENTIFICATION

Girl-child hawking (*Talla na kananan 'yammata*)

Reckless Motor-cycle taxi service (*Achaba*)

Street begging (*Barace baracen Musakai*)

Indiscriminate Refuse Disposal (*Bola /Leda*)

Thuggery (*Daba*)

Unattended Animals on streets (*Dabbobin dake yawo a kan titi*)

Leaking pipes (*Famfo na zuba*)

Local Films with Anti-cultural undertones (*Finafinai*)

Unregulated film/video viewing centres (*Gidajen Kallo*)

Reckless Driving (Bus and Taxi)

Neighbourhood hide-outs /abandoned building (*Kangwaye*)

Indiscriminate display of wares on road-sides/Hawking (*Kasuwanni da tashoshi a kan titi*)

Unhygienic behaviours (*Kazanta, Kashin Kududdufi*)

Child begging (*Ko-dan-kanzo barar yara*)

Recklessness of Water vendors (*Kurar ruwa*)

Clumsy posting of bills/posters (*Lika fasta*)

Licentious books (*Litattafan Soyayya*)

Sexual Abuse of minors (*Masu lalata yara - maza da mata*)

Indolence (*Maula*)
 Drug addiction (*Shaye-shaye*)
 Gambling Sports (Snooker)
 Weird Dressing and hair-cut (*Sutura da Aski na matasa*)
 Obscene language by mobile vendors herbalist (*Tallan Magungunan Gargajiya*)
 Criminals and criminalities at Bus Parks (*Tashoshin Mota*)
 Under-age drivers (*Tukin ganganci*)
 Fuel Hawking ('Yan Bumburutu (*Cuwa-cuwa*)
 Idleness (*Zaman Kashe Wando*)
 Rampant divorce (*Sake-saken aure*)
 Individualism, Elitist tendencies (Rayuwar daga ni sai 'ya'yana)
 Night life (*silima*)
 Encroaching recreational centre (*Cin filin wasanni*)

3. WHY PAST ATTEMPTS FAILED

The following have been observed as some of the reasons why earlier attempts at addressing societal problems failed;

- Politicization of Civil Service
- Inadequate and sustainable sensitization campaign
- Corruption in Civil Service
- Lack of continuity in government programmes by different regimes.
- Lack of involvement of target audience at policy formulation and implementation level
- Employing the wrong people to implement programme.
- Appointing unsuitable officers to implement the policies.
- Stippling of funding (including counter-funding projects)
- Disharmony between State and Federal Government on implementation strategies

4. VALUES TO BE RE-INSTILLED

The following broad values need to be re-instilled in urban communities

Civility and Orderliness

Good Social Values (Curbing Societal Vices)

Good Neighbourliness (Enhancing Security
Consciousness)

Encourage better road practices

Promoting environmental cleanliness

Self-reliance (developing youth)

5. IMPLEMENTATION STRATEGIES

1. Sensitisation of Zauran Shawara through:
 - Media campaign
 - Jingles, posters in Hausa, discussion programme in radio;
 - Announcement in mosques, and in sermons at Juma'at mosque at Walima and ceremonies.
 - Schools debates.
2. Support for the activities of CBO's *Hisba*, Police-Community Relations Committee and Vigilante Groups, through;
 - Leadership Training
 - Capacity building
 - Encouraging social values advocacy
3. Training of the leaders of CBO's by;
 - Consultants
 - Ulama
 - Civil Servants
4. Da'awah programmes/public lectures
 - Scheduled Da'awah programmes mosques, schools, vocational camps, markets, radio, T.V, Recreational Centres.

5. Media campaign on societal Re-orientation through;
 - Media campaign ;
 - Jingles, posters in Hausa, discussion programme in radio;
 - Announcement in mosques, and in sermons at Juma'at mosque at Walima and ceremonies.
 - Schools debates.
6. Vocational Training (both Male and Female)
 - Mobile workshop e.g. school on- wheels
 - Permanent Site Workshop: Directorate should draw-up schedule for utilization of all existing workshops in the State.
 - Establishing new workshop where needed.
7. Buy-back campaigns
 - Ministry of Environment should take the responsibility of processing of polythene bags and other related waste.
 - Encourage buy-back among companies producing polythene products
 - Encourage establishment of re-cycle plants.
 - Leadership Training
 - Capacity building
 - Encouraging social values advocacy

Target Group: WOMEN

1. OBJECTIVES

- i. Total societal reorientation to the betterment of the Ummah.
- ii. Developing the potentials of women for their self development and the enhancement of family life.
- iii. Creating conducive atmosphere for the emergence of a woman whose life is governed by the shariah.

2. PROBLEMS IDENTIFICATION

- i. Illiteracy and limited educational opportunities.
- ii. Marital instability.
- iii. Improper socialization (upbringing) of children (Tarbiyyah)
- iv. Moral degeneration
- v. Poverty
- vi. Lack of skills and investment resources
- vii. Inadequate knowledge of rights and their violation at various levels.

3. WHY PAST ATTEMPTS FAILED

Lack of political will

Imposition of solutions on target groups

Non-sustainability of programs

Implementation problems: inadequate funding, wrong personnel etc.

Misplacement of priorities, apathy and lack of commitment to programs

4. VALUES TO BE INSTILLED

1. Fear of Allah
2. Good motherhood
3. Respect for elders and authority
4. Humility and truthfulness
5. Primary of family life

5. IMPLEMENTATION STRATEGIES

1. Ministry of Commerce and Social Development and Local Governments to mobilize women to form co-operatives and thrift societies for enhancing crafts, business etc among others. For example Government should facilitate the marketing of the products and

patronize the products wherever necessary.

2. *Hisbah* (women) and relevant Islamic Da'awah and other organizations to instill Islamic orientation in all women programmes.
3. Women NGOs and CBOs that offer assistance to women should be encouraged and where possible assisted by the State and Local Governments in the execution of their programs. Example technical expertise and /or consultancy service
4. Islamic Education department to co-ordinate and harmonize the curricula or all the existing women Islamiyya schools.
5. All Local Governments should establish model primary schools for girls.
6. Directorate of Societal Reorientation (*Adaidaita Sahu*) should involve women groups and leaders in all programs pertaining to women.
7. The directorate should liaise with the Shariah Commission, *Hisba* Board and other relevant agencies on the enlightenment programs and training of women on marital and spousal responsibilities.
8. State Government, Local Government and the Zakkah Commission should devise means of rendering assistance to the youth with genuine intention to get married.
9. *Hisbah* Committees, Imams and Elders at the ward level should be involved in marriage counseling among spouses, which should include registration of marriages, divorces and widowhoods.
10. The Directorate should see to the formation of 'dakin shawara' for women at ward level. Liaison between 'dakin shawara' and 'zauren shawara' should be regular.

11. *Shari'ah* Commission should make guidelines on relevant issues affecting women frequently.
12. Government should intensify the training of female medical personnel.
11. *Shari'ah* Commission should make guidelines on relevant issues affecting women frequently.
12. Government should intensify the training of female medical personnel.

Target Group: EDUCATIONAL INSTITUTIONS

1. OBJECTIVES

1. To identify problems of the educational institutions.
2. To explore possible solutions to the problems.
3. To identify ways in which *A Daidaita Sahu* would be relevant to the solution.

2. PROBLEMS IDENTIFICATION

Population explosion.

Inadequate infrastructure.

Inadequate funding.

Poor quality personnel

Appointment of incompetent heads.

Management and union squabbles.

Absence of monitoring.

Indiscipline: poor sanitation.

Curriculum

School community relations.

Corruption

Examination malpractices

3. WHY PAST ATTEMPTS FAILED

Leadership, lack of integrity and inability to me to have example.

Continuity most re-orientation programmes were broken at certain stages before attainments of goals.
Educational policies are also inconsistent.
Bureaucratic bottlenecks and corruption.
Non-inclusion of students and other youths in re-orientation programmes.
Lack of monitoring and evaluation of the retreat resolutions of the current administration.
Lack of synergy of government organization responsible for societal re-orientation.
Lack of reward and punishment

4. VALUES TO BE RE-INSTILLED

Fear of Allah
Love for the State
Respect for parents, elders, and authority
Honesty and truthfulness
Humility
Hard work
Selflessness
Orderliness
Cleanliness

Maintenance and proper upkeep of premises

5. IMPLEMENTATION STRATEGIES

General Requirements

The Governor, commissioner and other top government functionaries should embark on surprise visits to schools and reward hard work instantly.

Teaching profession should be enhanced through public recognition of virtues of good teachers.

Government should set standard and supervise private schools

Government should encourage PTA's and other

stakeholders to monitor public spending on schools to curb corruption

Infrastructure

Maintenance culture should be imbibed through Sensitizing students, staff and society.

Government should encourage well to do to build private schools.

Indiscipline

Disciplinary committees or *Hisbah* committee in schools with the involvement of PTAs

Guidance counseling departments should be revived with professional touch

Revival of routine inspection of students.

Curriculum

Decentralization of curriculum to suit local needs.

Encouraging of Hausa and Arabic languages

Curriculum should emphasize skills acquisition

School - community relations

Parents should be made to make an undertaking to participate in PTA.

Government should endeavour to build capacity of PTAs.

Well to do award scholarship.

Role models

Identification of successful role models to visit schools to encourage students with effective diversification.

The school administration could make efforts to identify role models. The school administration should liaise with PTAs Old Students Association and the Directorate of Societal Re-orientation to organize the lectures; talk shows/mentoring in the schools.

Caring and showing concern for progress of their students

Identification and assigning of schedule to staff such as class master, house master, matrons with proper reward

and punishment for actions.

Open day should be revived in schools in which parents are compelled to attend.

PTAs should be encouraged to be involved in the affairs of schools.

Sensitization of heads of tertiary institutions

Seminars, workshops and effective supervision by ministry. The governor should be involved in the workshop for the heads; his presence is a morale booster. Follow up should be made to assess the success of the sensitization. This sensitization should be held at least once a year. The heads should be made to produce reports of the activities of the societal re-orientation and should be part of the schedule or responsibility assigned to the councils who shall also be part of sensitization seminar/workshops etc.

Training for heads of primary, secondary etc.

Workshops, seminars etc. for these categories of staff. This should include hand-outs, syndicate groups, audio visual means, 2-3 days duration, cordial approach. Consultants should be involved in drawing plans that must include the values of the societal re-orientation program.

An example of the sensitization could be on the role of leadership in Islam, concept of *tarbiyyah*, value of academic excellence, and ways of using outside means such as PTAs Old Students Associations to achieve specific objectives such as restoration of the prestige of the school. The training should be made by successful teachers, Islamic scholars and academicians Principals and Heads should be held responsible for disciplinarian action. Heads should establish activities that will support the societal orientation.

Training for teachers

There should be orientation program for newly employed teachers before posting to places of assignment. Two to three days in a friendly and cordial atmosphere. The topics should include *tarbiyyah* in Islam, responsibilities of a teacher as a guide and role model, problems of indiscipline and the way to handle them with specific examples and solutions.

Resource persons should include Ulama, social workers, academicians. Character should be emphasized in the interview for employment. Teachers should be properly disciplined and punishments should be carried out immediately against erring teachers.

Workshops or training on societal reorientation for teachers already in schools. The teachers should be monitored to ensure compliance with the training received on societal reorientation.

Students

Lectures should be conducted in secondary schools with the attendance of an important dignitary at least twice a term. The Directorate could be involved in this action and will help his monitoring and evaluation MSS, KSA and other associations should be trained in societal reorientation and they would help carry on with the activities.

Parent Teachers Associations

1. Producing manual on formation of PTAs.
2. Survey of various PTA's.
3. PTA should be involved in the planning of these lectures.
4. Competition.
5. PTA's are cheaper and are a vehicle for re-orientations of their programmes.

Assessment

The Directorate should grade schools in various aspects of societal orientation but it should be done discretely based on objectively measurable criteria.

Private schools

Regular and consistent supervision of private schools to ensure compliance with general principles of societal reorientation.

Philanthropy

Advocacy and sensitization of PTAs, Ulama, NGOs and CBOs already involved in this activity and traditional rulers.

School Assembly

Specific time should be allocated for societal reorientation programme during school assemblies and other periods.

Juma'at prayer in congregation.

Competitions

Drama, quiz and debates on issues of relevant to societal orientation.

Essay competitions to develop skills of creative writers.

Awards

For best schools, teachers and students in terms of implementation of societal re-orientation programme.

Target Group: Rural Communities

1. OBJECTIVES

- a. Identification of problems affecting rural communities.
- b. Recommending possible solutions to the identified problems.
- c. How the Societal Re-orientation Program could help attain the aforementioned objectives.

2 PROBLEMS IDENTIFICATION

We have identified the key problem is that of abject poverty and the dire need for economic empowerment in the rural communities.

Rural infrastructure is in most cases dilapidated, unplanned and highly unserviceable.

Local Governments seem not to know their responsibilities and hardly perform their key functions. It is highly desirable that they be made and allowed to carry out their basic functions of developing their areas.

The attitude of the rural peasant to his circumstances and the authorities that are to solve his problems also need to be realigned to be more conducive to development. We have identified the following attitudes:

The real problems are:

Poverty (*Talauçi*)

Ignorance (*Jahilçi*)

Absence of capital (*Rashin jari*)

Extravagance (*Rashin tattali*)

Poor health care (*Rashin tsabta/kiwon lafiya*)

Disregard for traditional occupations (*Jefar da sana'ar gado*)

Self-deceit (*Kin bin gaskiya*)

Other Problems:

Idleness (*Zaman Banza*)

Indifference (*Lalaci*)

Early marriage (*Auren wuri*)

Forced marriage (*Auren dole*)

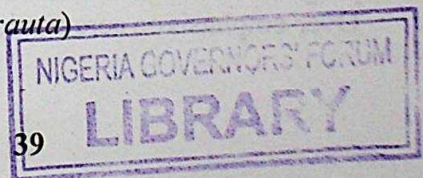
Disrespect to elders (*Kin bin iyaye*)

Begging (*Almajiranci*)

Apathy (*Mutuwar zucì*)

Thuggery (*Daba da farauta*)

Gambling (*Caca*)



Brigandage (*Yan tasha*)
Drug abuse (*Shaye-shaye*)
Deliberate lawlessness (*Shege na kauye*)
Seasonal migration (*Ci-rani*)
Family abandonment (*Gudun Iyali*)
Wife abuse (*Wulakanta mata*)
Provinciality (*Kauyanci*)
Unjustified dependence (*Gwamma saye*)

3. WHY PAST ATTEMPTS FAILED

There were earlier attempts to address these problems but they failed because of the following reasons:

The approach was more theoretical than practical.

The practicable aspects were not fully implemented e.g. destitutes were not encouraged to form associations; their children were not identified and encouraged to go to school.

Again, they were not community oriented, particularly the social reorientation programmes were not pursued e.g. formation of small scale industries, expansion of irrigation schemes, formation of development associations and CBOs.

Unrealistic laws were passed. For example, the laws on Almajirai system, petty trading and prostitution need to be revisited and modified to suit present realities and programme of the government. For example, supervision and control of Koranic schools by local authorities should now be revitalized, prohibition of prostitution could be implemented in full.

Lack of involvement of the affected communities in the programmes meant for them.

Over-emphasis on ceremonies.

4. VALUES TO BE RE-INSTILLED

Justice (*Adalci*)

Cooperative business (*Kafa jam'iyyun gama kai*)

Self-help (*Taimakon kai-da-kai*)

Mass literacy (*Yaki-da-Jahilci*)

Family values (*Zumunci*)

5. IMPLEMENTATION STRATEGIES

Establishment/Empowerment of CBOs, NGOs and Cooperatives with a view to making them to serve as pressure groups. Such organizations should be networked in order to have inter-connectivity among them so that they can strengthen each other.

Economic empowerment of the most vulnerable groups e.g. Youth, Women, Destitute and Disabled.

Local Governments should give priority and emphasis on the following areas in their development plans and budget.

Rural water supply

Rehabilitation of mental patients.

Resuscitation and maintenance of rural infrastructure and primary health care.

Resuscitation and revitalization of women centres and workshops for disabled persons.

All government agencies connected with rural development such as RUWASA, SERERA, and the Agency for Mass Education, Ministries of Information, Women and Social Development should reactivate their services in the local government areas with a view to cushion the effect of poverty and ignorance which are major factors militating against societal reorientation

Target Group: CIVIL SERVICE

OBJECTIVES

- i) Instilling the cherished societal values of honesty, transparency, accountability and team spirit among others.
- ii) Restoration of civil service ethics, particularly the application of rules, regulations and procedures.
- iii) Rebuilding the honour and integrity of the civil servant to assume his roles as the conscience of the people.
- iv) To properly equip the service with the appropriate men and materials.
- v) To develop a visionary civil service that operates towards pre-determined targets.

2. PROBLEMS IDENTIFICATION

- i) History of absence of credible leadership.
- ii) Mediocrity within the service.
- iii) Poor delegation of responsibilities.
- iv) Lack of proper horizontal and vertical communications.
- v) General apathy occasioned by suspicion and multiple loyalty
- vi) Insufficiency of working tools.
- vii) Lack of self-confidence (indolence) among civil servants.
- viii) Bribery and corruption.
- ix) Politicization of positions in the Civil Service.
- x) Nepotism.
- xi) Lack of awareness of schedules.
- xii) Disregard/disrespect for existing procedures.
- xiii) Insecurity of government documents
- xiv) Absence /ignorance of service instruments (such as "civil service rules", "financial

- regulations, circulars etc).
- xv) Inadequate funding for training and related matters
 - xvi) Resentment of rural postings by some civil servants.
 - xvii) Lack of confidence in taking decisions.
 - xviii) Improper posting of staff.
 - xix) Crippling poverty among civil servants.
 - xx) Factionalisation among various categories of civil servants.
 - xxi) All the above problems also exist in the local government service, and are believed to be much more endemic.

3. WHY PAST ATTEMPTS FAILED

(A.) Some of the previous reforms:

- i) The 1976 Local Government (Dasuki report)
- ii) The 1988 civil service (Babangida) reform
- iii) The 1996/97 civil service (Abacha) reform

(B) Reasons for the failure

- i) Poor conception and implementation of the reforms
- ii) Resistance to the reforms from some powerful and affected interests.
- iii) Change in policies of successor regimes.

4. VALUES TO BE RE-INSTILLED

- i) Honesty
- ii) Transparency
- iii) Dedication
- iv) Accountability
- v) Punctuality

- vi) Diligence
- vii) Respect of due process
- viii) Initiative
- ix) Resourcefulness

5. IMPLEMENTATION STRATEGIES

1. To inculcate high moral values, and competence among civil servants through encouraging leadership by example compliance to will existing rules, regulations and procedures.
2. Encourage training and retraining, particularly on the job training, through seminars and workshops and ensuring the correct allocation and delegation of responsibilities.
3. Encourage proper vertical and horizontal communication between units in an organization and with others, through the promotion of openness and closer interactions.
4. Proper involvement of staff in decision making especially in matters relevant to his schedule.
5. Government to properly equip the service for efficient performance through the provision of adequate office equipment, service rules and regulation manuals.
6. Encourage transparent and accountable leadership and promote staff empowerment through the establishment of cooperative societies, provide Tax relief and similar measures.

7. Government should insulate the service from undue political influences.
8. Encourage the application of normal procedures governing employments, progression in the service and discipline.
9. Re-education of civil servants about existing rules and procedures.
10. Enhance security measures to protect sensitive government documents and files and punish breaches appropriately.
11. Government needs to make a substantial annual allocation to training and align it with the values of the reorientation programme.
12. Introduce rural posting allowances to serve as incentives to rural based workers.
13. Use of media broadcast
14. Use of Radio Jingles
15. Use of *Albishir*, *Alfijir*, newspapers to sensitize junior staff.
16. Seminars
17. General Meetings.
18. Use of Audio visual materials
19. Use of billboards
20. Use of handbill/posters

2.3 Katsina Retreat on Synergy among Sharia Implementation Agencies

The retreat was organized by the Kano State Shari'a Commission from Thursday 27th Rabi'u'l thani, to Saturday 29th 1427ah (25th27th May, 2006) at Liyafa Palace Hotel, Katsina. Its main aim was to enable the Shari'a Implementation Agencies to compare notes and harmonize their programmes to avoid duplication of efforts. As part of its

efforts aimed at reorienting the society both at individual and institutional levels, A Daidaita Sahu led by its Director-General Mallam Bala Abdullahi Muhammad participated actively at the Katsina retreat.

Objectives of the Retreat:

- To achieve a synergy among related organizations particularly Shari'ah-related.
- Minimize duplication of financial commitment for such events where each organization to organize its own separately.
- To integrate the views of people both in and out of government.
- Allows for harmonization of views among various organization
- To help clear a lot of wrong insinuation about government organizations on their operation

2.4 Policy Assessment

The Directorate of Societal Re-orientation adopted internal and external approaches to its policy assessments. Internally, the directorate depends on feed back from the populace through means such as radio phone-in programmes, correspondences and remarks during courtesy calls to assess its performances. Externally, it appoints private consultants to assess its policies. Two major assessments were carried out in the last three years; Media monitoring study and Impact Assessment study. Details on the reports of these assessment studies will be found in chapter five.



Some Participants at the A Daidaita Sahu Policy Retreat, held at Tiga Rock Castle Hotel, Kano State



Some of the Female Participants at the A Daidaita Sahu Policy Retreat, held at Tiga Rock Castle Hotel, Kano State.

CHAPTER 3

Organisational Structure and Operations

3.0 Introduction

The nature of the programme objectives of *A Daidaita Sahu* require the services of media campaign and other mechanisms of public enlightenment; this is done through commissioning consultants to develop projects, as well as in production, documentation and dissemination of messages to the public. With the aid of Special Assistants, the Director General, through the Council, directs and manage the affairs on programme implementation. Other operational activities include public lectures, public forum, visitations, and linkages with critical stakeholders in the society.

The societal reorientation programme was designed to be a vigorous and all encompassing programme. One of the great ideas about the Directorate of Societal Reorientation is that, consequent upon the initial Policy Retreat, the *A Daidaita Sahu* started off with sound concept, framework and mechanism for delivery. The organisational structure, policy goals, committees and mechanism for delivery were put in place. It, therefore, has an organizational structure, State Council, State and Local Government Committees. Unlike many organizations that are established without clear idea on how to achieve the policy objectives, *A Daidaita Sahu* began on a sound footing with clear focus on the problems and how to address them.

3.1 Structure and Functions of Council on Societal Reorientation

The Council is the highest policy making body for the societal reorientation programme in the State..It is headed by the

Executive Governor; it is also co- headed by His Royal Highness the Emir of Kano.

Composition:

The Council comprises of the following members:

- Commissioner of Economic Planning and Budget
- Commissioner on Local Government and Community Development
- Commissioner for Education
- Special Advisor on Women Affairs and Children
- Special Advisor on Youth Development
- Special Advisor on Economic Affairs and Private Sector
- Special Advisor on Labour Matters
- Special Advisor on NGO activities
- Special Advisor on Education and Information Technology
- Chairman, *Shari'ah* Commission
- Chairman, Zakat Commission
- Chairman, *Hisbah* Board
- Permanent Secretary, (AGS), Cabinet Office
- Permanent Secretary, (Manpower Development), Office of the Head of Service
- Permanent Secretary, Ministry of Education
- Representative, Emirate Council
- Chief Imam of Kano
- Representative, Council of Ulama
- Representative of State based NGOs
- Representative of the business community
- Representative of the academic community
- Veteran journalist

- Director General/Special Advisor to the Governor on Societal Re-orientation (Member/Secretary)

Functions:

- i) To give direction and formulate policy guidelines for the entire programme.
- ii) To supervise the implementation of different aspects of the programme.
- iii) To establish the relevant structures necessary to ensure the success of the programme.
- iv) To provide the necessary funding for the implementation of the programme.

3.2 Structure and Functions of the Directorate

Specifically, the operational activities of the officers of the Directorate of Societal Reorientation are as follows:

Director General (DG):

1. The DG is the administrative head and responsible for the day to day affairs of the directorate
2. The DG is a member/secretary to the Council.
3. The DG is responsible to the Council.
4. The DG coordinates, directs, supervise, and control the management of the directorate.
5. He coordinates the activities of all Special Assistants.

Senior Special Assistant:

1. To deputize for the DG.
2. To coordinate all educational activities on societal reorientation in schools.

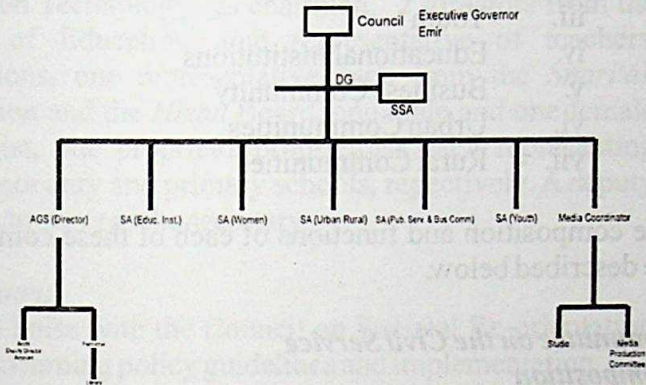
Senior Special Assistant (Women):

1. To handle publications.
2. To coordinate media campaign for women.
3. To coordinate Fansar *Yar'Talla* Pilot Project.
4. To coordinate State Committee on Women.

Special Assistant (Urban and Rural):

1. To coordinate local government committees of *A Daidaita Sahu*.
2. To coordinate songs for public enlightenment.
3. To coordinate State Committees on Urban and Rural.

Organizational Structures



Special Assistant (Business and Public Service):

1. To coordinate State Business Committee.
2. To coordinate Civil Service Committee
3. To anchor Business Talk in the Media.

Special Assistant (Youth):

1. To coordinate youth activities.
2. To coordinate State Action Committee on drug abuse
3. To coordinate youth educational Assistance, employment, etc.

Director Administration and General Services

To coordinate administrative and financial matters of the Directorate.

To process financial documents.

Liase with the cabinet office and other institutions related to the schedules of duty.

3.3 The Composition and Functions of State Committees:

State committees are constituted to discharge their functions in the following sectors:

- i. Civil Service
- ii. Women
- iii. Youth
- iv. Educational Institutions
- v. Business Community
- vi. Urban Communities
- vii. Rural Communities

The composition and functions of each of these committees are described below.

Committee on the Civil Service

Composition

It comprises of the Head of Service as chairman, 3 permanent secretaries, 3 heads of parastatals and 3 others. A director is the secretary.

Functions:

To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.

To co-ordinate the societal re-orientation activities such as lectures, symposia, *wa'az* and distribution of literature in the whole of the civil service.

To sensitize civil servants on the expectations from them under the societal re-orientation programme.

To arrange special training programmes for civil servants whose roles centre around societal re-orientation

To identify and assign civil servants that are required to play specific roles under the programme.

Committee on Educational Institutions

Composition:

It is made up of the Special Adviser on Education and Information Technology as chairman, 2 directors from the Ministry of Education, one representative of teachers' organizations, one representative each from the *Shari'ah* Commission and the *Hisba* Board, one male and one female educationist, one proprietor/proprietress each representing private secondary and primary schools, respectively. A deputy director is to serve as the secretary.

Functions:

- i) To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.
- ii) To work out guidelines and monitor the execution of societal re-orientation programmes in all post-primary institutions in the State.
- iii) To provide the financial and material requirements for the execution of the programmes.
- iv) To initiate ways and means of entrenching societal re-orientation in the school curricula.
- v) To arrange special training programmes on societal re-orientation for principals, headmasters and teachers in primary and post-primary institutions in the State.

It should be noted that tertiary institutions in the State were to constitute their own societal re-orientation committees, with

their heads as chairpersons, two or three principal officers, respective leaders of the trade unions, a representative of the students union and about 2 community leaders as members. The committees at this level are to be charged with organizing and co-coordinating societal re-orientation programmes amongst students and staff.

Committee on Women:

Composition

It comprises of the Special Advisor on Women Affairs as chairperson, 2 directors, 2 representatives of women NGOs, one representative from MSO/FOMWAN, one representative each from the *Shari'ah* Commission and the *Hisba* Board, and one female Islamic scholar. A deputy director is to serve as the secretary.

Functions:

- i) To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.
- ii) To plan and monitor the execution of societal re-orientation programmes for women.
- iii) To provide guidelines on the programmes to relevant agencies and women organizations.
- iv) To organize special training programmes on societal re-orientation for women.

Committee on Youth

Composition

It is composed of the Special Advisor on Youth as chairman, 2 directors, 2 representatives of Youth NGOs, one representative each from the *Shari'ah* Commission and the *Hisba* Board, and one Islamic scholar. A deputy director is to serve as the secretary.

Functions

- i) To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.
- ii) To plan and monitor the execution of societal re-orientation programmes targeted to the youth.
- iii) To provide guidelines on the societal re-orientation to relevant agencies and youth organizations.
- iv) To organize special training on societal re-orientation for youth.

Committee on Urban Communities

Composition:

It comprises of a chairman to be appointed, 2 permanent secretaries, 3 chairmen of the metropolitan LGAs, one representative each from the *Shari'ah* Commission and the *Hisba* Board, one representative each from women and youth NGOs, one representative from NPF, FRSC, NURTW and others that may be considered. A director is to serve as the secretary.

Functions:

- i) To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.
- ii) To identify and establish linkages with urban *zaurukan shawara*, CBOs, NGOs and other relevant groups.
- iii) To provide guidelines for the various groups for the implementation of the societal re-orientation programmes in the urban areas.
- iv) To devise specific and practical solutions that

- would impact on road usage, sanitation, prohibiting vices and promoting societal values.
- v) To streamline and support initiatives from urban communities on societal re-orientation.

Committee on Rural Communities

Composition:

It comprises of a chairman to be appointed, 2 Permanent Secretaries, 3 chairmen of the rural LGAs, one representative each from the Sharia Commission and the *Hisba* Board, 2 Community Leaders, a representative each from women and youth NGOs, one representative from KNARDA, RUWASA and others may be considered. A director is to be the secretary.

Functions:

- (i) To liaise with the Council on Societal Re-orientation and other State Committees with a view to achieving the general objectives of the programme as well as for the effective coverage of the State.
- (ii) To coordinate the social re-orientation programmes conducted by the Local Government Social Re-orientation Committees and the various CBOs and NGOs in the rural areas.
- (iii) To provide training to leaders and cadres of the rural organizations.
- (iv) To support initiatives on societal re-orientation.

Committee on Business Community

Composition:

It has the Commissioner of Commerce and Industries as chairman, one representative each from KACCIMA, MAN and Amalgamated Traders' Association (AMATA) of the

state, one representative from urban mass transit operators, two representatives of professional associations, two outstanding members of the business community, and one representative each from the *Shari'ah* Commission and the *Hisba* Board. A director is to serve as the secretary.

Functions:

- i) To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.
- ii) To sensitize the business community on Islamic business ethics to promote a better business environment.
- iii) To co-ordinate the activities of the various business groups towards achieving the objectives of societal re-orientation.
- iv) To work in conjunction with the *Shari'ah* Commission and the *Hisba* Board in organizing programmes in the markets, motor parks and other business places.

3.4 The composition and functions of Local Government Committees

Composition:

A respected resident in the LGA to be appointed as chairman, the Chairman of the Local Government, the District Head, Chief Imam, 2 serving senior officers in the State/Federal Civil Service from the Local Government, one representative each of key CBOs and NGOs in the area, a representative of the Local Government *Hisba* Committee and the Vigilante Group. A Head of Department in the Local Government Service is to serve as the secretary.

Functions:

- i) To be responsible for the general direction and monitoring of the societal re-orientation programme at the Local Government level.
- ii) To facilitate the formation and operation of CBO's and NGOs in its area.
- iii) To be engaged in the mobilization of its immediate communities by any available means for the realization of the objectives of societal re-orientation
- iv) To provide the linkage between the rural and other CBOs with relevant State Committees.

3.5 Neighbourhood Forum (*Zaurukan Shawara*)

Composition

It has a respected person from the cognate area of the *zaure* as chairman, the ward/village/district head of the given area, the councilor representing the ward, an Imam, representatives of the women and the youth NGOs, *Hisba* and Vigilante groups. The secretary is to be appointed by the members of the *zaure*.

Functions

- i) To supervise societal re-orientation programmes at the community level.
- ii) To work with the CBOs and liaise with the Local Government Societal Re-orientation Committee.
- iii) To serve as a forum for all the CBOs and the entire community for discussing problems, designing programmes and overseeing their implementation.
- iv) To carry out mobilization and public enlightenment activities for the benefit of members of its immediate community.
- v) To give particular attention to youth development, security, sanitation, traffic control and other matters.

- vi) To make provision for the welfare of its community through initiatives that border on cooperation, thrift etc.

CHAPTER 4

A Daidaita Sahu Partnerships

4.0 Introduction

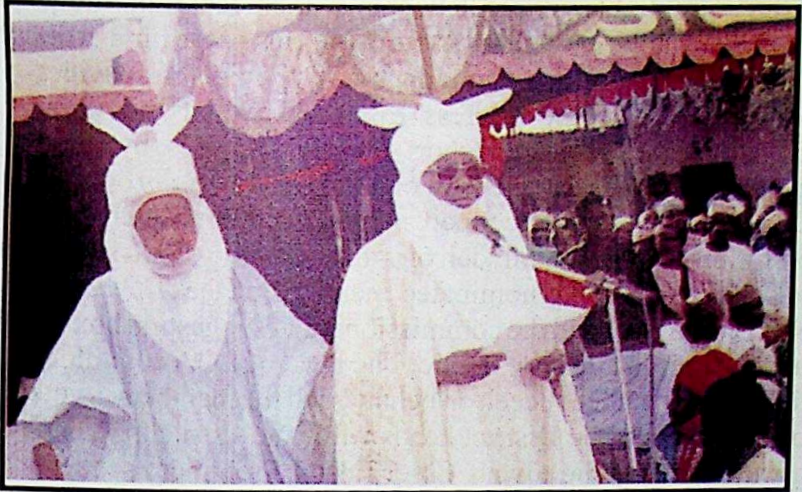
The societal reorientation programme, which seeks to bring about change in the attitude of the people in the State, would not have the anticipated impact if it was not taken down to the rural areas, where the majority of the people in the State are found. Similarly, the importance of the future generation in the success and sustainability of the programme was not lost to the planners. This was why schools, Western and Islamic and at all levels primary, secondary and tertiary were not left out in the campaign. Therefore, the strategy used to reach out to the rural communities and the schools was to launch the local government chapters and schools' committees of the programme. This chapter looks at the process of setting up of the *A Daidaita Sahu* committees at the local government levels, schools, ministries and parastatal and how public sector and community support and acceptability aided the success of the programme.

4.1 Kano Emirate Council and Local Government Committees

If there is any one particular activity that signed, sealed and delivered the *A Daidaita Sahu* programme in Kano, it was the launch of the Local Government (LGA) committees of the programme. In a move unprecedented, His Highness, the Emir of Kano, Alhaji Ado Bayero, spearheaded the launching of the local governments' chapters by himself.

The Emir conducted a two phased tour of the launchings. The first phase saw the Emir covering sixteen local government areas between 7th November and 31st

December 2005. The first tour took him to Dala, Gwale, Doguwa, Tudun Wada, Garun Mallam, Kura, Kumbotso, Dawakin Kudu, Ajingi, Gaya, Kano Municipal, Tarauni, Rogo, Karaye, Albasu and Takai.



**The Emir of Kano Alhaji (Dr.) Ado Bayero at the
Launching of a Local Govt. Chapter of A Daidaita Sahu**

The second phase tour saw the Emir covering the remaining 28 LGAs between February 11, and April 11th, 2006. The LGAs covered include Kunci, Dawakin Tofa, Ungogo, Fagge, Bebeji, Wudil, Warawa, Kiru, Madobi, Shanono, Bagwai, Kabo, Gabasawa, Rimin-Gado, Tofa, Tsanyawa, Bichi, Nassarawa, Kibiya, Bunkure, Gwarzo, Sumaila, Garko, Minjibir, Gezawa, Makoda, Dambatta and Rano.

The launchings were generally successful. For instance the launching at Garun-Mallam was historic because the Emir's visit was the first in 35 years to the town. In Dawakin-Kudu the launching was full of emotion as the

wheel-chair bound District Head insisted on attending the historic event in spite of his ill-health. In Kumbotso, a graduation ceremony of a Qura'anic School, not part of the usual schedule, added colour to the event.

Highlights of the launchings included film shows (*majigi*) usually shown on the eve of the visit of the Emir at the District Head's palace. On launch day, the line of activities comprise welcome address by Chairman of the Local Government, songs and short drama, speeches by guest speakers, the Director General of the *A Daidaita Sahu* or in his absence by any State council member present. After these preliminaries, the Emir delivers his, usually, short speech followed by naming nominated members of the *A Daidaita Sahu* committee and the commissioning of suggestion box for inputs from the general public. The head of LGA committee deliver acceptance speech on behalf of all the members, a vote of thanks from the District heads while the closing prayer is always said by the town's Chief Imam. Prominent scholars such as the *Wazirin Kano*, Sheikh Isa Waziri, were usually on hand to deliver short sermons.

The stage dramas always added colour to the events. Different social issues are addressed in the drama episodes. For example, the key message in the drama at Dala LGA was a call to shun *maula* (a form of begging that is usually encouraged by idleness). In Gwale the message was on ill-effects of drug abuse. In Doguwa, it extolled self-reliance. While in Garun Mallam and Kura the themes were about shunning superstitions and inculcating respect for one's parents, respectively.

Each local government committee comprises of 17 members nominated on the following criteria.

1. A well respected elder and resident of the community as head of the committee.

2. Head of Social and Community Development department of the Local Government Council as secretary of the committee.

Other members include;

3. Local Government Chairman
4. District Head
5. Chief Imam
6. The Local Government Shariah Court Judge
7. A representative from Shariah Commission
8. A representative from *Hisba* Board
9. A representative from Zakkat and Hubsi Commission
10. Senior federal civil servant from the local government
11. Senior State civil servant from the local government
12. A representative of Security organisations in the local government
13. A representative of the Community Based Organisations (CBOs) in the area
14. A representative of the Non-Governmental Organization (NGOs) in the area
15. A representative of women societies
16. A representative of the State House of Assembly member representing the local government.
17. One coordinator carrying liaison activities between the committee and the Directorate of Societal Re-orientation in the State capital.

The main functions of the local government committees of *A Daidaita Sahu* are:

- a) Coordinating the activities of the programme at local government level.
- b) Encouraging and guiding the formation of

Community Based Organizations (CBOs) and Non-Governmental Organizations (NGOs)

- c) Sensitizing the people on the objectives of the programme with a view to bringing about the desired change in attitudes of the people.
- d) Establishing a good working relationship between the local government committees and that of the State Committee.
- e) Carrying out activities that will advance the objectives of *A Daidaita Sahu* and bring about positive development on the part the community. The local government ADS chapters file report of their activities to headquarters of the Directorate of Societal Reorientation in the State capital on quarterly basis and empty their suggestion boxes once a month. Most of the issues addressed by the local government committees are about resolution of marital problems, checking the menace of unauthorized satellite viewing centres, banning commercial sex-work, flushing criminals' hideout etc that were sometimes resolved within the administrative systems of the local government authority or through the hierarchy of tradition institution. Only major issues needing the attention of State government are forwarded to *A Daidaita Sahu* headquarters for channeling to concerned authorities. The local government committee members are paid some sitting allowances usually by the LGA councils.

4.2 Partnership with Schools

Education is very central to all aspects of individual and societal living especially as it relates to growth and development. *A Daidaita Sahu*, has identified the issues of

education as it relate to character building and made it one of the core of its activities. This has led to close partnership with all the three levels of primary, secondary and tertiary schools in the State. In the last three years, *A Daidaita Sahu* has put in place elaborate activities in schools throughout the State and has recorded tremendous success in that regard.

A Daidaita Sahu identified the problems bedeviling the educational sector are as follows;

1. Absence of monitoring
2. Appointment of incompetent head teachers
3. Inadequate curriculum
4. Inadequate infrastructure
5. Examination malpractices
6. Inadequate funding
7. Indiscipline
8. Management and union squabbles
9. Students population
10. Lack of cordial school community relations
11. Absence of decent dress code

Plan of Action

Having recognized the problems above, *A Daidaita Sahu* identified necessary values to be inculcated in pupils and students across the state and these include the following;

1. Fear of Allah
2. Love for the State
3. Respect for parents, elders and authority
4. Honesty and truthfulness
5. Humility
6. Hard work
7. Selflessness
8. Orderliness
9. Cleanliness

10. Maintenance and proper upkeep of school premises

Under the Plan of Action, Principals, headmasters and teachers are responsible for the training and re-orientation of their students. They are expected not only be imbued with the qualities needed above but serve as role models who care and are concerned with the progress of their students..

In terms of programmes, the Action Plan identified four major activities;

1. Sensitization of heads of tertiary institutions on maintenance of discipline and moral conduct in their institutions.
2. Training workshops for heads of primary, secondary, Islamiyyah and Qur'anic schools.
3. Training workshops for teachers of secondary schools
4. Lectures/talk/film shows in secondary schools to be conducted by officials of State Area Unit of Muslim Students' Society, Ulama, Government officials etc. The lecture should be at least twice per term and be chaired by an high ranking government official.

Implementation Strategies

A Daidaita Sahu designed the following implementation strategy of the Action Plan. They include;

1. Engaging consultants, retired civil servants, retired and serving teachers to facilitate training workshops.
2. Producing maunuals, tracts, pamphlets that will further strengthen the re-orientation programmes.
3. Incorporating societal re-orientation components into school curricular and extra-curricular activities such as games, debating, competitions, training camps, etc.
4. Attending congregational prayers to be made mandatory for all Muslim students in public schools.

5. Encourage Islamic learning even outside school hours.

Achievements from Partnership with Schools

The following records were achieved through the partnership with schools.

1. Schools Programmes: -
 - a- Debate; five schools per day every term (300 schools in one year). So far Secondary and Islamiyya Schools participated on identified social ills such as examination malpractices, the hazards of commuting teenage girls on commercial motor cycles (hawan achaba ga yan-mata), drugs abuse among students, etc.
 - b- Quiz (Secondary Schools)
 - c- Paper Presentations
 - d- Weekly Talks: (Under this programme 10 Schools were covered every week,) with boarding Schools on Saturdays and day Schools on Fridays.
 - e- Film shows in Schools
 - f- Production of Newsletters
 - g- Stage Drama
 - h- Soap Opera on Television and Radio
2. Inauguration of *ADAIDAITA SAHU* Committees in Higher Institutions
3. Launch of Dress Code (*SUTURA MUTUNCI*) for higher institutions
4. Erection of the dress code signage's in 10 Higher Institutions and the premises of the State Scholarship Board
5. Quarterly forum (*Zauren Manyan Makarantu*) of *ADAIDAITA SAHU* in Higher Institutions.
6. Effort to incorporate *ADAIDAITA SAHU* in schools curriculum through developing a syllabus for

leadership and citizenship for Students in Secondary and Higher Institutions

7. Meeting with Fulfulde Development Association of Nigeria (FULDAN) on how to reach the Nomadic Schools in their settlements (*Rugage*)
8. Presentation of 16 papers on topical issues at the first ADAIDAITA SAHU Secondary School Principals' Forum.
9. Courtesy call on the management of SPEB (now SUBEB) to introduce ADAIDAITA SAHU with a view to establish a working relationship as a step towards reaching the primary and Islamiyyah Schools.
10. Meeting with Association of Professional Counselors (the Counseling Association of Nigeria, Kano Chapter) in which consideration and adoption of a programme for guidance and counseling was arrived at through the following: -
 - i- A 6 months calendar of event on guidance and counseling for our schools
 - ii- Proposal for a workshop for teacher counselors
 - iii- Amalgamation of the National and Northern manuals and blue print on guidance and counseling for distribution and implementation in our schools as part of ADAIDAITA SAHU syllabus
11. Public Forum (*Zauren-Shawara*) notably on Examination Malpractice on Schools which attracted speakers/discussants from Ministry of Education, State Chapter of the Parents Teachers Association (PTA) Proprietors of Private Schools and Teachers,

12. Annual Essay Competitions
13. Teachers Seminar- Wudil/Gaya Zone, (March, 2006),
Municipal; Nassarawa and Minjibir(December,2006)

4.3 Public Sector Support

The ministry for local government has continued to play an important role in the success of the local government chapters. With the permission of the ministry, the local government councils pay sitting allowances to the 17-member committee in addition to other logistics support they always extend to the committees. In many instances, the local government area council provided office accommodation to the committees.

The partnership with schools would not have succeeded without the co-operation and support of the ministry of education. Courtesy of this understanding, the ministry has allowed the distribution of *A Daidaita Sahu* books at speech and prize giving days in the public schools. Similarly, there is cooperation between the directorate and Shariah implementation agencies in the State such as Shariah Commission, Hizba Board, and Zakkat and Hubsu Board.

On its part, the State House of Assembly has recognized and supported the programme of *A Daidaita Sahu* in many respects. For example, the Speaker of the House is a member of the *A Daidaita Sahu* State Council. And members representing each of the local governments' constituency are also part of the 17-member local government committee of *A Daidaita Sahu*. The Honourable members participated fully in the Emir's tour in which he launched the local government committees. The religious committee of the House of Assembly has special interest in the operations of the directorate and extends its unflinching support.

Similarly, there are now *A Daidaita Sahu* committees in all the State ministry and parastatals. Their main objective is to constantly remind the workers of the values that *A Daidaita Sahu* preaches; piety, honesty, humility, trust and respect for authority. Secondly they are also expected to encourage observance of work ethics such as punctuality, dedication to duty, confidentiality, responsiveness, and selflessness. The committees carried out their duties through some of the following recommended programmes:

1. Interactive sessions for staff members of ministries and parastatals. Such sessions are for discussions amongst staff on various functions of the agency, the Islamic perspectives on these functions and the raising of relevant issues.
2. Short talks in mosques after *Zuhr* prayers.
3. Training of all cadres of the Civil Service on Societal Reorientation.
4. Special training for those employees whose assigned functions are related to Societal Re-orientation

4.4 Partnership with Civil Societies and Development Agencies

One programme that vividly demonstrated effective partnership *A Daidaita Sahu* had with civil societies and other development agencies is the success recorded at the conduct of the popular Public Forum tagged *Zauren Shawara*. A study on proceedings of the forum described it in the following words;

"The programme on *A Daiadaita Sahu Zaure Public Forum*, is unique and novel in conception and *practice*. It is a deliberate and purposive social policy intervention package aimed at addressing

social ills. It is down to earth in approach, as it galvanizes support and contribution from stakeholders. There is no barrier to contribution from the experts, consultants, the public and the media. There is instantaneous live broadcast on Radio and Television in the State and beyond. Proceedings were done in Hausa language, as the message is disseminated to the Public easily. Responses from people are simultaneously integrated into the proceedings. A consensus is reached over delicate and sensitive issues through discussions and dialogue. Representatives of the Government are advised as they take responsibility of their actions. Answers are provided. Solutions are proffered. Institutions responsible for any task are further mobilized to improve their policy implementation. The general public is made to improve on existing practices. The proceedings were conducted at Murtala Muhammad Library on a monthly basis. It was usually conducted on the last Saturday of every Month."

Under the public forum programme, *A Daidaita Sahu* has collaborated with many civil societies, development agencies and private consultants. For example *A Daidaita Sahu* collaborated with Foundation for Eradication of Child Abuse (FECA) in organizing the public forum lecture-com-dialogue on Girl-child labour. Islamic Medical Association of Nigeria (IMAN) helped in organizing the public forum on

drug abuse among youth. Muslim Sisters Organization led the forum on the contentious issue of dress code. Ruwan-Dare Writers Association collaborated with *A Daidaita Sahu* in organizing the *Zauren Shawara* on human trafficking to Saudi Arabia popularly called Kano-to-Jedda locally. Muslim Society of Nigeria (MSS), Motion Pictures Association of Nigeria (MOPAN), Mallam Mamman Foundation were other civil societies that collaborated with *A Daidaita Sahu* in conducting the public forum, *Zauren Shawara*

Among the private consultancies that also collaborated with *A Daidaita Sahu* include the following; Prudent Consulting, Taqwa Consulting and Primus Educational Services, etc. *A Daidaita Sahu* is a reference point to development agencies such as Department for International Development (DFID) and British Council operating in Kano State. *A Daidaita Sahu* is helping Security Justice & Growth (DFID project) develops its Rights Awareness Campaign programme to suit the Kano society and that of promoting women's right through Shariah. Similarly, to ensure correct account, *A Daidaita Sahu* played a leading role in British Council's film production on women's rights.

Looking at the collaborative efforts *A Daidaita Sahu* received from the various segments of society reviewed in this chapter it is easy to say that the project is hugely successful. The greatest challenge of such programmes is sustainability once the regime that introduced it is out of power. However, the only consolation here is that, with the second four year-term mandate to Governor Ibrahim Shekarau, the desired changes in attitude must have taken effect and that is the bottom-line of the programme.

CHAPTER 5

Publications, Documentation and Monitoring

5.0 Introduction

Media is a very important, dependable and crucial organ in selling products and services to target buyers and receivers. In fact, in a globalization era where information technology continues to revolutionize the act and science of business, the medium of media can only be neglected at the detriment of the organization's or business sustenance and growth. It is not surprising therefore, that *A Daidaita Sahu* under the leadership of an academic scholar and experienced journalist, Malam Bala A. Muhammad, will make effective use of media to achieve the objectives and desired targets of the organization. As an on-going, target group oriented project covering both public and private sectors and indeed other organized interest groups in Kano society, *A Daidaita Sahu* has benefited from the two flow media system. It has used media to convey its messages, sell its multi-factorial products and reach the generality of the people of the State and beyond. Profitably too, the Directorate has also profited during the period under review from immense media publicity. Thus, this chapter will review two commissioned reports; media monitoring and impact assessment and will also look at the efforts of the directorate in documenting its activities through publications, recording studio and archival library.

5.1 Media Monitoring Report

Objectives and Outcome

In order to fully appreciate the achievement of the Directorate on matters of media reportage, it is imperative to

briefly survey some of the key objectives of the organization and indeed their desired outcomes. The Directorate designed its programmes to achieve the objectives of instilling in the citizenry the fear of Allah; patriotism and selflessness; truthfulness and sense of community service; high sense of justice and moral uprightness; probity, accountability and orderliness; spirits of good neighbourliness, self reliance and respect for leadership.

Conscious of its role and the need for the society of Kano to grow and progress in healthy manner with secured future, the Directorates' programmes also aim at ensuring environmental cleanliness, proper upbringing of children and cooperative spirit among the various social groups. In addition, gender sensitivity is a civilizational requirement and global condition, the Directorate designed programmes also aimed at instilling respect for women and laying solid foundation for youth development and empowerment.

With these programmes, the Directorate expects to bring about positive attitudinal and behavioral changes in the people that will engender love for the State, foster societal harmony, minimize social menace and conflicts and develop human resources to their full potential. In addition, it is hoped that imbibing the messages of the programmes by the people will boost rapid growth, development and progress while also ensuring that societal norms, values and mores are protected.

Content Analysis:

The various target programmes which the Directorate made use of to disseminate its messages are diverse, rich and interwoven. The Directorate for example, used the opportunities provided by programmes like the News and Current Affairs, Political Programmes, Listeners' Letters, Phone-in (Interview) programmes, Sponsored jingles and

messages, Drama and Documentary and Schools Debate among others to reach the people effectively. In fact, as early as the last quarter of the year 2004 when the Directorate was created, the frequency of the Directorates' programmes in Radio Kano was 92 while those of Freedom Radio was 11. By the years 2005 and 2006, when the activities of the Directorate were fully developed and accepted by the most Kano citizens, these frequencies quadrupled.

Specific mention should be made of the crucial role Radio Kano (AM) has played and still play in disseminating messages of the Directorate. Radio Kano (AM) is the oldest radio station in Kano State and certainly one of the oldest in Nigeria. It has a large audience of listeners and is monitored in several states of Nigeria. With wide range of programmes that cut across different sectors of life depicting the nature of its programming policy, Radio Kano (AM) has reviewed some of its programme schedule to accommodate the ever increasing activities of the Directorate for Social Reorientation. Through its drama, interactive talks, news magazine, educational and cultural programmes among others, the station has featured several DSR programmes. It has also aired critical but constructive views and opinions on the Directorate operational styles which have boosted productivity and efficiency in all corollaries.

A content analysis and dissection of DSR programmes on radio stations show that audience favourably received A Daidaita Sahu's *Nasiha*, jingles, school debates and *Zauren Tattaunawa*. The *Nasiha* takes the forms of counseling, teaching and preaching on the radio of A Daidaita Sahu programmes like moral upbringing, good neighbourliness and selflessness. Islamic scholars and other experts are normally dwell on topical issues that have relevance on social and economic orderings of the society.

The Directorate has been consistent in its use of resource persons that are of divergent religious and intellectual backgrounds. A Daidaita Sahu schools debate has also been well publicized by the radio stations and positively received by the public. It has contributed to the educational development of young pupils of the state on various ways and also assured them recognition by the system. The school's debate, in addition, has afforded DSR to identify and reward brilliant and hard working students and assist them choose suitable future careers. The food items and educational materials like text books and exercise books distributed as gifts to participating schools from the Directorate has similarly been well received. Zauren Tattaunawa, an A Daidaita Sahu sponsored programme on Radio Kano has also been well publicized and received by the teeming populace of Kano State.

For the Television stations, there were many sponsored educational and social drama episode, documentaries and phone-in and interview programmes. These stations also extensively broadcast news, panorama and other activities of the Directorate. This is particularly true of Directorate's public forum (Zauren Shawara) which was aired live to over 10 million viewers and listeners within and beyond the state.

A Daidaita Sahu television programmes on the popular CTV 67 and NTA, all in Kano, have similarly been well received. Programmes like Hatsin Bara, a mixed grill which discusses variety of issues of the society and examines critical discourses that are current and have assisted in reshaping the society in one hand, and conveying official messages and position to the mass of people.

A Daidaita Sahu drama series are also subjected to common discourse not only by social groups in the town but

masses in rural areas of the state too. People are often seen switching channels to watch DSR drama series. School debates on the television also delight school pupils. A survey indicates that about 60 percent of secondary school pupils in Kano metropolis are aware of the programme and about 50 percent made it a point of duty to watch the series. Random sampling also has shown that the students who watch the DSR sponsored debates believe that their vocabularies are enriched, intellectual horizons broadened and understanding of current issues greatly improved. Others said the debates assisted their general educational pursuit and career choice.

For the print media, the Directorate for Social Reorientation has featured prominently in Newspapers and Magazines. The coverage of DSR's activities took the form of news items, feature articles, editorial and lead commentaries and letters to the Editors which often influence policy thrust and project initiation by government officials and policy makers among public and private sectors.

The Directorate's activities are well documented in some websites. At the www.gamji.com and mn@webstar.uk.com, issues of the Directorate are commonly debated by participants conversant with or interested in Kano affairs from across the globe. Though Africa is rated as trailing behind Europe, America and Asia in terms of the use of the internet facilities for communication, it is gratifying to note that in Kano, due to its riches, structure and the determination of its key officials, A Daidaita Sahu has been able to develop the internet system not only in reaching the people but also particularly to feel their pulse in feedback mechanisms. From its three years of existence, reaction and responses to A Daidaita Sahu's activities are impressive just as they show quantitatively and qualitatively that the people for whom the Directorate was established have welcomed it.

In the same vein, GSM text messages and the Directorate's E-mail boxes are used as effective tools of information dissemination. DSR's postal box is maximally used to collect feedback on numerous programmes of the Directorate. A cursory study of the letters sent to the Directorate points to this. The letters could be classified into six broad departments. These are: Contribution/Advise; Support and solidarity; Critical observation; Complaints; Application/Request and Political Commentaries. Many letters proffer suggestion and constructive advice to improve the Directorate's performance. The second category contain letters are supportive of the initiatives and methodological perspectives. The third categories are critical of the initiatives of the Directorate. The fourth category is the letters about complaints against certain activities of the government. In most cases, such letters want a change in style, approach or focus of particular programmes. The fifth group is demanding assistance from the Directorate either for their persons or immediate community. It also contains requests for government to intervene in certain matters considered inimical to the state. The final classifications are letters from natural opponents of the current dispensation. In most cases, they castigate government officials or its entire policies because either the authors belong to different political parties or because some people could not derive direct benefit in material and financial terms.

What all these amount to is that A Daidaita Sahu has been able to create socio-political and economic awareness in the citizenry, the type that has never been witnessed in the history of Kano. So deep rooted has consciousness about the phrase A Daidaita Sahu become that it is indubitably a household name and synonymous with discipline and orderliness.

5.2 Impact Assessment

The success of any project is measured by its ability to realize its stated objective(s) within the stipulated time frame. In determining this, the people to whom a project is designed should be able to feel the impact in all corollaries of the said project. The Directorate of Social Reorientation is a people oriented project designed to impact positively and on the attitudinal dispositions and character traits of the people of Kano State. As a novel project unparalleled in the historical annals of the State, the project contained careful mechanisms for assessing the impact of its numerous programmes.

In assessing A Daidaita Sahu's impact, the approaches used as tools of examination and analysis included the SWOT system, participatory research method and tracking tools. These approaches relied on questionnaire survey, interviews, focus group discussions, and content and context analysis. All these are meant to determine among others, knowledge about the existence of the Directorate for Social Reorientation, awareness of public education outlets, appropriateness of messages and materials, timing and frequency of schedule programmes and indeed choice of media through which such messages were delivered. The methodologies are to also determine whether the messages of A Daidaita Sahu were absorbed by the targeted groups and individuals etc.

In order to obtain feedback, a fair and equitable survey was organised in Kano North (Tsanyawa, Dawakin Tofa and Dambatta LGAs); Kano Central (Fagge, Kumbotso, Minjibir and Gwale LGAs) and Kano South (Doguwa, Rano and Albasu LGAs) senatorial districts. The objective was to discover the degree of exposure to DSR's public education campaign and its influence on target groups. Gender distribution of the survey indicated 75 and 25 percentages' of males and females respondents respectively. A breakdown in

terms of age categorization covered youth between the ages of 7 to 17, 9 percentage; 18 to 25, 54 percentage; 26 to 39, 19 percentage and 40 and above, 18 percentage.

Furthermore, the impact survey also considered respondents by educational level, occupational distribution, location, dispersal, religious differentiation and incomes pattern. The goal of these indexes was to measure the impact of A Daidaita Sahu in the last three years and to come out with empirical results and challenges confronting the project.

Interestingly, the results of the survey are positively indicative. The A Daidaita Sahu coinage was unanimously considered applauded as timely, apt and appropriate. Many respondents have heard of the existence of the Directorate and watched either all or some of its numerous programmes. The targeted audiences indicated that the Directorate's media strategies are comprehensive; people oriented and have cut across political divide. In other words, the programmes are found not only meant for a certain political and social segment but for all stretches and layers of society. Respondent's perception agrees to a large extent that the campaign conforms with Islamic teachings quoting the dictum that direct Muslims to enjoin what is good and forbid what is evil. This perception has greatly contributed to the Directorate's acceptability, high legitimacy rating and therefore ensuring its sustainability, in the long term.

The assessment shows that the youth are more receptive and more positively transformed than other categories. This is a good development given that youth are vibrant, energetic and prone to crimes. The Directorate's activities on this group have helped in the reduction of crimes and gangster violence in Kano metropolis. The integration of community leaders at L.G.As level, use of oral media like poets, singers and musicians and indeed the continuous

encouragement for people to acquire skills and become self employed through Leda Jari and Fansar 'Yan Talla components have contributed immensely to entrench A Daidaita Sahu in the socio-psychic systems of urban and rural people of Kano state.

Among DSR programmes adjudged best for influencing attitudinal behaviours of the people are Public Forum (Zauren Shawara), jingles on the radio and drama series and billboards advertisement. It is a common these days in Kano to see concerned people correcting public and social misbehaviours using the phrase "ADaidaita Sahu" i.e fall in line with good conduct.

The level of success of the various DSR campaigns would be better appreciated if one remembers the degree of social decay, political corruption and general societal maladjustment that existed before the Directorate's programmes. In fact, the constructive political choice of the people of Kano in the 2007 General Elections, despite the high level of political intrigues and blackmails, is indicative to a large extent of the penetration of the Directorate's activities and its success in Kano State.

There is also a remarkable impact in the area of collaboration with the relevant agencies. In the globalised world today of linkages, networking and programmes' connectivity, the Directorate has been able to cooperate and tap the expertise knowledge of many individuals and institutions to promote its programmes in the society. In this vein, the Directorate's effort in co-opting specialized public sector institutions and Non-Governmental Organizations (NGO's) to realize its desired objectives should be mentioned. Some of these are Zakkat Commission, Hisba Board, Sharia Commission, Medical Associations, Students' Unions, Achaba groups, Cripple Association, Gender Initiatives,

among several of their kinds need to be mentioned.

Transferring ownership of noble projects like Leda Jari, Fansar 'Yan Talla, etc to other relevant agencies has gone a long way in re-establishing the holistic nature of government system. All these have multiplier positive impact on the society. Besides ensuring the homogeneity of government functions, it added legitimacy to the Directorate's programmes. This in turn has strengthened the state government's structure and superstructure and increases its acceptability to the people for whom governance in essence, content and context is meant for.

5.3 Establishment of Library and Studio

A great boost to the operation and smooth functioning of the ADS came in 11th September 2006 (18th Sha'aban 1427 AH) when the Directorate of Social Reorientation opened its library and studio. The date which marked the second anniversary of the Directorate was celebrated in style with the formal opening of the Library and Studio by Governor of Kano State, Mallam Ibrahim Shekarau and the Emir of Kano, His Highness Alhaji Dr Ado Bayero, CFR, LLD, JP.

Library:

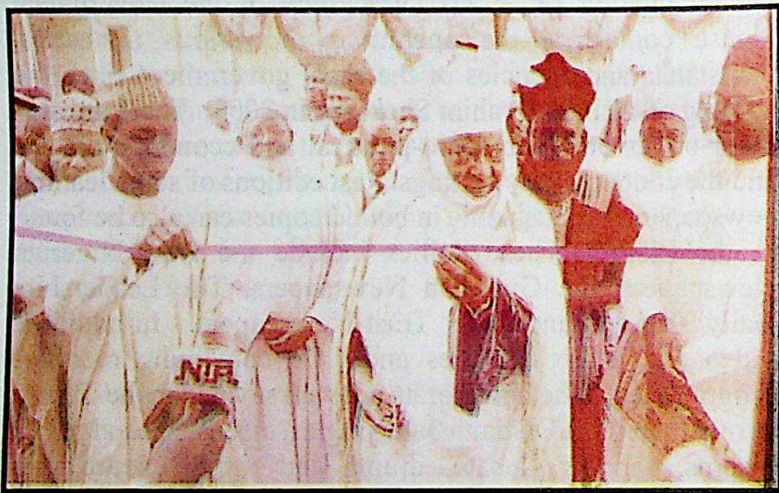
The Library, which is named Sarki Alhaji Library in memory of the late Emir of Kano, Alhaji Abdullahi Bayero, incidentally the father of the reigning Emir, was set in line with the philosophy of the Directorate. It was opened in response to the yearning demonstrated by the people of Kano people for the A Daidaita Sahu corrective programme. Kano has been a literate society for several centuries. The Library was introduced to measure up to expectation of growing admirers of the programme. As a body sensitive to social

groups, the relevance of in-house library of the Sarki Alhaji's type cannot be over-emphasized. The library is located at the eastern flank of the building hosting the Directorate's headquarters in Kano metropolis. It has a modest 25 seats capacity containing modern shelves stocked with books for the use by both staff of the Directorate and outsiders in need of the library facilities for reading, conducting research and general information gathering.

Among the books available in Sarki Alhaji library are the A Daidaita Sahu publication series. These are a 17 books series on various issues about the Directorate operational areas and other topics germane to the organization. There are also numerous publications from the Research & Documentation (R & D) Directorate of the Government House containing the operations of various ministries, parastatals and agencies of the State government since the coming of Mallam Ibrahim Shekarau in 2003. There are also other books on Kano socio-political and economic history and the contemporary settings. Past editions of some leading newspapers and magazine in bound copies can also be found in the Library. These dailies include the New Nigerian Newspapers, the Guardian Newspapers, The Leadership, Daily Triumph and Daily Trust Newspapers. In addition, video and audio cassettes and CDs containing recorded programmes of the Directorate are well stocked in the library. In other words, A Daidaita Sahu jingles, discussion and public forums, schools' debate, drama and the likes are well preserved in the library. Copies of these and those of the publication are often given out as gifts to visitors, programme participants and the public for their listening and further research.

In order to live up to its name as reading, research and information centre, Sarki Alhaji Library is connected to

internet. This has enable readers and researchers from within and without to have access to the world through electronic means. This singular device has added tremendous value to the library and quality of the Directorate's activities. This is complemented by the Directorate's website the adaidaitasahu.org which is beautifully constructed with the necessary relevant features; Home, Mission Statement, Action Plan, What to do, Who we are and Check your mails. The website also advertises the project's concept, target groups, structure and functions etc. The Sarki Alhaji Library is managed by a manager who is a professional librarian. He is assisted by two staff and a team of volunteers who guide readers and researchers daily and all round the week.



' The Emir of Kano Alh. (Dr.) Ado Bayero Assisted by Governor Mal. Ibrahim Shekarau cuts the tape to declare open the Sarki Alhaji Library at A Daidaita Sahu Headquarters

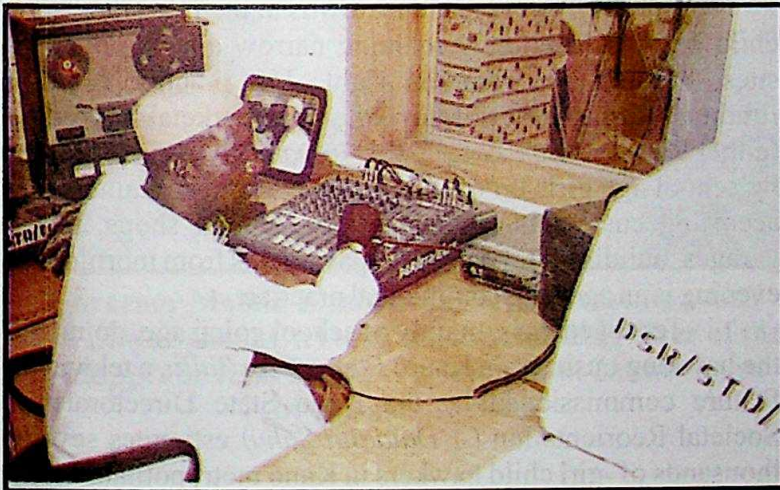
Studio

The studio, as stated above was also officially opened during the second year Anniversary of the Directorate on 11th

September, 2006 (18th Sha'aban 1427). This function was performed by the Limamin (Religious Leader) A Daidaita Sahu himself, Mallam Ibrahim Shekarau, Governor of Kano State. The studio is named Limamin A Daidaita Sahu.

The management thought it wise to build its own studio to undertake its productions. Since its official opening, all recordings took place in the studio. These programmes include the schools' debate, discussion forum, drama, quiz competitions and the numerous jingles.

The Limamin A Daidaita Sahu studio is equipped with state of art machines and equipment. It has a main studio, control room to regulate sound and colour systems. It has two camera manned by three qualified camera men, two public address systems, sound mixture equipment and editing suite. The studio is managed by a manager and assisted by three other professionals, two of whom are females. There are also consultants to the studio management and the wing is hoping to expand to the start in-house training programmes.



Inside the A Daidaita Sahu Production Studio

CHAPTER 6

Pilot Projects

6.0 Introduction

In the last three years *A Daidaita Sahu* has launched five pilot projects to address specific problems in five sectors of the society. The pilot projects are Girl-child Redemption, "Pure Water" Sachet Recycling, Dress Code, Road Signs and One-Child-One-Book. This chapter will review these projects by x-raying the problems the projects aimed to correct, the intervention strategies adopted, the implementation processes followed, the partners involved and the outcomes.

6.1 Girl Child Hawker Redemption (*Fansar 'Yar Talla*)

The Problem

In Kano, as indeed most towns in the Hausaland, girl child hawkers carelessly roaming narrow alleys, buildings sites, brothels are common sight. The practice of *talla* (trading) through the display of some marketable product (either *Tuwo*, *Kunun Zaki*, *Zobo*, *Kayan Miya*) even trinkets by school age girls on open trays or covered containers and accosting customers at their homes, market shops, motor garages, building sites and street pavements from morning till evening is an age long commercial practice.

Teenaged girls, mainly of school going age, dominate the hawking business in Kano. *Fansar 'Yar Talla*, a television feature commissioned by the Kano State Directorate of Societal Reorientation (*A Daidaita Sahu*) estimates several thousands of girl child hawkers in Kano metropolitan. Many of them live within the metropolitan areas but several more

girl hawkers come daily to the city from surrounding towns and villages to sell their wares.

The causes of hawking are vast and varied. Some studies state that girl child hawking is an age-long custom and a strategy of locating suitors for the girls. In contemporary times, hawking is attributed to wanton poverty confronting widows left with orphans, it is therefore a means for the girl to contribute to the daily provisioning of the home. For some families, it could be a plain quest for wealth and yet for others, it is also a convenient economic means by which the girl-child hawker saves money towards defraying her marriage expenses in future. This chapter looked at the intervention scheme introduced by *A Daidaita Sahu* to address the menace of girl-child hawking coded *Fansar "Yartalla*.



Governor Malam Ibrahim Shekarau Presents a Gift to a Little School Girl to mark the Handing Over of the Fansar 'Yar Talla Pilot Project to the 44 Local Govts. by A Daidaita Sahu

Discerning members of the public generally condemn such practice as 'exploitative'. To them, as the girl child hawker carelessly roam narrow alleys and streets in search of patronage or suitor, she could fall prey to people with devious character who might entice her into unsavoury attitudes or commit atrocious things on them. This has happened several times. Indeed, several people have expressed concern about the negative consequences of girl child hawking in the *Fansar 'Yar Talla* television programme,

Intervention strategy

The Girl Child Hawker redemption scheme (*Fansar 'Yar Talla*) is a social policy intervention introduced by Governor Ibrahim Shekaru to redeem girl child hawkers of 6 to 10 years by providing their parents/guardians with financial equivalent of the *'Yar Talla's* daily earnings and sending the girls to school.

The scheme which is implemented through *A Daidaita Sahu* was premised on a baseline survey that has revealed that these girls make a daily turnover of between N180 N200 as sales/profits. The Kano state government therefore dedicated the sum of N4, 000,000 on 70 (seventy) selected girls from the 44 local government areas of the state. Each girl and her mother benefits from N50, 000 spread across one year period. Part of the money is to empower the mother to start a small business of her choice and the rest of the money is devoted towards the education of the girl child hawker. Each of the affected girls was made to return to her local government and start attending primary schools nearest to them. Agreement is concluded with the parents that the girls will not hawk under any circumstance and adequate monitoring is ensured by local government and *A Daidaita Sahu* officials.

Implementation Process

Below are the implementation stages of the *Fansar 'Yar Talla* intervention strategy

- Massive public enlightenment carried on the mass media through jingles, documentaries, drama and pamphlets distribution. Target audience were the girl child hawker and her mother, the District/Village/Ward head, local government councils, ministries for Local Government, Education, Information, Women Affairs, Religious leaders, CBOs, NURTW soliciting their support and assistance in spreading the objectives of the project.
- Directorate of Societal Reorientation (*A Daidaita Sahu*) designed selection criteria i.e. the girl's bio data, educational background and socio economic background of the mother.
- Disbursement of funds was handled by a programme officer at the Directorate who issued a standing order for periodic payments to the girl and her mother with a bank at the local government.
- HOD Community Local Government acting as the supervising officer selected a school nearest to the girl child and completes the admission procedures
- Government provides the girl child beneficiary with educational materials. All the required books, uniform and other needs were procured and given to the girl at the start of each academic year. Some breakfast allowance (*Kudin tara*) was also set aside for the girl, to be disbursed periodically.
- Mother of the selected girl was economically empowered by Government (equipment supply and take off capital) to enable her sustain her children's

educational needs without having to subject her daughter/daughters to hawking.

- Disbursement of capital was carefully arranged. Monthly provision of breakfast allowance by HOD, Community Development of respective local councils. Payment of business take off capital for the mother handled in two installments after a certification that initial investment was put to good use.
- Monitoring of the girl child's progress by community elders forum (*Zauren Shawara*)

Partners

- Directorate of Societal Re-orientation was the overall supervisor of the project.
- Partners in public enlightenment that includes state and privately owned media, religious leaders who preach and sensitize public on the evils of girl child hawking.
- Traditional rulers of concerned localities involved in the selection of the girl hawker according to designed criteria.
- CBOs and other social organizations.
- District and Ward heads of the concerned localities.

Outcomes

This project was launched on the 16th May 2005 by the Executive Governor as pilot scheme to enable the Government intervene and tackle the menace of girl child hawking. In all, seventy [70] school aged girls were enrolled into the schools after they were given school uniforms, books and other accessories. Their mothers were also each given either a sewing machine or grinding machine with an

additional ten thousand naira to enable them become self reliant and relieve their children of this social menace.

Apart from the initial four million naira provided by Kano State Government, all 44 local governments are expected to sustain funding the project. In the same vein, NGOs, national and international donor agencies are also expected to participate in the programme's sustenance. Indeed, some of them are already involved in one way or the other. Legislation is being expected to be invoked to aid the funding of the programme.

6.2 "Pure Water" Sachets Recycling (Leda Jari)

The Problem

Ever since the availability of portable pipe borne water became a problem, drinking water from sachets became popular to the extent that the quantum of discarded sachets thrown just about everywhere constitutes a fundamental hazard making it necessary for *A Daidaita Sahu*, in its task of addressing societal ills, to classify public health and clean environment as priority areas.

While owners and vendors of the booming business selling water in sachets smile to the banks, the discarded sachets being non eco-friendly, litter the general environment, obstruct growing plants, clog public drainage thereby precipitating spillage and degradation on the roads and endangering livestock that ignorantly consumed them.

Intervention strategy

A Daidaita Sahu envisioned a project code named *Leda Jari* that will address this environmental problem. The multiple objectives of the projects are;

- I. Espouse care and living in clean environment by getting rid of hazardous substance from the environment



- II. Provide means of subsistence to *Almajirai* who are to collect these waste for recycling and promote self reliance
- III. Serves as model to the business community that money can be made out of garbage and by setting up a small cottage industry to recycle used water sachets
- IV. Provision of employment opportunity as the model plant was able to provide full time employment to 11 people and part-time employment to 200 *Almajirai*

By collecting discarded water sachets and selling them to industrialists who would process and recycle the sachets, *almajirai* (itinerant Qur'anic students) earn money to care for their daily needs. They could engage in their Qur'anic education and productively earn income and simultaneously gain respectability by neither appearing dirty and tattered nor engage in begging. And through this policy initiative, environmental hygiene would greatly improve as well.

Furthermore, the general public could appreciate the business potentials of the *Leda Jari* venture and replicate it elsewhere.

Implementation Process

A *Daidaita Sahu* started *Leda Jari* pilot project by engaging a consultant to design, support and deliver the project. The consultant's role include procuring and installing correct recycling machinery and taking charge of daily production of the recycled sachet for a three months initial period.

A suitable location for constructing 2 aluminum sheds (for operations and storage) was found inside the Kano Farm Centre and two fabricated blending machines were purchased and installed. Nassarawa and Tarauni local government councils in Kano Metropolis were selected as the pilot areas.

The Office of the Governor's Special Adviser on Information Technology and Education also appointed two coordinators to identify and liaise with pilot *Tsangayu* (Islamiyya schools) to facilitate enrolment of the Islamiyya school proprietors (*alarammomi*) and a small number of their students (*almajirai*) for the project.

A *Daidaita Sahu* convened an all party briefing session for consensus meeting on operational guidelines. Agreements reached include buying one kilogramme of the retrieved water sachets whose market value is N12.00 by the DSR at N20 provided the *almajiri* gets N15.00, his *alaramma* N3.00 and the *Tsangaya* coordinator N2.00.

Outcome

The successes of this project are manifold. The material circumstances of concerned *Alarammomi* and *almajirai* were considerably boosted. Courtesy of the *Leda Jari* project, they now had economic means to earn a living and function more fully in society. A safety net to protect weaker elements from the ravages of poverty was effectively put in place providing jobs and low - skill acquisition opportunities. The designated coordinators from the Office of Special Adviser on IT & Education had also gained enough encouragement to retain the interest and commitment of participants.

Indeed from the precedent set by, the project consultant, who afterwards proceeded to establish a similar plant for himself, the *Leda Jari* is veritably a worthwhile wealth creation venture.

As with all pilot projects, breaking new grounds is the principal vision of the *Leda Jari* project. It is envisioned that private individuals and respective institutions-of the state government would embrace the idea and exploit it.

The interest expressed by the Refuse Management and Sanitation Board (REMASAB) to take over the *Lead Jari* venture is decidedly a step in the right direction.

6.3 Dress Code (*Sutura Mutunci*)

The Problem

All across Nigeria, there seemed to be a national consensus that the growing moral decadence is partly related to the way indecent dressing is facilitating promiscuity, illicit teenage sex and deterioration in the conduct and behavior of students.

It was no surprise therefore when the *A Daidaita Sahu* identified with public outcry against indecent, particularly improper dressing among students and tried to redress the nation wide agitation for the introduction of dress code in higher institutions. Such move not only fits with official announcements banning display of nudity in federal owned ministries and parastatals and propositions at the Senate (National Assembly) for a bill to ban indecent dressing in public places but also because it was in concomitant harmony with the position of Kano State as a Shari'a state.

According to the management of Ahmadu Bello University Zaria on the issue (*ABU enacts dress code for student: Daily Trust June 23, 2005*), these include shorts, and skimpy dressing such as body hugs and other form of dresses that expose parts of the body. Others are tight shorts and skirts that are above the knee (except for sporting purposes), tattered jeans and jeans with holes and transparent dresses, t-shirts with obscene captions, wearing shirts without buttons leaving the wearer bare-chested and wearing of ear rings by male students. Unkempt appearances such as bushy hair and beards, plaiting or wearing of head gear by male students, wearing of coloured eye glasses, not medical glasses, wearing

of bathroom slippers to classrooms are all classified as indecent.

In similar style, several institutions introduced dress codes to inculcate decency among staff and students and generally promote and instill moral discipline and values for the entire members of the university community. Disciplinary measures against offenders vary but include counseling and correction by lecturers, verbal warnings and appearance before student's disciplinary committee.

Intervention Strategy

To promote social morality in higher institutions in Kano State, the *A Daidaita Sahu* initiated a number of strategies;

- Organisation of one day conference to design dress code for tertiary institutions in Kano state at the Centre for Democratic studies in Kano on Saturday 8th January, 2005.
- Production of bill boards on decent dressing and their distribution to higher institutions in and outside the state
- Production of posters and leaflets on dignity of modest dressing *code named Sutura Mutunci*.
- Production and broadcast of series of TV documentaries on Dress code
- Public launch of dress code campaign by Governor Ibrahim Shekarau on May 16, 2005
- Organisation of a specific public forum (*Zauren Shawara*) on dress code at Murtala Muhammad Library Kano on 18th December, 2005

Outcomes

Foremost among the direct outcomes of these interactions was the identification of factors and causes of the indecent

dressing among students which were attributed to;

- a) Environmental influences the young people tend to copy their role models i.e. film stars, soccer champions etc
- b) Family background: Some families directly or indirectly encourage their children dress so to distinguish them from others of non elite background
- c) Mass admission policies - results in the mingling of students from different cultural backgrounds. Some undisciplined female students try to attract their male lecturers.
- d) Unsuitable films and
- e) Corruptive materials watched on satellite television

The consequences of indecent dressing are many and varied. Few examples suffice;

- a) Indecent dress results in temptation and provocation thereby encouraging adultery, fornication and rapes.
- b) It could lead to prostitution
- c) Rampant sexual practices and the spread AIDS and other STDs
- d) According to some Islamic scholars, tempting appearances attract people of opposite sex and diminishes intellectual and spiritual heights of Muslims
- e) Some recommendations for ideal dress codes include;
 - i) Head to toe veils for Muslim women and for authorities of higher institutions to ban use of t- shirts and jeans with obscene inscriptions.
 - ii) Establishment of clear and defined dress code for staff/students
 - iii) School's management support strategy
 - iv) Security division of higher institutions

- should be trained and orientated on observance of dress code
- v) Members of student disciplinary committee should be conversant with dress code and its penalties.
 - vi) Students Union Government and the Academic Staff Union of Universities (ASUU) should exercise advisory roles in enforcement
 - vii) Academic and Non-academic staff should actively entrench the dress code
 - viii) Students should sign undertakings to abide with dress code at registration point.

6.4 Road Traffic Sign (*Alamomin Hanya*)

The Problem

Recklessness cumulatively describe the behavior of most road users in Nigeria as typified daily with crass violations of traffic rules and signs by motorists and motor cyclists alike. Every year multitude losses of lives and property occur as result of inappropriate road usage.

As a matter of public priority, *A Daidaita Sahu* decided to focus attention its attention in this regard through intensive public awareness of traffic road signs with the view to, once more restore decorum and sanity on the roads.

Intervention

A Daidaita Sahu took up this daunting challenge by;

- a) Commissioning the production of 230 road signs and installing them at strategic locations all across Kano state to raise awareness against traffic infringements and safeguard numerous lives and property daily wasted through avoidable accidents.

- b) 30,000 pamphlets were also published and distributed to achieve the same purpose
- a) His Highness Alhaji Ado Bayero, Emir of Kano wrote the forward in the pamphlets to demonstrate his solidarity with the initiative.
- b) Appropriate radio spots were designed, developed and placed with partner radio stations for broadcast at frequent intervals.
- c) Sensitization meetings were arranged for commercial motorcyclists (*Achaba*) and taxi drivers to persuade them to identify with the campaign of restoring sanity on the roads.
- d) A special presentation on the subject was organized for relevant stakeholders during *A Daidaita Sahu*'s monthly public forum.

6.5 One Student, One book (Daliba Daya, Littafi Daya)

This project demonstrated the concern of the State Government over the excessive reading of licentious novels by female secondary schools students. The highlights of the launching of the pilot project included public incineration of copies of the licentious novels and the distribution of the morally upright books in Government Girls' College, Dala. The idea of this project was influenced by a position paper presented by Mallam Ahmad Abubakar, a teacher with Kano Capital School and a contributor to many of the *A Daidaita Sahu* activities (*see box below for the entire paper*).

One Student, One Book (*Daliba Daya, Littafi Daya*)

Among contemporary Hausa novellists are many licentious books containing lewd statements that offend the values and morals of Kano community. Such books

contravene the philosophy of using books as mediums for societal transformation. It is imperative for such writers to be checked in deference to public morality.

Books have always been popular in Kano. *Magana Jari*, *Ruwan Bagaja* authored by Abubakar Imam are used in school curriculum because of their storylines and Hausa prose. With time, more books by female writers evolved concentrating on domestic life and role of women in Hausa culture and traditions. *Wa zai auri Jahila?* Balaraba Ramat's epic sparked the deluge of female writers narrating about life experience, conflicts between husband and wife, feminine views on polygamy, love-life etc.

By 1996, the burgeoning film industry in Kano transformed some Hausa books into (home) movies. This aids in more writing of Hausa romantic books, but due to the demand in the market of these books by the movie industry, and the demand of these film viewers, it made the Hausa book writers to start demanding for such movies that are so versed in love, a kind of revolution in the Kano film industry made it a must for a film to be a romantic one, This has helped in changing of the story line from the living context of Hausa people i.e Hausa home life to the romantic Hausa style (modern era inventive form of love-where the girl and the boy sings and dance, in an Indian style). In the more recent years, the demand of such books by film producers have reduced, making the Hausa writers on their stage back warded compared with their colleagues in film industry which is now more complex, more engineered, more economical and profit oriented. This has resulted in more female writers evolving, as they will not need much money to invest in writing. The majority of the Hausa romantic books writers are females,

with lower educational level and exposure, a kind of amateurish industry that has its inputs from inexperienced writers and less academic involvements in its mode of communication.

Reading of Licentious Books

I conducted shows that almost 70 % of the readers are females, and 60 % of whom are under 30 years. This shows that many of them are in the range of school age. They get those books by direct purchase from the retailers, or rentage from unlicensed shop or illegal renter (mostly married women operating from their homes) who purchase books mostly form Rimi, Kwari and Sabon-gari markets, and rent them at an affordable price of ten Naira to girls or boys. Most of the books are romantic in nature; and some youth that I interviewed stated their pleasure in reading the lewd portions. In some Girl's Secondary Schools, research findings show that the authorities of such schools have banned the reading of such books while in the vicinity of the school; but researches have shown that students used to smuggle these books into schools in many ways.

One of these mode, is copying of such books wholly in a written form inside an exercise books, and be reading it while a teacher teaches in class. Another form was changing of it cover to an exercise book cover and reading it even in front of their teachers, as the cover has been changed and can easily be detected.

One form of reading these books is over the radio in which the Hausa romantic books are serialized.

Analysis

Through SWOT analysis mode: I will like to summarize the Hausa Novella writers in this form:

Strength

The industry is so rich with potential minds, promising writers, and creative minds, full of hope and determination despite the constraints; self-reliant and very conservative in the use of language.

Weakness

Lack of technical expertise in writing and storyline, poor mode of communication, and lack of knowledge of the *Shari'a*. Lack of publishing outfits, poor conventional markets.

Opportunities

- Source of jobs to youth especially females
- Source of revenue to the Government
- Channel of transforming the society (Reorientation)
- A professional group that can fill the gap of Kano state nationwide, and globally.
- Intellectual group of mindful citizens.

Threat

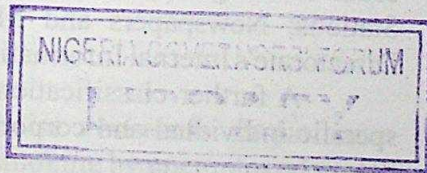
- Transforming the society into an immoral life style by introducing ideas that do not conform to our ethics, norms, values and cultures.
- Cultural flux, resulting in cultural chaos and immorality in the society
- Educational backwardness due to neglect of reading academic books and reading such leisure ones
- Backwardness in terms of literary practices.

Recommendations

- Government should support the Censorship Board in carrying out its duties of censoring such books thoroughly before they are released to the public.
- Establishment of an office in one of the governments agencies that will supervise publications of books, by sieving the right portions from the deviated ones, and censoring such for the interest of the public.
- Ensuring that such books are duly registered in Kano State for the consumption of our society; to protect the issue of Shari'a. (In one respected Islamic jurisprudence book, *al Akhdari* the author stated that “*waya jibu alaihi, hifzu lisanihi anil fahsha'i wal munkari, wal kalamul kabihi...*” “Its mandatory for him (matured person) to guard his tongue against *fah sha', and munkar* and bad talk”
- Enacting laws by the legislative house to protect the interest of readers from statements that are liable to transform their life style in cognisance of societal norms and values.
- Programmes in media that will help in sensitizing the writers and the readers to write and read good books.
- Ensuring that storylines take into consideration the interest of the readers, viewers and the society in general.
- Bringing the issues of addressing the societal problems like *Almajiranci* (child begging), e.t.c in their books.
- Meeting and discussing with the book sellers and unlicensed publishing outfits to address the issue and harnessing the ideas of dealing with social problems.

- Organising a state competition for secondary schools students to write a story and create an avenue for producing viable and creative stories for our societal consumption.
- I do recommend a dialogue session with group of writers to address such problems and find ways out, and see to the ways that Government can chip in.

By Ahmad Abubakar



CHAPTER 7

Public Enlightenment

7.0 Introduction

The Directorate of Societal Reorientation (DSR) pursues integrated public education campaign designed at its Tiga Hotel Policy Retreat where the societal ills associated with the seven (7) target groups of the *A Daidaita Sahu* programme were analyzed and key messages and motivation to cause paradigm changes in their knowledge, attitudes and practices were defined and deliberated upon. DSR public enlightenment programme is hinged on communication strategies that include advocacy to gain political and social leadership, commitment on traditional and religious leadership; and social mobilization for wider participation and ownership. It also hinges on forming alliances with all possible inter-sectoral and social partners to raise awareness on DSR's policy objectives for societal reorientation and bringing about positive attitude and behavior

7.1 Core Platforms

Print and Electronic Media

Since its inception in July 2004, the Directorate for Social Reorientation made use of several media houses of diverse thrust, focus and audience to reach its targeted audience. These media houses can be categorized into six broad headings. These are: The Radio Stations; Television Stations; Newspapers and Magazines; Websites and the Directorate's Internal Information Data Sources.

A further classification of these media Houses into specific individual and corporate organizations is indicated below:

1. **Radio Stations**

- i. Radio Kano- AM & FM
- ii. Freedom Radio Kano- FM
- iii. Ray Power- FM
- iv. Pyramid- FM
- v. FRCN, Kaduna
- vi. Nagarta, Kaduna
- vii. Foreign Radio with Hausa Service (BBC, VOA, DW)

2. **Television Stations**

- i. Nigerian Television Authority (NTA), Kano
- ii. Community Television (CTV 67) Kano

3. **Newspapers/Magazines**

- i. The Triumph, Kano
- ii. New Nigerian, Kaduna
- iii. Trust (Daily, Weekend & Sunday)
- iv. Al-Tajdid

4. **Websites**

- i www.gamji.com
- ii www.kanoonline.com
- iii www.amanaonline.com

5. **Internal Info Data Sources**

- i Email: adaidaitasahu@yahoo.com
- ii Website: www.adaidaitasahu.org
- iii GSM text message: (Main GSM No. 08036298833)
- iv Post Office Mails.

7.2 **Social Mobilisation**

The channel used to raise awareness on particular societal vices such marijuana smoking by unemployed youth, traffic violations, products adulteration etc. involves

constructive engagement with community elders and local group networks in identifying and finding solutions to local problems through public forum (*zaurukan-shawara*) lectures etc

Print and Electronic media

DSR patronizes *Triumph*, *Mujallar Fim*, *At-Tajdid* and *The Muslim Worldview*. Materials published include news coverage, regular and commissioned articles on DSR activities, advertisements and interviews.

An impact survey on DSR publications in newspapers and magazines indicate that 28.6 % of the respondents read DSR materials in *Triumph* ranking it as the first, while *Mujallar Fim* with 14.3 % was chosen as the second and the *At-Tajdid* came third with 6.7 %.

A sizeable number the sampled population suggested that 48% of the respondents however don't read newspapers and magazines at all. But this is not surprising going by the poor reading habits of the people and the difficult contemporary socio-economic conditions. DSR relies on two mediums here, radio and television.

Radio:

DSR partners with Radio Kano, Freedom Radio, Ray Power and Pyramid radio.

The survey data shows that about 50% of the respondents listen to DSR radio programmes on daily basis. 22.04% listened every other day, while only six of the respondents (1.14%) said they listened just once. Radio Kano emerged as the most listened to radio station with 54.78 % of the respondents followed by Freedom Radio with 36.26 %, Ray Power (6.30 %) and Pyramid Radio (1.21 %). In terms of the programmes, Hatsin Bara faired as the most listened to

radio programme (35.55%), followed by Nasiha (28.89%), Tattaunawa (16.34%) and Wasan Kwaikwayo (7.98%) as second, third and fourth most listened to DSR programmes on radio.

Television:

Partner stations here are NTA Kano and CTV, and the programmes broadcast include Hatsin Bara, *Tattaunawa*, *Wasan Kwaikwayo*, *Muhawara*, *Nasiha*, dozens of jingles and documentaries on some important topics as *Sallah Bikin daya Rana*, *Zakakuran Mace*, *Jibadau*, *In kaki Ji*, *Siradi*, *Nagari*, *'Yan Bus*, *Kwaya*, *Kacici*, *Cunkoso*, *Waiwaye*, *Leda Jari* and *Gani ga Wane*.

The impact assessment data shows that the programmes are effective vehicles for mobilization with 43.91% of respondents preferring drama, 21.48% like Hatsin Bara, while 18.25% opt for the jingles. Drama has the highest appeal among the T.V programmes.

7.3 Other Media: Advertisement & Video films

Advertising Agencies

So far there was no involvement of advertising agencies by DSR but they can play important role in concept development, production, media placement, monitoring and evaluation of campaign materials.

Video

About 60% of respondents watch DSR video films at least twice a week while 20.3% have watched the films only once and those who never watched were a little over 20%. This suggests that video films are useful tools in the DSR communication strategy. But more still needs to be done to strengthen the usage of this medium.

7.4 Production and Distribution of Commissioned Books

In recognition of the need to bring together all possible inter-sectoral and social partners to raise awareness on societal reorientation and bring about positive attitude and behavior particularly among youth, the DSR found it necessary to partner with ANA because most of the writers of Hausa '*Soyayya*' novels are members of the ANA. The DSR therefore, recognizes the need to work with them and disseminate its messages through them.

The motivation behind the books commissioning is the oft-repeated complaints by parents of secondary school age-girls about the negative influences of Hausa '*soyayya*' literature and their outcry to the state government to do something.

DSR's partnership with ANA has positively impacted on the writers. Retreats were organized for selected writers on basic book writing skills to not only enhance their ability but to get them to accept the idea that there is genuine need for them to change their style of writing to address societal ills and other topical issues. Through this strategy, the DSR also sought to spread its' key messages through them. Examples of DSR commissioned books include;

S/N	TITLE	AUTHOR
1.	'Yar Bahausha	Lawal Adamu Giginyu:
2.	Tarbiyyar Iyali	Lawan Sarki Daneji
3.	Algus	Abbas & Chiromawa
4.	A Dalilin Talla	Muhamma Lawan
5.	Wanzamin Bono	Umma Aliyu Musa
6.	Kantafi	Sa'adatu Baba Ahmad
7.	Garin Banza	Nasiru Ahmad 'Yan Awaki
8.	Jiki yafi Kunne Ji	Maigari Ahmed Bichi

- | | | |
|-----|-----------------------|---------------------------|
| 9. | Ceto ko Cuta | Aminuddeen Ladan Abubakar |
| 10. | Hadarin Kaka | Kabiru Yusuf Anka |
| 11. | Mugun Ji | Nazir Adam Salih |
| 12. | Tsuntsun da Yaja Ruwa | Aminu Salisu |
| 13. | Da Muguwar Rawa | Iliyasu & Others |
| 14. | Karkon Dabino | Zahreddeen & 'Yan Gurasa |
| 15. | Kowa ya Gyara - | Yusuf Adamu |
| 16. | Kowa ya yi Nagari | Nura Ahmad |
| 17. | Himma Bata ga Raggo | Aisha Zakari |

Outcomes

DSR campaigns are making positive impact in Societal Re-Oriented DSR public education programmes have succeeded in cutting across political divide. Public perception to a large extent agrees that the campaign conforms to Islamic teachings. This could be an assurance of its sustainability. Since the War Against Indiscipline (WAI) days, no social campaign has gained as much support.



Mal. Bala Muhd. (D.G. A Daidaita Sahu) Middle at a Media Dinner organised by A Daidaita Sahu

CHAPTER 8

Other Special Projects

8.0 Introduction

This chapter is a mixed bag containing various special programmes undertaken by the Kano State Directorate of Societal Reorientation (*A Daidaita Sahu*) since its establishment 3 years ago. The first component is the **Business Development Initiatives** under which the programme attempts to tackle the multifaceted problems facing entrepreneurial development in the society. Others include **Public Forums or *Zauren Shawara*** held monthly and at special occasions which serve as platforms for various community stakeholders and the general public to air their views on topical issues under the Action Plan areas identified for appropriate intervention by *A Daidaita Sahu*. The other components of the chapter include franchise of *A Daidaita Sahu* slogans and signs which are increasingly becoming a sort of brand name in government business in Kano State or some private operators.

The initiative of making outreach visits to non-indigenes and other federal institutions to spread the message across cultural divides has done a lot to bridge communication gap and facilitate communal harmony and understanding. It was along the same line that the directorate sent emissaries to neighbouring States to parley with the governors and emirs. The leading Hausa Poets who have helped in popularising *A Daidaita Sahu* message through their trades in the last 3 years were mentioned in this chapter as well. A largely unsung but crucial mean of spreading the *A Daidaita Sahu* message is the lecture series regularly delivered by the Director-General; a list of some of the major presentations made in the last 3 years is given in this chapter.

8.1 Business Development Initiatives

As indicated in its Action Plan document, one of the major areas of intervention by the *A Daidaita Sahu* Societal is the development of the business sector where a huge entrepreneurial yawning gap is quite visible among our people. This is therefore one area of crucial importance particularly in the fight against poverty and unemployment.

The entrepreneurial, hard working and mercantile instincts of the people of Kano have maintained Kano as the centre of commerce for the entire nation. Moreover, a large segment of the population of the State is engaged in commerce and other vocations. This large number constitutes a very important group requiring special attention in the societal re-orientation programme. The report of the Business Community Committee during the Policy Retreat treated in detail in chapter two has highlighted the desirable qualities that need to be re-instilled among the business community, the recommended programmes and the implementation strategies. This chapter will look at the outcome of the business development programmes initiated by *A Daidaita Sahu*.

Outcome of Business Development Initiatives

This desk was saddled with the responsibility of articulating the vision of *ADAIDAITA SAHU* in relation to the business sector. The following were so far achieved: -

1. Staging of Drama on television and radio on problems bedeviling the economic sector of our society
2. Discussions with expert on variety of issues on radio and televisions with a view of educating our local businessmen.
3. Establishment of waste *Leda* recycling plant aimed at:-

- i- Getting the environment rid of hazardous substance
- ii- Providing means of subsistence to Almajirai who are to collect these waste for recycling
- iii- Model to the business community that money can be made out of garbage
- Iv- Provision of employment opportunity, the plant was able to provide full time employment to 11 people and part-time employment to 200 Almajirai.

Media Business Discussion Programme

The aim of this media (radio & TV) business discussion programme which used to be held every Tuesday was to allow members of the Business Community to express their views on the factors curtailing business growth and how the government and other stakeholders can assist. Another aim of the programme was to examine the societal problems associated with bad business practices such as adulteration and faking. It also thought to offer an opportunity to the business community to acknowledge the depth of the problem and measures necessary to tackle them.

The target participants of the discussion programme are members of the business community and executive members of the various market associations. The target participants also include Islamic scholars to explain the Islamic perspective and other business experts to address relevant professional and topical issues. Some two episodes for instance, addressed the immoral practices associated with traditional medicine practices such as vulgar language in advertising which needs to be made punishable by law.

Empowering the Business Community

This was undertaken mainly through educating the business community about their expectations from the

government and their observed problems. A workshop was organised for some 50 members of the business community in 2006. Among the issues addressed were the causes of rampant business failures largely due to the absence of accounting records or financial plans. The second workshop was organised to address the moral dimension to business in Islam such as the issue of profit, the need for the setting up of foundations to fund businesses or assist the less-privileged on sustainable basis. The workshop was so successful that many businessmen who missed it, had to seek for the cassettes of the proceedings or received them on *A Daidaita Sahu's* initiatives.

The State Committee on Business

This is one of the major components contained in the approved Action Plan of the Directorate of Societal Reorientation (*A Daidaita Sahu*). The composition of the committee is as shown below:

It has the Adviser to the Governor on Economic and Private Sector development as chairman, one representative each from KACCIMA, MAN and from Amalgamated Traders' Association, one representative from urban mass transit operators, 2 representatives of professional associations, 2 outstanding members of the business community, and one representative each from the *Shari'ah* Commission and the *Hisba* Board. A director is to serve as the secretary. The current committee was inaugurated in 2005.

A delegation was sent by the committee to the national workshop on Cassava derivatives. Their report served as the basis for working out strategies by the Business Community Committee on mass sensitization of all relevant stakeholders at the market level. Other plans include erecting business enlightenment bill boards in market and other strategic places.

Functions

- i) To liaise with the Council on Societal Re-orientation concerning policy guidelines and implementation.
- ii) To sensitize the business community on Islamic business ethics to promote a better business environment.
- iii) To co-ordinate the activities of the various business groups towards achieving the objectives of societal re-orientation.
- iv) To work in conjunction with the *Shari'ah* Commission and the *Hisba* Board in organizing programmes in the markets, motor parks and other business places.

Courtesy calls on Business Community

These took place under the leadership of the Director-General of A Daidaita' Sahu Mallam Bala Abdullahi Muhammad. The essence was to visit the leadership of the various market associations to preach the virtues of ethically-oriented business practices. Those visited include the Kantin Kwari Market Association and Kantin Kwari Youth Traders Association. The Galadima Road Traders Association on the other hand, paid a courtesy call on the Director-General of ADaidaita Sahu.

The business discussion and advocacy programmes of *A Daidaita Sahu* should be made more practical and market monitoring oriented for them to be grassroots in nature and therefore more sustainable.

A Daidaita Sahu and Trade Fairs

As part of its Business Development Initiatives and

effort towards spreading the A Daidaita Sahu Philosophy and Programmes, the Directorate of Societal Reorientation has participated at a number of trade fairs in the last 3 years. In 2006, 2005 and 2007 respectively, the A Daidaita Sahu Directorate set up pavilions at the annual Kano Made- In Nigeria Trade Fair. It also took part in the Kaduna International Fair in 2006 and 2007 respectively. The Directorate also took part in the National Film Festival in 2004 and 2006. A delegation of A Daidaita Sahu took part in the International Writers Forum in Niger Republic in December, 2006 in the first major attempt to promote decent literature development beyond the nation's borders.

8.2 Outreach visits to Non-indigenes and Federal Institutions

Within the last 3 years of its operations the *A Daidaita Sahu* directorate has embarked on a pioneering effort aimed at spreading its message to the non-indigenes as well as some Federal Institutions in the State. This has greatly helped in ensuring communal trust and harmony as well as exchange of ideas of mutual benefit to both the communities. Some of the documented visits and their outcomes are indicated in the table below.

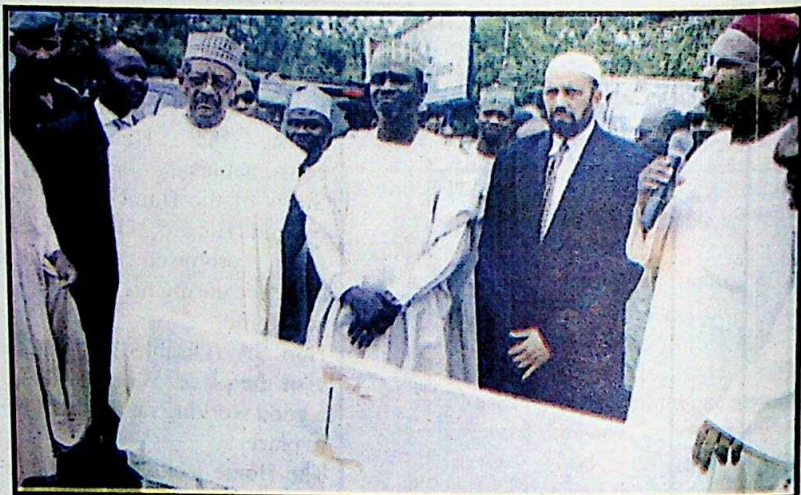
Year	Location	Outcome
2005	Kano	Participated in the annual Kano Made-In Nigeria Trade Fair
2006	Kaduna	Participated in the Kaduna International Fair
2006	Niger Republic	Participated in the International Writers Forum
2004	Nigeria	Participated in the National Film Festival
2006	Nigeria	Participated in the National Film Festival

No	Description of the visit	Remarks
1	Kano Traders' Association on Tuesday 240527 (200606) 11.00 am Led by the DG	Visit was very successful. There was also 'Nasiha' from Dr B. A. Umar
2	N.D.L.E.on Thursday 250527(220606) 2.00 pm Led by the DG	Visit lasted up to 3.45p.m. It was a success. Mal Ali Harazimi of Shari'a Commission gave us 'Nasiha'
3	Sarkin Yoruba on Tuesday 010627(270606) at 11.00 am led by the DG	Visit came to a fruitful end by 1.05p.m. It was successful. Stipend for their turbaned Chiefs Emphasis on Women Education Representation in Shari'a Agencies Remove Discriminatory School Fees
4	N.D.E. on Thursday 020627(290606) at 11.00 am led by the DG	Visit came to an end by 1.10p.m. and was full of lively discussions. Called for collaboration in publicity Enlisted for sponsorship of certain Trades the SG Promised to always let ADS know of Training details
5	Sarkin Ibo on Tuesday 080627(040706) at 11.00 am led by the DG LEADERS <i>Chief (Dr) Boniface Ibekwe- President of the Community</i> <i>Chief (senator) Nwankpa A.C.-SA to President Linus U. Okoregbe,</i> <i>Chief E.O. Anejimu Grand Patron</i>	Visit lasted up to 12.35p.m. The Community received us despite mix-up in dates contained in our letter. The following points were raised during the dialogue:- Assistance given to the Community that followed Chioma Bus - Accident was an everlasting gesture that remains in the minds of

		<p>members.</p> <p>Position of Kano State on the last '3rd- Term' bid was that of the Igbo Community.</p> <p>Representation of Igbos in ADS Committee (FGG) is undoubtedly an encouragement</p> <p>The reigning peace in Kano is a credit to ADS Prog.</p>
6	<p>Kurmawa Prisons on Thursday 10/06/27(06/07/06) at 11.00 led by the DG</p>	<p>The visit brought out pathetic situation of the inmates. The following problems were highlighted:-</p> <p>Parents do not visit inmates. This leaves them in neglect</p> <p>Other Public spirited individuals should assist the inmates.</p> <p>State Govt. should provide monthly support for overhead demands.</p>
7	<p>Murtala Mohammad Hospital on Tuesday at 11.00 am 15/06/27(11/07/06) led by Special Assistant I (Women)</p>	<p>Many fundamental issues were raised, such as:-</p> <p>Artificial overcrowding arising from the influx of non indigenes even from Sister African Nations. We urged the MD to keep accurate statistics of such gestures and make a case to the Govt for representation to ECOWAS Secretariat</p> <p>There are serious environmental, etc problems caused by patient relations ('Yan- Jinya)</p> <p>The MD has no official car</p> <p>Markets surrounding the Hospital are a serious menace</p>

		to its peaceful survival. Paucity of funds has hindered media publicity. We have offered to assist.
8	N.Y.S.C – Kano Command on Wednesday 16/06/27(12/07/06) at 11.00 am led by Special Adviser I (Educational Institutions)	The visit was quite unique; and the following areas were touched:- ADS will henceforth feature in the Orientation of the Corpers at the beginning of each service-year. The NYSC does not accept indecent dressing; hence, there is a good collaboration between us and the command. We have affirmed the involvement of Other major Communities and non-Muslims in our programmes Ungogo is assertively an unsuitable orientation camp, thus the reiteration of their request for H.E.'s intervention in making the 'Kusalla) site ready for occupation. We will follow up. The Agency still earnestly requires an Ambulance and H.E. has already made a pledge (to solve the problem). We will follow up.
9	Torrey Home for the Disabled Children Tuesday, 11.00 am 22/06/27(18/07/06)led by Special Assistant I (Educational Institutions)	The visit was indeed fruitful, and we were received by the 2i/c, Mal Zubair I. Dokadawa. The following issues were discussed:- The 28 inmates are well taken care of by the Ministry (Women Affairs)

	<p>The Portraits of H.R.H. the Emir of Kano & Madam Tory were missing</p> <p>Public/Private Corporations do assist the Home with consumables.</p> <p>Staffs of the Home are yet to be paid 'Hazard' Allowances.</p> <p>H.E. promised to give directive during his last visit to the Home.</p> <p>Hon SA (Disabled) is yet to visit the place. When he does, a good working rapport will be in place.</p> <p>The Home lacks a serviceable vehicle.</p> <p>A Doctor seldom visits the Children. This leaves the Nurses in difficulty.</p> <p>Some Parents who hardly visit the Children.</p>
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Governor Mal. Ibrahim Shekarau flanked by the SSG Alh. Abdulkarim Hassan and Mr. Yusuf Deedat (*elder Son to the late Sheikh Ahmad Deedat*) at the renaming ceremony of the former Lodge Road to Sheikh Ahmad Deedat Road



Governor Mal. Ibrahim Shekarau being assisted by the D.G. A Daidaita Sahu to unveil the street name sign board carrying Sheikh Ahmad Deedat's name

8.3 Public Forum (Zauren Shawara)

The *A Daidaita Sahu's Zauren Shawara* (Public Forum), is unique and novel in conception and *practice*. It is a deliberate and purposive social policy intervention package aimed at addressing social ills. It is down to earth in approach, as it galvanizes support and contribution from stakeholders. It is broadcast live on Radio and Television in the State and beyond. Proceedings were done in Hausa language which enables the message to be disseminated to the Public easily. Responses from people are simultaneously integrated into the proceedings. A consensus is reached over delicate and sensitive issues through discussions and dialogue. Institutions responsible for any task are further mobilized to improve their policy implementation. The proceedings were normally conducted at Murtala Muhammad Library Kano on a monthly basis. It was usually conducted on the last Saturday of every Month.



Governor Mal. Ibrahim Shekarau delivered his address at the Public Forum (*Zauren Shawara*) of A Daidaita Sahu

The *Zaure Public Forum* has considerable appeal in the society. It is a dialogue forum. It is a public campaign per excellence. It is an embodiment of transparent leadership and public accountability. For a more sustainable approach, the Public Forum should emphasise more on public contribution rather than pure academic presentations.

Public Forum on Educational Institutions

The aim of the Forum was to reorient educational institutions on among others,

- The contribution of *A DAIDAITA SAHU* to education sector
- The contribution of private educational institutions to *A DAIDAITA SAHU*
- The contribution of the Parents-Teachers Association to *A DAIDAITA SAHU*
- Examination Malpractice
- Date: 26TH November 2005/25 Shawwal 1426

Public Forum on how to eliminate Examination Malpractice

The aim of the Forum was among others,

- To examine the phenomena of Examination Malpractice
- The reasons for Examination Malpractice
- The factors encouraging Examination Malpractice
- Propose measures to curb the menace of Examination Malpractice
- Date: Saturday, 1ST Rabiul Thani 1427/29 April 2006

Public Forum on Challenges of Child Labour

The Forum was aimed at examining the negative effects of child labour in Kano. The following were discussed;

- The role of poverty and ignorance in encouraging child labour
- The Islamic perspective to keeping domestic staff
- The role of stakeholders in fighting the scourge of child labour
- Date: 28th January 2006

Public Forum on Rampant Cases of Divorce

The Forum focused on the following:

- The role of marriage in societal cohesion
- Factors responsible for rampant divorce
- Negative effects of divorce
- Measures to minimize incidences of rampant divorce
- Date: 9 July 2005/ 4th Rabiul Thani 1426 AH

Public Forum on Assisting the Less Privileged

The Forum was convened basically to:

- Examine the virtues of assisting the needy
- Explain the significance of the care for Orphans in Islam
- The negative economic effects on the Orphans and the less-privileged
- Practical measures towards assisting the less-privileged
- Shawwal 28/10/1427 AH 18TH November, 2006

Public Forum on 'Sponginess' (Maula)

The Forum was convened basically to:

- Examine the causes and nature of dependency in the society
- Explain the significance of earning from one's sweat in Islam
- The negative economic effects of sponginess the society
- Measures towards encouraging self-reliance attitude among our people
- Date: 20th August 2005/15 Rajab 1426 AH

Public Forum on Minimising Road Traffic Accidents

The Forum was convened basically to:

- Examine some documented cases of fatal Road Accidents
- Explain the major causes of Road Accidents
- Examine the negative social and economic effects of Road Accidents
- Measures towards minimizing Road Traffic Accidents on sustainable basis
- Date: 4 June 2005/27 Rabiul Thani 1426 AH

Public Forum on Bribery and Corruption

The Forum was convened basically to:

- Examine current efforts by Government to curb Corruption
- Explain the major causes of Corruption
- Examine the various dimensions to Corruption
- Examine the position of Islam on Bribery and Corruption

- Discuss the role of stake holders in curving the menace of Bribery and Corruption
- Date: 3 September 2005/ Rajab 29 1426 AH

Public Forum on Drug Abuse

The Forum was convened basically to:

- Examine the different types of intoxicants
- Discuss the nature and types of banned drugs and related substances by NDLEA
- Examine the medical dimension to Drug Abuse
- Analyse the position of Islam on Drug Abuse and Intoxication
- Examine the role of Stake Holders in curving the menace of Drug Abuse
- Date: May 7 2005/ 28 Rabiul Awwal 1426 AH

Public Forum on Kano-Jedda Human Trafficking

The Forum was convened basically to:

- Examine the different dimensions to Human Trafficking
- Examine the efforts of NAPTIP towards tackling Human Trafficking
- Examine the socio- economic and medical nature of Human Trafficking
- Analyse the position of Islam on Human Trafficking and related behaviour.
- Discuss the role of Nigerian Immigration Service in curving Human Trafficking.
- Examine the role of stake holders in curving the menace of Human Trafficking.
- Date: 25 February 2005/ 26 Muharram 1426 AH

Public Forum on The Dignity of Proper Dressing

The Forum was convened basically to:

- To examine the importance of proper dressing
- The negative effects of improper dressing
- The position of Islam on proper dressing
- The benefits of proper dressing
- To display examples of proper dressing
- Date: 18 December 2005/ 17 Zul-Qaidah 1426 AH

Public Forum on Home Management Under Harsh Economic Conditions

The Forum was convened basically to:

- Examine the rules guiding family life in Islam
- Examine how to manage scarce resources under harsh economic conditions
- Discuss the management of food stuff during scarcity
- Suggest proposals for proper home management by married couples
- Date: 2 October 2005/ 29 Sha'aban 1426 AH

Public Forum on The Role of Trade Unions in Societal Reorientation

The Forum was convened to:

- Examine the role of trade unions in democratic development
- Examine role of trade unions in moral regeneration
- Discuss the place of trade unions as societal watchdogs
- Discuss the partnering role of trade unions with governments in employment generation
- Date: 10 September 2006/ 17 Sha'aban 1427 AH

Public Forum on the Hausa Film Industry

The Forum was convened basically to:

- Examine the basic principles of Hausa Culture and Behaviour
- Examine the emergence of Hausa Film Industry
- Find proper measures to sanitize and standardize the Hausa Film Industry
- Discuss the partnering role of Government and relevant stake holders in the development of the Hausa Film Industry for proper control
- Date: 2 April 2006/ 23 Safar 1426 AH

8.4 Franchise of *A Daidaita Sahu* Slogans

As a sign of the growing acceptability and confidence in the *A Daidaita Sahu* programme, various activities, projects and objects associated with the Kano State government and some NGOs are adopting "*A Daidaita Sahu*" slogans as their trade marks. Some of such examples in the last 3 years are as follows: The 1000 Tricycles and several mini buses purchased by the Kano State government to ease urban transportation problems were captioned as "*A Daidaita Sahu*." It has now become a Kano State government policy to distribute *A Daidaita Sahu* books during schools prize and speech giving days in the State. The Islamic Centres built in all the 44 Local government areas of Kano State were named as the "*A Daidaita Sahu Islamic Centres*"



A line up of *A Daidaita Sahu* Tricycles launched to ease urban transportation problems in Kano metropolis

8.5 Free Post (Wasika Kyauta)

This is one of the pioneering measures introduced by *A Daidaita Sahu* directorate early at its inception in 2003 to allow for free flow of contact with the people. Under this arrangement made with the Nigerian Postal Service (NIPOST) people sending mail to *A Daidaita Sahu* need not affix postage stamp.

8.6 Poets (Mawaka)

Several poets were used by the Directorate of Societal Reorientation to promote the goals and programmes of the *A Daidaita Sahu* in the last 3 years. Some of the notable poets engaged by *A Daidaita Sahu* are listed below;

Male Poets

1. Bashir Dandago (Shan Kwaya)
2. Alhaji Baba
3. Mallam Mai Karafkaf
4. Mallam Maigoro
5. Ahmed Tudun Kaya Karaye (Shari'a)
6. Mallam Mujtaba (Sabon tsari ne, *A Daidaita Sahu...*)
7. Mallam Ibrahim Kaulahi (*Daidaita Sahunnan tan a nufin...*)
8. Mallam Gadon Kaya (Yan Fim)
9. Garba Gashuwa (Shangiya, Achaba)
10. Mallam Madaki
11. Mallam Sharfadi (Yan Achaba)

Female Poets

- a. Halima Yusuf
- b. Sadiya Musa
- c. Amina Al-hassan
- d. Malama Fadina Abubakar

- e. Malama Many Nafi'u
- f. Zubaida Sulaiman
- g. Jamila Abdullahi Rijiyar Lemo

8.7 Outreach to Northern Governments and Traditional Rulers

Over the last 3 years the Directorate has made modest attempts to reach out to the 19 Northern State governments to explain the philosophy and programmes of *A Daidaita Sahu*. One of such bold moves was the distribution of *A Daidaita Sahu* kits to all the Northern States governors and other key figures.

The *A Daidaita Sahu* directorate also distributed kits to several leading Emirs in the North in its efforts aimed at spreading its message far and wide. During a courtesy visit to the emir of Katsina in 2005 for instance, he called for the 'export' of the programme to their State describing Kano as pacesetter.

8.8 A Daidaita Sahu Lecture Series

As part of the effort to remain in touch with his academic constituency and spread the philosophy and programmes of the directorate, the Director-General of *A Daidaita Sahu*, Bala Abdullahi Muhammad has made it a duty to respond to requests for public lectures either on the Societal Reorientation programme or other topical issues. Other presentations were made at special occasions or events. These are described here as *A Daidaita Sahu* lecture series. The following are some of the lectures delivered under the series in the last 3 years:

1. MSS BUK
2. Dept. of Mass Communications, BUK
3. ABUDabo Week

4. HOS Retreat 2005
5. Ibn Taimiyya Mosque Dakata lecture
6. Shiru-Shiru ba Tsoro ba ne (Yan FIM Award)
7. MSS, IVC 2006 Abuja
8. Female Forum BUK
9. HOS Retreat 2006
10. BUK Dress Code launch
11. FCE Dress Code launch
12. Sani Abacha Youth Centre lecture
13. Al-Muntada Mosque, Na'ibawa
14. International Drug Abuse Day 2006
15. Al-Amin Foundation Kaduna lecture
16. MSS Week Kano, 2006
17. Sub-Saharan Africa Youth Conference, Kano 2006
18. Youth and Violence lecture
19. Lecture on Examination Malpractices, Aminu College of Islamic and Legal studies, Kano
20. Mass Communications lecture at Mumbayya House, Kano
21. Welcome to NYSC (Induction), Kano 2005 & 2006
22. MSS Jos lecture, November 2006
23. Kano State SEEDS lecture
24. APCON Induction 2005 & 2006
25. Nigeria Institute of Public Relations, (NCPR) Induction 2005
26. Kano State Economic Summit 2006
27. The CAS lecture

CHAPTER 9

Forward Planning

9.0 Future Plans

In line with its dynamism, the Directorate of Societal Reorientation (DSR) (*A Daidaita Sahu*) has in pipeline series of activities/programmes in its future plan: -

- 1) Production of about 28 short story books aimed at sensitizing the public against the identified social problems;
- 2) Implementation of Katsina Retreat Resolutions which was held in December, 2006;
- 3) Mass marriages for the have-nots in our society;
- 4) Establishment of Zaurukan-Shawara;
- 5) NGO debates;
- 6) Seminar for kitchen masters in secondary schools;
- 7) Teacher's workshop;
- 8) Headmaster's workshop;
- 9) Primary teacher's workshop;
- 10) Establishment of citizenship and leadership development camp;
- 11) Formation of *A Daidaita Sahu* brigade in our schools;
- 12) The Directorate should develop a Reporting System Mechanism;

9.1 Challenges

DSR must contend with many challenges particularly in terms of media outlets. Kano State government, under *Limamin A Daidaita Sahu*, Mallam Ibrahim Shekarau's leadership need to ensure continuity and sustainability of the project through several ways, which include but not limited to, appropriate funding and moral support.

The Directorate should diversify and deregulate the economic base and choices of its publicity. The same amount

of attention given to Radio stations should be extended to other information organs like Television and the print media. The task and need for reorientation in Kano is imperative for both commoners and powerful elements of the society.

With frequent power outage in the country which Kano is not insulated from, the Directorate should find alternative and complementary means of broadcasting its programmes to the teeming populace. In this line of reasoning therefore, the Directorate should acquire a modest transmitter and other critical facilities to enhance its production;

The Directorate should strengthen the *Majigi* or public cinema components of its public education.

House monitoring and audit schemes for its multiple programmes equally deserve considerable strengthening. With its responsibility for attitudinal reordering of the Kano society, the need for constant re-assessment and re-evaluation of not only methodological approaches but the in-house monitoring and evaluation of the activities themselves are of critical importance.

Strengthening the economic components that emphasises material empowerment of the people should command some degree of attention. Mass poverty is a serious threat to societal reorientation campaigns as such DSR should continue to encourage people to acquire professional and vocational skills. Female populace in the state are sufficiently mobilized to appreciate that their role extend beyond domestic frontiers. Specially targeted programmes are needed for them to consolidate on this gain. Given the popularity of video films on youth and women, the Directorate should continue to monitor the activities of local film producers via their professional associations and purge from it all socially negative tendencies.

There is need for the Directorate to capitalize on its establishment of community leaders' forum in the LGAs to replicate its successes in urban areas at the rural level also. Other areas requiring intensified DSR interventions are the civil service, political class and private enterprises like schools and industries. The objective would be to make them comply with acceptable norms in their operational activities and functions.

Kano people in diaspora should be intimated with the *A Daidaita Sahu* campaigns and the means for reaching them are e-Newsletters and the website. The current in-house newsletters should be posted on the website and regularly updated.

Materials in the Sarki Alhaji Library need to attract modern and latest publication on the subject of social reorientation and its allied disciplines from the great libraries of the world. This will enrich the library and raise its status. This also meant that its references and cataloguing will be of world class rating. By way of encouragement, enterprising authors could be commissioned to write books and treatise highlighting the pressing social ills bedeviling Kano society and the nation in general, and recommend ways to eradicate or at least ameliorate them.

The challenges before DSR with regards to *Limamin A Daidaita Sahu* studio include the need to upgrade the studio with the latest equipments in the field and build the staff capacity accordingly. It is imperative that a more organized recording, cataloguing, documentation and retrieval system be established.

The Directorate should engage consultants to organize trainings for *A Daidaita Sahu* staff to enhance motivation, efficiency and effectiveness. The directorate should maintain the efforts of engaging consultants in monitoring and evaluation of its projects. Finally, the biggest challenge remains the consolidation of the gains recorded so far.

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3. **Media Monitoring Report on A Daidaita Sahu** (Kano State Directorate of Societal Reorientation, 2005)
4. Baffa U. et al (2005) **Technical Report on the Fansar Yartalla** (Girl child hawker Redemption) (Kano State Directorate of Societal Reorientation)
5. **Proceedings of A Daidaita Sahu Public Forum (Zauren Shawara)** (Research and Documentation Directorate, Governor's Office, Kano State 2006)
6. **Impact Assessment Report on A Daidaita Sahu** (Kano State Directorate of Societal Reorientation, 2006)
7. **Audio Visual Cassettes on A Daidaita Sahu Media programmes and documentaries** (DSR Library)
8. **A Daidaita Sahu Achievements (2007)** (An internal record of the DSR)
9. **Interviews** with former SAs in the DSR (Abdullahi Musa, Auwal Muazu, Bello Bashir Gwarzo and Ibrahim Sadauki Kabara)
10. **Bala Abdullahi Muhammad** (Several interviews, updates and a folder called "Data from DG" et al)
11. **Zaurukan Shawara Formation Report** for 44 Local Governments of Kano State (Kano State Directorate of Societal Reorientation, 2006)

APPENDICES

Appendix 1

List of Council Members of *A Daidaita Sahu* as at September, 2006

MAJALISAR KOLIN A DAIDAITA SAHU

CHAIRMEN OF THE COUNCIL:

1. MAI GIRMA GWAMNA MALLAM IBRAHIM SHEKARAU CHAIRMAN
2. MAI MARTABA SARKIN KANO ALHAJI (DR.) ADO BAYERO CO-CHAIRMAN

SAURAN 'YAN MAJALISA:

2. MAI GIRMA MATAIMAKIN GWAMNA ENGR. MAGAJI ABDULLAHI, MNI
3. HONOURABLE BALARABE SA'IDU GANI (SHUGABAN MAJALISAR DOKOKI)
4. JUSTICE SANUSI CIROMA YUSUF (CIF JOJIN JIHA)
5. USTAZ DAHIRU RABI'U (GRAND QADHI)
6. BARRISTER ALIYU UMAR (KWAMISHINAN SHARI'A)
7. MALLAM NOUR S. HANGA (KWAMISHINAN TSARE-TSARE DAKASAFIN KUDI)
8. ALHAJI ABDULLAHI S. ROGO (KWAMISHINAN KANANAN HUKUMOMI)

9. DR. TIJJANI M. NANIYA (KWAMISHINAN YADA LABARAI)
10. HAJIYA BALARABA BELLO MAITAMA (KWAMISHINIYAR ILMI)
11. HAJIYA MARIYA SUNUSI MAHDI (MASHAWARCIYAR MUSAMMAN BANGAREN MATA)
12. MALLAM GAMBO ADO (MASHAWARCI NA MUSAMMANKANCIGABAN MATASA)
13. ALHAJI KASIM MUSA BICHI, OON (MASHAWARCI NAMUSAMMANKANTATTALINARZIKI)
14. COMRADE MAHMOUD A. MAISHANU (MASHAWARCINAMUSAMMANKANKWADAGO)
15. ALHAJI NUHU YA'U (MASHAWARCI NA MUSAMMAN KAN KUNGIYOYI MASU ZAMAN KANSU)
16. DR. BASHIR GALADANCI (MASHAWARCIN MUSAMMANKANILIMIDAFASAHARSADARWA)
17. SHAIKH IBRAHIM UMAR KABO (SHUGABAN HUKUMAR SHARI'A)
PROFESSOR M. S. ZAHARADDEEN (SHUGABAN HUKUMAR ZAKKA)
18. MALLAM YAHAYA FARUOUK CHEDI (SHUGABAN HUKUMAR HISBA)

19. ALHAJI ABDULKARIM HASSAN (SAKATAREN GWAMNATINJIHA)
20. ALHAJI RABI'U ZAKARIYYA (SHUGABAN MA'AIKATANAJIHA)
21. MALLAM SANUSI SANI KOKI (BABBAN SAKATARE A OFISHIN SAKATAREN GWAMNATI)
22. DR. MANSUR MUKTAR (BABBAN SAKATARE MAI KULADACIGABANMA'AIKATA)
23. MALLAM LAWAL USMAN (BABBAN SAKATARE A MA'AIKATAR KASADATSARABIRANE)
24. MAI GIRMA WAMBAN KANO ALHAJI ABBAS SANUSI
25. MAI GIRMA MAKAMAN KANO, ALHAJI ABDULLAHISARKIIBRAHIM
26. MAI GIRMA LIMAMIN KANO SHAIKH IDRIS KULIYAALKALI
27. ALHAJI (DR.) AMINU ALHASSAN DANTATA, CFR
27. ALHAJI (DR.) MAGAJI DAMBATTA, OFR
28. MALLAM IBRAHIM KHALIL
29. MALLAM RABI'U INUWA IBRAHIM
30. DR. HARUNA SALIHI
31. ALH. HALILU AHMAD GETSO
32. BALA A. MUHAMMAD (DARAKTA JANAR NA A DAIDAITA SAHU KUMAMEMBA/SAKATARE)

Appendix 2

**PARTICIPANTS AT FIRST POLICY RETREAT HELD AT TIGA
ROCK CASTEL HOTEL FROM FRIDAY AUGUST 20
MONDAY AUGUST 23, 2004**

S/N	NAME	ADDRESS
1.	A. G. Abdullahi	No. 1 Beirut Road
2.	Abba Yusuf	Kano Emirate Council
3.	Abdul-Azeez Abba	Office of the Deputy Governor
4.	Abdullahi Musa	Ahmad Nuhu Road, Sharada
5.	Aliyu Idris Zakirai	Zakirai, Gabasawa Local Government
6.	Amina Umar	Special Asst. (Special Duties)
7.	Auwalu S. Muazu	Daily Trust Newspapers, Katsina
8.	Bala A. Muhammad	Directorate of Societal Re- orientation
9.	Bashir Galadanci	Special Adv. (Education & IT)
10.	Bello Gwarzo	Special Asst. (Societal Reorientation)
11.	Dr. Haruna Salihi	Dept. of Political Science, Bayero University
12.	Dr. Mansur I. Mukhtar	Office of the Head of Service
13.	GamboAdo	Special Adv. (Youth Development)
14.	Garba Isa	Yekuwa Communications
15.	Halima S.	Special Asst. (Special

1.	Abdulwahab	Duties)
2.	Ibrahim Ado Kurawa	Special Asst. (Res & Doc)
3.	Ibrahim Idris Bello	Special Asst. (Res & Doc)
4.	Ibrahim Sadauki Kabara	c/o Kaltume House, Maiduguri Road
5.	Kilishi Sanusi	c/o Emirs Palace, Wamban Kanos Office
6.	Lawan A. Gadanya	Gado-da-Masu Mosque, Ciranci, Panshekara Road
7.	Maimuna Khalil	Min of Educ., Dept of Educ. Support Service
8.	Mariya Sanusi Mahdi	Special Adv. (Special Duties)
9.	Muhammad Sani Bello	Department of Accounting, A.B.U., Zaria
10.	Nasiru Muhammad	NICON Insurance Corporation, Abuja
11.	Nour Sani Hanga	Hon. Commissioner, Planning & Budget
12.	Rabiu Inuwa Ibrahim	Hudaibiyya Foundation
13.	Saidu A. Dukawa	No. 20C State Road
14.	Sadiya Adamu	School of Educ., COE, Kumbotso
15.	Zahra M.S. Nanono	Al-Ansar Girls College, Dorayi Babba
16.	Zainab Said Kabir	Dept. of Sociology, Bayero University

Appendix 3
LIST OF COURTESY CALLS ON A DAIDAITA SAHU IN THE LAST 3 YEARS

1.	Kungiyar Samarín Tijjaniyya
2.	Kungiyar Samarín Mahauta
3.	Kungiyar Direbobin A Daidaita Sahu
4.	National Council of Muslim Youths Organisations (NACOMYO)
5.	Sharia Commission, Bauchi State
6.	National Drug Law Enforcement Agency (NDLEA), Kano State
7.	National Youth Service Corps, Kano State
8.	Motion Pictures Practitioners Association of Nigeria (MOPPAN)
9.	NUJ Correspondence Chapel
10.	Association of Nigerian Authors (ANA)
11.	Islamic Medical Association (IMAN)
12.	National Association of Road Transport Owners
13.	Tsaya da Kan Ka Taxi Drivers Association
14.	Kungiyar Hausa, BUK
15.	Mass Communications Students Association (MACOSA)
16.	Maaha d Sheikh Abdurrahman AbdulWaheed
17.	Disabled Traders Multi-purpose Association
18.	Ahlul Sunna Youth Movement
19.	Kano State Coordinators Forum
20.	Metropolitan Youth Development Association
21.	National Orientation Agency (NOA), Kano
22.	National Human Rights Commission (NHRC)
23.	Society for Peace and Conflict Resolution

24.	Jamaatul Nasihatul Deen Islamiyyah wa tahameen Quran
25.	Armed Force Specialist Hospital, Kano
26.	Kano Folio Victims Trust Association
27.	Republic of Niger Consul-General
28.	National Association of Kano State Students (NAKSS)
29.	Usman Family Development Association
30.	Private Secretary to the emir of Kano
31.	Peace and Harmony Aid Group
32.	Ministry of Health, Kano State
33.	Al-Ansar Educational Association
34..	Inter-Faith Mediation Center: Muslim/Christian Dialogue Forum
35.	Muna Fata Support Group (HOPE)
36.	Gobir Development Association
37.	Community Improvement Partners (CIP)
38.	Government Girls Junior Secondary School, Ajingi
39.	Students Union Government(SUG) BUK
40.	Green Doctrine Forum, Kano Municipal Chapter
41.	Kano State House Assembly Committee on Religious Affairs
42.	Shababu Rasulullah (SAW) Society of Nigeria
43.	Youth Movement for Sustainable Development (YOMSUD)
44.	Kungiyar ma su Makarantun Islamiyya na gaba da Firamare na sa kai
45.	Tarauni Local Government Students Union (TALSU), Gyadi-Gyadi chapter

Appendix 4
LIST OF A DAIDAITA SAHU STAFF

1. Malam Bala Muhammad Director General (DG)
2. Hajiya Mariya Sunusi Mahadi - Special Adviser
Special Duties (Women)
3. Bello .B. Gwarzo Special - Assistant I
4. Hajiya Amina Umar - Special Assistant I
5. Ibrahim S. Kabara Special Assistant II
6. Abdullahi Musa - Special Assistant II
7. Auwalu S. Muazu - Special Assistant II
8. Ibrahim A. Sagagi - DAGS
9. Zakariyau Datti - Director Accounts
10. Umar .B. Gwarzo - Staff Officer
11. Abdullahi Muhammad - Executive Officer (Admin)
12. Garba Muhammad - Accountant
13. Garba Akilu Indabawa - Store Officer
14. Umar Abdullahi - PA To DG
15. Ibrahim Abdullahi - Media Coordinator
16. Saidu Umar Studio - Manager
17. Rashida I. Farouk - Assistance Studio Manager
18. Sakina S. Kamba - Assistance Studio Manager
19. Mustapha Sani Zaharaddeen - Assistant Studio
Manager
20. Rabi Yusuf Shehu - Assistant Studio Manager
21. Rabia Talle Maifata - Secretary
22. Najaatu Abba Ahmad Library Manager
23. Zainab Abdulkadir- Website Manager
24. Jafaru Ango - Camera Man
25. Engineer Iguda Mansur - Electrician
26. Murtala Aminu - PA to S. A 1
27. Shehu Muhammad - Driver

27. Shehu Muhammad - Driver
28. Yakubu Sule Hotoro - Driver
29. Bala Tanko - Driver
30. Rufai Ado - Driver
31. Murtala Umar - Dispatch Rider
32. Usman Kabir - clerk
33. Magaji Garba - Messenger
34. Late Abubakar Inuwa - Gardener
35. Umar Danjuma - Messenger
36. Musa Makeri - Security
37. Usman Muhammad - Security
38. Surajo Muhammad - Security
39. Jamila Abdullahi Rijiyar Lemo - Volunteer
40. Safinatu M S Wada - Volunteer
41. Zainab Muhammd Abubakar - Volunteer
42. Zinatu Zakari - Volunteer
43. Maryam Haladu Volunteer
44. Safiya Ashiru - Volunteer
45. Amina Tafida - Volunteer
46. Hauwa M. Salisu - Volunteer
47. Aisha Muhammad Garba - Volunteer