

PAPER BACK EDITION

A DAIDAITA SAHU

KANO STATE
SOCIETAL REORIENTATION PROGRAMME

PROCEEDINGS OF PUBLIC FORUM

Zauren Shawara



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PROCEEDINGS OF PUBLIC FORUM
ZAUREN SHAWARA
of

Directorate of Societal Re-Orientation
A Daidaita Sahu



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Acknowledgements

First and foremost we extend our profound gratitude to Allah the Most High for giving us the opportunity to participate in compiling and editing this work. May the Peace and Blessing of Allah be upon our Nabi Muhammad ﷺ.

We acknowledge with appreciation the moral and executive advocacy for Public Forum (Zauren Shawara) by the Executive Governor of Kano State Mallam Ibrahim Shekarau and His Royal Highness the Emir of Kano Alhaji (Dr.) Ado Bayero. Lastly, the Council of the Directorate of Societal Reorientation (A *DAIDAITA SAHU*) played a major role in policy formulation that facilitated the Public Forum (Zauren Shawara).

We express our immense appreciation to the Research and Documentation Directorate, the Governors Office, Kano State, for commissioning us to undertake this important assignment; we are equally grateful to the Directorate of Societal Reorientation (A *DAIDAITA SAHU*) for making available to us facilities and technical support relevant to this work. Without the initiatives of the two Directorates, this work would not have seen the light of the day. The two Director Generals of the Directorates, Mallam Ibrahim Ado Kurawa and Mallam Bala A. Muhammad took special interest in the work. They facilitated the completion of the work with a lot of enthusiasm and dedication. Also the Special Adviser to the Governor on Women Affairs, Hajiya Mariya Sunusi Mahdi played a significant role in facilitating the women components of Public Forum (Zauren Shawara).

In compiling, transcribing and editing the proceedings of Public Forum (Zauren Shawara), the editors have benefited from the material and logistical support of some organizations and individuals.

The Editors are also grateful to the Special Assistants and indeed the entire staff of the two Directorates. Specifically, however, in Research and Documentation Directorate, mention should be made of Special Assistants Mallam Idris Bello and Mallam Ali A. Ali, and Alhaji Garba Magaji, Director Administration and General Services.

Special thank goes to the Special Assistants at the Directorate of Societal Reorientation (A DAIDAITA SAHU): Mallam Bello Bashir Gwarzo; Mallam Abdullahi Musa; Mallam Ibrahim Sadauki Kabara; and, Mallama Amina Umar. Also Alhaji Ibrahim A. Sagagi the Director Administration and General Services supported us with administrative logistics. They deserve special commendation because of the wonderful role they played together with their Director General in initiating and facilitating the entire Public Forum (Zauren Shawara). This is indeed a pioneering achievement.

Also other critical support staff of the Directorate of Societal Reorientation (A DAIDAITA SAHU) who contributed include Alhaji Ibrahim Abdullahi; Alhaji Umar Abdullahi; Mallam Saidu M. Umar and Alhaji Rilwanu Idris Malikawa Garu from Radio Kano; they made it easy for the Editors to have easy access to relevant records, video and audio cassettes crucial to this work. With all sense of modesty, we acknowledge observed limitations, if any, in translation and transcription of the synopsis of the proceedings of Public Forum (Zauren Shawara) of the Directorate of Societal Reorientation (A DAIDAITA SAHU) from 2005-2006. The Editors hope that readers and researches will find the work useful.

- Dr. Baffa Aliyu Umar
- Dr. Adam Ahmad
- Dalhatu Sani Yola
- Garba Isa

Foreword

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the Worlds, may His peace and blessings be upon our beloved Prophet, his companions and all those who follow his sunnah until the last hour.

The Shekarau Administration pledged at its inception in May 2003 “to pursue a massive program of societal re-orientation so that the human capital of Kano State can once again take the path of sustainable growth”. The statement added “in order for this to take root we realize that government must work hard to instill in our people a sense of mission and moral purpose. No government can possibly do this detached and distant from the people”. It took over a year for the Administration to plan and work out an action plan for the program and in September 2004 *A Daidata Sahu* or Societal Re-Orientation program was launched with the Governor and the Emir as the chairman and co-chairman respectively. Since that time *A Daidata Sahu* has become very popular in many parts of northern Nigeria and even the Republic of Niger.

The Directorate of Societal Reorientation has continued to vigorously pursue the *A Daidata Sahu* Program which has been launched in all the forty four Local Government Areas of Kano under the leadership of His Highness the Emir of Kano Alhaji Ado Bayero who attended all the ceremonies during which the Local Committees were launched. Several pilot projects and programs were initiated in the last three years with the aim of achieving the objectives of the Directorate. One of such initiatives was the *Zauren Shawara* (Public Forum) conducted on various social issues confronting the Kano society. The Research and Documentation Directorate commissioned four seasoned scholars who edited the proceedings of *Zauren Shawara* as a book. This is part of its mandate of documenting the programs and activities of

the Shekarau Administration. It is hoped that this book would be useful to policy makers, public servants, scholars, students and the general public.

Ibrahim Ado-Kurawa
Sha'aban 1428/August 2007
Special Adviser and Director General
Research and Documentation Directorate
Office of the Governor of Kano State

Brief on the Editors

Editor-in-Chief:

Bala Abdullahi Muhammad

A World Bank Communication Consultant, Mallam Bala A. Muhammad headed the Communication and Marketing Department of Bureau of Public Enterprises (2002-04). An accomplished broadcaster, he had worked at the World Service of the British Broadcasting Corporation (BBC) in London, in both the Hausa Service and English to Africa. He was a correspondent for the Hausa Service of Radio Deutsche Welle, the Voice of Germany, first in Cairo, Egypt, and later in Kano, Nigeria.

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 a Post-Graduate Certificate in Telecommunications Reform from the University of Westminster, London, United Kingdom, as well as an Advanced Public Relations Management Certificate of the London Corporate Training Institute. Currently on Special Assignment with Kano State Government heading, as Director-General, the State's Societal Re-orientation Directorate, *A Daidaita Sahu*.

Managing Editor:

Bello Bashir Gwarzo graduated with M.Sc. Political Science, Ahmadu Bello University, Zaria, (June, 2000); B. Sc. (Hons), Political Science, Ahmadu Bello University, Zaria, (1983); Certificate in News Management by USIS/Centre for Foreign Journalists, Kaduna (1995) Certificate in Political Reporting by USIS/NUJ JOS/Center for Foreign Journalists (1990). His working experience includes: Media Consultant with Yekuwa Communications Ltd; Managing Director, Triumph

Publishing Company Ltd., publishers of the Triumph Newspapers; Editor, Sunday Triumph. He was also an Assistant to the Executive Director for African Development Bank, Nigeria, Sao Tome & Principe and Cote d'Ivoire. He was Editor/Foreign Affairs columnist, The Democrat Newspapers, Kaduna. Currently on Special Assignment with Kano State Government, as Senior Special Assistant to the Executive Governor in the State's Societal Re-orientation Directorate (*A Daidaita Sahu*).

Editors:

Dr. Baffa Aliyu Umar, a senior lecturer, was formerly Faculty Sub-Dean, Deputy Dean and Acting Head of Sociology Department, respectively. Presently he is the Faculty Postgraduate Coordinator in the Faculty of Social and Management Sciences, Bayero University, Kano; He served as Director Outreach and Finance and Administration in the International Institute of Islamic Thought, Nigeria Office. He is a consultant to many organizations and has published materials on social policy and organizations. His latest publications include co-edited work entitled *Muslim Educational Reform in Nigeria* (Benchmark Publishers); *Child Immunisation: Muslim Reactions in Northern Nigeria* (IITN) and, also, an edited work on *Issues in Youth Development in Nigeria* (forthcoming).

Dr. Adam Ahmad is currently the Head of History Department, Nigerian Defence Academy, Kaduna. He was a writer with the defunct The Pen Newspapers and Editor-at-Large The Just Magazine, Kaduna. He has published extensively in scholarly academic Journals. He is actively involved in social and political mobilization. He earned his undergraduate and post graduate degrees from Bayero University Kano.

Dalhatu Sani Yola is experienced in 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 with 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).

Garba Isa is a Public Affairs Analyst, a prolific writer and a regular commentator on current affairs both local and international. He bagged his Bachelor of Science degree from Bayero University, Kano in 1982 and a Masters degree from Ahmadu Bello University Zaria in 1993. Although a trained Environmental Planner, his most well-known interest is freelance writings on current issues. He is currently a part time Director in the Yekuwa Communications, a Media Consulting firm in Kano.

Chapter Two 18
Role of Women for Educational Institutions in Kano State
Education Malpractice

Chapter Three 36
Family Protection and Improvement of Home Management
Practices
• Challenges of Child Labour in Kano State
• Recent Cases of Divorce

Chapter Four 62
The Management Deviant Social Problems in Kano State
• Males
• Dangerous/Rockless Driving

Chapter Five 80
The Management of Criminal Social Problems in Kano State
• Robbery and Corruption
• Management of Drug Abuse
• Kano to Jeddah Human Trafficking Enterprise

Dedication

This work is dedicated to stakeholders and the general citizenry committed to societal re-orientation

Table of Contents

Editors

Brief on Editors

Acknowledgements

Dedication

A Daidaita Sahu Staff

Chapter One **12**

Introduction

- Context of the Issues and Problems/ challenges
- Genesis, Philosophy, Establishment of *A Daidaita Sahu*

Chapter Two **18**

Reorientation for Educational Institutions in Kano State

Examination Malpractice

Chapter Three **36**

Family Reorientation and Improvement of Home Management

Resources

- Challenges of Child Labour in Kano State
- Rampant Cases of Divorce

Chapter Four **62**

The Management Deviant Social Problems in Kano State

- Maula
- Dangerous/ Reckless Driving

Chapter Five **80**

The Management of Criminal Social Problems in Kano State

- Bribery and Corruption
- Management of Drug Abuse
- Kano to Jeddah Human Trafficking Enterprise

Chapter Six	124
Developing the Culture of Proper Dressing	
Chapter Seven	
Improvement of Home Management Resources	
▪ Home Management under Harsh Economic Conditions	
Chapter Seven	133
Home Management under harsh Economic Conditions	
Chapter Eight	140
The Role of Associations in Enhancing Democratic Development	
Chapter Nine	152
The Development of Hausa Film Industry: Issues and Challenges	

References

CHAPTER ONE

Introduction

Societal Re-Orientation: The Context

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
- ❖ Self reliance
- ❖ Proper upbringing of children
- ❖ Respect for women
- ❖ Commitment to youth

Based 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).

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.

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. It is also in line with the human development initiative of the Kano State Government. This work is a synopsis and an edited work of the papers presented as well as remarks and contributions. The edited proceedings were transcribed and translated from Hausa.

CHAPTER TWO

PUBLIC FORUM ON

EDUCATIONAL INSTITUTIONS

REORIENTATION FOR EDUCATIONAL INSTITUTIONS IN KANO STATE

- **THE CONTRIBUTION OF GOVERNMENT TO A DAIDAITA SAHU IN THE EDUCATIONAL SECTOR**
- **THE CONTRIBUTION OF PRIVATE EDUCATIONAL INSTITUTIONS TO A DAIDAITA SAHU**
- **THE CONTRIBUTION OF THE PARENTS-TEACHERS ASSOCIATION TO A DAIDAITA SAHU**
- **EXAMINATION MALPRACTICE**

26TH NOVEMBER 2005/ 25 SHAWWAL 1426

- **Director General's Welcome Address Presentations**
 - **Paper 1: The Contributions of Government to A Daidaita Sahu in the Educational Sector, Mallam Adam Muhammad Kankarofi**
 - **Paper 2: The Contribution of Private Educational Institutions to A Daidaita Sahu, Hajiya Binta Tijjani**
 - **Paper 3: The Contributions of the Parents Teachers Association to A Daidaita Sahu, Alhaji Sani Bako**
- Discussions**
Contributions

Director General's Welcome Address Presented by Mallam Bello B. Gwarzo (Special Assistant)

On behalf of the Director General who is away on a special assignment, I welcome you all to this Public Forum. Today's Forum is very crucial. It is on Educational Institutions. Education is very central to all aspects of individual and societal lives especially as it relates to growth and development. To us at *A Daidaita Sahu*, the issues of education as it relate to character building in its entire ramification is the core of our activities. And it is gratifying to mention here that the Directorate is planning to establish Forums at Institutional, Local Government, and District and Village levels. With this, we hope the messages and social mobilization will go down to the lowest but sensitive social unit and set up. The Directorate is also planning to hold a Forum on School Teachers soon. I wish all of you successful discussion and fruitful deliberations.

Paper 1: "The Contributions of Government towards A Daidaita Sahu in Educational Sector" by Mallam Adam Muhammad Kankarofi

I start my presentation by commending the efforts of the Mallam Shekarau's Government. This Government is a purposeful, and an achievement oriented one with human development agenda. After this, matter of education is crucial to any serious society that wants domestic development and international power and influence. There are three essential variables to educational institution. They are the schools themselves, teachers and students. There should be schools which must be in good structural shape. They should be equipped with computers, books, library, transport and the likes. Teachers should be professionals and well trained. Foreign professionals could be engaged, if need be, to help lay a fruitful foundation for students. The teachers should be properly

remunerated and be exposed to further training. Strong Educational Inspectorate Division should be established to ensure smooth system and high quality control. Hard working teachers should be encouraged to write textbooks in their areas of specialization. The students are the main ingredients of the schools. Discipline is the core issue in students. Islam enjoins hierarchy and humility in students. Disciplinary Committees should be set up in schools to ensure student's compliance to rules and regulations. There is the need for career guidance to ensure healthy disciplinary focus. Our society should plan ahead in term of its future requirements. Boarding System closed down by the previous administration should be reopened. It is more advantageous to have our pupils in boarding. The negative trends of obscene Hausa films, football fanaticism and other negative detractive activities to students should be checked. Educational clubs like Literary, Debate Clubs, etc should be encouraged. More so, educational excursions should be reinstated and encouraged, dress code in schools should be instituted and enforced.

On a serious note, the current curriculums of schools are outdated. They need to be revised and refocused. Curriculums speak volumes about the aim, objectives and future course of development of schools. The Government and authorities concerned should take this serious. I will also suggest that *A Daidaita Sahu* should establish its branch in all secondary schools.

Paper 2: The Contribution of Private Educational Institutions to *Aidaita Sahu* Hajiya Binta Tijjani (a proprietor), Bayero University, Kano.

The objectives of the Mallam Ibrahim Shekarau led administration in setting up of *A Daidaita Sahu* are very lofty. The Directorate has been helping in uniting the people and has been creating awareness of discipline and good conducts. In achieving these, education is very central and crucial. As a place of molding character and building up the early conducts of children, schools should be the

first call of port of the Directorate. We should teach the children the Qur'an as much as other disciplines and etiquettes.

Helping and Monitoring the Private Schools

There are several ways by which Adaidaita Sahu can help monitor the activities of private schools in Kano State. Measures should be geared towards making them to grow, compliment Government efforts and deliver to public expectation. The Directorate should insist that private schools be run in best of conducts, discipline and conductive environment. Schools should employ the best hands and professional teachers. Infrastructures at the schools should be standard and environmentally friendly. The schools should have different places for meeting and separate toilets facilities fer boys and girls. The Directorate should insist on decent uniforms for students, even if simple. The Directorate should assist the private schools with professional publication and such should indeed carry the messages of Adaidaita Sahu to schools.

In addition to the above, the Directorate should consider private schools as partners in progress, and therefore they should be involved in strategic decisions on schools. They should be involved by the Directorate in the establishment of squats in schools. Those of us at the Al-Azhar Nursery, Primary and Secondary schools identify with Adaidaita Sahu and its programmes. It should be assured of our constant support and prayers.

Paper 3: The Contribution of Parent-Teachers' Association to Adaidaita Sahu Alhaji Sani Bako

All praises are due to Almighty God who destined Mallam Ibrahim Shekarau as Governor of Kano at this crucial time. The Governor has tremendously improved the image of Kano State within and outside Kano. In the past, during civil war and in the immediate post war era, Kano people used to be source of

emulation and inspiration to others. But things went bad. So, we must all change our attitudes for good. Schools are places for teaching, learning and acquisition of knowledge.

Roles of PTAs

Parents, guardians and elders of the society are suppose to come together to guide and monitor the running of schools on voluntary basis. To my knowledge, PTA contributes books, medicine and builds extra classrooms for schools. It has also contributed to improving the understanding between the various stakeholders of the industry- teachers, students and guardians. The PTA has also been helping to monitor children’s movements and their associations and peers with the view to making sure they shun bad gangs and cultism.

However, parents have serious role to play either as individuals or in organization. They should properly screen the would-be teachers to their wards. They should make sure that their children keep good friends and peers. They should also be keen at seeing their children attending to their lectures, lessons and schools’ activities. Students must be made to respect their teachers, elders and seniors. Career guidance and counseling is also crucial for students. This role is primary for both the parents and teachers. They should maintain good rapport with their children’s teachers.

Discussions

Mallam Atiku Hayatadeen (G.S.S. Kawaji)

We have to commend the presentation of Mallam Adam Kankarofi. He captures the essence of his paper which could be classified into good behavior (discipline), religion and parental duties. Bad situation of our schools are attributable to some factors. These include lack of proper parental guidance and the disorganized nature of the society which fueled divorces. Women who are supposed to take care of children are loitering the streets. There is also the detraction of football and extreme love for Hausa

film and obscene literature. Today, some of the children love football than the greatest Prophet, Muhammad ﷺ just as some of them prefers Brazil to Kano because of sport.

In order to resuscitate our schools, some measures which include the following should be ensured; Women should be discipline and know that they influence the society through their children. The Government should curtail excessive westernization of the State via obscene activities like films, bad dresses and football through counseling and sanctions.

Mallam Tajudeen Gambo (Director Private Schools, Ministry of Education, Kano)

Hajia Binta Tijani’s paper is very relevant to this Forum. But as much as private schools are partners, some of them perpetuate evils and subvert basic ethics of education. Some 95 percent of private schools are established by non-natives and non-Muslims who may emphasize their culture to students, most of whom might be Muslims. Proprietors of schools are always concerned with profit maximization. Over 70 percent of private schools perpetuate examination malpractice of various shades; they bribe NECO and WAEC officials. Some of them over burden parents through exorbitant school fees and other dues and dubiously produce multiple examination results to students. They do not keep proper records. Some of them teach pupils and students to behave rudely and dress badly.

In responding to these challenges, parents must be proactive by establishing private schools even if they have to pull resources together for the purpose. Parents have to also monitor both their children and their teachers. They should ensure that their children attend schools registered with the State Government. On the Government part, hijab is now institutionalized in schools. Obscene dances and keeping students beyond necessary time have been banned. Students should be able to attend Qur’anic schools at evenings. The Government is also going to monitor the growth of

schools and their charges. Fees are going to be regulated and graduated, depending on the status of the schools. Officers of Ministry of Education shall now be members of Board of Private Schools in the State.

Hajia Rakiya Yakubu (Principal G.S.S. Kwa)

Thanks to the last presentation. A fundamental problem of education is the increasing irresponsible of men to the education of their children. Women are left alone to take care of their children’s education. Fathers do not bother to scrutinize the report cards or result sheets of their wards. The culture of looking down on female education still persists with passion in our society. There is the need therefore, for Adaidaita Sahu to take up the issue of girl-child education and academic discipline. Females should be encouraged to go to school. Society prospers through women. The PTAs have been doing a lot in terms of monitoring and assisting schools. Some bought books, computers and built more classes for schools. They also helped in instilling discipline on students, teachers and authorities. The PTA needs to be encouraged and Government should insist that all schools should establish PTA.

Contributions

Alhaji Isa A. Gyadi gyadi (PTA Chairman, Tarauni)

In order to encourage the PTA, their situations and activities should be aired in Radio and Television. The leaders of the society and elite should register their children in public schools. This has multiple advantages on the students and society.

Dr. Salisu Shehu (Bayero University, Kano)

Kano State has always been a pace setter in education, especially science education. This feat should be continued and improved upon. However, examination malpractice is a serious scourge confronting schools. Malpractice of this nature laid foundation for false system. There is the need therefore, for

Adaidaita Sahu to convey a conference on Examination Malpractice with a view to finding lasting solutions to the problem.

Mallam Musa Ibrahim (MSS, Kano Area Unit)

On behalf of Adaidaita Sahu and the Muslim Students Society, Kano Area Unit, I thank all those who spared time to attend this important Forum. Thanks to our 3 million viewers across the State and beyond. I particularly thank paper presenters and discussants. The MSS will vigorously pursue the actualization of all the recommendations of the Forum. I pray that Almighty God return everyone back to his/her destination in peace.

PUBLIC FORUM

ON

**HOW TO ELIMINATE EXAMINATION MALPRACTICE
SATURDAY, 1ST RABIUL THANI 1427/29 APRIL 2006**

Paper Presentations:

- **Chairman's Opening Remark**
- **Director General's Welcome Address**

Presentation

- **Paper: Examination Malpractice and How to Eliminate it Dr Kabir Shehu**

Discussions:

Contributions

Chairman's Remarks: Professor Ibrahim Ayagi

Zaure episode: *How to eliminate Examination Malpractice*

Date *Saturday 29th April, 2006/ 1st Rabi'ul Thani 1427A.H*

Synopsis of DG's Welcome Address,

Malam Bello Bashir Gwarzo Special Assistant to the Governor and my colleague has sufficiently outlined the day's business. I will merely explain the *A Daidaita Sahu (ADS)* concept and since the theme of the meeting today is educational, I will prefer the committee chairman and the students that will present papers to occupy most of the time.

The *ADS* programme is merely one and a half years old but, by the grace of Almighty God, within this short period the impact of the programme has reverberated in the whole of Kano State and beyond. A letter was recently sent to H.E Governor Ibrahim Shekarau from Niger Republic intimating him that on account of the news that HRH the Emir of Kano has traveled all over the State establishing *ADS* branches in the local Government areas, the people of Tasawa prefecture have emulated his example and established a branch of *ADS* too. This is highly welcome and uplifting. Every conscientious person aspires to leave good memories. As is well known, after HRH the Emir of Kano accepted to pioneer the establishment of *ADS* branches in local Government areas, several politicians approached him with the demand that he should withdraw and not be partisan. But because of the assurances from H.E Ibrahim Shekarau that it was borne out of genuine concern and that of all the achievement of his administration, the one he would best prefer to be his edifying legacy before his Creator (*sadaqatul Jariyah*) is the *ADS* programme.

As Governor Shekarau always tells us, when a road accident occurs, nobody asks about the party affiliation of the person that caused the accident or the victim. Any human being could get involved in road accident, any girl child could get involved with hawking and any youth could get enmeshed in drug abuse. Social afflictions are no respecters of partisanship. The *ADS* is a societal

PUBLIC FORUM

ON

**HOW TO ELIMINATE EXAMINATION MALPRACTICE
SATURDAY, 1ST RABIUL THANI 1427/29 APRIL 2006**

Paper Presentations:

- **Chairman's Opening Remark**
- **Director General's Welcome Address**

Presentation

- **Paper: Examination Malpractice and How to Eliminate it Dr Kabir Shehu**

Discussions:

Contributions

Chairman's Remarks: Professor Ibrahim Ayagi

Zaure episode: How to eliminate Examination Malpractice

Date Saturday 29th April, 2006/ 1st Rabi'ul Thani 1427A.H

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re orientation programme intended for the whole people of the State.

During the ADS Katsina retreat in December 2005, the participants paid a courtesy call on the Emir of Katsina, Alh. Kabiru Usman Nagogo during which he pleaded that the Kano ADS programme should be extended to Katsina. In his words, 'otherwise our people will 'infect' your people'. After the retreat, we accordingly conveyed this request to H.E. Governor Shekarau and the Emir of Kano and they subsequently directed that the DSR package be dispatched to all Emirs and Governors of the 19 Northern States. Indeed, we have complied with the instruction which has incidentally given us an opportunity to demonstrate the significance of the programme and the support and commitment it enjoys from the people and Government of Kano State.

The full impact of ADS programme might not be seen during the tenure of this administration. Governor Ibrahim Shekarau himself acknowledges that it took Prophet Noah (A.S.) 950 long years before witnessing tangible results (the conversion of about 2,000 flocks). One year is indeed too short for the positive impact of ADS to fully manifest. The focus presently is to engage in public enlightenment on myriad social problems and proffer remedies. Governor Shekarau believes that it is the duty bestowed by Allah that all parent should properly bring up their children. The DSR has identified more than 140 social vices afflicting the society and set machineries in motion to address them. They cover variety of sectors such as education, civil service, urban communities, rural communities and so forth.

The State Committee on Education, under the supervision of Dr. Bashir Galadanchi, Special Adviser on Education and Information Technology has undertaken series of activities i.e. school debates, lectures at higher educational institutions, quiz competitions etc.

This essay writing competition is introduced by the committee to further acquaint students with the art and nuances of writing in English. It is an annual competition and today's occasion is the first of its kind. I congratulate winners of the essay writing competition who will receive their prizes today. All guests present will get copies of the winning essay entries. My prayer is that the champions will continue to practice essay writing and develop their skills.

Malam Dahiru Shekarau, Executive Secretary Teachers Board recently decried low reading culture among students. Very few of them patronize libraries these days. The Murtala Muhammad Library that contains thousands of books is patronized mostly by students from other States of the federation. One could gain immensely through reading, knowledge of news and events around the world etc. Students would learn a lot of things that could help them in their examinations; they therefore need to cultivate the habit of patronizing libraries. Reading love (*soyyayya*) novelettes will not help because questions on them will not feature in SSCE examinations. Students should concentrate on reading useful literature. This English essay writing is intended to rekindle student's interest in reading and writing.

Remarks by Chairman of Occasion: Professor Ibrahim Ayagi

I think the Shekarau administration has already registered impressive gains within the last one and a half years of the *ADS programme*. His achievements on physical developments might be forgotten some day but his contributions to human development index, particularly societal re-orientation, will be indelible. The administration has achieved a considerable feat by even introducing the idea. It would have remained just an idea had the Governor not accepted to implement it. Victory was again recorded at the time *ADS* activities started. Whichever administration comes

on board would be compelled to either continue or discontinue the programme, and discontinuing will not be easy.

We still recall with nostalgia, the Buhari era (in the 1980s) with its purposeful sense of responsibility. Mallam Shekarau has succeeded by introducing the *A Daidaita Sahu* societal reorientation programme at instilling the spirit of self-reliance in the people rather than over dependency on Government. We therefore must seize the initiatives and re-organizes our lives as preached by *A Daidaita Sahu*.

Essay writing competition by school children against examination malpractice is a highly welcome development. We must avoid the desperation to cheat at examinations and imbibe truthfulness. It is a pity that some parents often connive with their children to cheat at examinations. Such a phenomenon was unknown to past generation of students.

Paper 1:

By Dr. Kabir Shehu

(Principal, College of Advance Studies, Kano)

Incidents of examination malpractices are alien to our society. Now it is pitifully glorified among students who label such malpractices as **sybiosis, refresher course, dubbing, graphing, Xeroxing, ECOWAS** etc. Some parents refer to examination leakages as "assistance" (*taimako*).

But what is the meaning of examination? **It is simply the means of identifying the potentials or level of intellect of a person.** Examination malpractice on the other hand is any measure taken to scuttle the honest identification of human intellect. The problem of examination malpractices is now rampant in the country. Quite recently, many publications were written on the subject among them a book entitled "**Examination Malpractice: National**

Disgrace” in which several negative consequences were identified. In 2003 for instance, some 1 million students sat for JAMB examination nation-wide out of which 100,000 cases of malpractices were caught- a whopping 10%. This is a big problem; an epidemic which requires drastic measures.

3 conceptual dimensions could explain examination malpractices:

- i) Any action done or omitted which makes it impossible to use an examination to determine the level of competence of a candidate.
- ii) Any act of wrong doing committed before, during and after examination.
- iii) Infringement of examination code by students, school administrators, teachers, invigilators, examiners or parents.

It is a pity how parents move about around JAMB centers for instance, scouting for touts to assist their children to perpetrate examination malpractices. All examination cheats should be prosecuted under the law.

Ways of perpetrating examination malpractices:

1. Smuggling answers on pieces of paper into the examination hall
2. Hiring of agents by parents who, in some instances use public address system and coded as though they were herbalists to announce answers to conniving candidates at examination centres.
3. Impersonation of the real candidates by hired agents who sometimes superimpose their pictures on the examination slips to gain entrance.
4. A method used mainly in southern parts of the country is to threaten non-cooperating teachers or invigilators with violence.
5. Connivance with teachers especially during WAEC examinations to write the answers on the board for all candidates to copy.

6. Candidates writing on their bodies, dresses or handkerchief and in some cases even on *Hijab*! Such incidence warrants the use of female staff to carry out bodily searches.
7. Mobile phone text messages are now used to circulate answers. This necessitates the need to confiscate handsets during examinations.

Why examination malpractices?

1. To gain admission into institutions of higher learning
2. A means to gain employment
3. To obtain Certificates and make progress in life or career breakthroughs
4. The desire to become big men and women within the shortest possible time.

Factors encouraging examination malpractices:

1. Overcrowding in classrooms: The UNESCO Teacher to Students ratio is 1: 40; but it is now common to find classrooms with up to 100 students.
2. Poorly trained teachers several of whom may be products of examination malpractices and could thus tend to encourage its perpetration.
3. Shortage of qualified teachers in many vital fields particularly sciences which lead to the overstretching of the few available or making them teach subjects they were ill-trained or even untrained to teach.
4. Shortage of English teachers which leads to using graduates of other disciplines such as History to teach the subject.
5. Shortage of teaching materials in schools
6. Inadequate coverage of syllabus leading to instances where students sit for examinations after covering less than 50% of the syllabus.
7. Peer influence in examination malpractices.

8. Pressures from parents for invigilators to “assist” their children in examinations.

Consequences of examination malpractices:

1. Improper grading, unmerited accreditation
2. Denial of recognition and proper accreditation to the qualified
3. Half baked educational products i.e. fake doctors, engineers among others.
4. Engineering mishaps i.e. collapse of buildings supervised by poorly trained or even fake engineers
5. Medical fatalities due to poorly trained or sub standard doctors.
6. Massive fraud in banks often attributed to the products of examination malpractices.
7. Miscarriage of justice traceable to incompetent judicial officers.
8. The discovery of unqualified students during post JAMB screening in university registration exercises.

Measures to curb examination malpractices:

1. Candidates must report to examination venues at least 30 minutes early for proper screening.
2. Invigilators must be attentive throughout the duration of examination.
3. Enforcement of relevant provisions of Decree 33 of 1999 on examination malpractices.
4. Incidences of similarities in handwriting by two or more students must be investigated.
5. School authorities need sweeping powers to expel students involved in malpractices.
6. Cancel the result of centers where substantial malpractice is discovered or imposed hefty fine.

7. Display the candidates thumb print alongside his photograph on the examination slip to check impersonation.

Conclusion:

Promotion of examination ethics through the support of *A Daidaita Sahu* and religious scholars as well as community leaders would greatly curb the menace of examination malpractices. The judiciary has a vital role to play through tougher sanctions for such offences given their far-reaching negative consequences on the society.

CHAPTER THREE

FAMILY REORIENTATION AND IMPROVEMENT OF HOME MANAGEMENT RESOURCES

PUBLIC FORUM ON

CHALLENGES OF CHILD LABOUR

28TH JANUARY 2006

PAPER PRESENTATIONS:

- **Director General's Welcome Address**

PRESENTATIONS

- **Paper 1** **Hajiya Nusaiba Babura**
- **Paper 2** **Professor Abdalla Uba Adamu**
- **Paper 3** **Mallam Tijjani Tanko**

DISCUSSIONS:

Special Guest of Honour's Address

Director General's Remark:

Mallam Bello Bashir Gwarzo (S.A. A Daidaita Sahu)

In the name of Allah, the Most Beneficent and the Most Merciful. Peace and Blessing be upon the Prophet.

I welcome you all to this yet another series of the Public Forum. This is the 10th since the commencement of this programme and the 1st in the year 2006. It is particularly special in two ways. The topic of Domestic Servants affects all of us and our society. Secondly, this Forum is blessed with the presence of Dr Ibrahim Tahir, the Talban Bauchi. Talban Bauchi is one person who has seen it all. He is a scholar from a scholarly family and he is an elder Statesman who has contributed to the socio-political transformation of the Nigerian society.

A Daidaita Sahu as we all know is set up by the Ibrahim Shekarau's Government to sanitize the society of its numerous ills. By this among others, the Directorate instills and encourages discipline, truthfulness, hardworking, respect for elders and parents, orderliness, humility, courage, moderation and tolerance. Since the inception of the Directorate and particularly this Forum, it has strived to maintain the tempo and well-focused. Through its activities, the Directorate has partnered with the relevant stakeholders and civil societies to reorient and rejuvenate the society of Kano.

The issue of Domestic Servants is a common phenomenon. We have received several complaints in respect to the ways in which they are recruited; their treatment and other negative tendencies that are associated with the matter. Thus, the justification for this Forum. The Directorate is also partnering with the Foundation for the Eradication of Child Abuse; an NGO that is grass rooted and has been doing much to ameliorate the evils associated with Domestic servants in the State.

On behalf of my Director General who is unavoidably absent here and the entire management of the Directorate, I

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welcome you to this Forum. As usual, I enjoin you to be free and productive in your deliberations and discussions.

Paper 1:

Foundation for the Eradication of Child Abuse: Its Activities – by Hajia Nusaiba Babura

In the name of Allah. All protocol observed. I welcome you to this important Forum. Our Foundation is glad to have been invited to partner with A Daidaita Sahu. We are grateful to the State Governor for setting up of A Daidaita Sahu without which all these social transformations would not have taken place.

The Foundation for the Eradication of Child Abuse is a Non Governmental Organisation that is concerned with fighting the scourge of child abuse in our society. It is also determined to eliminate child hawking and degradation. It is encouraging girl child education, positive training and productive socialization. The Foundation discovered that most domestic servants especially the younger ones are exposed to so many abuses, including socio-political and economic denials. They lack proper education, health care, food and shelter.

Furthermore, the Foundation's findings in areas which included Wudil, Kano and Kura show that the root cause of child abuse is poverty and lack of means by parents to cater for children and wards. In order to contribute to alleviating this malaise, the Foundation is cooperating with the relevant Agencies and Civil Societies to support parents financially and morally. The Foundation is also financing some children's education and health care. I use this opportunity to call on all well to do members of the society and the Government Agencies concerned to come to the aid of the poor segment of the society. The State Government should implement its poverty alleviation programme to reach the girl-child and destitute children

Paper 2: Poverty in the Villages by Professor Abdallah Uba Adamu

Poverty is a phenomenon in the entire world. It has been in existence and may continue to exist. Because of its potency in creating series of negative attitudes and activities in men and society, Governments have always devise ways of not only stopping it completely but particularly to reduce its rate and extent. There are several definitions of poverty as there are several scholars on poverty. Some have defined it as lacking in everything. Some said poverty is lacking income to keep a person living. Other scholars define poverty as a state where a person lack food, shelter, cloth and other material well beings. Some civilization looks at poverty from material perspective, saying that if one has not acquired materials things, the person is poor.

However, in Hausa society, poverty is both materials, mental and social phenomenon. Thus, the issue of "Talauci", poverty is inherent in folklores, sayings, poems and songs. Mentally, people divide the society among those who have acquired materials and wealth and the wretched and destitute. It also in part indicate why those without means have the psychological and mental dependency on the rich. This dependency has fueled and aggravated the state of being poor in our society. Poverty in Hausa society therefore is multi various. It is mental, psychological, material, social and indeed political.

It is all these sum that fuel dependency and give room to the issue of Domestic Servitude. Poverty in our society has led to begging of all shades, domestic servants, child abuse and indeed lack of training, proper upbringing and socialization for the children and indigents.

In solving the issue of poverty and the ills associated with it, we have to take care of some variables. The first is Zakaat and alms giving. These should be done in the Islamic manner. These two should target empowering the receivers permanently.

Secondly, there should also be good leadership who stands for justice and material egalitarianism. Thirdly, there is the need for responsible followership. Followers should be hardworking, independent and contented.

Paper 3: Islam and Issues in Domestic Servants by Mallam Tijjani Tanko (AILS, Kano)

I thank *A Daidaita Sahu* for this opportunity and I welcome all especially the Special Guest of Honour, Talban Bauchi, Dr Ibrahim Tahir. However, due to the structure of my paper, the 10 minutes allocated to me is not going to be adequate for me. This is a serious issue that requires comprehensive treatment.

As a starting point, I should State that domestic servant is not unislamic. Almighty Allah created all of us different in mental and physical capacities. Trades and professional expertise also differ. People in need of others' services will always pay, hire or at least recruit the service(s) of other(s). Indeed by nature, men serve themselves in different capacities whether intentionally or otherwise, deliberately or otherwise. If people were created equal and the same in expertise and profession, society would not have advanced an inch. Because knowledge, exposure, training and reach are not the same, one person will always continue to require the service of others. Thus, the Qur'an in several places State that human being, though are created equally, some are more endowed materially than others. Whatever the social and economic status, man is constantly under trial over Almighty's favours. Keeping people as house assistants and servants is legal. What is however wrong and condemnable is not abiding by the Islamic legal and socio-economic provisions on keeping such helps. The Prophet ﷺ treated them equally with other members of the household in terms of up keeping and social justice.

Prophetic Guidelines

The Prophet gives general principles that guide the keeping domestic servants. The house head should treat them in justice and equality. They should be clothed, fed, housed as all other members of the household are loved and treated. More so, the Prophet prevents the leader of the house or his subordinates from giving difficult tasks to domestic servants except they are helped in discharging it.

Again, he prevents abuse, insult and beating of domestic helps. The Prophet never did it and as such if it becomes compulsory, hard hitting and injury should be avoided. The Prophet remind those who keep servants to be assured of heavy reward in feeding, clothing and being generally good to house helps and subordinates. Infact, the Prophet enjoins us to forgive our servants seventy (70) times in a day; meaning we should always find reason and justification to forgive the short comings and mistakes of our domestic servants.

Reality Today

Unfortunately, the reality today in our homes is gross abuse of domestic servants. They are overburden by tasks, they are never clothed, not well fed and lack moral and technical trainings. Due to all these, servants have become a risk and burden to themselves and the society. Some leave their masters' houses to become nuisance, cultists, negative confraternities and perpetual liabilities. The most serious of these consequences is that the future of our society is compromised and mortgaged because of lack of proper up-bringing of future leaders..

Remedies

The remedies are well known to all of us. We start training our children positively. Both religious and secular knowledge should be imparted on the young ones. Domestic servants and house helps should be exposed to moral training and on the job exposure and teaching. Parents should take up their responsibilities

and duties, and should know that children are trust from Almighty Allah which they are accountable.

Middle Agents should get good and responsible masters for those seeking house help job. Agents should spell out rules according to Islam guiding house help management to prospective masters. I thank Adaidaita Sahu for the opportunity and may the Almighty Allah continue to guide our leaders to the right path.

Hajia Karimatu (Female Agent)

I thank Adaidaita Sahu for educating us on the right thing to do. I personally do not go out to look for servants to give out to those in need. But parents bring their children to me to help them look for house job. I use to warn their masters against maltreating them.

Mallama Saadiya (Female Agent)

I do not go looking for them, their parents bring them from villages to me to assist them look for job. I use to monitor the house helps I give out in their master's homes. Sometimes I withdraw them if their masters are not of good behavior. May Almighty forgive our shortcomings.

Hauwa Kullu (Agent, Jigawa)

We know that it is poverty that brings this issue. No rich person will allow his children to go for house helps somewhere else. So, the Government should address issue of poverty. We are conscious of our responsibilities. So, we use to tell the prospective masters to put the house girls in Islamic schools and to treat them like their children.

Saadiya, Fatima Hausawa, Maryam Ladi Makoli (House Girls)

The nature of our jobs are sweeping the house, washing of plates and clothes and other house help duties. We need the

support of the rich in the society and we want Government to help us.

Sheikh Ibrahim Umar Kabo (Chairman, Sharia Board, Kano)

I have to start by pointing out that the entire concept of, and brain behind, Adaidaita Sahu is commendable. The Forum itself has a lot of benefit to us as individuals and to our society. This particular discourse, though I confused it with something else initially, is crucial to our society and the nation. The main cause of domestic abuse in general is poverty. Abu Zar Al-Ghafary (RA) a companion of the Prophet ﷺ once said that wherever poverty go, disbelief and paganism accompany it as twin accomplice. This shows that poverty is a mother of many evils. Islam, it should be pointed out, is above other ways in devising programme to fighting poverty and destitution if properly administered. The Qur'an and Sunnah enunciate several ways of reducing poverty of all levels. There is the need to fight it individually and collectively.

The first way of fighting the scourge is for every one to eat, live and sustain by his/her sweat. We must work for a living. There are several ways we could be employed by private and public sectors. We could sustain ourselves through trades and handicrafts. The Prophet ﷺ stresses trade and handiwork as containing blessing and profit. More so, we as Muslims should avoid cheating, fraud and business deceptions. However, Islam knows that due to physical and mental disabilities, not all people could earn a living. Such category of people should be catered for by their relatives. If they are unable, the Government should take up the duty in accordance to the persons' know-how and capacity. The use of Zakaat is another means of alleviating poverty. Unfortunately, it is not being properly practiced. Zakaat should be administered in such a way that receivers are economically empowered permanently. People should be able to either set up a viable business or expand the hitherto small existing one.

Shaikh Yahaya Faruk Chedi (Commander-General, Hisba Board)

The main cause of the abuse of domestic servants and its prevalence in Nigeria is bad leadership. Nigeria is one of the richest countries in the world in terms of human and material resources. Unfortunately, the country has been cursed with leaders who failed to realize that their positions are trust from the Almighty Allah which they are accountable for at the Day of Judgment. Government should give free education and training to children. It should also be compulsory. In fact, allowances should be given to certain category of students. The rich and well-to-do in the society should also realize that their wealth is a trial and trust from the Almighty Allah. They should therefore assist the less privileged ones in the society. The children are the future leaders. They should be trained, fed, clothed and housed to get the best from them in the future.

Dr Ibrahim Tahir, Talban Bauchi: Special Guest of Honour

We have to give gratitude to Almighty Allah to have given this great city of Kano a good and well-focused Governor at this critical time. More so, may Almighty Allah reward the minds behind the setting up of *A Daidaita Sahu*. Every thing about the Directorate as far as I know is good. I advise all of us in Kano and beyond to divorce ourselves from unwholesome politics by embracing anything that is good for us and our society.

Outside the above, everything about girls' domestic servant is bad. Domestic servitude stunts their mental growth, reduce their humanity, lower their exposure and world view and make them irresponsible throughout their existence. In fact most of those who involve in violence in our societies today started as domestic servants. Then, they dropped out and became nuisance and liability

to their society. In Bauchi, Kano, Zamfara, Sokoto and other parts of the north, children and young ones no longer respect their parents, teachers and elders. I have witnessed how young ones went about with machetes and other weapons to attack their opponents. This was unheard of in our days. This is said. Thus, the goals and objectives of *A Daidaita Sahu* should be imbibed, followed and implemented in our individuality and in our society. All of us must make sure it is successful. The spirit of reorientation and rejuvenation of our social variables and positive elements should be entrenched in our societies. There is no need therefore to give it partisan colouration. *A Daidaita Sahu* should be used as a parameter to gauge all Governmental Agencies, social groups, departments at State and local Government levels. The spirit of *A Daidaita Sahu* should be exposed to all other States of the federation. I wish the Directorate the best and pray that Almighty Allah continue to guide the State Government to do good things for the citizens.

Unidentified Person: Mallam

The problem with Kano is that everything is measured from partisan political angles. There is the inability to identify what is good for us and the society. So, we should stop bad politics. We are grateful to Mallam Ibrahim Shekarau, Aidaidaita Sahu and all the speakers in this Forum. I particularly enjoyed the talks of the Chairmen of Sharia and Hisba Boards. Poverty is a delicate thing. Everyone is poor in one way or the other, or in something or the other. What is important is that everyone should be involved in alleviating it. The Government should also not be partisan in its poverty alleviation programme.

PUBLIC FORUM

ON RAMPANT CASES OF DIVORCE

9 JULY 2005/ 4TH J/R/THANI 1426 AH

PAPER PRESENTATIONS:

- **Director General's Welcome Address**

PRESENTATION

- **Paper 1** **Mallam, Sani Inuwa**
- **Paper 2** **Dr. Muhammad Auwalu Umar**
- **Paper 3** **Hajia Amina Abdullahi**

DISCUSSIONS

Director General's Welcome Address
Alhaji Bala Abdullahi Muhammad

Once again, I welcome all stakeholders and other participants to this important issue that affect our socio-economic and indeed political sectors. It is gruesome to note that most cases in courts of Kano State are those of marriage conflicts and discords. It is ironic that our environment known for its Islamic knowledge and practices which enjoins matrimonial concord and amicable resolution of rancour and disagreement could become a haven for divorce case: thus, the essence of the topic of this Public Forum.

All stakeholders, parents, daughters and institutions concerned should be ready to contribute in finding solutions to rampant cases of divorce in our society. Could it be that the problem is as a result of over population of women over men or the people's general non-challant attitude towards the noble institution of marriage? Unfortunately most cases of divorce are linked to men who hold the power of divorce. Some men misuse and misapply the power to divorce women. Also there is a factor of over zealous court judges and officials who are too eager to separate couples who appear before them. There is also no doubt that some of our women are stubborn, vengeful and insubordinate and are always in a hurry to insist on divorce in the face of amendable and reconcilable disagreements. As stakeholders, we should respect the institution of marriage. Each part should observe it's Islamically enjoin role and duties. Each spouse should respect one another and must uphold the rights of the other. In his famous treatise, "Hikayoyi Kaifafa Zukata" the late politician, Mallam Aminu Kano pointed out the need for all parties to be tolerance in matrimonial relationship. He particularly extols the virtues of tolerance by women amidst intimidation by men in all respects. This is also the position of Islam which counsel on tolerance, forbearance, patience and perseverance in all relationships.

In solving this problem, we must all contribute and observe the rules. Parents should allow their daughters to choose their husbands. While they are to guide and give direction, they should avoid imposition by any means. This will help to reduce conflicts, divorce cases and enhance proper and cooperative upbringing of children. May Allah strengthen our homes, bless today's discussion and make it a positive way towards solving this major societal problem.

Paper 1:

Mallam Sani Inuwa

(Aminu Kano School of Islamic and Legal Studies, Kano)

Marriage is a basis and core of human relationship ordained by Allahﷻ. With marriage the Almighty Creator erase the solitary tendency in man. Islam which regulates all human endeavours in this world directs that man can marry for reasons of family background, beauty, wealth and religion, but quickly advises that marriage based on solid religious objectives is best and endures. Once there is marriage, the man takes care of the woman in terms of feeding, clothing, housing and other material needs. For the woman, she is to maintain her privacy and those of the husband; she is also by duty to protect the man's integrity, honour and property. They are to love, relate and hate on the basis of the legitimate rights of one another. Both could inherit one another if they are still married at death.

In order to maintain strong marital home, each will have to discharge his or her obligations and responsibilities. The man takes full responsibility of children in terms of their education, feeding, clothing, discipline and others. The man is also to maintain justice in all cases, but particularly among his wives if he has more than one and indeed his children. In order to maintain a stress free marital home, both man and woman should be discipline, responsible, dutiful and above all, abide by the Islamic rules guiding marriage.

Solution Men should be careful in selecting wives, i.e. the would-be mothers of their children. Government should strengthen women and social welfare group financially and morally to enable them discharge their responsibilities. In addition, Association of Divorcees should improve their members' attitude towards marriage. Their advocacy should be geared toward preventing divorce, maltreatment of married women and passing of legislations in support of women freedom of choice of husband. Shari'ah Commission should embark on enlightenment programme of women to hold their marriage as sacred and to observe *iddah* at divorce. Impartial marriage councilors should be empowered to justly adjudicate between warring spouses.

Discussion

Mallam Zakari Ahmad Baban Yara

Those going into marriage should first know and acquaint themselves with the rules of marriage in Islam. More so, people should get married in order to seek the pleasure of Almighty Allah. I also advise us that the conduct of marriage itself – conducts, brings together, etc - should be guided by the rules of Qur'an and Sunnah of the Prophetﷺ. Wives should emulate the esteemed wives of the Prophetﷺ who were loving, caring, persevering and tolerance.

For men, there is the need to emulate the Prophetﷺ and his noble companion on divorce issue. It is not proper for husband to divorce at the slightest provocation; rather there is the need for patience and tolerance. Couples, as in all cases and circumstance, should constantly seek Allah's help, support, protection and sustenance in marriage.

Dr. Hafizu Miko Yakasai (DNL, Bayero Univesity, Kano)

Thanks for *A Daidaita Sahu* for confronting the scourge of divorce. A major cause of divorce is deviation from the injunctions of Islam on marriage. Others include lack of correct choices as partners, pursuance of worldly affairs and greed, indiscriminate outings by married women and avoidable mutual

suspicion. To check these menaces, women should stop unauthorized outings that can lead to temptations, mutual suspicion and impatience. Choice of partner should be religious. There should be avoidance of excessive worldly desires and high greed. Parents should prefer morality over riches and reconciliation should be impartial.

Mallama Lami Murtala (Freedom Radio, Kano)

It is curious these days how women are vilified as the sole harbinger of divorce at homes. But the strength of women as house wives has always been under emphasized; lack of proper feeding, care, love and productive counseling from the man can lead to stress on the part of women.

Wives, it should be pointed out here want encouragement, compassion, support and guidance from their husbands and not bashing, beating and humiliation which are the hallmark of our modern society. We all know that women are always quick in reciprocating good gestures of their men. There is also the need for men to support their wives and indeed divorced wives in the moral and financial upbringing of the children. I will also suggest that the Government should positively involve the Association of Divorcees in some crucial decisions of societal reorientation and rejuvenation through *A daidaita Sahu*.

Hajia Sadiya Sanci A. Bayero:

Chairperson, Association of Divorcees

My own contribution is just to thank *A Daidaita Sahu* for this Public Forum. It is timely. The conditions of Divorcees are critical. They lack financial capacity to care for themselves and children under their care. Some lack medical and logistic support. Others lack shelters, drinking water and clothes to wear. In fact most have become outright destitute. There is the need from the foregoing therefore that the Government, concerned Non-Governmental Organization, private sector and rich individuals should come to support, assist and aid the divorcees, even if through their Association.

**PUBLIC FORUM
ON
ASSISTING THE LESS PRIVILEGED**

**JOINTLY SPONSORED BY A DAIDAITA SAHU, MALAM MAMMAN
FOUNDATION**

AND KANO STATE ZAKKAT COMMISSION

ON SHAWWAL 28/10/1427 AH

18TH NOVEMBER, 2006

PAPER PRESENTATIONS:

- **Brief about Mallam Mamman Foundation**
- **Director General's Welcome Address**

PRESENTATION

- **Paper 1** **The Significance Of Assisting And Supporting Orphans And The Less Privileged In Islam**
By Dr Bashir Aliyu Umar
- **PAPER 2** **On Orphans**
By Ai'sha Mannir Matawalle
- **Paper 3** **On Orphans**
By Malam Ibrahim Khalil
- **PAPER 4** **The socio economic difficulties experienced by orphans and the less privileged**
by Dr Isma'ila Zango Mohammed

DISCUSSIONS

Brief about Malam Mamman Foundation

By Hajiya Asma'u Yahaya (Principal Excel College, Hotoro Kano)

Malam Maman Katsina lived from 1910 – 1980. The foundation was established in his memory as *sadaqatul jariyah* (enduring charity) and is dedicated to assisting in the provision of educational opportunities to orphans, handicapped and the less privileged children, particularly indigent students excelling in their learning endeavours but confronting economic challenges.

The type of assistance provided by the Foundation includes provision of books, school fees and uniforms and other necessary learning materials. The foundation guarantees that donations are utilized judiciously and their books are open for inspections. Given the huge proportion of people in dire need, the wealthy and the privileged should take the responsibility of providing them with succour. Many handicapped children are blessed with special talents and need support to realize their full potentials and become assets to the community. Lastly, a plea will be made to secure a slot for the deaf and dumb in the television news and current affairs so that the handicapped could be updated on events happening on local and domestic scenes.

Some Interventions by Malam Mamman Foundation

- ❖ Provision of various kinds of support to 44 students
- ❖ Purchase of air ticket to a students admitted into Al Azhar University, Cairo
- ❖ Payment of examination fees for several indigent students
- ❖ Undertaking Da'awah to new converts to Islam
- ❖ Working with community leaders to assist the less privileged people
- ❖ Networking with similar foundations and obtaining scholarship grants for 50 Kano state students

- ❖ Some beneficiaries of Malam Mamman Foundation admitted into the Bayero University usually render office assistance to the Foundation during holidays.
- ❖ Some Parents donate the books used by their children

Some Identified Problems

- ❖ There are many abandoned orphans and handicapped children in the society
- ❖ Malam Mamman Foundation does not receive enough support,
- ❖ Many pledges are not fulfilled

Presentations

Paper 1

The Significance of Assisting and Supporting Orphans and the Less Privileged in Islam

By Dr Bashir Aliyu Umar (represented by Malam Abdulkadir)

Allah ﷻ deliberately place people on different social stratification not to show preference but to test each one of them. From those he afflicted with fortune or misfortune, joy and sadness; who would seek Allah's pleasure. Would those afflicted cope and how would those in joy and comfort behave towards Allah.

An orphan is one who lost one or all of his parents before maturity and such loss confers a big responsibility upon the society as a whole because an orphan's care is the collective responsibility of members of the community.

Allah SWT instructs Muslims to:

1. Respect the orphan because he has lost the care of his parents
2. Render all possible assistance to orphans; Prophet Muhammad ﷺ has said the best household is one in which there are orphans and they are well treated.
3. Bring up orphans properly like your own children. This challenge is directed to women mostly on account of their roles

in moulding children's character. Imam Bukhari and Imam Ibn Hanbal grew up as orphans.

4. Protect the wealth inherited by orphans. Engage in ventures to boost the wealth and do not allow Zakkat to gobble it up.
5. Try not to devour the wealth of an orphan, unjustly.

The Rewards of Looking after an Orphan

1. A certain man approached the holy Prophet ﷺ and asked about measures he should adopt to stop feeling remorseless. The Prophet ﷺ told him to feed the poor and be tender to orphans.
2. Whosoever feeds an orphan and properly bring them up, will enter the paradise side by side with the Holy Prophet ﷺ.

Allah is showering his mercies and bounties because of the weak elements among you. The handicapped and physically challenged should not be mistreated. Even Imam leading prayers should consider the weak among his congregation.

The recognition Islam accorded to the physically challenged

1. At the time Islam was at its epic, Abdullahi Makhtoum, a blind companion of the holy Prophet ﷺ, was appointed Governor of Medina during the battle of Tabuka. Abdullahi Makhtoum, occupied that position **nine** times. Such people are relegated to the backwaters in contemporary times.
2. Ibn Juraid, a foremost Islamic cleric in Medina who issues fatwa, is a black and crippled.
3. In Saudi Arabia the late Sheikh Abdullahi Bin Baz, the leading Mufti was a blind.
4. Whosoever caters for the weak and handicapped would reap bountiful rewards

Paper 2

By Ai'sha Mannir Matawalle: Female Islamic scholar

Assisting orphans and the physically challenged is in direct consonance with Allah's ﷻ injunctions and prophetic traditions.

They are entitled to be well treated like every other person. Muslims should brace up particularly as other religions are doing better on rendering assistance to the less privileged.

The people of Medina are historically known to be hospitable and receptive. And when Sayyida Khadija was comforting the holy Prophet ﷺ in the aftermath of his first encounter with angel Gabriel, she mentioned among other things that Allah will not forsake him because he maintains brotherly relations and assists the less privileged.

It is evidently clear that throughout his lifetime, the Prophet provided succour to the less privileged. His wife Khadija also did the same. Assisting orphans and the less privileged is a direct ticket to paradise. Indeed, Prophet Muhammad ﷺ said 'he who does not aid the less privileged, is not with me'. One notable companion even designated his fertile date farm solely for catering to the needy.

Paper 3

On Orphans By Malam Ibrahim Khalil

We should thank Almighty Allah for the activities of Malam Mamman Foundation. They need support from the general public; both moral and financial. Indeed, the society could do with many such organizations. Sa'id ibn Musaiyib, a follower to the companions of the Prophet ﷺ always divided proceeds from his business into three: he buys food with a portion, provides assistance to divorced women, handicapped and orphan and plough the remaining portion into his business. I pray that our businessmen will emulate him.

Sympathizing with the pitiful condition of the physically challenged is not enough. We must remember that Allah will assist those who assist them. There was an incident during which a

companion thought that they are superior to the handicapped because they do not go into battles; the Prophet ﷺ told him that Allah causes rainfall on account of the handicapped and less privileged.

In any case, being physically challenged does not mean the person is entirely useless. Handicapped people always have some hidden talent. One Malam reported that during a certain conference, each handicapped person in attendance was discovered to have a hidden talent.

I again reiterate calls for assistance to organizations like Malam Mamman Foundation. The adoption of Prophet Yusuf in Egypt eventually led to the resolution of their years of famine. Prophet Muhammad ﷺ himself was raised as an orphan. In fact, I look forward to the time when Muslims will collectively provide guardianship to orphans in their midst.

Paper 4

The Socio Economic Difficulties Experienced by Orphans and the Less Privileged

By Dr Isma'ila Zango Mohammed (represented by Mal. Abdullahi Maikano Madaki)

Populations multiply and unless the society is blessed with leaders that provide good governance and sound economic management, the citizenry would experience untold suffering and hardship. Crime and all kinds of anti social behavior will flourish because of the inadequacy social amenities.

Death is the phenomena that results in orphans. But after the mourning period, hardly does anybody else care about the social welfare of that family. Worse still, current lopsided economic realities may not allow extending support to orphaned children because nearly every other person is in dire straits.

My position is that orphans and the less privileged are exposed to serious hardships because of the lack of credible leadership and the general carefree- attitude of members of the society. I am afraid the situations will pathetically remain the same until the time this country is blessed with a good government that will make adequate provision of social amenities a priority. Indeed, until the economic fortunes of the country improve again, enough attention would not be focused on the plight of orphans and the handicapped.

The neglect of orphans often leads them into degeneration; cigarette smoking, drug addiction, petty theft etc. Indeed, the problems are more evident in developing countries than elsewhere. Western nations have institutions centers specifically designed to cater for orphans and the less privileged because they have credible leaders. What obtains today is a frightening specter; school age children playing football by the roadside early mornings leading one to wonder who are their parents and what are the explanations behind the towering walls surrounding the homes of the rich and influential?.

Social organizations like Malam Mamman Foundation are really important. The society would have been a lot better had there been many outfits like them especially with the syndrome of whom-you-know widely prevalent in securing employment, scholarship and even university admissions.

Advise: To positively turn round the situation, there should be

- ❖ A committed leadership
- ❖ Full application of the laws
- ❖ Improved economic situation and adequate provision of social amenities

The rich and influential should render more public assistance like the provision portable water, feeding the less privileged, offering scholarships to the indigent etc.

General Discussions

Ibrahim Isyaku Minjibir: representative of Director Agency for Mass Education

I view this occasion from three perspectives: first, the hadith of the Prophet ﷺ which says *La yuminu Ahdakum hatta yuhibbu li akihi, ma yuhibbu li nafsihi* (none of you believes unless he loves for his brother, what he loves for himself), second, *Man ra'a minkum munkaran , fal yu gayyuruhu.....* "(whoever among you see an abomination, he should change it.....)" and thirdly, *Yarhamu man fil arzi, yarhamakum man fissama'a* (be merciful to those on earth and He who is in the heavens will be merciful to you).

Although the *A Daidaita Sahu* programmes are structured on the basis of urging good and forbidding bad, it is nevertheless important to note that government cannot solve the problems alone. All hands must be on deck to tackle these societal problems. People must set up Public Forums in their various wards to look at their peculiar problems and address them accordingly. Allah SWT says in the Quran, *In tansurullah, yansurkum, wayu sabbit aqadamakum* (if you assist the course of Allah, He will support you and establish your feet). We must elect leaders not based on party loyalty but on who will render honest service and assist the religion of Allah.

Mallam Isa Abdussalam: Deputy Registrar, School of Preliminary Studies (CAS) Kano

I would like to use this opportunity to suggest that all workers contribute voluntarily from their monthly salary towards assistance to the orphans.

Muhammad Iliyasu

Assistance to the orphans is not only by the rich, the poor can also contribute to the best of their abilities. I will also like to suggest

that rich people who default in the payment of Zakkat be arrested and prosecuted since we are operating *Shari'a* in the state.

Malama Sa'adiyya

I would like to call on the society to realize that there is a department of special education at Bayero University that teaches how to educate the handicapped children. We must stop current stigmatization of teaching the disabled.

Anonymous contributor

I was once invited to an occasion where a banquet was presented to me and I donated money after accepting it. This gave me an idea. Monies could be collected for orphans, handicapped and the less privileged during wedding parties and naming ceremonies and handed over to organizations like Malam Mamman Foundation.

Representative from the Orphanage Home.

We are appealing to the Muslim Umma to adopt children from government orphanages and give them proper upbringing. People from other faith are always forwarding requests to adopt our wards, but we hesitate because such children would not get the appropriate Islamic upbringing.

Hajiya Hadiza Hassan Gwarzo

The world is a testing ground which Allah SWT designed purposely to assess those who performs good or bad deeds. The needy unfortunately are usually neglected. Indeed, you would find neighbor's indicating the desire to buy over the house bequeathed to orphans instead of assisting them to effect necessary repairs upon it. We neglect the rosy promises of rewards to those that give comfort to the needy. In fact there is a hadith stating that the best person is he who feeds someone with the food that he likes most. There are many orphans now and they are crying out for our assistance.

The Zakkat Commission should assist widows with children and social organisations like Malam Maman Foundations. We should also remember that when a persons dies, his good deeds would stop being recorded except in three circumstances; *sadaqatul jariyah* (flowing charity) i.e building a school or the education one imparted to others, constructing a borehole and prayers from well brought up children.

Contribution form a Student

My colleagues from secondary schools and teachers colleges should donate time to teach inmates in orphanages and homes of the handicapped during holidays as contribution.

Vote of Thanks

Barrister Auwalu Muhammad, Malam Mamman Foundation

We are grateful to *A Daidaita Sahu* to providing this forum and we hope everyone would contribute his widow's mite to make the future also rosy for the needy.

Closing Remarks

DG, A *DaiDaita Sahu*, Bala A. Muhammad

We are grateful to everybody that contributed to make this occasion a success like Basiru Rabi'u Adamu of Government Secondary school, Airport road who wrote a letter reminding participants about the rights their neighbours have over them.

We congratulate Malam Mamman Foundation for its commendable role in the society. There are many non governmental organizations around and we hope they will expose the virtues of Islam such as the one deliberated upon today.

CHAPTER FOUR

THE MANAGEMENT DEVIANT SOCIAL PROBLEMS IN KANO STATE

MAULA/ "SPONGINESS" DANGEROUS/ RECKLESS DRIVING

FORUM ON

'SPONGINESS'

20TH AUGUST 2005/ 15TH RAJABI 1426

- Director General's Welcome Address
- Special Guest's Remark

Presentation

- Paper 1 Dr Baffa Aliyu Umar
- Paper 2 Mallam Nazifi Inuwa
- Paper 3 Mallam Ahmad Bello Dogarawa

DISCUSSIONS:

Contributions

Director General's Welcome Address

Mallam Bala Abdullahi Muhammad

Brothers and sisters, you are all welcome to yet another Public Forum. All along Public Forum is designed to reach all within and outside the State. It has addressed concrete issues and problems confronting our society. Issues like Hausa Film, Drug Abuse, Road Traffic Accidents and Rampant Cases of Divorce are serious problems of this society. Discussions and resolutions have been made on them. In line with our promises and commitments, A *Daidaita Sahu* has been implementing them. We are glad with the concern, encouragement and advise given by the public. We pray that this public interest will continue. Today we are confronting another issue, very delicate and deep rooted culture which we all know is misnomer in an Islamic environment. Sponginess (*Maula*) or Begging is a serious problem that should be tackled meticulously.

It is gratifying to announce that following the suggestions made at the Forum on Minimizing Road Traffic Accidents, His Excellency, Mallam Ibrahim Shekarau has approved the improvement of public transportation system. He has also launched women ONLY tricycles and buses to alleviate the hardship being encountered by this sensitive segment of the society. Thanks to all stakeholders, the traffic system in Kano has greatly improved. In the same vein, the last Public Forum on Rampant Divorce cases has been well received by the people. Stakeholders concerned have swung into action.

Unfortunately, so many things are wrong; issues that have not been addressed for a long time have continued to exacerbate. Sponginess has a long history. The Hausa man's obsession with dependency has been a worrisome recurring decimal. People involved in sponginess should have alternate productive talent(s). Today's forum should help our brothers and sisters to wipe away

sponginess. Having said this, I welcome you to this important Forum.

Chairman's Speech : Alhaji A.G Abdullahi

I thank *A Daidaita Sahu* for two things; the Public Forum is helping to transform Kano State and its people. I also thank the Directorate for finding me worthy to chair this occasion. May Allah strengthen the Directorate and the State Government. Sponginess is a sign of laziness which leads to several negative implications. It leads to meanness, debaseness, loss of respect and integrity in the larger society. We should help people in this condition by motivating them and giving them opportunities to realize themselves. I am personally impressed by the attitude and organizational skill of certain tribe in the southern Nigeria who instead of encouraging laziness and begging go into contractual agreement with parents of young men for training them while also serving them as apprentices. It is always better to help set up business for young boys/men than keep them in perpetual bondage. May Allah assist the Kano State Government and its people in the fight against sponginess.

Paper 1: Causes of Sponginess (Maula) and its Effects by Dr Baffa A. Umar

The issue of sponginess is a serious affliction in our society. It has unfortunately become a sort of behavioral pattern, a semblance of acceptable culture even if considered reprehensible by the Hausa. Nowadays, sponginess has been elevated to the status of occupation, a kind of means of livelihood.

The posers pertinent here are: is sponginess natural to the Hausa people and secondly, is it indigenous or imported into the Hausa socio-economic milieu? However before venturing into answering these questions, let's quickly look into the existing types of sponginess.

(a) *Idle Maula* – this classification encompasses people who are physically and mentally agile and able. However due to

laziness and despondency, they prefer begging for a living. They lack independent reasoning, self confidence and drive for personal actualization.

(b) *Raraka* – the favour seekers. Seeking favours is the norm of existence for this category. They carefully selects, study and move on their target(s). A fraction of this group visit the target with small gift (small quantity of eggs or two chickens) and end up collecting bigger gifts. They are always shameless and support their fictitious claims with open lies and concocted fabrications.

(c) *Tumasanci* – This is the category of Intimidating beggars. They fix the type of gift they want from their targets. They often intimidate their preys with abuses and castigations.

(d) *Hangers-on* – This category of sponginess is populated by those who hid on the guise of childhood acquaintances to exploit their relatives, friends or peers. They often move from one office to the other(s) soliciting for assistance at periodic intervals. They are in habit of goading their targets to steal Government or company money.

(e) *Prescriptive Card Carriers* – This category is increasingly common these days. It involves playing upon people’s sympathy. The people of this forum move about mosques, market places, offices and places of social gathering to show the people hospital prescriptive cards purportedly requesting them to buy drugs which they cannot procure because of lack of money. In most cases, people of this classification are very daring and sometimes appear very sympathetic.

(f) *Maula of Du’a* – This category are populated by pretentious scholars who go about praying for people for money and materials. Some members of this group often make false claims about car breakdown, purported damaged tyres etc.

Some factors can attempt to explain the rampant nature of this un-islamic activities. There is the culture of sympathy for the down trodden and the needy in Muslim societies in particular. Rich

people have the tendency to assist those without as an act of religious obligation. The beggars capitalize on this kind gesture to exploit them.

Secondly, the impetus to work hard and earn a living among the Hausa has been depleting in the recent history. This is in contrast to the Igbo's of the eastern Nigeria. Thirdly, the patron-client relationship in the Hausa socio-economic platform also encourage dependency syndrome. This relationship in part arose from a wrong interpretation of Islam and its application to social life.

It is important to point out here that the issue of sponginess is not originally Hausa. If anything the Hausa, were and are still, generally known to be enterprising and hardworking. They were dominant in the various international and regional trade and labour system in the pre-colonial era. This reinforces the argument that the malaise of sponginess was introduced to Hausa society from outside. There is the urgent need therefore to reverse the ugly trend through reorientation, counseling and sanctioning. The youth should be made to know that they have to work hard in order to earn a living. They also should know the importance of entrepreneurship and independency.

Sponginess has several implications on both the individual and the society. It leads to perpetual laziness, broken spirit and loss of resources to the person and society. It leads to idleness, psychological disability and dependency syndrome. Sponginess brings shame to the person, his family and society. It causes envy, enmity and eventual discord and evil machinations. Those involve normally lose their self esteem, integrity, sense of shame and productivity.

Paper 2:

The position of *Maula* in Islam: Mallam Nazifi Inuwa

There is no doubt that Islam is against begging in its entirety. Islam places high premium and regard for

entrepreneurship, hard work and individual exertion to earn a living for oneself and his family. Islam therefore does not approve of sponginess in any conceivable way.

Islam permits begging but only for temporary reasons. These include afflictions of natural calamities like fire outbreak, bankruptcy, legitimate indebtedness; persons afflicted by any of these could beg to meet their immediate needs. However they cannot continue to beg for life. The similitude of begging is like a person piercing or injuring his face with sharp dangerous object. The need to stamp out this disgraceful malignant from our society is a must. People should be reoriented both by society and the Government. Government officials should stop stealing public money. The society by deliberate acts should reduce the widening gap between the rich and poor. Beggars should be made to know that all prophets of God were hard working and pursued professions. Prophet Muhammad ﷺ was a shepherd and trader. He even went into joint business with *Sayyidat* Khadijah whom he later married. Prophet Zakariyau was a carpenter and made a living through it. Indeed there is no prominent personality in Islam who had no profession. Muslims must earn livelihood through hard work and dedication as enjoined by the Prophet ﷺ. The Government should set up training centers to teach the vulnerable various trades. It should also help those in genuine need to learn to be their own masters. Government should have social welfare scheme for the aged, the injured, the maimed and those afflicted by natural calamities. Society should resist beggars who take solace in sponginess and soliciting. Able bodied persons who can work should not be given alms. Those who rely on the *Almighty Allah* should demonstrate that by first getting some means of livelihood before praying to the Almighty for help and blessings.

Paper 3:

How to Boost Ones' Business and avoid Sponginess by Mallam Ahmad Bello Dogarawa

Islamic society is praised in the Qur'an for encouraging good and repelling all acts of evil. Unfortunately the situation today has changed. Islamic society has slide into backwardness and wide spread poverty. This has also led to idleness manifesting in sponginess. Indeed, sponginess (*Maula*) is seeking money from others through deceptions, begging or inducement without striving to earn it legitimately. This activity is today rampant in our society. It retards the initiatives of those involved, leading to hopelessness, debasement and retarded economic growth. And because in most cases, the givers were induced, they by such means squandered their wealth. Giving alms to those not in dire needs could lead to arrogance and theft of public and private resources.

There are several ways of curbing the malaise of sponginess. Sense of entrepreneurship should be encouraged; exaltation of hard work, banning begging in the society, teaching the vulnerable trades and professions. In addition, the rich should manage their wealth judiciously and make contingent plans for eventualities. Generally, Muslims should be self contented, utilize time maximally and be truthful and trustful in all social and economic endeavours.

Discussion

Mallam Sani Inuwa: Aminu Kano College of Islamic Legal Studies, Kano

I start by commending the sociological approach adopted by Dr Baffa Aliyu in expounding the topic. It is very useful and in line with Islamic standards. Sponginess (*Maula*) is rooted in begging, technically called *Bara* in Hausa. Thus, ignorant people linked begging to Islam by urging that beggars solicit for alms using the names of *Almighty Allah* "*Na Allah*" and the Prophet "*Na*

Annabi". However, the Prophet ﷺ never took alms throughout his entire noble life. Indeed Muhammad ﷺ said the hands of giver are above and superior to those of the receivers. The Prophet ﷺ also directed people to live by their dint of sweat and toils. He was personally a shepherd and trader like all Prophets before him.

Having said this, people have collective responsibility to make the society free of sponginess through hard work, steadfastness and payment of Zakkat. Moreover, those already involved in begging should be reoriented.

Mallam Tanko , Aminu Kano College of Islamic Legal Studies, Kano

May the *Almighty Allah* support this effort towards curbing begging from our society. Sponginess and begging relate to the nature of man. Though *Almighty Allah* created man in high esteem and urges him to maintain his respectability via hard work, man has always been avaricious and greedy. Thus, he seeks excessive wealth using evil and crookedness. Although man lives in society through symbiotic relationship, he is never expected to do that through dependency and sponginess. Sponginess has several defects which include but not limited to loss of respect and integrity and debasement of the social system.

To curb this problem, education for all should be made compulsory. The media should develop programmes focusing on the evils of begging. Non Governmental Organisations (NGOs) should be used to reach people and joint societal and Governmental partnership to rid this social menace should be initiated.

Contributions:

Alhaji Babangida Lamido, 1st Vice President, Kano Chambers of Commerce

I will begin by disagreeing with the presenter who identifies Igbo as the only tribe who support apprenticeship. In

fact, the ancestors of the Hausa were known to be enterprising, hardworking and helped in building the capacity of their compatriots. The modern Hausa people have abandoned these good traits. This is the current predicament. The State Government should identify and support individuals making conscious effort to be self reliant. Retired civil servants should be given adequate loans to be self employed. We thank Mallam Shekarau Government for paying billions of naira to pensioners. It is unprecedented in the history of any State in Nigeria.

Comrade Maishanu: Special Adviser to the Governor on Labour

I still believe the State Government should learn from the business and commercial network of other people. The down trodden should be linked up with private business concerns. To solve begging, there is the need to re-examine our methods of child upbringing. For now, most of it is not in line with Islamic teachings. Opinion leaders and Ulama should take the blame for the rampant begging in our society. There is also the need for the people to be reoriented to take the maximum advantage of the current economic policies of the Federal Government.

Mallam Usman Ibn Abubakar Bulu: Bayero University, Kano

In future Public Forums, few scholars should be engaged in paper presentation. This will enable them to treat the topic justly.

Mallam Muhammad Abulkami (Businessman)

The current predicament of the Muslims is pitiable. I pray that *Almighty Allah* will see us through. I remember the efforts of the late Mallam Aminu Kano and Sheikh Abubakar Gumi who urged our people to be self-reliant and take to various professions. I implore the authorities of *A Daidaita Sahu* to publish the proceeding of the Public Forum for the benefit of this and future generation.

Alhaji Abdullahi Musa Special Assistant to the Governor on A Daidaita Sahu

I thank all those who participated in one form or the other to make this Forum successful. The Directorate is urging each community in the State to replicate this Forum in their locality. In fact the Government is instituting Public Forum in all the local Government areas of the State.

Director General's Opening Remarks

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**PUBLIC FORUM
ON
MINIMIZING ROAD TRAFFIC ACCIDENTS**

4 JUNE 2005/27 R/THANI 1426

- **Director General's Opening Remarks**

PRESENTATION

- **Paper 1** **Mallam Aliyu Jibia**
- **Paper 2** **Alhaji Rabi'u Laduwa**

Discussions:

Contributions

Director General's Opening Remarks

Mallam Bala Abdullahi Muhammad

I welcome participants to this important Forum. Today, the focus of *A Daidaita Sahu* shifts to the Road Traffic System. Specifically, the discussion will focus on "Minimizing Road Traffic Accidents".

You will all agree with me that this issue is a big phenomenon in Nigeria. In Kano, due to its population and ignorance of traffic rules and regulations, accidents are on the increase due to the road unworthiness of some vehicles and other factors.

Although several factors could be attributed as causes of accidents on our roads, three stand out very conspicuous. These are: impatience among road users including pedestrians, lack of concern for road traffic signs and regulations and reckless driving among drivers. In fact it is the realization of this scourge that *A Daidaita Sahu* reprinted copies of the Road Traffic Code for distribution to all categories of road users, particularly commercial operators.

I am pleading to stakeholders and participants present to engage in useful dialogue. May I also use this opportunity to intimate you on *ADS* activities. This Forum takes place every month, first Saturdays. The philosophy in part, is to bring people of the State and beyond together to discuss issues of common interest with view to finding solutions to our problems. In view of this, expert knowledge and experiences are discussed and recommend ways proffered on the subject. *A Daidaita Sahu* has been doing its utmost effort to translate decisions and recommendations into action.

I thank you and wish you Allah's continuous guidance.

Paper 1: Accidents and Congestions on our Roads:

Mallam Aliyu Jibiya

Discussion of this nature is very crucial and imperative. Lets consider these figures; between 1985 and 1988, 1,340 road accidents were recorded. Out of these, 36,100 died with 38,000 injured. As expected, billions of naira worth of goods and property were either destroyed or lost. Thus any effort at combating such a serious deluge in our national life is commendable.

Causes: Causes of accidents can be broadly classified into three; viz Nature of vehicle, Condition of the driver and finally, the environment (climate and weather).

The nature of vehicle could determine the proneness or otherwise of vehicle to accident. Poorly maintained vehicles and overloading often lead to accidents. As for the drivers, a large number of them are illiterate and uninformed about the condition of their vehicles, road signs and topography of the roads. In addition, some drivers consume alcohol and intoxicants while others are out rightly reckless.

Majority of our roads are in bad shapes. Many of them are virtual death traps and huge investments have not improved their condition owing to the lack of policy consistency, poor maintenance, poor quality and indeed the inadequacy of the road network. I have to quickly observe that most drivers have bad attitudes towards their work. They deliberately overly speed, pack wrongly and have extremely rude disposition. Unfortunately, Nigeria and indeed Kano State will continue to harvest deaths via avoidable accidents, which result in more deaths than those caused by malaria, HIV/AIDS and typhoid, until the time when road users change their attitude towards their work, other road users and vehicles.

To ameliorate road accidents, all stakeholders have roles to play. Passengers can advise bad drivers; they could boycott reckless drivers, they could stop them or bring the attention of agencies concerned to their recklessness.

Above all these, the Government should be proactive in curbing the menace of accidents on our roads. They should enact appropriate legislation or introduce a special programme on road maintenance and sanction violators of road regulations. There is also the need to strengthen the already existing agencies on road matters. This could be achieved by several means which, include but is not limited, pay increases for the staff, adequate provision of working tools and enabling environment.

Paper 2: Ghastly Accidents on our Roads:

Alhaji Rabiū Laduwa FRSC, Kano Section Command

May I begin my presentation by showing video clips on road accidents. The objective is to emphasise the important issues at stake. After watching these clips, you would no doubt be convinced that road accidents deserves urgent intervention from all stakeholders. It is not surprising that *A Daidaita Sahu*, has taken up the challenge through this Forum. Accidents are such a phenomenal issue that no house is insulated. There is no doubt that Government at all levels keep investing on the road network in order to minimize accidents but the incidents ironically continue to occur, sometimes in more insidious manner. It is saddening to note that between 1985 and 1988, some eighty thousand (80,000) died in about 1000 accidents across the State.

Road accidents are determined by three interrelated variables and elements. These are: Roads, Drivers and Environment. Generally accidents occur because of the following: overloading, drunkenness, use of GSM telephones while driving, over speeding, dangerous overtaking, bad and unfriendly weather as in extreme cold or very harsh environment. In trying to tackle the menace of road accidents, there is the utmost need to avoid all the above mentioned variables. In addition, there is the need for drivers to own fire extinguishers, respect signs of Zebra crossing, use side mirrors and seat belts constantly.

Another area that has not attracted serious Government attention is commercial motorcycling popularly known as "Achaba". Most of the operators are illiterate without formal education. Many of them are ignorant of traffic rules. In fact this category of road users constitutes the single greatest source of road accidents. The down turn of the economy in Nigeria, increase in urban population and the inability of commercial taxi cabs to cope with increasing demands for transportation made this category of commercial transporters very crucial. There is an utmost need for Government to properly organize them and enact relevant laws for their operations.

Discussions

Mallam Sani Hassan Jibir Chairman, Taxi Drivers Union, BUK Branch

To minimize road accidents, there is the need to ensure the following: provision of traffic signs, provision of parking spaces all over the State, provision of genuine spare parts through the involvement of Government and the urgent dualization of most road in the metropolis and strategic areas in rural communities of the State.

In the same vein, there is the need to avoid activities and practices that either directly cause or indirectly engineer road accidents. These include indiscriminate purchase of motorcycles for political supporters, hawking of petroleum products by road sides, middle – of – the - road conversations by rich motorists and the extortionist policy of some Government agencies. These steps would minimize road accidents and sanitize road usage in the State.

Alhaji Aminu Ibrahim: A Retired VIO Officer

I like to thank A Daidaita Sahu for this selfless task of rescuing the Kano society through the Public Forum series. The victims of road accidents usually are the private vehicle owners, commercial motorists, commercial motorcyclists (Achaba) and

other road users. It should be noted that road users have increased in multiple proportions all over the State in recent years. My personal survey shows that an estimated 8,000 people use Kano-Abuja road, 2000 on Kano – Maiduguri road, 800 Kano-Funtua road, 880 Kano-Katsina road and 800 Kano-Hadeja-Nguru-Gashua road every day. These figures added to passengers that ply several routes criss crossing the State everyday are indeed enormous. I however do not subscribe to the view that most motorists are uneducated. Rather, many retired civil servants and service personnel have joined the profession. I think causes of accidents in Kano should be traced to reckless driving, "defensive" driving in the midst of other road users and by the greed of transport owners who fix high revenue targets for the drivers.

National Union of Road Transport Workers (NURTW), Kano State

Road users should be conversant with the roads they ply. They should carefully remember the locations of potholes and deep corners on roads; critical road signs and avoid over-reliance on *tukumbo* vehicles and tyres.

Motor Agencies must apply effective sanctions on erring motorists and road users. Sanctions must apply to all users irrespective of all inane considerations. For example, there should be no distinction while applying the laws on whosoever violate the laws irrespective of wealth or social status. *A Daidaita Sahu* should re-orientate members of Federal Road Safety Corps (FRSC) to be cautious and diligent in their duty. They should stop 'ambushing' motorists just to generate revenue.

Specific recommendations: There is the need for the authorities to stop street hawking on the road sides at Sabon Gari Market, Yankura side, Galadima road, Murtala Muhammad Specialist hospital and *Kasuwar Rimi*. Moreover, illegal motor parks in Kano city entirely should be banned, notably around Fagge and Tarauni that are notorious for kidnapping and theft of properties. The touting (*Gadagada*) at Kundila and Dangi roundabouts

should be abolished while Government is urged to invest more in the provision of public motor parks.

Above all, the State Government should appreciate the role of drivers in the socio-economic transformation of society. There should be standard terminus, bus stops and deliberate policies to assist drivers with "road worthy" vehicles on hire purchase basis. The Government should completely 'hands off' ownership of transport system. This should be left with the private sector.

Alhaji Danlami Hayyo :Taxi Drivers Wing, NURTW

In order to decongest the road system and enhance free flow of traffic in Kano metropolis, hawking at road sides by *akara* sellers, petrol hawkers, butchers and sellers of vegetable, building materials etc should be cleared from roads. A Government agency, maybe KASEPPA or local Government authorities should check the excesses of wheel barrow users and the wrongful parking of vehicles at Sabon Gari, Singer and Kantin Kwari areas.

Alhaji Bello Bashir Gwarzo Special Assistant to the Governor on A Daidaita Sahu and Representative of the Director General

I would like to make reference to an accident I was involved in some years ago. Though I survived by the special grace of Almighty Allah, excessive speeding by the driver led to it. As the driver over sped, the tyre busted and he lost control. The accident was fatal. The lesson is simple; we can reduce accident by obeying traffic regulations. Also, punishing offenders will curb road accidents; similarly all road users should respect the rights of other users. There is also need to constantly check the functioning systems of motor vehicles. This periodic examination would guarantee safety, efficiency and long life span of the machine.

I particularly urge all road users to acquaint themselves with traffic rules. The laws are made to assist and secure safety on the roads; this is in consonance with Islamic provisions. We should know that Muslim countries like Saudi Arabia, Iraq, and Turkey have gone far on this subject matter. I assure all participants and

stakeholders that A *Daidaita Sahu* shall enter into close collaboration with *Achaba* groups to mitigate road accidents.

Chairman, *Achaba* Union, Kano State

Our Union thanks Kano State Governor under Mallam Ibrahim Shekarau and particularly A *Daidaita Sahu* in recognizing us and agreeing to relate with the *Achaba* Union. I assure the State Government of our utmost cooperation and resolve to sanction recalcitrant operators. Certainly, those *Achaba* riders who foment trouble are not our members. Members of our Union hold genuine identity (ID) card.

Unidentified Contributor:

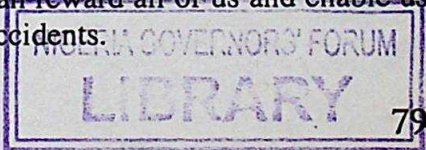
I urge the State Government to use the power and resources at its disposal to ensure that only designated parks are used by motorists.

Mallama Sadiya

There is the need for motorists especially bus operators and *Achaba* men to be gender sensitive as enshrined in the Islamic law. They should desist from deliberately hitting vehicles driven by women.

Alhaji Abdullahi Musa (Special Assistant to the Governor on A *Daidaita Sahu*) Closing Remarks

It should be stressed that it is the responsibility of everyone to obey rules and regulations for the public good. This is an Islamic duty. Commercial motorists and *Achaba* should be reminded that bodily contact between male and female, almost a common practice these days, is un-Islamic. It could lead to series of negative incidences that must be avoided. Various road unions should partner with us and other stakeholders to enforce traffic rules and regulations. On behalf of A *Daidaita Sahu*, I thank all those who participated in making this Public Forum a success.. I particularly thank paper presenters, contributors, commentators and the various Unions. May Allah reward all of us and enable us to free our roads from avoidable accidents.



CHAPTER FIVE

THE MANAGEMENT OF CRIMINAL SOCIAL PROBLEMS IN KANO STATE

BRIBERY AND CORRUPTION MANAGEMENT OF DRUG ABUSE KANO TO JEDDAH HUMAN TRAFFICKING

PUBLIC FORUM ON BRIBERY AND CORRUPTION

3 SEPTEMBER 2005/ 29 RAJABI 1426

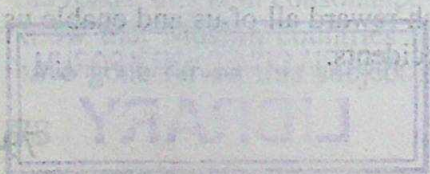
- Director General's Welcome Address

PRESENTATION

- Paper 1 Alhaji Aminu Inuwa
- Paper 2 Mallam Auwalu Kawu
- Paper 3 Mallam Rabiu Inuwa Ibrahim

DISCUSSIONS:

Commentaries



Director General Welcome Address Mallam Bala Abdullahi Muhammad

In the name of Allah, the Most Beneficent, the Most Merciful. His blessing and mercy be upon Prophet Muhammad ﷺ. I welcome you all on behalf of *A Daidaita Sahu*. Today's Public Forum is crucial. It is on Bribery and Corruption that has retarded the growth of many countries, including Nigeria. The story goes on how the protective Great Wall of China was penetrated by the enemies after a long siege because some of the gate guards compromised their duties by receiving bribe.

In developing economies like Nigeria, substantial amount of Government expenditure goes into "drain pipes" as "unintended expenses". There is a chronic corruption whereby public official stash away fraudulently public money into their private domestic and foreign accounts. There is no doubt that the Independent Corrupt Practices Investigation Commission (ICPIC) and Economic and Financial Crimes Commission (EFCC) are trying their best on issues of bribery and corruptions but such incidences are still prevalent in the country. Kano State is lucky to have a responsible leader at the helm of affairs. Everyone including his political critics agree that Mallam Ibrahim Shekarau, the Executive Governor is not corrupt and fraudulent in his affairs. Given his background, Islamic training and exposure, the Kano State Governor has taken the fight against bribery and corruption to new heights by setting up anti-corruption and public complaints directorate to curb the menace of corruption.

As I wish you all well and as usual a successful deliberation, I convey to you Governor Shekarau's goodwill message and prayer for a productive Public Forum that will propose lasting measures to fight the monster of corruption. As a food for thought and to demonstrate how Islam frowns at corruption, I recall an event during the time of the Prophet ﷺ when he sent a person to collect zakkat from some place. The person came back with a "gift". He

told the Prophet ﷺ, “Here is your Zakkat” and ‘this is what is given to me’. The prophet in anger said why wouldn’t someone stay in his mother’s house and see if such gift will be given to him.

Paper 1:

**“The Anti-Corruption Drive of the Kano State Government”
by Alhaji Aminu Inuwa (Special Assistant To The Governor on
Anti Corruption and Public Complaints)**

The current Government under the leadership of a humble servant of *Almighty Allah*, Mallam Ibrahim Shekarau is determined to fight corruption in all its ramification but particularly among public officers. It is also determined to confiscate all ill-gotten wealth. As it is determined, people must lodge a complaint based on incontrovertible facts as against hearsay and rumours. When the allegation is established, the issue is subjected through the due processes i.e. prosecution by the EFCC or ICPIIC. Complaints so far under investigation are about matters of land ownership, inflation of contracts and diversion of public fund by some corrupt officials. It should be pointed out here that corruption is not limited only to issues enumerated above. Economic sabotage, tax evasion and diversion of public property for private use constitutes corruption. The office of the Special Adviser to the Governor on Anti-Corruption Practices Commission needs public cooperation and support to succeed.

However, the followings are some of the measures the Directorate is taking to stem the tide of corruption:

- (a) Enlightenment campaigns at State Government and local Government levels with officials
- (b) Investigation following complaint on issue of corruption.

But in the general sense, in order to prevent corruption from the root, there is need to observe financial regulations in all transactions and proper auditing of all financial activities before and after disbursements. Also, the public officer should have the courage to refuse corrupt inducement in all matters. Public servants

must take only those things due to them and not divert public funds meant for other purposes. It is gratifying to note that only in Kano and Zamfara does Government outfits on Anti-corruption exist. I pray to *Almighty Allah* to continue to support and help us.

Paper 2: "Classifications of Corruption and Measures to Tackle it"

By Auwalu Kawu

The fight against corruption should be frontal and direct. In fact all Prophets came to fight one form of corruption or the other. Muslims therefore should take a forefront seat on the anti-corruption crusade.

Historical studies reveal that all regimes in Nigeria had its form of corruption and battle against it. Though those who murdered the first Republic politicians did so partly on fighting corruption, it seems that since then, the floodgate of corruption has been let loose as proceeding Governments became worse in corruption from the one it took over from. Apart from the Generals Murtala and Buhari's regimes in which public officers really felt the heat of the fight on corruption, people have carried on with corrupt practices as if it is normal. Outside the Governmental structures, traders, businessmen and other sectors also involved in serious corrupt practices.

To ameliorate the dangers pose by corruption, individuals should change their attitude towards life; leaders should shun ostentation and flamboyant life styles, and Government reforms should take into consideration the genuine social and material needs of the people.

Paper 3: "The Place of Bribery and Corruption in Islam" by Mallam Rabi'u Inuwa Ibrahim

It is clearly obvious that all bribery and corruption are prohibited in Islam. The essence of man's existence in the world is to live according to the teachings of Islam to achieve paradise or

live according to one's whimsical desires and go to hell. Unfortunately today many Muslims are not living by Islamic dictates. They have taken to the attitudes of those cursed in the Qur'an for corrupt practices.

In this vein therefore, Muslims must engage in doing good, avoid violating the right of others; eat only what are lawful, restrain one's hands from public wealth except what is legitimate earning; public officers should not take any "loot" and "gift" for performing their duties and should not be involved in any way in all processes of corruption.

Discussions

Mallam Abba Anwar, Triumph Publishing Company, Kano

Today, bribery and corruption have become endemic in the country's life. Involvement in corruption is always caused by people trying to use "the bye pass" mentality in getting what they want. I support the position Stated in the first paper that political corruption which is a major cause of most societal problems. To curb the spread of bribery and corruption, there is the need for public enlightenment by especially journalists, promotion of "Anti-Fraud Culture," proper punishment of offenders and further research on the causes, nature, magnitude and solutions to corruption.

Alhaji Adamu Aliyu, Board Member, Radio Freedom Kano

Corruption is of different types and magnitude and all of us are involved in one or another form corruption. It is rampant in politics, public service and electoral activities. There is an absolute need for attitudinal change to replace greed and monopolistic tendencies. In addition, I will add the following to the measures recommended by the second speaker; strengthening faith in *Almighty Allah* and legitimate earnings, constant patience and forbearance in all activities and proactive law enforcement on matters of corruption.

Mallam Muhammad Mahmud

I should add that refusal to pay workers entitlements and rights either by Government and private sector is corruption in itself that could spiral into more corrupt activities. As illegitimate accumulations of wealth contaminates and destroys society, there is need for the Government and agencies concerned to sanction offenders without distinction or favoritism.

Professor Sani Zahradeen

I blame the people and Government for the current wide spread corruption. Refusal to pay worker's salaries and entitlements help to fuel corruption. Therefore we must be conscious of our collective responsibilities and cleanse our environment of all manner of filths.

Mallam Ibrahim Hamza, Vice Chairman, Police Public Relations Committee

I thank A *Daidaita Sahu* for addressing the evils of the society. Bribery and corruption are endemic in all Government offices. The police in Kano have redoubled their efforts in fighting corruption within the services and in the society. Policemen are now hesitant in collecting bribes and are also quick in responding to stress calls.

Aliyu Jibiya , Bayero University, Kano

There is the need to reward honest public service. There is also need to encourage cooperative saving scheme in the system to augment pensions at retirement.

Alhaji Garko, President, Muslim Students Society, Kano State

Personally, I decry the attitude of both students and teachers who involve in examination malpractice. It is corruption for students to offer money or other forms of inducement to teachers in order to pass examination. People should develop the attitude of self contentment and restraint.

Alhaji Abdulkareem

The 1966 coup where notable politicians from the North were killed marked the beginning of corruption in Nigeria. Also, Anti-corruption Boards should not necessarily insist on hard facts before moving decisively against bribery and corruption allegations.

Alhaji Nurudeen A. Galadanci

There is the need for the Government to strike a balance between the junior and senior public officials. It should not protect officers on higher cadres when they commit corrupt practice.

Mallam Akibu I. Bello

We must all resort to Islamic principles in order to succeed in fighting corruption. Kano State civil servants and the general public should reciprocate the good gestures and hard work of Governor Ibrahim Shekarau and his political staff.

Mallam Aminu Sherif, Africa Research Documentation Agency, ARDA

On behalf of all participants, I thank A *Daidaita Sahu* for this Public Forum and for allowing us opportunity to rub minds and collaborate in the fight against corruption. I also thank the people that made contributions.

**PUBLIC FORUM
ON
DRUG ABUSE**

7 MAY 2005/28 R/AWWAL 1426

- **Chairman's Opening Remark**
- **Director General's Welcome Address**

PRESENTATION

- **Paper 1** **Dr Aminu Abdullahi**
- **Paper 2** **Mallam Ahmad Special Assistant To
The Governor**
- **Paper 3** **Alhaji Mallam Sokoto**

**Discussions:
Contributions**

Chairman's Remarks: Dr Musa Borodo

Intoxicants constitute serious problems to modern society. Kano State is not an exception. But the general assumption that only drugs are abused is not true. There are many other intoxicants beside drugs. It is gratifying that *A Daidaita Sahu* in collaboration with Islamic Medical Association has taken up the crusade against this dangerous trend - Drug abuse. This effort is noble and indeed a continuation of the conference held in February 2005 by the Islamic Medical Association of Nigeria (IMAN) with stakeholders on the same issue.

The big question at this juncture is why the present increase in cases of drug addiction? The answers include increase in supply of hard drug due to the lack of official control, decline in the observance of Islamic tenets which prohibits addiction and indeed the inadequacy of the existing control measures. While it is generally known that men are largely involved (itself condemnable), there is a new dimension about increasing cases of female addiction. In fact about 40 percent of drug addicted mental related cases at the Dawanau Mental Hospital, Kano are pathetically those of girls. I hope therefore that this Public Forum will proffer way out of this serious malaise.

Director General's Welcome Address: Mallam Bala Abdullahi Muhammad

On behalf of the Executive Governor of Kano State, His Excellency, Mallam Ibrahim Shekarau, I welcome you all to this auspicious Public Forum. The Directorate has taken up this issue because it is a grievous phenomenon in the modern society. Drug addiction is a nagging issue most frequently complained about by parents and guardians. As such *A Daidaita Sahu* thought decide to convene this occasion to address the problem. The rate at which girls are getting involved is really disheartening. As one of the foremost societal ills among the 140 social problems identified by the Directorate, we thought it imperative to invite the Quranic

pupils of Sheikh Abubakar Ramadhan to come and recite the Qur'an to seek Allah's support in solving the problem. I pray to Almighty Allah to assist in this deliberation and appeal to all present to allow free atmosphere for discussion.

Paper 1:

Dr Aminu Abdullahi Taura, Aminu Kano Teaching Hospital, BUK

It should be mentioned from the onset that drug addiction is a very dangerous issue that must be tackled frontally. I agree that it is a phenomenon that has been existing for a long time in human society. It is therefore good that stakeholders are now up and doing to confront the challenges posed by it. Drug, in this circumstance is defined as all substances that change the normal pattern of function once it is introduced to the body system. These drugs change one's State of mind and thought system. As the drugs are continually used, it becomes difficult to stop and addiction gradually occasions.

In most cases addiction arise out of behavioural factors. Those factors include peer influence and 'ceremonial' requirements, depression, fear of unknown and uncertainty and acute sleeplessness. The group most vulnerable are male youths, though girls are now increasingly becoming involved. This is the reason why this Public Forum is timely. Youths are the engines of development for any society, in the present and future. As such we must not allow our present and particularly our future to be destroyed by official and social inactivity.

Drugs have become increasingly abused because of their availability and the current socio-economic pressures on people. Drug addiction has several effects on the system. These include unusual sleeplessness, hyper activity, loss of the senses and physical ability and additional complications like HIV/AIDS, crimes and criminality.

Several approaches should be adopted to tackle this malaise. These include counseling, rehabilitation, elimination of hard drugs from "selling points" and immediate resort to medical services if it degenerates to mental and physical disabilities. Also, there is the need to genuinely control the production and consumption of cigarettes in Kano State and the nation in general.

Paper 2:

**Mallam Ahmad: Pharmacist,
Special Assistant To The Governor**

There is the need to categorize drug use and addiction into various classes.

Category A: This contains hard drugs like cocaine, heroine and morphine.

Category B: This class comprises stimulating drugs substances e.g. valium, ICD, etc.

Category C: Antibiotic. This comprises anti-catarrrh drugs such as pro-cold, etc.

Category D: These are the imbibed habits. They include inhaling petrol, pit latrine, contaminated water (rowan kwata) etc.

Paper 3:

By Alhaji Malami Sokoto, Zonal Director NDLEA, Kano

I have to start by thanking A Daidaita Sahu for taking the gauntlet. It is novel and shall go a long way to sensitize the citizenry on various dimensions of the case. Indeed the NDLEA has launched Local Government Drug Abuse Control Committees in all the 44 L.G.A of Kano State to spread anti-drug abuse messages to the grass root. By definition, drug addiction is the alteration of the normal working system of the body due to the introduction of drug materials or substances.

There are various drugs; viz, pharmaceutical drugs which are normal and helpful to the body system. There are also controlled drugs which are ordinarily not on the counters or

shelves of patent medicine vendors (PMVs). They are given on medical prescription. Thirdly, there are the prohibited drugs. Though this category may have some limited use, they are generally prohibited because of their negative impact on the body system. These include heroine, cocaine and marijuana (*hashish*). These are officially unlawful. There are other drugs or materials that are harmful but may not necessarily "unlawful". These include *sholisho*, *Gadagi* and *Dankamaru*. In addition, there are materials that can addict but its usage is not restricted. They include Kolanut and Nescafe beverage. There are also other materials 'invented' through the curiosity of the users. They are dangerous and harmful if abused. They include Super-Glue, kashin *kadangare*, petrol, perfume and *Arungumi Zaki*.

The uses of abuse drugs have serious impact on the body system. They could cause mental breakdown, heart failure, dangerous crime and serious offences.

Discussions

Ustaz Sani Shuaibu

I commend the efforts of *A Daidaita Sahu* so far for bringing sanity to the myriad social malaise in Kano. May Allah guide the Directorate and make it succeed. To solve the malaise of drug addiction, all stakeholders should be involved. The parents, Islamic scholars and school teachers should use all platforms available to them to positively re-orientate the children's behaviour. Preachers should sensitize the community and pray to Allah to guide the society. It should be emphasized that drug addiction could lead to all major sins condemned by Islam as such there is need to obey the injunctions of the Almighty Allah by abstaining from these prohibitions.

Hajiya Mariya Sanusi Mahdi, Special Adviser To The Governor On Women Affairs

It should be pointed out here that drug addiction is not strictly a medical but a social problem. The rampant nature of this

problem are caused by the people's negligence of religious responsibilities. Parents have taken to pursuing worldly things to the negligence of the Hereafter. The vacuum left by improper parenting led to child delinquency and drug addiction. In solving this, parents and religious scholars should take their responsibilities serious and must curb themselves of ignorance and irresponsible restriction.

Alhaji Gambo Ado, Special Assistant to the Governor on Youth

To my thinking, the issue of drug addiction has reached a crisis point. There is the need therefore to take on the matter with the kind of urgency it deserves. Directorate of Youth is presently teaching and training over 2,000 youths with the aim of positively reorienting them and economically empowering them to face the challenges of the modern times. At the end of the exercise, it is also hoped that they will be self-reliant and abandon engaging in wanton social ills.

Alhaji Balarabe, Executive Secretary, Relief and Rehabilitation Board

Indeed this is a great day. Some 90 percent of the inmates of R & R.B are drug addicts, only 10 percent are normal (drug free) inmates. In fact most of the addicts were usually picked from the streets.

Dr Ayuba, National Orientation Agency

There is the need for politicians to curb the use of hard drugs among their supporters. There is also need for the Shari'a Committee to bring out appropriate sanctions on this issue. I recommend television documentaries and radio programmes on dangers of drug use. Government should create job opportunities while parents should be empowered financially to train their wards properly.

Mallam Yahaya Tanko, Director General; Shari'ah Commission Kano State

To orientate the society especially against ills like drug abuse, three groups are important. They are parents, Government and school authorities. The Sharia Commission has adopted several means to reach the wider society. These include the promotion of religion, protection of wealth and intellect, dignity and life. All Muslim societies in the past and present like the Saudi Arabia recognized the severe damage drug abuse could cause to society. This is reason why they take hard measures against the crime. The Commission is still deliberating and studying various sources in order to come out with appropriate legal measures to tackle the problem.

Mallam Abdullahi (Via Text Message)

There is the need to control the sale of hard drugs, punish hard drug peddlers and users, use print and electronic messages to campaign against drug abuse and frequently recite the holy Qur'an in all local Governments in the quest for Almighty Allah's guidance and intervention.

Hafiz Ahmad : Text Message

The addicts should be convinced through counseling that drug peddlers are the enemies of Kano people and Muslims. The interest of peddlers is merely to make much money by causing distress and sickness to the others.

Alhaji Ibrahim Bashir Dodo Sanka: Via Text Message

A crucial issue of this magnitude requires the presence of local Government Chairmen. Some other times *A Daidaita Sahu* should invite them. They are closest to the grassroots and therefore important stakeholders. The Directorate should place

more emphasis on public enlightenment and use of the Emir's Palace to mount campaign.

Alhaji Muhmmad Saharawi: Via Text Message

There is the need to differentiate between *Dankwaya* (i.e drug addict) and *Danganye* (i.e weed smokers). There is the need to invite old poets to contribute to enlightenment of the public just as there is also the need to use posters.

Alhaji Adamu Lawan Dan Tofa Gyadi- Gyadi :Via Text Message

Both NDLEA and NOA made useful contributions. There is the need for close collaboration by security agents to nip in the bud the issue of drug addition.

Alhaji Muhammad Suleiman :Via Text Message

There is the need to urgently stop drug peddlers and hawkers. Stringent laws must be provided to deal with violators. There is also need for massive education and increased public campaign.

Alhaji Bashir Aliyu Hausawa Head, Drug Sellers/Hawkers Association

It is wrong not to have invited members of Drug Hawkers Association of Kano. The fact remains that if the menace of drug addiction is to be checked there is the need to involve those directly involved.

Mallam Aminu Usman International Council on Alcohol and Addiction ICAA, Geneva, Switzerland

The problem of drug addiction could be blamed to current economic situation. Bad leadership in the past has imposed bad economic condition on the people. There is the need to fight poverty through economic empowerment. Moreover, people

should elect and support leaders who will fight drug addiction in the society. Also, there is the need to have efficient measures to rehabilitate and reintegrate ex-addicts into the society.

Sadiya Adamu :Via Text Message

This Forum should have invited ex-addicts to tell their stories. To curb drug abuse, prescription drugs should be restricted while mothers must be proactive in fighting drug abuse. Also, there is the need to use community based rehabilitation modalities to check abuse.

Dr Musa Borodo: Chairman's Remark

I advise people to forward all useful suggestions to Dr Suleiman Wali, the Chief Medical Director of Murtala Muhammad Specialist Hospital, Kano or A *Daidaita Sahu* office at No.2, Sabo Bakin Zuwo Road.

Dr Wali

Islamic Medical Association of Nigeria, (IMAN), Kano branch is ready to collect advice and useful suggestions. I thank all those who contributed and pray that Almighty Allah guides and rewards all.

Mallam Bala A. Muhammad (Director General's Remark)

The Directorate deeply thanks everyone for the interest generated and contributions made. They are all useful. I thank Almighty Allah for the success of this Public Forum. I also assure this important gathering of the moral and financial support of His Excellency, Mallam Ibrahim Shekarau towards successful societal reorientation.

PUBLIC FORUM
ON
KANO – JIDDA HUMAN TRAFFICKING ENTERPRISE
SATURDAY, 25TH FEBRUARY
2006/26TH MUHARRAM
1427

- **Chairman's Opening Remark**
- **Director General's Welcome Address**

PRESENTATION

- **Paper 1** **Dr Ahmed M. Bello**
- **Paper 2** **Mallam Sani Danladi Abubakar**

DISCUSSIONS

Contributions

Chairman's Opening Remarks, Professor Shehu Galadanchi

There is the need for people not only in Kano but Nigeria in general to come together and understand the root causes of the human trafficking business. Why do people engage in this illegal endeavour? Other imperatives include the need to look at the problems and consequences arising from it among other issues. It is then we can examine measures to curb the menace. I am confident the papers will adequately address the matter. In the meantime, my little appetizer is that the movement of people from Northern Nigeria to Saudi Arabia for religious purpose has been a long tradition, the typical example being the attempted journey of Sultan Attahiru (1902 – 1903) after the fall of Sokoto Caliphate to the British. Although the Sultan was killed, his son managed to reach Saudi Arabia. I have visited a village called *Mayurno* in the Sudan where the son of Sultan Attahiru stayed briefly on his way to Makka. It is now occupied by Hausas, Arabs and Fulanis. The current negative trade in human trafficking is driven by greed and should be tackled squarely more so as Kano has become the nerve center of this illegal activity.

PAPER 1:

Dr. Ahmed M. Bello Zonal Director, NAPTIP, Kano

NAPTIP is the acronym of the National Agency for the Prevention of Trafficking in Persons and related matters. The setting up of the agency was traceable to a UN convention urging countries to form agencies to fight human trafficking and other forms of torture. In the human traffic business, there are countries of **origin, transit** and **destination**. Nigeria has unfortunately become the gateway for trafficking girls to several countries. It is ironic that countries of significant religious value such as Saudi Arabia are one of the major destinations of victims of the human trafficking.

There is the typical example of one woman who moved several victims by road across Chad and Sudan to Saudi Arabia using the land route because of tightened control measures at the Airports. A number of the victims are lured into illegal activities such as pick pocketing to gather enough money to refund their agent/masters. Records at NAPTIP indicate that there are some 7 million people of Nigerian origin in the Sudan several of whom were trafficked and abandoned there under degrading conditions. A worrisome development is the manner Nigerian passports are chiefly sold in Saudi Arabia and the Sudan. Many of the girl victims are lured on the pretext that they will be engaged in professions such as tailoring in Dubai or Saudi Arabia but end up as prostitutes entertaining between 30 - 40 customers in one day! The proceeds of these illicit activities are largely cornered by the agents to recoup the cost of exporting the victim and also make hefty profit. After the victims were used up, the agents will tip off Saudi authorities to deport them or they sell them off to other traffickers.

There is the domestic dimension of human trafficking involving children brought from villages to work in our households. We should ask why do we treat these children so crudely. They are often woken up in early morning hours to wash, sweep, fetch water and cook. The village girls brought to cities become exposed to urban styles and tastes, consequently resist returning to the villages and end up as anti-social elements.

Dimensions of Human Trafficking to Saudi Arabia:

1. Cripples are taken to Saudi Arabia to beg under the guise of performing pilgrimage.
2. Girl-victims are taken to Saudi Arabia and offered in marriage to a rich person by an agent pretending to be her brother who would collect her dowry in the equivalent of N 2 - 3 million. After staying for 2-3 months at the so-called matrimonial home, the agent will then sneak back

and snatch the same girl away. He would continue recycling this sort of marriage in various regions of the Kingdom. Sometimes the agent goes back to the first husband and raises alarm and extort money over his 'missing sister'.

NAPTIP recently prosecuted a man and woman who were subsequently jailed for 3 and 5 years respectively for the trafficking of a widowed girl to Saudi Arabia under a false pretext. Under the law, the maximum sentence is life imprisonment. A recent amendment signed by the President will, in addition to the jail term, make convicts forfeit proceeds from the business to public treasury for placement in the Victims Trust Fund. Finally, NAPTIP's gates are always open to suggestions. The public must assist our Agency to serve the society better.

PAPER 2

Poverty and Human Trafficking from Nigeria to Saudi Arabia **Mallam Sani Danladi Abubakar**

The first major question is what are the causes of human trafficking to Saudi Arabia? Most of the incidents are traceable to economic problems occasioned by hunger, disease and general depravities which make the victims vulnerable. Following strict immigration controls at the airports, the human traffickers have shifted to the land routes. We must not lose sight of the fact that people from Northern Nigeria have been moving to the east (*Gabas*) for reasons of *Hajj* pilgrimage, education and commerce. Such journeys to the east were in the past well structured and the travellers well respected in both the Sudan and Saudi Arabia. But ever since the mid-80s, desperate economic conditions have precipitated the trafficking of people to the holy land for prostitution, drug pushing and other vices.

Several female victims were deceived into going to Saudi Arabia on the assumption that domestic work in the Kingdom fetches easy money. They often end up committing variety of immoral acts. The

victims taken to Saudi Arabia are usually found in Taif, Riyadh, Madina and mostly Makka. It is however worthy to note that the human traffic is attributable to the Government's failure to tackle economic hardships afflicting the people.

Some steps to curb the human traffic:

- Increased awareness about the ills associated with the Kano-Jeddah human trafficking
- Government should improve the living condition of the people and create employment opportunities for women particularly.
- Stringent legislations to tackle the issue

PAPER 3

Health and Social Conditions of Female Victims

Dr. Aisha Idris:

The social status of women everywhere is very important. It is an index of progress and development for any society. Women confront numerous problems that endanger their health because they are among the most vulnerable groups. The following examples clearly vindicate this Statement.

1. Women do not have any special protection.

When young girls of 10 – 15 years start 'fooling around' with men, they can become afflicted with 'cervical cancer' especially if they cohabit frequently with several men. Scientific research has shown that cervical cancer is an extremely dangerous condition particularly at child bearing stages. The victim could develop many pregnancy and delivery complications.

Such girls are also exposed to many forms of STI and STD (sexually transmitted infections/ diseases). There is a particular disease strand common to females but men are conveyors. There is another infection called 'climaniac'. It does not manifest early in females because of their unique anatomical configuration which is

different from males. Even though the female victims might be spreading it, the disease takes considerable time before fully manifesting in them. Such method explains the rampant spread of HIV/AIDS.

2. Unwanted Pregnancy

More often than not, attempts are made to abort such pregnancies but if that objective is not accomplished; such women often had to contend with what is called 'post – abortion complications'. Indeed, abortion could cause untold problems for some women such as infertility. As a matter of fact, post abortion is a big problem in medical circles. It imposes an extra obligation upon the medical practitioner to manage such patient. This might seem like an impetus for such girls to get impregnated, try abortion elsewhere and if complications develop, resort to hospital for proper management.

3. Abandoned Babies

Some of these babies are abandoned after delivery because unmarried mothers are stigmatized by the society. This is a big social problem. Government has to cater for such abandoned babies.

4. Other Implications

HIV/AIDS is rampant among such women and they could infect their unborn pregnancies and newly born babies with the disease.

Health statistics in 2006 show that of the 140 million population in Nigeria, 64.6% are women. Out of that figure, 27 million are women of child bearing age and within the vulnerable age grade. 22% of this category is within the age of 15 – 19. We should pose carefully on what this data portend.

Solutions

As is well known, many women in the Kano – Jeddah traffic go under the guise of performing religious obligations which makes

moral justification to stop them difficult. It is recommended that women health counseling centres be established in various centres particularly at the airports. Each female traveler should be effectively counseled on the health dangers she may likely contract. Ministries of Women affairs should expand their scope of responsibility.

Text messages:

Hafizu Kurna

Air travel agencies facilitate the Kano – Jeddah women trafficking.

Balarabe Maikaba

The trafficking is prompted by inordinate greed for wealth accumulation. Nigerian and Saudi Arabian Governments should dialogue and bring it to an end.

Saminu , Sabilur Khairat

The story told by D.G. ADS Bala Muhammad of the Nigerian female teenager who left on the Kano – Jeddah traffic but was abandoned and had to take to begging in the Sudan deeply shook me. The authorities should take appropriate measures to it.

Alhaji Muhammad Zakari

Security precautions to stop the Kano – Jeddah women trafficking should be stepped up. Congratulates DSR on this proceeding and sends her best wishes.

Hajiya Halima Abdullahi

On the issue of visas to Saudi Arabia during *Hajj* pilgrimage or anybody wishing to go there must submit security clearance.

Anonymous message from Tudun Murtala.

Warm regards to DSR. DG Bala Muhammad speech was inspiring and a food for thought. We hope the women trafficking will end TODAY.

Anonymous

Stop issuing passports to teenagers wishing to go to Saudi Arabia except for medical reasons or something very critical.

Anonymous

We are proud of DSR for introducing such meaningful programmes. Government should urgently address present debilitating economic problems such as unemployment. Once they are solved, incidences of women trafficking will cease.

Paper 4**Sani Haruna: The Controller, Nigeria Immigration Service Kano**

Any good Muslim will be unhappy with the things happening to Nigerian women trafficked to Saudi Arabia. I am glad the gathering today includes a former Nigerian Ambassador to Saudi Arabia. He is well aware of these sad development and its untoward consequences on our image as Muslims and Nigeria as a whole.

In two years of my posting to Kano (2004 and 2005), the Saudi Government deported 45, 000 Nigerians from their country for engaging in thefts, prostitution and drug trafficking. In this year alone (2006), more than 40,000 people have again been deported. This is a big embarrassment to Federal and State Government and indeed, every good citizen and any good Muslim. I have been receiving the cooperation of the State Government on this matter. Another positive gesture is the initiative by the writers association who show interest in the matter because when they talk, both people and the Government will listen. My advice is for all concerned people to wage a fight against this menace. Why would anyone purporting to be a good Muslim go and commit perfidy in Saudi Arabia, the holy land?

The Immigration Department Kano took certain concerted steps to reduce this traffic. I had to respond to wild accusations labeled

against me on the BBC Hausa service after I had instructed my men at the Aminu Kano International Airport not to allow any handicapped person without enough funds to travel to Saudi Arabia. It is within our competence to stop any traveler who could not grant satisfactory answers to inquiries like why are you traveling, do you have enough funds to sustain you during the trip, where's the return ticket etc Most of those we intercepted could not provide reasonable answers. They were being sponsored to go on begging spree in Saudi Arabia by criminal kingpins. We know about people who traffic children to perform domestic service in Arab households and traffic professional prostitutes and even married women for commercial sexual escapades. Kano has acquired the unwholesome reputation of being the centre of this illegal trade. Indeed, non Muslims from southern parts of the federation are even involved.

Muslims are disrespecting religious tenets for making this illicit human trafficking business to flourish in Saudi Arabia, a land supposed to be held in high esteem because of its religious significance. I have already intimated the State Government and I am pleading for active media cooperation that immigration controls will be tightened at the airport. We are starting with passport issuance. Women traveling alone to Saudia will be required to produce letter of permission from their husbands stating the time she's coming back. If she didn't come back, we will arrest and prosecute him. No unaccompanied child will be permitted to travel alone without his parents. A letter of undertaking from his parents that he/she will be coming back should at least be tendered. We have to see the return ticket and proof of enough funding for the duration of the trip. We are giving this advance information to avert impending complaints and subtle blackmail that Immigration department is mounting onslaught against Islam and Muslims.

We are also addressing a memo to the Federal Government about the illegal sales of Nigerian passports in Saudi Arabia to Chadian and Cameroonian nationals by people engaged in the human traffic business. This is why you find all kinds of Africans among the deportees brought back to Nigeria. We know where this illegal business transaction is conducted in Jeddah, Mecca and Medina. We have requested that Immigration officials be given chance to verify the nationalities of deportees before their repatriation to Nigeria and the permission to apprehend and prosecute them on arrival.

But a highly recommended step is for the society to start frowning at all those who accumulate wealth on the basis of such illegality. Mothers should not be deceived by those peddling fairy tales about females working in Saudi Arabia. They should be reminded that fortune always eventually comes at its own time. We should not sacrifice our religion and soil our individual reputation and that of our country for material gains. Indeed, wealth accumulated illegally never lasts. Women must recognize that their honour is tied with marriage. They should not succumb to fairy tales because all that glitters is not gold.

My singular prayer is for all concerned agencies NAPTIP, Writers Association, Women Affairs Commission and Immigration department to join hands to fight this scourge. I hope parents will stop handing over their children to strangers, who could do just about anything to them or could it be that we have too many children to the extent that we no longer care about what happens to them? There are cases whereby husbands knowingly grant permission to their wives to go to Saudia. Indeed, one of such women brought back a baby ----- with white complexion. We are actually looking for some of the travel agents who facilitate these trips. In fact whosoever among them is caught in this act will be prosecuted and have his license revoked. Both Federal and State Government are trying to curb this menace, we are urging the

general public to assist us with information even if through anonymous sources provided the details are authentic.

Text Messages

Ahmad Isyaku, Kaduna

I have been grieving over this problem for quite a long time. Government should fish out the Travel Agents responsible.

Lami Abbas

I am happy with the proceedings and wish the DSR more grease to its elbows.

Hussaini Magwanjo

Leaders everywhere should carefully analyse this condition. This incident is caused by poverty. Parents should concentrate on the proper upbringing of their children.

Anonymous

May the almighty God help DSR on this onerous task of public education. We should intensify prayers and render assistance necessary to curb the menace.

Babandi Muhammad Umar

May God bless this forum. Your agenda should kindly examine how other nationalities easily acquire Nigerian passports. Such incidence drags Nigeria's image in the mud. All concerned authorities should please act. *Allah ya daidaita mana Sahu. Amin*

Yusuf Usman

I am happy with today's topic. The incidence is largely caused by discontentment. Nigeria is naturally well endowed. Government should provide employment opportunities.

Labaran Bachirawa

Government should alleviate hunger and poverty, they aggravate human trafficking. Women are involved because of present social economic upheavals. Governments and parents should unite to protect their honour and integrity.

Anonymous Female

Tighten immigration controls at the Airports and Nigerian borders.

Paper 5

By **Abdullahi Ishaq Garangamawa**

Sabilur-Rashad

Islamic centre, Kano

Islam has clear rules and regulations. Human trafficking is on the rise because people have abandoned Islamic principles. Traveling is guided by clear injunctions. Anybody traveling is expected to say a certain prayer to secure the safety of his family. His family is in turn expected to pray for his safe passage. People engaging in illicit human trafficking certainly would not bother with these solemn prayers.

I am a witness to some of the atrocities committed in the Kano – Jeddah illicit human trafficking. I have lived in Saudia for several years and acquainted with such dubious businessmen/women. The atrocities committed are many and varied. Of course poverty is one of the causes aggravating it but lack of the fear of Allah, poor parenting and carefree attitude of the authorities (particularly the Immigration department) exacerbated the traffic. I am greatly assured by the pronouncements of Controller of Immigrations that the situation is being rectified. I know of a woman that was deported on a certain Thursday but she was back on Saturday of the same week with new passport and travel documents. In fact a baffled Saudi Immigration official once declared that anything is just possible in Nigeria. I think there must be close collaboration between the travel agents and kingpins of the Saudia human trafficking ring. Most of the women from Niger republic hold Nigerian passports. Many have never even been to Nigeria.

Trips to Saudia in the past were undertaken truly for the sake of God. Remnants of such people who go to settle in the country are still evident; they are called *Hausawi* or *Fallata* or *Barnawi*. Their

aim was to live and die there in order to be close to the Holy Prophet. Remember the song -----*Allah kai ni Madina, in mutu can* (May God take me to Medina to die there)....

The traffic today is motivated by diametrically different goals and mission. In the past the objectives were to acquire knowledge etc. In fact, in those days the Arabs were very poor. An old Arab once told me that they used to celebrate the arrival of Nigerians because they bring many goodies (mostly food and clothing). Things have now made a complete U- turn.

If Islamic rules were to be applied why should a woman go to stay in Saudia? The Holy Prophet has said that a woman should not travel for up to three days without her husband or a close kin. Indeed, marriages of convenience (*mijin visa*) are contrived to secure entry visas, but Immigration authorities need to be vigilant. The question also is where will such women go? Some of them go for commercial sex or to become house helps. The domestic work is divided into two: the real house help job and being mistress to the head of the house. Women being paid up to 1000 riyals may be sharing beds together with their employers. I swear that I know a particular woman that contracted five different marriages. She left a husband in Nigeria, married a Sudanese in Jeddah, married an Arab in Medinah and contracted yet another marriage with a Turkish in Riyadh. She finds time to periodically visit all the so called husbands. That woman is also an agent in the business of importing women from Nigeria. I swear I know her. Traveling for *Umra* (lesser *Hajj*) is truly a religious activity. I think the person recommending annual issuance of Saudi visas must have forgotten about *Umrah* which could be performed anytime. He should have advocated for stiffer immigration controls.

Some Nigerian women commission thieves to go and steal in Saudi Arabia. They engage mostly in picking pockets at the holy shrines; many have been arrested. Before my departure from Saudia Arabia, five abandoned babies were discovered within two days to

my return journey and were all black. I also know someone, a male person, who returned from Saudia Arabia with the dreaded HIV/AIDS.

Both our scholars and the general public should fear God. Scholars need to properly enlighten the authorities. The holy Prophet said: 'We are all shepherds' and therefore must guide our flock aright.

Ambassador Bala Sani

I was the Consul in charge of education at Nigerian Consulate in Jeddah from 1987 – 1990. The consulate routinely intervened in all manner of problems that Nigerians get into within the consular district that comprise of Mecca, Medina and Ta'if. The embassy at Riyadh directly deals with issues concerning both countries. Professor Shehu Galadanchi, Chairman of today's occasion, was the Nigerian ambassador during the time. He tried his best to alleviate the problems our people encountered there.

I left Jeddah in 1990. I went back as secretary to the 1995 Amirul *Hajj*, the Shehu of Bornu and have not gone back to Saudi Arabia since. I have, however, been reading about events unfolding there. My impression is that instead of reducing, the problems are escalating. Foremost problem is the lack of resident permit (*igama*) to stay in Saudi Arabia. Foreigners without the *igama* do not enjoy any rights or privileges. One cannot even enjoy hospital services or join issues with someone in the courts. Our people who decide to go and stay there suffer untold hardships. They live in constant fear of being arrested.

Our people also engage in drug trafficking and prostitution. Some engage in legitimate work to make money, buy goods and cargo the consignment to Nigeria. Their contacts in Nigeria, collect the goods sell them and repatriate some of the profits back to them. Sometimes, these transactions are sponsored by few businessmen who could afford to send about 20 persons to go and work in Saudi Arabia and be sending back goods for sale in Nigeria. There may

even be an established network for this manner of businesses with agents and places of residence inside Saudi Arabia. The people that send usually collect their return tickets and passports as security. The trafficked people will be given period of grace within which to pay the investments made on them.

At times the business people would give them time to rest for six months to get a job; then they would go round to collect financial returns to pay the money they were paid to travel to Saudi Arabia. This scenario is still happening.

I am happy with what the Immigration official has said that they are taking measures, by God's, to stop this human trafficking. I do not know after I left Saudi Arabia whether an Immigration official was posted to the Nigerian Consulate in Jeddah. The presentation of the Immigration official made me to observe that there is the need to post Immigration staff to work in the Consulate in Jeddah to monitor and report what is happening to Nigeria Immigration Services, so as to intervene appropriately. But if the Immigration officials have not taken measures to prevent those deported from going back to Saudi Arabia, the problems would not abate. On the contrary, they would only increase; and the image of Nigeria would be tarnished as these improper behaviours of our people increase. Because of this it is the Immigration officials that should be firm to ensure that anybody who was deported because of an illegal activity is not allowed to return to Saudi Arabia again. With this brief observation, I believe we will succeed. May Allah protect us.

**Ambassador Fati Umar (Consul General, Niger Republic)
(Represented by Hajiya Amina)**

I must say the women's folk should be patient with what I am going to say. Pardon me. This is because what is being done by Hausa people is as notorious as shameful, beyond what one can imagine. Even though I have not had opportunity to stay in Saudi Arabia, but we receive report of what is happening.

It is sad that women leave their matrimonial homes and children behind, to shake off their responsibilities and travel to stay in Saudi Arabia. Somebody earlier on said that it is poverty that makes women to travel to Saudi Arabia. Certainly poverty is a factor; but the majority of the ones I know of have in their matrimonial homes abundant and comfortable provisions and are living with their children; but they abandoned them and traveled to Saudi Arabia. There is the case of someone who delivered and abandoned a baby in Saudi Arabia and returned to Nigeria. Later her acquaintances followed her back to Nigeria with the child. What is the benefit of this? Death will overtake us in spite of all the enjoyments of this world; and we will meet our Lord subsequently.

Now as a result of all this a woman would lose her dignity in the midst of her children, husband and co-wives. There is no self esteem and respect. It is amazing. What would a woman wish for in Saudi Arabia that would make her abandon her marriage and family? Traditionally what takes you to Saudi Arabia is a religious duty; you are expected to return home immediately after *Hajj* or *Umrah*. But women travel with even minors and whenever they return back the children become uncontrollable as a result of delinquent behaviours.

One of the speakers said human trafficking to Saudi Arabia is happening through *Mijin-Visa*. This is still happening. If it is not the Holy Qur'an that would be used to make a man and a woman to swear and testify to the veracity of their marriage then it is difficult to stop *Mijin-Visa*. We all know the potency of swearing with the Holy Qur'an, if one lies, the culprit would be known. But really if it is a Hausa person, he/she would find a way of going back to Saudi Arabia. A male would present four women that are supposedly his wives through visa application but none of them is really his wife. And all of them would pass through to Saudi Arabia. We have to take stringent measures on child trafficking to Saudi Arabia. Some of these children are literate. They come back

to report to us. The conveyors of the women are the agents. While in Saudi Arabia a woman would only see a male in her room without an excuse. The agent had already collected money from the person and sent him to the woman without her knowledge. There are some women who return home with ill health. The little they she saved while in Saudi Arabia would be spent for medicine while back home.

As for the women who say they are engaged in domestic work of sweeping and washing wall tiles, it is more than that; it also involve taking care of the head of the household; a financial deal would be made and the housewife of head of the family would ask the domestic house-help to share a bed with her husband during the day; this is because at night they would be in the market. If the domestic house-help finishes with the husband, his son may come forward to make transaction with her to take care of him. How can life go on like this? Despite this the woman comes back home wearing bangles of gold in the upper and lower teeth, majestically moving about. This pretentious appearance dazzles the imagination of other women in Nigeria; she would then request the agent to process her traveling papers to the Saudi Arabia as well. Even then the earnings of the woman who came back home would finish as she struggles with difficulty to mobilize resources to go back to Saudi Arabia again. Kindly forgive me participants, viewers and listeners for bringing this to light.

Alhaji Kassim Musa Bichi

Special Adviser to the Governor on Economic Affairs:

From the presentations made and messages being received the Kano to Jeddah human trafficking enterprise is seen as an economic problem that is linked to poverty. Even though Hajiya Dumba and Mallam Garangamawa have said this is not the case. But the problem is as a result of lack of contentment rather than poverty.

Despite this, the Government of Mallam Ibrahim Shekarau has instituted new policy interventions which give the people of Kano State the opportunity for employment, economic enterprise and investment opportunities:

First, an empowerment programme for 2000 youth was undertaken where they were trained in moral guidance and various trades; they were also given equipment and investment funds of 20,000 Naira each. This is a large sum. This was done so as to make them self reliant. This programme would continue. I believe by March, 2006 the second batch would take off. Any person, male or female, who is interested can apply for this assistance to gain economic self reliance.

Second, last year 120 million Naira was earmarked together with augmented 30 million Naira this year for supporting any endeavour on small scale manufacturing and processing enterprises.

Third, presently JOBS, a United States NGO based in Kano at Dawaki Road, is implementing investment and employment support opportunities, using local resources. Three months ago 500 women were given 50,000 Naira to 150,000 Naira loan with little interest for small-scale enterprises together with training on how to utilize the funds.

The problem of Kano-Jeddah human trafficking is under the Immigration services. We hope the mechanisms put in place by Immigration services to tackle Kano-Jeddah human trafficking would succeed. This is because without a passport one would not be allowed to travel outside the country. In the past after the *Hajj* Screening Committee has screened intending pilgrims, the ones rejected would find a way out to pay up to 50,000 Naira to get Nigerian passport to travel for *Hajj*. This is a big issue, if we are not serious, the problem would grow in magnitude.

Mallam Halilu Karkasara:

This programme on Kano-Jeddah human trafficking correspond with what is disturbing me in my mind. The kinds of improper things we saw in Saudi Arabia are unspeakable. We saw our people in the holy city of Mecca living in tents made of cartons on top of hills; they sleep, eat and ease themselves there. They are afraid Saudi Arabian Immigration officers would arrest them. They come down close to dawn before *subh* prayer, when immigration officers have gone to do some few things; they later on go back. This is sad. For somebody to live on hills as if he has been accursed, what would make somebody do this?

The women we saw in Saudi Arabia who loose their dignity and self respect take children along and even hiring new born babies and displaying them while begging for alms, saying *Haji, mafi da'aam*, (Alhaji I have no food); *Sabil, Sabil* (charity in the name God); the one who does not have a baby would be following an Arab showing her breast requesting for alms. If not because I don't want to vitiate my *Haji* rites I would have slapped that woman. I have lived in Libya and Egypt, and I found they do not publicly and brazenly display their tendencies for fornication. But the kind of improper and immoral bahaviours being shown by our women in the holy land of Saudi Arabia indicates they are oblivious of death and the hereafter.

I found a woman in Dogongida in Makkah who was lured into traveling to Saudi Arabia for domestic labour. She was shocked when her agent initiated her into lesbianism. She regretted going to Saudi Arabia. She said her husband in Nigeria divorced once. She wanted to go back to Nigeria to save herself from the shame and lewdness she encountered. For God's sake how can we attain the pleasure of Allah under this condition?

Out of the domestic jobs available to immigrants, Nigerians are not given the responsibilities of guarding shops or working in manufacturing companies, where our people can generate foreign currency and remit money back home to boost our economy.

It is only in educational institutions, like the universities where our people have fair representation, that we can be proud of our contribution. But our backwardness is obviously serious. It is important for the Government to further support the poor to gain more income and stay in Nigeria. It is better to stay in Nigeria if one is earning 500 Naira, instead of getting 1000 Naira in Saudi Arabia.

In the name of Allah, brothers and sisters, we should fear Allah, to seek his pleasure so as not to fail in this world and the hereafter. If one has no faith in Allah and Prophet Muhammad peace be upon him, he would never prosper even if he is given the Kingdom of Saudi Arabia.

Hajiya Hajara Usman:

I have a personal account on Kano to Jeddah human trafficking enterprise. It is not poverty that is the overriding factor in making women to travel to Saudi Arabia. Women sell their possessions and even houses to travel out to Saudi Arabia to earn Riyals and return to buy expensive properties. They travel without the consent of their husbands and parents. The agents usually extort money by doubling or tripling the cost of the travel. While in Saudi Arabia they are supposed to pay back the ticket money. But if the money cannot be paid she would begin to explore improper and immoral means of getting the resources to payback. Her acquaintances would initiate her into the business of using her body to bail her out. Her body is her asset and resource for prostitution.

There was the woman that I know who was married with 10 children; and her husband was taking good care of her. She sold her property and traveled to Saudi Arabia without the consent of her husband. She could not get the money to repay the agent. She was caught and deported back to Nigeria; she found her children in difficulties without moral guidance. She continued to live in difficulties. So the immediate cause of this was not poverty.

There is a similar case of a woman who traveled to Saudi Arabia under similar condition. While at Saudi Arabia she married a crippled beggar because he gets alms in precious Riyals. Meanwhile she left her original husband back in Nigeria who used to take good care of her before she left to Saudi Arabia without his consent. The woman was later deported back to Nigeria. While driving with her original husband and children in Kano they stopped at a petrol station. Coincidentally, the crippled beggar who "re-married" the woman in Saudi Arabia saw her. He asked her, "Hajiya, when did you arrive?" She turned away covering her face in shame. The original husband came back to the car after paying for the petrol and asked the crippled beggar to move away, as he was insisting that he is talking to his "wife". The crippled beggar retorted that he is talking to his "wife" as he confidently pulled out a picture they snapped together in Saudi Arabia, to show it to the original husband. They were shocked and ashamed. The original husband asked his wife to follow the crippled beggar. So the cause of the problem is not poverty but rather selfishness and greed entice them to travel to Saudi Arabia to destroy their lives. Peace be upon you.

Garba Muhammad Tsakuwa: Text Message

I am indeed happy with the public forum (*Zaure*) presentation of the Immigration official who said there should be a written statement to testify to the matrimonial relationship in visa application. My advice is this: partners are should take a vow and swear by Allah that they are legally married before being allowed to travel to Saudia Arabia.

Zainab:Text Message

May Allah help the Directorate Societal Re-orientation and the Government of Mallam Ibrahim Shekarau in their Attempt to improve the society. It is hoped that more efforts should be put to implement the Shari'ah, as Allah protects.

Text Message :Jamilu Abba Idris Rijiyar Zaki

It is worthwhile for the Government to establish Committees on Kano to Jeddah human trafficking especially given the way women are involved, so as to protect our image and dignity in the eyes of the world.

Ustaz Muhammad Bn Uthman: Imam, Sahaba Mosque

On my way to attend this programme at Murtala Muhammad International Airport, Lagos, I saw a contingent of more than 100 women (Takarisi) deported from Saudi Arabia. This underscores the current relevance of the matter at stake. One of them, a Nupe woman faced me wailing lamenting on her agony. It was sad as other non-Muslims were looking down upon us in a derogatory manner.

First: in *Karantina* quarters, in Saudi Arabia, I heard a woman saying to another person who comes from a prominent family that a “new, fresh young girl has arrived”. Upon further enquiry I realized that this woman is a lead agent who brought young girls to use their bodies so as to get commission.

Second: about three to four years ago in *Masfala* quarters in Saudi Arabia a report reached our Committee on *Hajj* that a woman came back to the residence of pilgrims by 1.00 pm in the company of an Arab in a car. When her husband (whom they have traveled for *Hajj* together) saw her coming out of the car he divorced her and said she should follow the Arab. Only God knows whether she came back to Nigeria with an acceptable *Hajj*.

Third: sometimes while we were in our tent at Minna, some professional women purchased and sew the official dress of pilgrims who mingled with and lured a woman to desert her husband. They said “leave your husband, you would get everything you want in Saudi Arabia”. This is what the Hausas say “expectation of rainfall makes someone to smear his body with faeces, and the rainfall is not forthcoming “ *hangen hadari a nesa yasa wanka da kashi, kuma ruwan bai zo ba* “. Thus they plotted

to separate her from her husband. So these happenings have shocked, frightened and disturbed me greatly.

Fourth: One day we organize da'awah sermon in Makkah, a crippled brother who goes for *Hajj* every year requested me to extend his suggestion to the Federal and State authorities. There are those who transact the business of taking Christian women to the holy land to spread the dreaded HIV infections amongst Muslims. He said he knows them. He met me in Kano again to find out if I had done anything about it. I think this is this is one of the opportunities to draw the attention of the Governments, especially the Immigration officials. Why do non-Muslims travel to Saudi Arabia for *Hajj* to spread fornication? It is not their obligation and responsibility. How is this happening? It is as a result of the poverty of the mind. These are problems of the mind. Man is made of two parts: the body and soul. If the soul is soiled with impurities, the body would also be affected. The soul is more important in the soul of the human being. That is why Allah the Most High says:

*By the Soul and the proportion and order given to it
And its enlightenment as to its wrong and its right
Truly he succeeds that purifies
And he fails that corrupt it*

Ash Shams 91, 7-9

For the ending of the verses with "ha" signify the symbolism for the soul. This is not for the body. A poet says:

*..... working hard to service the body
and forgetting the spirit (ruh)
then you just tire yourself*

There are 10 steps for purifying the mind as mentioned by Imam Abdullahi Ibn Mubarak. If the *ruh* is bad 10 other problems set in. I would mention some: they include the following:

- There would be no fear of Allah
- Lack of contentment
- Lack of humility
- Love for the world to the exclusion to the exclusion of the hereafter
- Lack of carefulness and cautiousness.

The problems we have identified today in this sitting are as a result of what we have mentioned above. We have to examine these things with a perceptive mind.

Lastly, the presentation by the Special Adviser to the Governor on Economic Affairs Mallam Kassim Musa Bichi on economic opportunities and employment by the United States NGO, JOBS, requires careful re-examination. This is welcome. But we very well know that there is hidden agenda. As we were told there is little interest. We are running a Shari'ah oriented Government. Allah prohibits transactions with interest. Allah says:

O you who believe! Fear Allah and give up what remains of your demand for usury if you are indeed believers.
Baqra 2, 278

Sunusi Ibrahim

I am hoping for positive development for the Government of Mal Ibrahim Shekarau. May Allah guide us through the efforts of reorienting our morals, which the Government initiated.

The Nigerian Immigration should ensure that the ward head (*maiunguwa*) identifies the wife of the person wishing to travel for *Hajj* or *Umrah*.

Musa Kazaure: Daily Trust

I have written my comments in the newspapers. To be candid it is the Immigration Services that connive with others to spoil our integrity. Because before one leaves the country he must pass through the Immigration Services, why don't the Immigration

Services use their computers to cross check and stop any person from traveling if he was deported before, or has any criminal case to answer?

For *A Daidaita Sahu*, you have a serious responsibility to participate in *Hajj* to video tape the terrible condition of our people in Saudi Arabia and show to the public in Nigeria; this would dissuade other women from copying from them. This would also prevent the agents from tantalizing other women.

Honourable Haruna Garo: Member Hose of Assembly, Kano State

The Directorate of Societal Re-orientation (*A Daidaita Sahu*) is doing a wonderful job. What has been said concerning what our women are doing in Saudi Arabia is true.

In *Shahar Sittin* quarters in Saudi Arabia, we observe a disheartening scenario and I asked Sheikh Umar Kabo why can't our Government stop men and women from traveling to stay in Saudi Arabia. He said there is no adequate backing from the Federal Government. In order to tackle this at our level in the House of Assembly, a Committee was established to see how to screen the women who intend to travel for *Hajj* or *Umrah*. To speak the truth we got tired and stuck as we could not get support. If we propose to correct these social ills, there would be others who would come forward to politicize the case and distort the religious orientation of our work. We hope Allah would help us have the power to eliminate all these problems in the best manner possible. May Allah reward those who are working towards solving these problems.

Alhaji Ibrahim Nababa: Formerly Board Member, Pilgrims Welfare Board

I served as a member Screening Committee for *Hajj*, during the administration of Idris Garba. The Governor sent me on a private mission to monitor the happening in Saudi Arabia. I resided

in late Bukur Khayat's house, where 150 women live, both married and unmarried.

I went around *Dogongida* where Nigerian passport is sold openly and the photograph is removed to change the identity. There are no passports on sale for other countries, except for Nigeria. I advise that the *Igama* status should not be conferred on a woman who travels without a genuine passport.

On screening we made sure that the Ward head certifies whether a woman is married to a person. But at times they do make a deal to fabricate the testimony. We checked but could not find one *Nakawari*, from Niger Republic, who was notorious in these dealings. There are people who are not citizens but they are holding Nigerian passports. We handed them over to Immigration authorities. We are a bit late in this campaign; but we are happy the Government is interested in tackling this menace.

Chairman's Remarks: Prof Shehu Galadanci (Former Ambassador, Saudi Arabia)

In the Name of Allah the Beneficent the Merciful. Praise be to Allah for making us to participate in this programme. I have tried to compile the presentation of our distinguished presenters. It is not possible to review everything. Whatever was presented in this Public Forum is true. And the presenters have not even mentioned all. I was in Saudi Arabia for about 10 years. Even though it is difficult for me to physically observe the happenings, but I have heard almost all what was said before. There are two things which our presenters have not mentioned:

First, prostitution as an institution in Saudi Arabia is very difficult to operate. It is almost impossible for an Arab woman to engage in prostitution in public. It is equally difficult for male Arabs to flirt around with women openly in the streets. This, therefore, gives the Arabs the opportunity to be patronizing female immigrants. The Nigerian female immigrants are thus engaged in two jobs: domestic labour and prostitution in the houses they are

working. This is because it is easy for them to do this. And we have morally bankrupt and sinful people from our midst who are living in Makkah; they are involved in criminal and promiscuous activities. We know Satan has no strong base, than in Makkah. As we know meritorious deeds are redoubled in reward, so also evil actions are multiplied in recompense: So as a result our people establish houses for wine drinking and violin play (*goge*) in Makkah, Just like the way you see bars in Sabon Gari here in Kano. Our people are doing this. I had wanted to sneak and observe what is happening on my own. But as people know me very well, I feared they would say “we have seen the Ambassador in unholy places”. The Arabs come to participate because they don’t have any outlet for perpetrating these immoral behaviours, except amongst our people. The problem is not from us alone, It is a big catastrophe (*musiba*) from the Satan, and the Saudi Government; and also from our inability to develop the fear of Allah, doing away with selfishness, and lastly how to deal with the Satan.

It is worthwhile we observe that these are important issues which are difficult to tackle, except if there is the fear of Allah and purification of the mind.

The Government knows about all the happenings. It is imperative for the State Government to intervene and liaise with the Federal Government to correct these problems. It is useless to rely on written documents that testify to the marriage of partners. By giving 500 Naira to *Maiunguwa*, a *document* can be produced. What we need is the fear of Allah. There will be improvement if we all prevent ourselves from doing bad things. People should know that it is proper socialization that is necessary.

Suggestions:

1. The campaign against Kano to Jeddah human trafficking should be intensified.
2. Human development projects should be improved upon through policy provisions for self employment support and

business development. This would make the youth and women to stay in Nigeria.

- 3. There should be strict control of travels to outside the country.
- 4. Centers for screening and counselling at Airports on health, women and children should be established.

CHAPTER SIX

Developing the Culture of Proper Dressing

PUBLIC FORUM ON

THE DIGNITY OF PROPER DRESSING

18TH DECEMBER 2005/ 17TH ZUL-QAIDAH 1426

AT

MURTALA MUHAMMAD LIBRARY COMPLEX, KANO

- **Director General's Welcome Address**

PRESENTATIONS

- **Paper 1 Sheikh Ibrahim Khalil**
- **Paper 2 Malama Maryam A. Abba**
- **Paper 3 Dr Fatima Batul Mukhtar**

**DISCUSSIONS:
CONTRIBUTIONS**

**Director General's Welcome Address:
(Bala Abdullahi Muhammad)**

I would particularly like to welcome Her Excellency Hajia Zainab Shekaru to this function. I also welcome Sheikh Ibrahim Khalil and all participants to this Forum. Today's Public Forum is the 9th episode in series which is estimated to be viewed by 3 million viewers live. Proper and decent dressing is one of the projects of *A Daidaita Sahu* approved by the Executive Governor for discussion. This is crucial given the importance of the subject matter to personality, dignity and respectability of an individual. Proper dressing is essential while praying, leaving home and in our daily activities. Most of the past civilizations also emphasised proper dressing. The classical European, India, Chinese and Christian Civilization insisted on proper and decent appearance. It is gratifying that Christian Associations are also joining the forefront of advocates for proper dressing. Indeed they were one of the earliest to condemn the recent Abuja Carnival. The National Universities Commission has banned improper dressing in high institutions and the University of Lagos was one of first schools to outlaw nudity on its campus.

Here in Kano, we need to give special commendation to the authorities of Federal College of Education, Kano for pioneering the enforcing Dress Code. Government agencies and Parastatals should enforce the directive of Governor Shekarau restraining improperly dressed persons from entering public offices. We at ADaidaita Sahu, often turn back visitors who are not properly dressed. There is the need for parents to instill dress code and general discipline in their children early to make them become familiar as they grow up.

There are several manifest benefits to women who dress properly: obedience to the laws of the Almighty God, dignity to Islam; sign of chastity and shyness; protection against evil deeds; encourage perseverance and guard against lustful activities. There is also the tendency that girls who dress properly are protected from wickedness of evil creatures and can only be approached by men with good intention. In view of these therefore, parents should ensure their wards dress properly as directed by Islam. Teachers should also assume their traditional role by helping to shape the character of their pupils and students. May Almighty God protect us from the evils of ourselves.

Paper 3: "Make up" by Dr Fatima Batul Mukhtar

It is quite unfortunate that of recent there has been an upsurge of "Stella" styles in women's dress. This is particularly rampant among young girls. But some parents encourage this ugly trend as well. This improper dressing is accompanied by heavy make-ups and body decorations. These make-up and body cosmetics have made most women not to observe their daily prayers. So, rather than investing fortunes on body cosmetics, Islamic women should only use body decorations that are acceptable to the religion. Since there is the need to combine beauty and dignity, Muslim women and parents should make sure there is compliance with the Qur'anic injunction on hijab. Also, women should realise that being gorgeously dressed is not necessarily being beautiful. Beautiful dress as enshrined in Islam should take care of various seasons or climatic conditions like cold, heat, rainy and sunny periods. Good Islamic dress should also take into consideration, women's shapes i.e. slim, fat, tall and short.

While parents and school instructors and administrators should enforce decent dress code on their wards and students, girls should be made to know that they are likely to meet responsible men as husbands if they dress properly. They should also shun the

propaganda that hijab cause some ailments and prevent social interactions.

Discussions

Barrister Abdulkadir

My discussion is just to recapitulate some of the salient points mentioned by the presenters. Proper dressing emphasizes the Islamic value system, so men and women should not neglect it. The assumption that only women are covered by Islamic ethics of dressing is wrong. Both men and women should dress very well and in dignity. Parents should live up to expectation by enforcing Islamic dressing code. My final appeal to *A Daidaita Sahu*, is to please try to publish the proceedings of Public Forum.

Mallama Salamatu Jahun

I am worried about some young girls who erroneously believe that proper dressing is in the "mind" only. Human mind cannot be correct on rules which the Almighty has decided. Most ladies who dress improperly do so to show off and lure men to illicit activities. Parents and other stakeholders should enforce Islamic dress code on those under their care. I also commend *A Daidaita Sahu's* decision to turn away those improperly dressed from its offices.

Alhaji Sani Ado

I agree entirely that women's nature is largely cosmetic oriented with tendencies to decoration and make-ups. However, Almighty God who creates has standards which should be upheld. Beauties and decorations should be shown to the husband and other categories of men enumerated by Qur'an. Ladies do not need to go half-naked before they get husbands. In fact, responsible men do not like corrupt and loose women. There are other forms of behaviors which we must guide against; tailors should stop isolating themselves with other women on the guise of measuring

them. Men should also stop parading all occasions with their wives just to show off their need to cultivate the habit of making purchases for their wives; this is closer to chastity.

Mallam Muhammed Lawan Gwarzo

Please I want the Directorate's Tricycles to be extended to the rural areas and not limited to cities alone.

Guest of Honour's Speech (Hajiya Zainab Shekarau)

All glory, praises and thanks are due to Almighty God who creates all things, the owner of all, who does what He wishes, when and how. I also thank the Almighty God again for the opportunity given to me to attend this important Forum. Women are crucial to the growth or otherwise of any society. They mould the society both directly and indirectly. As the up-bringers of children, women help to decide the direction of the social set up. There is the need therefore for us to live up to our responsibility of proper up bringing of the children. Muslim women must combine the dignity of proper dressing with the fear of God. Being properly covered is not a license to misbehave either to our husbands or the society at large. Muslim women should also combine proper dressing with good and noble characters and behaviors. Only in this way shall we truly represent Islam and then, our children could emulate us. Again, we should emphasize the girl-child education as bedrock to societal development. I plead to all to abide by the discussions and counseling we heard here. For it is only then, we are good ambassadors. I pray that Almighty God will continue to strengthen the brains behind the programme and help Adaidaita Sahu.

Contributions

Armayau Aliyu Tudun Murtala

In trying to achieve maximum effect, dressing code should be taken to our schools. Also, Friday Imams should propagate the Islamic dress code to their pupils. In addition, parents should avoid taking their children to far away schools. This will enable them monitor their behaviour and quickly identify any negative change in their disposition.

Mallam Hassan Bauchi

The involvement of the Traditional institution in the activities is very much commendable. This has increased the popularity of the programme; they should be encouraged to participate more.

Hajiya Hadiza Hassan Gwarzo

I remind us Muslims to protect ourselves from Hell fire by being upright in our characters and deeds. Children should also be protected from the wrath of Almighty through proper upbringing. The leaders are responsible for the guidance of their subjects. Women are responsible for their household. If women are good, the home is good, and vice versa. Those women who expose their bodies are debasing and commercializing themselves.

Hajiya Aisha Jahun

My comments are as follows: Ministries, parastatals and private officers should emulate the exemplary directive of Aidaita Sahu is preventing indecently dress people from entering its premises. Though I do not agree with the view that foreign studies pollute our dressing, there is the need to strengthen dress code legislation. Finally dress code should not be limited to females only. Some men also dress badly and improperly.

Mallam Sadiya Musa

There is the need for men to also contribute to the dress code effort. My personal association with Adaidaita Sahu office and activities has made me a sort of role model in my neighborhoods. It means therefore that women have great role to play in positively moulding their environment.

Hajiya Ladi Mijinyawa – Vote of Thanks

Well, I have to start my vote of thanks by disagreeing with the suggestion that female students should not go too far for education. Indeed, they could go any where to acquire knowledge if parental discipline is instilled on them. A good example is the Pakistan origin students who took the French authorities to court for preventing them from wearing the hijab. They won the case. With our partnership with Adaidaita Sahu on this Forum, it marks the beginning of cordial relationship between the Directorates and the Muslim Sisters’ Organization (MSO). We hope in not too distant future, the MSO will organize a forum on women and hijab. I thank all those who found time to attend the Forum. The viewers also deserve our special commendation. May Almighty God help us.

CHAPTER SEVEN

PUBLIC FORUM ON

HOME MANAGEMENT UNDER HARSH ECONOMIC CONDITIONS

2 OCTOBER 2005 / 29 SHAABAN 1426

- Director General's Welcome Address

PRESENTATION

- Paper 1 Prof Aliyu Dauda
- Paper 2 Dr Mustapha Nasiru Mallam
- Paper 3 Hajia Halima Adamu

DISCUSSIONS:

Commentaries

Director General's Welcome Address

Mallam Bala Abdullahi Muhamad

I welcome you all to this important Forum. May Almighty God count it as an effort in His cause. Today, the country is in dire economic stress. This down trend has affected all sectors of our lives especially the domestic and family front, thus, the need for this Forum. Our women who are usually the hardest hit by the harsh economic condition should exercise patience and make the best use of what the husbands could provide.

***The Executive Governor Mallam Ibrahim Shekarau (text message)**

I send my goodwill message to the Forum which is the 7th in the series. Since its inception, it has continued to encourage the people and Government to do more for the people. The Forum normally attracts over 2 million viewers and listeners. Thanks to *A Daidaita Sahu* for this managerial skills and for contending with small resource allocation of the Government. I wish you successful deliberations.

Paper 1: Rules Guiding Family Life in Islam and the Roles of the Spouses

By Associate Professor Aliyu Dauda

As Muslims, we need constant guidance and direction from the Almighty God and his Prophet ﷺ in all our activities. Almighty God created man for certain duties and worship and not for fun. This worship is not limited to specific acts like the daily prayers, fasting, and pilgrimage but also man's socio-economic and political affairs. The home is very crucial in the making of a man and the society. Islam puts high premium on its peace and stability. Imam (Belief) and Taqwa (Fear of God) in the footsteps of Prophet Muhammad ﷺ are among the important elements of Islam; love and affection between couples and truthfulness are others.

Unfortunately the family is under stress because these rules are not being observed and because of economic mismanagement at the highest level. This country is getting in revenue of over \$200million daily from the sale of crude oil alone. Thus, there is no need for the harsh economic conditions so visible everywhere. There is the need for all of us to be alert to our economic responsibilities.

Paper 2: "Managing Scarce Resources by House Wives under Harsh Economic Conditions" by Dr Mustapha Nasir Mallam.

Sound economic management is very essential to worship in Islam. Without adequate economy, household could be in disarray. Thus, the Prophet ﷺ encourages people to go and fetch firewood instead of resorting to begging. This will ensure integrity, independence and dignity. Indeed the current economic down turn could be traced to former President Ibrahim Babangida's Structural Adjustment Programme (SAP). The economic climate has worsened since then. This necessitated the need for house wives to manage scarce resources. They should support and compliment their husband's efforts by materially maintaining the families in several ways. They should avoid wastages which are prohibited in Islam. More so, they should be patience, preserving and give due respect to the husbands through tendering, kind words and companionship. Wives should avoid unnecessary complaint about food stuff supplies and belittling of the domestic provisions. These could frustrate the husbands and make them careless about the needs of the house. More than any other time, the wives should appreciate all the efforts of the husbands in taking care of the homes and upholding its sacredness.

Paper 3: "Managing foodstuff under harsh economic Conditions" By Hajia Halima Adamu

I thank the organizers for the opportunity given to discuss home management under difficult economic situation. I appreciate it. Women, as manageress of the homes should try to cook well.

They should always prefer locally produced foodstuff like rice, beans and tomatoes than foreign ones. Local items are more nutritious. In cooking food, care should be taken not to over wash them nor over cut the vegetables in order to maintain their natural values. Also over heating and over cooking make food stuff to lose their natural taste and could engineer a disease. Most diseases emanate from the food and drink we take, so care should be taken in the choice of food we eat.

House wives should always be familiar with the varying nutritional requirements of different categories of people in their household; those suffering from hypertension, obesity and diabetics among others, require different kinds of food to keep them fit. Water leaf, garlic, Soya beans and milk, lemon, pineapple, carrots, okra, onions and cow milk are good to maintain sound health and to treat various diseases at various degrees.

Discussions

Dr AbdulRashid Garba

The first speaker, Aliyu Dauda pointed out some useful gist which I should emphasize. They include the need to follow Islamic provisions on marriage, practical faith (Imam), fear of Almighty God (Taqwa) which is manifest at heart and the need to follow the footsteps of the Prophet. In addition, there is the need for the husband to bring lawful food and money to the house, while the wives on the other hand should manage the home lawfully and diligently. She should avoid squander and untidiness.

Dr Talatu Garba

The need for women to manage whatever goods brought by husbands has already been emphasized particularly by the second speaker. Wives must in addition, show appreciation to their husbands and give them psychological support and understanding. The rights of man as the final authority at home and then those of the children should be protected. I should also add that in some

cases, men do not show their real position or actual material worth. They are pretentious and dismissing. And as such their wives misread them. This creates conflicts at home. Husbands should be more forthcoming.

Hajia Bintu Sulaiman

The last paper by Hajia Halima is very relevant to the Forum. Unfortunately Kano women's lack of good home management is forcing the men to look outside the State for marriage. Women need to be good in cooking. They should stop over cooking and over heating. They should be go for fresh food and fruits especially during this blessed month of Ramadan. Overfeeding should be avoided. Women should support men's effort at feeding the home even if doing something at home. Some women are in the habit of stealing food meant for the house.

The Government and society should give adequate protection to women in marriage. Husbands should feed, cloth and house their wives. All stakeholders should see marriage as act of worship (*Ibadaah*), to please the Almighty God.

Hajia Bintu Magaji Abdullahi (Wife of the Ag Governor)

We adore Almighty God for the blessings of sharia. Thanks Aidaaita Sahu for its successful efforts. No doubt women have made their imprints in learning and home management. Additional efforts are needed to please husbands, upbringing the children and giving out to the needy especially during the month of Ramadan.

Dr Sanda Muhammad (Honourable Commissioner for Health)

All the topics today are relevant, coming as they are on the eve of Ramadan. The month is even an opportunity for the rich to feel the pang of hunger felt daily by the poor. Health wise, vomiting is common in Ramadan. This is because there is an increase in the consumption of raw vegetables and fruits which should be washed and even cooked if desired before consumption.

Professor Fati

As we enter the month of Ramadan, husbands should make enough provisions to feed the house. They should emulate the Prophet ﷺ who said that the best in character among men are those who are best to their wives.

Hajia Binta Rabi

Women should be polite and responsible to their husbands. They should speak to their men politely and respectfully.

Imam Yahaya S. Magashi

Our wives should trust their husbands as Hurur Ain – as if there is no other person except him. More so, women should be of good behaviour, sound character, truthful, trustworthy and obedience at all times.

Alhaji Abdullahi Garba Gana

There is the need for *A Daidaita Sahu* to visit rural areas. Some of our women trek as far as 10 kilometers to fetch water for the use of homes.

Alhaji Ado Sani Minjibir

We thank *A Daidaita Sahu* for all its efforts. Thanks to the Kano State Government for selling commodities at lower and subsidized prices. Thank also to Governor Shekarau for the Ramadan feeding and I hope the people of this State are indebted to the Governor. They owe him to behave well and pray for him and the Government.

Hajia Khadiya Yahaya

All must try to select good suitors as wives. That is the foundation for solid marriages.

Hajia Rahama

All those without enough means should desist from marrying more than one wife. That is a cause of men running away from homes.

Hajia Altine (Chairperson, Association for the Care of Orphan, Divorcees and Widows)

On behalf of our Association and its members, I thank you for this Forum.

Malama Saadatu Ahmad

A *Daidaita Sahu* should look into rampant cases of divorcing women by men without parting gifts (mata'a)

Alhaji Kassim Musa Bichi OON (Special Adviser to the Governor on Economic Affairs)

It is unfortunate that bad economic situations still persists in despite the potentially rich nature of our land. I should announce that the Kano State Government has voted over N100million in 2005 budget to support micro-economic ventures. As the scheme will soon commence, interested people should check the office of the S.A on Economic Affairs, Office of Budget and Economic Planning Commissioner, Adviser on Women Affairs and Ministry of Commerce and Industries for more information and application for loans and support.

Hajia Mariya S. Mahdi (Special Adviser to the Governor on Special Duties, Women)

On behalf of A *Daidaita Sahu* I thank all those who honoured our invitation. Thanks to Al-Taqwa Consultants for its partnership in this Forum. Thanks to all scholars, speakers and viewers from far and wide for your role and contributions. May the Al-mighty God reward our efforts.

CHAPTER EIGHT

THE ROLE OF ASSOCIATIONS IN ENHANCING DEMOCRATIC DEVELOPMENT

THE ROLE OF TRADE UNIONS IN SOCIETAL RE- ORIENTATION

**(A SPECIAL FORUM TO MARK THE 2ND
ANNIVERSARY OF A DAIDAITA SAHU)**

10TH SEPTEMBER 2006/ 17TH SHA'ABAN 1427

- **DIRECTOR GENERAL'S WELCOME
ADDRESS:
(MALLAM BALA A MUHAMMAD)**

PRESENTATIONS

- **PAPER 1 DR. BAFFA A. UMAR**
- **PAPER 2 MALLAM AMINU SAGAGI**

**DISCUSSIONS:
STAKEHOLDERS**

**Director General's Address:
(Bala A. Muhammad)**

In the name of Allah, the Most Beneficent, the Most Merciful. All praises and glories are due to Him. He creates, nourishes and elevates as He wishes. May the peace and blessing of the Almighty be upon the Prophet ﷺ and his Companions.

Today's Forum is special in two ways: First, the Directorate of Social Re-orientation is marking its second Anniversary whose assessment is with the people as to determine whether it has live up to its expectations. Two, A topical issue on the Role of Trade Unions in Societal Re-ordering is the focus of discussion. You will all agree with me that Trade Union play vital roles and functions in the socio-political and economic repositioning of the society and the maintenance of peace and stability. It is gratifying to note that since Mallam Ibrahim Shekarau took over the reign of governance, Kano State has been witnessing peace, stability and relative concord in its structures and super structures. Indeed, only recently the chief Imam of Kano endorsed the peace and stability brought about by the Shekarau regime. We are grateful to Almighty Allah for His mercies. We also thank the participants at our various activities and indeed all the people of Kano State for their understanding.

PAPER 1: "The Role of Trade Unions in the Growth of Democracy in Nigeria"

By Dr Baffa A Umar

We thank Almighty Allah who gathered us here to discuss issues that affect our society. Democracy is the most crucial issue in the current Nigerian situation. There are several definitions of Democracy. For our purpose here, Democracy affords the people the right to vote people of their choice to governance with the aim of bringing about societal development. In this case, the interest is

the public and not selfish interest. More so, development entails both in human and material terms. In achieving the final objective, democracy entails dialogue, discussions, consultations, lobbying and compromise. It also achieves its objective through electoral processes of party registration, campaigns, voting and election.

Trade Union is a collection of people with similar trades, professions and business in order to foster mutual growth of individual and ultimately the development of the society. As in democracy and partisan politics, there is the pursuance of group interest, advancement of the society and leadership discipline in trade movement. Trade Unions include but not limited to Kerosene Sellers, Petroleum Marketers, Commercial Motorcycle Operators (*Achaba*), Taxi Drivers, Film Producers Association and Writers Association. Each Trade Union represents the community in a way. Trade Unions and Unionists have played great role in the democratic engineering of the Nigerian Society. In the first Republic, there were political parties who had prominent Trade Unionists as leaders. These include NEPU, NPC and AG. However the long period of military rule eroded the achievements of the Trade Unions.

The decline of the economy commencing from the mid 1980s gingered people to either renew dead unions or form new ones to meet the challenges posed by the difficult material situation. Such upsurge was also meant for the Unions to assist themselves and seek support from outside. Youths constitute over 50% of the national population; it conveys the fact that most of the Trade Unions are made up of the young elements. By this vain and others, Trade Unions are more grass rooted, community oriented and public committed than either the Government or any other groups. In the advanced democracies, the support of Trade Unions is very imperative to winning elections and gaining the public confidence.

The role being played by the Kano State Government through A *Daidaita Sahu* in bringing people to deliberate and

dialogue on all aspect of the society is innovative and commendable. A *Daidaita Sahu* has been doing well. There is the need in addition to this, to mobilize trade associations to rally round the Government to move the society forward. More so, trade organizations should serve as means of reaching to the grass root. Apart from advising the Government, trade unions contribute to its policy thrust on both public and private sectors.

Also, the Trade Unions can protect the integrity of both their members and Government structures from threats. Trade Unions should articulate their views to politicians and office seekers before they are voted. While avoiding unnecessary confrontation, they should not allow themselves to be used as tools in oppressing the people. There is also the need for the Trade Unions to distinguish between their selfish interest and those of the society. Interests and growth of the corporate society should always be uppermost.

PAPER 2: "The Role of Trade Unions in Moral Regeneration" **By Mallam Aminu Sagagi**

In the name of Allahﷻ, May peace and blessing be upon the Prophetﷺ. Since the inception of this regime under Mallam Ibrahim Shekarau, there are deliberate efforts, activities and institutions to help in the moral upliftment of the society. The *Sharia* Commission, *Zakaat* Commission, Hisba Board and A *Daidaita Sahu* are set up to regenerate the Kano Society in political, economic and social realms. However, the first step to moral regeneration is the self. Individual should uphold high level of morality, discipline and sense of responsibility. This means therefore that people should not wait for the Government to impose discipline and sanction from the top.

There are several ways in which discipline and moral responsibility could be upheld. One of them is occupational pursuit. This is encouraged by Islam in order to enhance individual integrity and societal growth. People will be morally

upright if they work for a living. Farming, trading, marketing, tailoring, journalism, blacksmithing, driving and auto repairs are some of the professions people can engage to earn a living and contribute to the growth of the human race and society. Acquisition of wealth through these trades can also assist individuals to practice the religion, like payment of *Zakaat* to the poor and the performance of pilgrimage or *Hajj*.

In Islam, illegality is immorality and vice versa. For example, indulging in alcohol and prostitution is both immoral and illegal. Islam insists on the fear of Allah which requires that one should always be pious. In addition, people should uphold and exhibit good behaviour, noble character and nice conduct in all their relationship and activities. Trade Unions should imbibe responsible code of conduct. Group formation as in Trade Unions should be based on the fear of Allah and promotion of good. Trade Unions should be guided by productive spirit and positive mutual cooperation. They must avoid evils and fight against corruption in the society. Unfortunately, there are some trade unions in this State, which are known for bad behaviour, corruption and public assault. There is the need therefore for the Trade Unions and professional Associations to have committees on re-orientation, discipline, publication and members' safety.

Discussions

Mallam Bello Ibrahim

I have to thank and indeed commend Dr Baffa Aliyu Umar for a brilliant and inspiring presentation. My emphases are on few areas. First, there is a good relation between Trade Unions and Democracy. By virtue of the community orientation and grass root, Trade Unions hold economic and social lever. They should use this opportunity to bear positively on the election of good leaders and societal re-generation in general. Secondly, the Shekarau administration's encouragement of the Trade Unions since inception through A *Daidaita Sahu* is positive and

productive. It has brought them in the fore front of Government policies. It has also enabled the unions to re-examine their functions, activities and roles in the society. Finally, there is the need for the big time and prosperous Traders and Marketers to help the small and young upcoming traders and marketers.

Mallam Khadi Bashir

The second speaker, Mallam Amina Sagagi did justice to his presentation. I want to add some perspectives. Giving out by the rich to the poor enhance the good nature of individual and the society. Aisha (R.A) described how her mate Zainab (R.A) had the "longest hand" among the wives of the Prophet ﷺ, meaning Zainab (R.A)'s constancy in giving out gifts, *Zakaat* and feeding of the poor which earned her the title of "mother of the poor". The rich ones in the society should take cue and learn from the exemplary life of this great mother of believers. Occupational groups and Trade Unions should begin by reorienting their members even if by inviting specialists and religious scholars to parley with them on matters of their trades and religious obligations. Trade unionists and professionals should be conscious that their activities impinge on the society at a multiplier perspective. A good example is a commercial bus which support people like the conductor, engine oil sellers, petroleum hawkers, mechanics and vulcanizers among others. Thus, the need for them to reorient their members to maintain good conduct and piety; they must fear Allah and be socially responsible.

Contributions

Bala M.H. Dukawa: Chairman Tricycle Union, Kano

On behalf of our Association, I thank His Excellency, Mallam Ibrahim Shekarau for responding to our request for increase in supply of Tricycles. We are grateful for this rare gesture. We are also grateful to and commend the effort of A

Daidaita Sahu under Mallam Bala Muhammad for its guidance, support and assistance. The passengers of Tricycles are the most vulnerable groups in the society; women and children. This is part of the reason why we condemn those who politicize the issue of Tricycles.

We hope that our members will always be involved on issues concerning us and plead with the Governor to fulfill his promise to allow us ownership of the tricycle machines as times go on.

**Alhaji Aminu Ibrahim Ali –
Chairman, Kurmi Market Young Traders**

I thank the Government for this opportunity. Young Traders of Kurmi Market firmly support this regime because it means well to the people of Kano State. It has also been able to mobilize the people to know and fight for their right. We hope the programme of *A Daidaita Sahu* will be sustained by the Shekarau Government. Our Association has been training young people as prospective traders while still financing their education in their various schools. The Association has also been re-orienting its members and their families against drug abuse and sponginess (*Maula*). I pray that the programme of “Allah Ya Maimaita Mana” will succeed.

**Mallam Ado Umar Santal Lungu –
Chairman, Tipper Drivers Association, Kano**

Our Association thanks the Government for this recognition and the opportunity to participate in this Special Forum. It was a fact that Mallam Ibrahim Shekarau has been a nice person even before he became the Governor. As Permanent Secretary, he assisted the Association in collecting their accumulated payments from the State Government. I should mention here that before the Shekarau initiated Refuge Agency – RAMESEB-our association had assisted the State Government in refuse disposals for some 10 years.

We commend the Government for its concern for the people of Kano State. We particularly thank *A Daidaita Sahu* under Mallam Bala Muhammad for leading the people in social and moral regeneration. Through this programme, our members now know the evils of deliberate short changing of customers. They now “fill up” their delivery Lorries for clients. I pray for the success of “Allah Ya Maimata Mana”.

Alhaji Mansur Tanimu, Chairman, Achaba Operators Association, Kano State

My first appreciation goes to Dr Baffa Aliyu Umar who posited that our Association has a crucial role to play in the society. The Achaba operators Association also thank the State Governor for appointing one of our members to the Hisba Committee. Through him, our members have started to change from their well known bad attitudes and behaviours. With more than 850,000 registered members, Achaba Association is the type that should be reckoned with in terms of Political engineering and social reorientation. The Association has been mobilizing its members towards Population Census and Voter registration exercises. The Association is used to democracy because all its executives at the State level and the 44 Local Government Areas are elected democratically. We promise our continuous support to the Government. We also promise to imbibe the spirits of discipline, morality and responsibility preached by *A Daidaita Sahu*.

Motor Mechanics and Artisans Association

Our Association is elated for the recognition by the Government and the opportunity given by *A Daidaita Sahu* to attend and speak in this special occasion. Members of our Association are already oriented and promise to continue to abide by the rules and callings of *A Daidaita Sahu*. As an association which engage millions of people and has crucial role of maintaining the automobile system

the State and beyond functional, members are conscious that they have been responsible. Since the inception of *A Daidaita Sahu* programme, we have increased the mobilization of our members on societal good and rejuvenation. Because of the realization of positive role of the current Government to peace, stability and development, the Mechanics Association was the first to confer the **“Peaceful Governor of the Millennium”** award to Mallam Ibrahim Shekarau. We are also promise the people of Kano State in particular, and Nigeria in general that through its “Vision 2020”, the Association hope to produce made-in-Nigeria cars by the year 2020. Having said these, our association has three requests to make:

- The State should create a Mechanic Village for our use.
- Government should give us vehicles to enable us mobilizẽ members on our Apprenticeship and Skill acquisition programme to report to duties.
- The relevant authorities should enable us and other Trade Unions access to phone-in-programme to explain ourselves and trades to the public.

***A Daidaita Sahu* Bus and Taxi Drivers’ Leader**

On behalf of our Association, I thank His Excellency, Mallam Ibrahim Shekarau for establishing *A Daidaita Sahu*. The name itself has become a good “catch word”, the reason why we adopted it for our association. No monetary payment can reward the good work of *A Daidaita Sahu*. Today the Directorate is present in all the 44 Local Government Areas. The Directorate should take solace in the tradition of the Prhet~~ḡ~~ which promises big reward for any person who guides to the right path. Good works and right guidance endures for ever even after one dies to meet the Almighty Allah. I have to announce here in a lighter mood that my wife has just delivered a baby boy on this second (2nd) Anniversary of *A Daidaita Sahu*. I intend to name him “Ibrahim Shekarau”.

Special Guest of Honour's Speech – Dr Bashir Galadanchi (S.A to Executive Governor on Education and IT)

In the name of Allah SWT and peace and blessing be upon the noble Prophet ﷺ. I commend the efforts of *A Daidaita Sahu* in organizing this Forum. This shows clearly that the Directorate is determined to reorient the society. The secret of this success, I believe lies in the Directorate's regular discussion and dialogue with the various stakeholders. I also commend the cooperation of the Trade Unions towards the efforts and activities of *A Daidaita Sahu*. In the same vein, I am also requesting the support of the Unions and other Associations for the success of *Tsangaya* programme under my office. I am using this Forum to invite the Unions and all to the forthcoming launching of the *Tsangaya* Trust Fund.

General Contribution

Alhaji Danjuma A. Kofar Nassarawa (Former Achaba Leader)

I thank the Executive Governor for recognizing the Achaba Operators Association. My request is that the Governor should establish a separate Board for Achaba Affairs in the State.

Mallam Haruna Miyetti Allah (Gezawa Local Government)

I thank Almighty Allah for Governor Ibrahim Shekarau and *A Daidaita Sahu* under Mallam Bala Muhammad. It is on record that we the Fulani pastoralists maintain peace and have been urging our members to ensure peace and orderliness even in the face of provocations. We have conducted seminars for our members in all the 44 Local Government Areas on good behaviour, trustworthiness and truthfulness. Among the problems confronting our Association is the blockage and sometimes assault and breach of cattle trucks or *Burtali* by some Government agencies. This usually causes tension between the pastoralists and these Agencies. The Government should intervene. We have

always urged our members to seek peaceful solutions through the constituted authorities rather than taking the law into their hands. We are aware and the society also knows that our role is very crucial both to individual and the society in general. I recall the advice of Shehu Usman Dan Fodio to the Muslim Ummah to seek useful and profitable endeavours in farming and herding to earn lawful sustenance.

Mallam Nuhu Ali Kofar Mazugal (A Daidaita Sahu Tricyclist)

I personally commend the efforts of Governor Shekarau in empowering many people who would have stayed without means of livelihood. The women who are the main passengers of the Tricycles pray for the Governor and his Government everyday. I have seen several women naming their babies as “Bala Muhammad” after the name of the Director General, A *Daidaita Sahu*. May Allah reward all of you and help the Government to reorient the society of Kano for good.

Response of the Director General, A Daidaita Sahu (Bala Abdullahi Muhammed)

I thank you for your interest, contributions and indeed prayers. May Allah reward every one of us and help our society to grow. I hereby introduce Alhaji Abdullahi Musa who is the Special Assistant in charge of the Business Community at A *Daidaita Sahu*. All concerned people and stakeholders should refer to him in case the need arises. I also announce that henceforth there will be a monthly phone-in-programme for Union Leaders. People should be free to participate and report any issues that deserve the attention of the Directorate. I am also using the opportunity to stress the point that Trade Unions are doing very well and that people should get involved in trade and handicraft. They are worthy sources of livelihood and sources of enrichment.

The request of Tipper Drivers Association for six parking areas is worthy of pursuing with the relevant Agencies in the Kano

metropolis. Also, the Tricyclists' request for "owner-operator" is already being considered by the Government. In the same vein, the request of Mechanics for "Mechanic Village" will be pursued with the Government. I urge all of you to continue your prayers for the Almighty Allah's support and continuous guidance. The Directorate is making the video recordings of the Forum available to the leaders of the Trade Union for dubbing of their members. I thank the Unions for generating employment for the people and for their other contributions to the peace and stability of the State.

Alhaji Abdullahi Musa – Vote of Thanks

I thank all those who accepted our invitations to this Special Forum. I specifically thank the Paper Presenters, the Chairman and Special Guest of Honour. I thank the Trade Unions and their members for their immense contribution, understanding and prayers. My door is open to receive advice, suggestions and complaints of the Unions just as I am ready to work with them and other relevant stakeholders to move the State forward. I thank you all.

CHAPTER NINE
THE DEVELOPMENT OF HAUSA FILM INDUSTRY:
ISSUES AND CHALLENGES

PUBLIC FORUM

ON
HAUSA FILM INDUSTRY

2 APRIL 2005/23 SAFAR 1426

- **DIRECTOR GENERAL OPENING REMARK**
- **PAPER 1 PROFESSOR ABDULLAHI UBA ADAMU**
- **PAPER 2 ALHAJI IBRAHIM MANDAWARI**
- **PAPER 3 ALHAJI NASIR WADA KHALIL**

DISCUSSIONS:
CONTRIBUTIONS
DIRECTOR GENERAL'S CLOSING REMARKS

Director General's Welcome Address: Mallam Bala Abdullahi Muhammad

I welcome all of you to this important Public Forum on Hausa Film. This is an important occasion and indeed the first of its kind in the history of governance in Kano State. It is deliberate that *A Daidaita Sahu* is commencing this Public Forum series with discussions on Hausa Film. It is also gratifying to note that all the stakeholders are here to deliberate on this important subject matter.

I should point out that *A Daidaita Sahu* is not usurping the roles of other Government agencies. Indeed, we are aware that the State has a Film Censorship Board which has recently come out with new law which is far reaching enough to regulate Hausa film industry. Also the Executive Governor, Mallam Ibrahim Shekarau recently held an all important meeting with the stakeholders and other regulating bodies on the industry.

Based on this premise therefore, the role of our Directorate is to advise the public and particularly members of the industry on how they should go about their activities without infringing both on the individual's privacy and the law of the State. This is in line with the Quranic provision which enjoins admonition before sanction.

However, if people refuse to heed to admonition, *Hisba* and other relevant bodies will swing into action to enforce the law. Unfortunately for sometimes now, there have been several complaints on the nature, scope, direction and contents of films in our society. Indeed, because of the accommodating and liberal nature of Kano, the State is almost turned into an abode of bad habits. There are cases of drug addiction among the youths and nasty films circulating in the society. Bad films promote lawlessness, promiscuity and rascality. Cases of young girls running away from the parents' homes to film camps now abound in Kano State. While some of the films convey positive and constructive messages, most do not represent our society. The Directorate is also aware that a good number of film producers are

trying to improve their own images and those of the industry. We can always encourage such people and give them proper guidance. While hoping that the messages here shall be conveyed by those present to those absent, I pray for successful deliberations devoid of rancour, ill-feelings and name calling.

Paper 1: The Challenges of Hausa Language and Behaviour By Professor Abdallah Uba Adamu.

More often than not, Hausa is often defined and considered from the linguistic view-point without its cultural implications and characteristics. However, scientific studies have shown that Hausa is less of linguistic but more cultural, historical and behavioural. Originally, the Hausas did not call themselves Hausa. Rather Hausa had been associated with an epoch, people inhabiting a certain geographical area towards the East. Thus, it is least surprising that the ancient Songhai considered anybody to the east as Hausa.

In this vain, Hausa existed several centuries and the people had lived, for example at '*Dutsen Dala*' i.e Dala rock. A typical Hausa man or 'Bahaushe' has certain history, culture, behaviour and traits which are noble and inspiring. Among the recognizable cultural ethos of a Hausa person are justice, trustworthiness, bravery, modesty, neighbourliness, and family or kinship ties.

Today, the issue of Hausa Film Industry has become a serious business and discourse because of its sensitivity to the society in all ramifications. Film mirrors the society in terms of culture, religion, behaviour and other societal activities. Since 1994, Islamic scholars began to complain and subsequently campaigned against the industry because it has introduced some patterns of singing, dancing and action that are considered against Islam and indeed the Hausa culture. The question still remains how the Hausa man should be represented in a film and whether the "represented behaviour" is happening in reality within the larger

society? Film should mirror the society and should help to correct its ills and not aggravate them.

Paper 2:

By Mallam Ibrahim Mandawari (Hausa Film Producer)

It is ironical that today the stakeholders of the industry and the Government portray film makers as if they are from outside, some aliens not unmindful of the activities of the society. The truth is that film producers are themselves also Hausa and Muslims. They are from this society and have evolved within the society. However the evolution of Hausa film can be classified into some phases.

Phase One started in 1976/77 when National Television Authority NTA, Kano was established and there was the commencement of Hausa film which was inspired by the defunct National Television NTV, Kaduna.

Phase Two was in 1982 following the launching of the City Television CTV, Kano. Popular Hausa films like *Bakan Gizo*, *Hadarin Wata* and the likes debut with immense popularity.

Phase Three came when around 1987 Kano History and Culture Bureau set up its Council or Forum of Traditional Drama groups. Various drama groups and clubs sprang up and were deliberately encouraged to portray the cultural heritage of the State to the glare and delight of the citizens of the State and beyond.

However, the real upsurge of Hausa Film should be trailed to modern films and shooting technology. The debut of Video Camera i.e. VHS and the likes have aroused youth interest in shooting films and making a living out of the profession. The industry has become a reality and the only way Government can assist it is in part to guide it via regulations and re-orientation of producers and artists.

There is no doubt that several factors which include the selfishness of some Islamic scholars, laxity of law and collapse of family set up contributed to the upsurge of bad films. Others

include joblessness, examination failure, ignorance, bad press and lack of uniformity in regulatory laws for the film industry. There is also the problem of influx of non-Kano producers who are ill informed or un-informed about the local culture and misdirection by senior operators of the industry for selfish and worldly reasons.

In order to ameliorate these problems, regulatory bodies should maintain standards in their activities. Ulama should be God fearing and avoid double standard in respect to film makers just as all those involved in the various stages of film production even cassettes' sellers should be morally re-oriented. Above all, every person in the industry should imbibe the spirit of *A Daidaita Sahu*.

Paper 3:

By Nasir Wada Khalil.

The problems with most films are lack of proper and appropriate education about the industry, bad intention, insincere and faulty procedures and misrepresentation of facts and events. In this vain therefore, obscenity is portrayed as 'good' as in "*Bakar Ashana*," Over-emphasis is laid on songs and shameful dances and improper manner of dressing. However, good and instructive films do exist. Examples include "*Kadaura*," "*Al'Ada Munkar*," and "*Idan Kunne Yaji*." In order to correct some of the shortcomings mentioned above, film producers and makers should acquire Islamic knowledge and sciences; artists should dress properly and should completely avoid obscene gestures when making a point.

Discussions

Alhaji Ibrahim Ado Kurawa (S.A to the Executive Governor)

It is gratifying that Professor Abdullahi Uba Adamu dwelt on the origin of Hausa language and cultural behaviour. The Professor and other presenters agreed that some of the films do not represent Hausa culture and society. Some emulate Indian films in which dances are forms of worship. As such those who dance in Hausa film misrepresent Hausa culture. The objective of A

Daidaita Sahu is to effect corrections and pass constructive information. Hausa film should be well focused to fit into "globalization" themes and should be able to lead as vanguard in resuscitating the society.

Mallam Sanusi Kani (D.G Hisba Board)

The initiatives of *A Daidaita Sahu* are commendable, knowing fully that it is good and in conformity with Islam which enjoins dialogue before sanctions. The *Hisba* Board has been receiving several complaints on the flourishing of obscene films. It has resorted to advise, counseling and dialogue. The Board has also given time to investors in the industry to gradually readjust themselves and their capitals to the new reality and demand. However, in case these fail, the *Hisba* Board is alive to its corrective responsibility.

Alhaji Sani Tofa (D.G Sharia Commission)

I entirely agree with the speech of the Director General, *A Daidaita Sahu*, Bala Abdullahi Muhammad on the deliberate plots by some elements to pollute the good culture of Kano people. The acceptance and official adoption of *Sharia* by the people and Government of Kano State has put them in the fore front of justice. Those bringing beer and nasty films into Kano State are driven by diabolical interest and extreme greed for the material things of the world. It is sad that bad films and Video showing houses now abound in Kano, which is the nerve centre of *Sharia* in the country. There is the need therefore to stop all these by returning to the Almighty Allah. People particularly stakeholder and participants should take the censorship laws of the State Government in good faith as it is aimed at instilling good virtues. All public violators of Government law should be given ultimatum to effect correction to their lives and economic interests after which appropriate sanctions can be applied in case of violations.

Mallam Mustapha Makama (Film Censorship Board)

The Film Censorship Board is the most concerned stakeholder in this gathering. Probably that is why it has received the strongest comments. However while showing gratitude to A *Daidaita Sahu* for this Forum and its cooperation and those of *Hisba, Zakat* and *Sharia* the Film Censorship Board hope to henceforth be proactive in its responsibility. It shall view all films and impose sanctions where desirable and gracefully accept advice, observations and criticism. Our office is located on the 3rd Floor of CTV-67 building.

Alhaji Shehu Ja'afaru (Parents' Representative)

I am here as a father and viewer of Hausa films. The Hausa films' attires, locations and contents are mostly in conflict with the Hausa culture. Producers should adopt correct methodology.

Alhaji Farouk Usman (Director General CTV 67)

I commend film producers for their creativity and ingenuity that have challenged "Igbo" films. The major challenge however, remains how to sanitize the industry to make it more accurately and reflective of current realities.

Alhaji Saidu Dattijo Adhama

About 25 years ago, I advised the then State Government to encourage indigenous businessmen to finance the film industry. The Government recruited some children to Kano Educational Resource Department (KERD) to learn film making. This was later abandoned due to bad advice. I still believe that the Government should support the local film industry, especially if Kano State is to be a "Mirror of Nigeria." People should be taught self reliance and self supporting efforts and enterprises like bandage and pad making, writing pad and soap making. A *Daidaita Sahu* has a crucial and supportive role to play in this drive.

Iyan Tama (A film Producer)

I thank *A Daidaita Sahu* for gathering us here and for supporting film industry in a way. However, a lasting solution should be found if Government establishes a "Film Village" for film producers.

Mallam Tijani Lawan (NASE)

I urge film makers to target crippled men and other disabled in the society. This will help curtail begging. *A Daidaita Sahu* should also address the issue of crippled persons in their media dialogue.

Mallam Nura Husseini

It is sad that Government only tax film producers and does not support them morally or financially. Film makers are only trying to be self reliant; the Government should therefore not over emphasize their bad sides.

Mallam Abdullahi Idris Muhammad (Dan Fodio Health Centre, Kano)

I urge the Government to check the excesses of film makers who abduct young girls under the guise of making films. Receivers of such "run away girls" should be prosecuted. More so, Muslim women should dress well in films and must discard the bad attitude of nakedness.

Mallam Nasir Ahmed Hausawa

I suggest that *A Daidaita Sahu* should be represented on the Film Censorship Board. This will help in effective monitoring of bad films which still pass through the Board as presently constituted. More so, it is my views that *A Daidaita Sahu* sponsored films on Television are "too short". I also find the Kano State Government's sponsorship of "*Yan koroso*" troupe as a 'misnomer'. The group does not represent the culture of Kano.

Alhaji Ibrahim Ado Kurawa (S.A to Executive Governor)

The "*Yan koroso*" group is no longer sponsored by the State Government. They are in fact, independent.

Dr Umar Farouk Jibrin

I suggest that the State Government should censor all films and satellite channels. There is the need to establish "Film village". It needs no over-emphasis. In fact, in spite of the 1979 Islamic revolution in Iran, her film industry is one of the best, especially in portraying Cultural Revolution and societal reorientation. A *Daidaita Sahu* should sponsor a major film to promote culture and religion.

Mallam Abdulkarim (Chairman MOPPAN)

While I commend A *Daidaita Sahu* for this important dialogue following those of MSO and IIIT, it is surprising that *Hisba* Board and *Shari a Commission* have not called film producers for dialogue. There is the need for the Government to encourage young film producers for their entrepreneurship. A *Daidaita Sahu* deserves commendation for sanitizing the industry. It is informative to mention that the Government of South Africa sponsors films to a higher level and is presently spending \$20billion on a "film Village" project. The State could emulate this in its own way. It should not be lost on us that each film produced is a job provider and therefore a contribution to the growth of the economy. Therefore, mistakes and misjudgment should be corrected.

Alhaji Bala A Muhammad (Director General, A *Daidaita Sahu*)

I thank Almighty Allah for the success of the gathering. I particularly appreciate the inspiration and support of His Excellency, Governor Ibrahim Shekarau for encouraging the use of Local Film producers in promoting the *A Daidaita Sahu* activities. Because the Directorate is aware that film industry is a multi-

dimensional job provider which ought to be encouraged, it shall publicize responsible films in close cooperation with Film Censorship Board and shall soon commence the production of long films.

A Daidaita Sahu shall produce at least one feature film per month and such shall focus on target programme like Refuse, Achaba, Child Abuse and Begging. Finally, the Directorate shall henceforth deal with the artists through their various unions like MOPPAN, ANA, etc.

Professor Abdullah Uba Adamu

I thank *A Daidaita Sahu* for accepting to organize the event in conjunction with the Centre for Hausa Cultural Studies (CHCS). I personally recommend the film, "*Laiƙi Tudu ne*" for adequately representing the Hausa culture.

