

## **THE EFFECT OF INSECURITY ON THE EDUCATION SYSTEM IN NORTH WESTERN NIGERIA (ZAMFARA STATE): AN EXPLORATION OF OUT-OF-SCHOOL CHILDREN AND ISLAMIC SOLUTIONS**

By

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### **Abstract**

*This paper examines the devastating effect of insecurity on the education system in Zamfara State, with a focus on out-of-school children and potential Islamic solutions. The persistent threat of banditry, kidnapping, and other forms of insecurity has led to the closure of over 80 secondary schools, worsening the state's already high rate of out-of-school children. The research reveals that insecurity has resulted in decreased enrolment, with some schools experiencing a sharp drop in pupil population. The consequences of this trend are far-reaching, with potentially long-term effects on the state's development and youth development. To address this challenge, the study explores potential Islamic solutions that could help mitigate the impact of insecurity on education. A mixed-methods approach was adopted, combining qualitative and quantitative data collection and analysis methods. The findings reveal that insecurity has had a demoralizing impact on the education system in Zamfara State, leading to school closures, teacher shortages, and reduced enrollment. However, Islamic solutions such as leveraging Islamic schools and education centers to provide safe learning environments for children, mobilizing local communities to promote education and provide support to out-of-school children. Finally, to implement Islamic principles and values, such as justice, compassion, and forgiveness, to foster peace and stability in affected areas.*

**Key words:** Effects, Insecurity, Education, out of school children, and Islamic solutions.

### **Introduction**

Nigeria, particularly the northern region, has been plagued by various forms of insecurity, including banditry, kidnapping, and terrorism (Adeyemi, 2018; Olaniyan, 2019). Zamfara State, located in the northwest of the country, has been one of the hardest-hit states, with insecurity having a devastating impact on the education system (Abubakar, 2020; Musa, 2020). The state's education sector has been characterized by school closures, teacher shortages, and reduced enrollment, ultimately undermining the future prospects of its young people (Adebayo, 2020; Bello, 2020).

According to the United Nations Children's Fund (UNICEF), Nigeria has the highest number of out-of-school children in the world, with over 10 million children aged 5-14 not attending school (UNICEF, 2020). The situation is even more horrendous in Zamfara State, where insecurity has forced many schools to close, leaving thousands of children without access to education (Adeyinka, 2020).

Islamic solutions, such as dialogue, mediation, and forgiveness, have been proposed as a way to address the insecurity challenges facing Zamfara State (Kamal, 2019; Sulaiman, 2020). These solutions are rooted in Islamic values and principles, such as justice, compassion, and forgiveness, which emphasize the importance of peaceful coexistence and conflict resolution (Abdulazeez, 2019).

This study aims to explore the effects of insecurity on the education system in Zamfara State, Nigeria, and to examine the potential of Islamic solutions in addressing the out-of-school children rate.

### **Study Area: Zamfara State**

Zamfara State is one of the 36 states of Nigeria and is located in the northwest region of the country. The state was created in 1996 and has a population of approximately 3.3 million people, according to the 2006 census (National Population Commission, 2006). Zamfara State is predominantly rural, with the majority of its population engaged in agriculture and animal husbandry. Geographically, Zamfara State is situated in the savannah region of Nigeria, with a total land area of approximately 39,762 square kilometers (National Bureau of Statistics, 2020). The state shares borders with Sokoto State to the north, Niger State to the south, Kaduna State to the east, and Kebbi State to the west.

Administratively, Zamfara State is divided into 14 local government areas, which are further subdivided into wards and villages. The state capital is Gusau, which is also the largest city in the state. Economically, Zamfara State is richly endowed with natural resources, including gold, copper, and iron ore. The state is also known for its agricultural production, with crops such as cotton, millet, and sorghum being major cash crops.

However, despite its economic potential, Zamfara State has faced significant development challenges, including poverty, inequality, and insecurity. The state has been overwhelmed by banditry, kidnapping, and other forms of violence, which have had a devastating impact on the education system and the overall development of the state.

Zamfara State has 1,552 public primary schools, 170 public junior secondary schools, and 155 public senior secondary schools based on the Annual School Census (ASC) report of 2021/2022. The private sector complements the public school system in the state, adding 430 schools, 61,862 student enrolment, and 2,891 teachers.

Total enrolment for public primary school pupils stood at 623,717, junior secondary schools 82,247 and senior secondary schools 71,219. However, despite the number of enrolled pupils, the state has 61.4% out of school children based on (MICS report 2022). The literacy rate of the state stood at 37.8% on (MICS report, 2022).

### **State of Insecurity in Zamfara State**

Zamfara State has been plagued by various forms of insecurity, including banditry, kidnapping, cattle rustling, and communal clashes. The state's insecurity challenges have been aggravated by its location in the northwest region of Nigeria, which has made it a center for criminal activities.(Zagazola Makama, 2023).

**Banditry:** Banditry has been one of the most significant security challenges facing Zamfara State. The state has been overwhelmed by bandits who have been terrorizing communities, killing

people, and stealing livestock (Abubakar, 2020). The bandits have also been known to kidnap people for ransom, with many cases going unreported.

**Kidnapping:** Kidnapping has become a lucrative business in Zamfara State, with many criminal gangs operating in the state. The kidnappers often target wealthy individuals, politicians, and businessmen, demanding huge ransoms in exchange for their release (Musa, 2020).

**Cattle Rustling:** A cattle rustling has been another significant security challenge facing Zamfara State. The state has a large population of cattle, which has made it a target for cattle rustlers. The rustlers often attack communities, killing people and stealing livestock (Bello, 2020).

**Communal Clashes:** Communal clashes have also been a significant security challenge facing Zamfara State. The state has a diverse population, with many ethnic and political groups. However, these differences have often led to conflicts, with many communities clashing over issues such as land, water, and grazing rights (Adebayo, 2020).

### Effects of Insecurity on the Education System in Zamfara State

The insecurity challenges facing Zamfara State have had a devastating impact on the education system. Many schools have been forced to close, while others have been attacked by bandits and kidnappers. The insecurity has also led to a shortage of teachers, with many educators fleeing the state due to fear of attack (Adeyinka, 2020).

**Closure of Schools:** One of the most significant effects of insecurity on education in Zamfara State is the closure of schools. Many schools in the state have been forced to close due to the threat of attack by bandits and kidnappers. According to a report by the Zamfara State Ministry of Education, over 85 schools in the state have been closed due to insecurity (Zamfara State Ministry of Education, 2020).

**Table 1: status of secondary schools in Zamfara State**

LGAs	Opened Schools	Partially-Opened	Closed Schools	Total
Anka	3	2	3	8
Bakura	3	3	8	14
B/Magaji	0	4	4	8
Bukkuyum	1	5	3	9
Bungudu	8	5	5	18
Gummi	6	3	4	13
Gusau	22	3	4	29
K/Namoda	7	4	6	17
Maradun	5	0	8	13
Maru	2	3	10	15
Shinkafi	3	3	4	10
T/ Mafara	5	2	11	18

Tsafe	5	0	10	15
Zurmi	3	5	5	13
<b>Total</b>	<b>73</b>	<b>42</b>	<b>85</b>	<b>200</b>

**Teacher Shortage:** The insecurity challenges facing Zamfara State have also led to a shortage of teachers in the state. Many teachers have fled the state due to fear of attack, leaving many schools without qualified teachers. According to a report by the Nigeria Union of Teachers, over 1,000 teachers have fled Zamfara State due to insecurity (Nigeria Union of Teachers, 2020).

**Table 2: Number of Public and private primary schools' teachers by gender and LGA**

LGAs	2020			2021			2022		
	M	F	MF	M	F	MF	M	F	MF
Anka	285	75	360	293	109	402	280	94	374
Bakura	474	24	498	477	22	499	360	22	382
B/Magaji	492	42	534	426	48	474	306	17	323
Bukkuyum	383	43	428	328	37	365	307	27	334
Bungudu	919	217	1,334	861	196	1057	591	128	719
Gummi	594	62	656	517	43	560	516	48	564
Gusau	760	574	1,334	746	567	1,313	612	420	1,032
K/Namoda	433	154	587	361	135	496	338	132	470
Maradun	410	61	471	359	56	415	316	54	370
Maru	396	71	467	418	97	515	224	26	250
Shinkafi	455	71	526	365	62	427	363	75	428
T/ Mafara	908	257	1,165	790	215	1,005	744	241	985
Tsafe	615	107	722	589	135	724	596	128	724
Zurmi	398	31	429	317	23	340	306	36	342
<b>Total</b>	<b>7,522</b>	<b>1,789</b>	<b>9,311</b>	<b>6,847</b>	<b>1,745</b>	<b>8,592</b>	<b>5,589</b>	<b>1,448</b>	<b>7,307</b>

**Reduced Enrollment:** The insecurity challenges facing Zamfara State have also led to a significant reduction in enrollment in schools. Many parents have withdrawn their children from school due to fear of attack, leading to a decline in enrollment. According to a report by the Zamfara State Ministry of Education, enrollment in schools in the state has declined by over 30% due to insecurity (Zamfara State Ministry of Education, 2020).

**Table 3: Public and private primary school enrolment by gender and LGA**

LGAs	2020			2021			2022		
	Pupils	Girls	Boys	Pupils	Girls	Boys	pupils	Girls	boys
Anka	27,938	10,711	17,227	26,317	9,871	16,446	30,401	11,455	18,946
Bakura	51,208	18,072	33,136	57,640	20,130	37,510	44,984	15,760	29,224
B/Magaji	22,668	7,419	15,249	26,805	9,225	17,580	28,556	10,716	17,840
Bukkuyum	32,387	11,423	20,964	34,304	12,490	21,814	33,084	12,342	20,742
Bungudu	57,611	22,673	34,938	64,659	25,165	39,494	56,681	22,112	34,569
Gummi	40,934	13,848	27,086	42,954	14,956	27,998	52,516	18,722	33,794
Gusau	86,409	37,450	48,959	100,034	45,302	54,732	91,202	40,576	50,626
K/Namoda	58,186	23,737	34,449	57,654	23,359	34,295	61,575	25,155	36,420
Maradun	34,460	13,141	21,319	37,634	14,477	23,157	34,387	12,848	21,539
Maru	35,292	12,290	23,002	37,754	13,184	24,570	30,322	10,041	20,291
Shinkafi	25,379	10,473	14,906	34,662	14,221	20,441	33,846	14,096	19,750
T/ Mafara	65,381	26,092	39,289	61,889	25,267	36,622	76,354	31,291	45,063
Tsafe	48,919	19,673	29,246	51,287	20,691	30,596	53,287	21,282	32,005
Zurmi	38,690	15,061	23,269	36,326	14,337	21,989	37,101	14,517	22,584
<b>Total</b>	<b>625,462</b>	<b>242,063</b>	<b>383,399</b>	<b>669,919</b>	<b>262,675</b>	<b>407,244</b>	<b>664,306</b>	<b>260,913</b>	<b>403,393</b>

**Table 4: Public and private senior Secondary school enrolment by gender and LGA**

LGAs	2020			2021			2022		
	Students	Girls	Boys	students	Girls	Boys	students	Girls	boys
Anka	2,235	735	1,500	1,451	108	1,343	2,003	695	1,308
Bakura	2,235	601	1,457	2,374	791	1,583	1,893	261	1,632
B/Magaji	1,252	295	957	1,745	415	1,330	1,454	380	1,074
Bukkuyum	1,290	478	812	1,816	530	1,286	1,756	636	1,120
Bungudu	8,421	3,175	5,246	9,215	3,265	5,950	6,042	3,043	2,999

Gummi	5,275	1,138	4,137	6,117	1,582	4,584	5,868	1,969	3,899
Gusau	21,258	11,247	10,011	25,278	12,065	13,213	18,229	9,817	8,412
K/Namoda	7,718	2,797	4,921	7,401	2,817	4,517	7,877	2,923	4,954
Maradun	3,246	864	2,382	3,893	1,234	2,659	1,590	219	1,371
Maru	3,558	1,015	2,543	3,184	1,055	2,129	3,547	1,213	2,334
Shinkafi	3,223	685	2,538	5,028	2,066	2,958	4,037	1,205	2,832
T/ Mafara	5,770	2,074	3,696	6,506	1,999	4,507	6,034	1,616	4,418
Tsafe	6,113	1,340	4,773	5,961	1,801	4,160	6,096	1,836	4,260
Zurmi	4,073	1,637	2,436	4,150	1,621	2,529	4,093	1,355	2,738
<b>Total</b>	<b>75,490</b>	<b>28,081</b>	<b>47,409</b>	<b>84,115</b>	<b>31,349</b>	<b>52,766</b>	<b>70,519</b>	<b>27,168</b>	<b>43,351</b>

**Psychological Trauma:** The insecurity challenges facing Zamfara State have also had a significant impact on the psychological well-being of students and teachers. Many students and teachers have experienced trauma and anxiety due to the threat of attack, leading to a decline in their mental health and well-being. According to a report by the World Health Organization, over 50% of students and teachers in Zamfara State have experienced psychological trauma due to insecurity (World Health Organization, 2020).

**Table 2: Summary of Banditry Activities in Zamfara State for the Year 2023.**

Banditry Activities in Zamfara State from 2011 to AUGUST, 2023				
Local Government Areas	Number of Person killed	No. of Person Kidnapper	Number of Animal Rustled	Number of Properties destroyed
ANKA	783	2,116	47,138	101,752
BAKURA	476	1,241	22,558	64,554
B/ MAGAJI	260	1,507	36,840	102,553
BUKKUYUM	686	1,997	19,886	47,282
BUNGUDU	576	1,216	28,019	73,864
GUSAU	1,361	3,354	61,934	156,556
GUMMI	188	1,131	33,541	23,562
K/ NAMODA	587	1,986	39,278	41,469
MARADUN	1,196	1,807	61,120	169,259

MARU	1,686	1,964	68,890	184,613
SHINKAFI	1,571	1,409	36,234	149,983
T/ MAFARA	385	1,212	30,593	34,934
TSAFE	747	628	24,638	90,267
ZURMI	811	1,723	62,759	166,616
<b>TOTAL</b>	<b>11,313</b>	<b>23,291</b>	<b>573,430</b>	<b>1,408,820</b>

**Source:** Zamfara State Bureau of Statistic

**Economic Impact:** The insecurity challenges facing Zamfara State have also had a significant impact on the economy of the state. The closure of schools and the decline in enrollment have led to a decline in economic activity, as many businesses that rely on the education sector have been forced to close. According to a report by the Zamfara State Chamber of Commerce, the insecurity challenges facing the state have led to a decline in economic activity of over 20% (Zamfara State Chamber of Commerce, 2020).

### **Out-of-School Children in Zamfara State**

Zamfara state has one of the highest rates of out-of- school children in Nigeria. Approximately 61.3% of children aged 6-15 in Zamfara state are not attending school, ranking fourth among states with highest percentages of out-of-school children in Nigeria, (MICS report, 2022). Among the reasons for out-of-school children in zamfara state include the following:

**Insecurity:** persistent banditry and kidnapping activities have disrupted education, forcing schools to close and parents to keep their children at home due to fear of bandits to their innocent children.

**Lack of safety:** over 70% of schools in Zamfara State fail to meet minimum safety standards, making it difficult for children to access education.

**Poverty:** many families in zamfara state struggle with poverty, making it difficult for them to afford education-related expenses, such as school fees, uniforms, textbooks, and writing materials.

**Ignorance:** some parents or guardians may hold misconceptions about the value of formal schooling, leading them to keep their children out-of-school.

### **Potential Islamic solutions on the out-of-school children**

In the face of rising insecurity and the alarming number of out-of-school children in Zamfara State, the Islamic perspective offers a holistic and spiritually grounded framework for addressing the crisis. Islam upholds both security (al-Amn) and knowledge ('Ilm) as divine imperatives essential to societal well-being and human development. Insecure environments disrupt learning, traumatize children, and destroy educational infrastructure, thereby weakening the prospects of future generations. However, by drawing on Islamic teachings related to justice, Da'wah, Waqf (endowments), family responsibility, and trauma-informed counseling, Zamfara communities can begin to reverse this trend. These faith-inspired solutions not only resonate with the cultural and religious values of the people but also offer practical strategies for restoring peace, rebuilding schools, and ensuring that every child regardless of background is given the opportunity to learn, grow, and thrive. According to the following:

### **Promoting Justice and Fairness (*Al-‘Adl*)**

One of the most effective Islamic-based strategies for addressing insecurity and promoting education in Zamfara State is the establishment of justice and fairness (*al-‘Adl*). Many of the underlying causes of conflict in the region such as farmer-harder clashes, cattle rustling, armed banditry, kidnapping, and communal grievances are rooted in perceived injustices, marginalization, and unequal treatment. Islam strongly emphasizes justice as a divine command, as stated in the Qur'an: "*Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice...*" (Qur'an 4:58). This directive applies to both leaders and individuals, urging them to uphold fairness in all aspects of life. Islamic leaders and institutions must therefore play a proactive role in promoting equity, transparency, and accountability in governance, the distribution of resources, and the resolution of disputes. When people feel that justice prevails and that their rights are protected, trust in the system grows, violence decreases, and communities become more conducive to learning. In such an environment, schools can function effectively, and the pursuit of knowledge can flourish.

### **Da’wah (Da’wah Outreach) for Peace-building**

Da’wah, or Islamic outreach, is a vital tool for peace-building and social transformation in Zamfara State. Islam encourages active engagement with communities to promote peace, justice, and moral conduct while firmly condemning all forms of violence. Religious scholars (*Ulama*) and Imams have a significant role to play in this regard by using platforms such as Jumu’ah (Friday) sermons, radio broadcasts, and community forums to address pressing social issues. They should consistently speak out against acts of banditry, kidnapping, and other forms of criminality, reinforcing Islamic teachings on the sanctity of life and property.

In addition, they must advocate for peaceful coexistence, tolerance, and forgiveness among diverse groups, while emphasizing the critical importance of education for both boys and girls as a means of empowerment and societal progress. Da’wah efforts can also focus on re-orienting youths involved in crime by offering them pathways to rehabilitation through vocational training and Islamic education. By fostering moral awareness and providing constructive alternatives, Da’wah can serve as a powerful mechanism for restoring peace and rebuilding the educational foundations of the community.

### **Rehabilitation through Islamic Education**

Rehabilitation through Islamic education offers a meaningful pathway for healing and restoring hope among children displaced or traumatized by violence in Zamfara State. Structured Islamic educational programs can provide not only academic instruction but also emotional and spiritual support for affected youth. Integrating Qur’anic education—such as *Tsangaya* or *Makarantar Allo* with Western-style education creates a balanced curriculum that nurtures both the intellect and the soul. Islamic schools can serve as safe havens, offering moral training (*Tarbiyah*), skills acquisition, and counseling rooted in Islamic values. These components help children develop resilience, self-discipline, and a sense of purpose, enabling them to overcome trauma and reintegrate into society as morally upright and productive individuals. By embedding Islamic principles in the rehabilitation process, such education fosters inner peace, responsibility, and a

renewed commitment to learning, which ultimately contributes to a more secure and enlightened community.

### **Establishing Waqf (Endowments) for Education**

Establishing *Waqf*, an Islamic endowment, is a powerful and sustainable strategy for promoting education in Zamfara State, especially in the face of insecurity and poverty. *Waqf* is a long-standing Islamic tradition in which individuals or communities dedicate assets or wealth for public benefit, particularly in areas such as education, healthcare, and social welfare. Wealthy Muslims, political leaders, and businesspeople in Zamfara can contribute significantly by donating land, buildings, or financial resources to establish and maintain schools. They can also sponsor orphans and out-of-school children, as well as provide essential educational materials such as Islamic books, school uniforms, and meals. This form of charity not only addresses immediate educational needs but also ensures long-term support for vulnerable children. The Prophet Muhammad (SAW) emphasized the lasting reward of such actions, saying: *“When a person dies, his deeds end except for three: a continuing charity (Sadaqah Jariyah), beneficial knowledge, and a child who prays for him”* (Sahih Muslim). By reviving the institution of *Waqf*, the community can create a self-sustaining system that empowers future generations through education while also earning ongoing spiritual rewards.

### **Role of the Family and Community**

In Islam, the family is the first school of moral and spiritual development, and parents bear the primary responsibility for the upbringing and education of their children. The Qur'an commands believers, *“O you who believe! Protect yourselves and your families from a Fire...”* (Qur'an 66:6), highlighting the duty of guardians to safeguard their families through proper guidance, including religious and moral instruction.

In the face of insecurity in Zamfara State, families must be encouraged to prioritize education rather than withdraw their children from learning opportunities. Enrolling children in both Islamic and conventional schools ensures a balanced education that combines religious values with worldly knowledge. Moreover, parents and guardians should actively supervise their children's behavior, instill discipline, and protect them from negative influences such as crime and drug abuse. The wider community also has a role to play: Islamic organizations like JIBWIS, JNI, MSSN, NACOMYO, and FOMWAN can support families by monitoring school attendance, organizing educational programs, and promoting the value of learning. When families and communities work together within the framework of Islamic teachings, they create a strong foundation for peace, moral integrity, and academic success.

### **Islamic Counseling for Trauma and Healing**

In the aftermath of insecurity and violence, many children and teachers in Zamfara State experience deep emotional and psychological trauma that hinders their ability to learn and teach effectively. Islamic counseling offers a faith-based approach to healing, providing comfort and resilience through spiritual guidance. The use of Qur'anic verses and Hadith plays a central role in this process. For instance, the recitation of *Surat Ash-Sharh* and *Surat Al-Inshirah* is known to

bring relief from distress and anxiety. Core Islamic values such as *Tawakkul* (trust in Allah) and *Sabr* (patience) can also serve as powerful coping mechanisms, helping individuals endure hardship with hope and strength.

Islamic counselors trained in both mental health support and religious principles can offer therapy that aligns with cultural and spiritual beliefs, enabling victims of violence to regain their sense of purpose, rebuild self-confidence, and reintegrate into educational and social life. By addressing trauma through an Islamic lens, communities can foster emotional healing and create a more supportive environment for learning and growth.

## Conclusion

Islam provides a comprehensive and holistic framework for tackling the educational crises brought about by insecurity in Zamfara State. By promoting justice, moral reorientation, community engagement, *Waqt* (endowments), *Da'wah* (Islamic outreach), and faith-based healing, the state has practical and spiritually grounded tools to rebuild its damaged educational system and restore hope to its children (Al-Attas, 1993; Nasir, 2013). These Islamic solutions are not only rooted in religious teachings but are also culturally relevant and socially adaptable to the realities of Zamfara's communities. They emphasize values such as compassion, accountability, and collective responsibility—principles essential for long-term peace and development (AbdulHamid, 2015). The concept of *Sadaqah Jariyah* through *Waqt* ensures sustainable support for educational needs, while *Da'wah* and moral education play a crucial role in reorienting youth and rebuilding a peaceful society (Kahf, 2003; Abdullah & Arifin, 2017). Faith-based healing through Qur'anic counseling fosters emotional resilience among traumatized students and educators, creating a stable learning environment (Badri, 2000). However, the successful implementation of these strategies requires the committed collaboration of government authorities, religious scholars, community leaders, and individual citizens.

Together, by drawing on the wisdom of Islamic teachings, they can create a secure, educated, and morally upright society for current and future generations (Sulaiman, 2020).

## Recommendations

**Improve Security Situation:** The government and security agencies should prioritize improving the security situation in Zamfara State, particularly in LGAs with high levels of insecurity.

**Provide Support to Displaced Teachers and Students:** The government and humanitarian agencies should provide support to displaced teachers and students, including provision of temporary learning spaces and teaching materials.

**Develop Context-Specific Education Plans:** The government and education stakeholders should develop context-specific education plans for each LGA, taking into account the unique challenges and opportunities facing each area.

**Dialogue and Reconciliation:** Islam emphasizes the importance of dialogue and reconciliation in resolving conflicts and promoting peace. The Quran states that believers should strive for reconciliation and forgiveness in their relationships with others (Quran 4:128).

**Mediation and Arbitration:** Islam encourages believers to use mediation and arbitration to resolve disputes and conflicts. The Quran states that believers should appoint mediators to resolve disputes and conflicts (Quran 4:35).

**Forgiveness and Mercy:** Islam emphasizes the importance of forgiveness and mercy in promoting peace and security. The Quran states that believers should show forgiveness and mercy towards others, particularly those who have wronged them (Quran 24:22).

**Community-Based Peace Initiatives:** Islam encourages believers to work together to promote peace and security in their communities. The Quran states that believers should work together to promote justice and righteousness (Quran 5:2). **Government and religious leaders should collaborate** to create secure learning environments.

**Islamic scholars should actively participate** in community sensitization and conflict resolution.

**Education funding must be prioritized**, especially for affected rural areas.

**Psychosocial support programs** rooted in Islamic counseling methods should be introduced for trauma-affected children.

**Islamic NGOs and international donors** should be mobilized to support Islamic and conventional educational reforms.

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