

## **Female Education in Contemporary North-East; With a Special Reference to Yobe, Borno and Adamawa States, Nigeria: Impediments and Prospects**

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### **Abstract**

*This study titled “Female Education In Contemporary North-East; with A Special Reference To Yobe, Borno And Adamawa States, Nigeria: Impediments And Prospects has been established to examine the inception, growth, nature, essence extent and impact of its acquisition on human existence and society of the areas under review, as well as the positive and negative development associated with it aimed at highlighting some of the major obstacles confronting our subject matter of study for an outstanding solution to the problems. This signifies that it is an intellectual attempt to portray what the concept of Female Education means from gender point of view. In the course of conducting the study both interviews, published and unpublished source were interacted with. In addition to the above, both quantitative and qualitative techniques for presentation and analysis were adopted and applied into use. In the first instance, the study argues that there was neither evidence of the emergence of female scholars nor schools established for female education in the Northern Emirates, regardless of the studied areas until after the 1804 Sokoto Jihad (Islamic Revolutionary Movement), which brought about the formation of Yantaru Institute for Female Religious Education in the Sokoto Caliphate founded by Nana Asma’u Bin-Fodio’s biological daughter. The study also stresses that by 1903, this brand of education was not the priority of the British Colonial Administration but Political Power consolidation for the satisfaction of their multiple interests, purely for political, economic and social advancement of the metropolitan Europe, a full scale project inwardly executed under the pretext of exploitation of human and material resources of the colonized nations. The study observes that by 1930’s this brand of education started gathering momentum in our studied states and the North at large. It is against this backdrop, the idea of forming collaborative partnership between the Colonial Authority and the Missionaries evolved which eventually culminated in the establishment of Elementary Training Centres in Yola of Adamawa Province, Waka or Borno*

Provinces, S.U.M Mission School Numan of Adamawa Province, Provincial Girls School, was also set up in Yola, Provincial Girls High School, Kano was opened in 1947, and Provincial Girls School, Katsina was opened and commissioned in 1954, to state but a few. Apart from the above first generation of female schools established, the study further found that majority of the first generation of educated women of these areas have reached prominent positions in the public service, it was the discovery brand of this brand of education that led to the emergence of the classes of women prolific writers of prose, poetry, folklore, lawyers, lecturers, Medical Doctors Nurses, Pharmacists, Formation of Women Associations e.g. FOMWAN (Federation Of Muslim Women Association), Consummate, Politicians, Business women. But note that an absolute change in outlook, adaption of Western life style and relegation of Indigenous socio- cultural ways of life became unavoidable. The study also examines a series of female educational policies implemented, but very disheartening to state that they were “**Only longer in words, but shorter in action**”. “It is also worthy to note that Female Education has passed through two significant eras i.e. Colonial and Post-Independence periods, each of the periods has witnessed some major challenges against this subject matter of our write up. However the point raised above is what necessitated the development of a kind of taxonomy regarding the educational development crises confronted during the two eras under consideration. In the Colonial period there were obstacles such as institutional fragmentations, strong religious opposition, early marriage, concubine, purdah, gender inequality, enslavement for domestic purposes and high rate of illiteracy. Compared to the post-independence period, it would be better for the study to pin point these impediments which include; the problem of cultural norms of patriarchy and politico- religious resistances of Western influences, as well as the case of imbalance of power between the two opposite sex or male and female, gender inequality, sexual violence, economic recession/depression, moral decadence, evolution of modern economic and commercial ideologies of kidnapping for ransom, anti-Islamic religious Insurgencies of **Boko-Haram** and banditry (They are both contrary Islamic Law). The tremendous financial, material and moral contributions of the Governments and International Agencies such as UNICEF, UNESCO, USAID, HRD, and UK, DFID have played a significant role in the field of enrolment, suppression of gender inequality, but still partially exists, empowerment of girls’ and women’s status against the bondage of marginalization and the study has in the tail end recommended the way forward.

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**Keywords:** Female, Education, Contemporary, North, East, States, Impediments, prospects.

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### **General Introduction Of The Study**

However, in any case it would be interesting to note that the principles of Historical scholarship and new trends in Historical researches have both strongly argued that:

“It is neither a duty of a Historian nor of a History to pass down judgement but equally valid and mandatory to interact with causality, facts, figures and concrete evidences for the attainment of a genuine historical reconstruction and reality in accordance with available raw data/information derived for documentation into reality”.

In view of the above, it would be convincing to state that recent past studies conducted have demonstrated that Questionnaires are not necessarily part of the basic ingredients of Historical research work despite their importance and relevance, but Historical studies could not as well be excellent, contributory to the knowledge of the field, balanced, genuine and

conclusive without interacting with authorities concerned/oral data, archival materials, published and unpublished sources.

However, it is against the above backdrop this study argues that administering a Questionnaire in Historical research is subject to the academic interest and conditions that might have emerged in order to suit/tally with the criteria governing its conduct. From the foregoing, now it could be safe to state that for a proper understanding of the focus of the study therefore: *“We expect of the critics to examine the object as it really appears accordingly”*. Mathew Arnold.

Furthermore, this study entitled “Female Education in contemporary North-East; With a Special Reference To Yobe, Borno and Adamawa States; Nigeria: Impediments And Prospects has been subdivided into inter related segments for a proper presentation, analysis and understanding of its central direction, positive and negative developments and as well as major challenges associated with the subject matter of study by and large for an outstanding solution to be proffered.

In any event, it would not be out of place but interesting to be borne in our intellectual minds that by 1903 A.D. Female Education in Northern Nigeria was not the priority of the British Colonial Regime rather than the need for colonial political power consolidation, territorial occupation and expansion for the satisfaction of their political, economic and social interests. Studies have proved that this brand of education had started gathering momentum in most of the Northern parts of Nigeria by 1930’s including our areas of study.

However, this study conducted is an intellectual attempt to document the social and economic status of girls and women in some selected three states of North Eastern Nigeria. The study further to the above needs to relate the national as well as geo-political issue on the basis of working status, marital status and occupational status particularly under the pretext of economic and socio-cultural beliefs. In this regard using the last Nigeria’s Census Data (2006, National Census), might enable one to note that such conducted study had empirically granted evidence based information for decision makers, researchers, general reading public, specialists, authorities concerned, students and scholars, as well as Non-Governmental Organizations to acquire something as knowledge which would help in clarifying factors responsible for the backwardness of this brand of education among girls and women in the North-Eastern part of Nigeria with a special reference to these states; Yobe, Borno and Adamawa, with the sole aim of overcoming the challenges confronting this system of education, by and large this might help in improving women’s social and economic status, and prosperity in the affected areas of the region as a whole. This study in a nutshell, justifies that our contemporary world today discussion on female education is more than a sensitive issue but something wide ranging which could not in any way be confined to a narrow term of reference.

### **Conceptual Clarification of Terms**

The concept of female gender (Kabir, 2010) highlights that it may mean an opposite sex of a male, man for a woman and as well as a girl child for a boy-child by and large. The concept of education may to large extent be defined as an essential instrument “Per Excellence” for effecting national development. In another related development (Indabawa, 1997) defines education.

“Education is the aggregate of all the procedures by which a child or young adult develops the abilities, attitudes and other forms of

behaviour which are of positive value to the society in which he/she lives, it is a process of transmitting culture in terms of continuity and growth for disseminating knowledge, either to ensure social control or to guarantee rational direction of the society or both”.

The term impediment; may simply be defined as something that delays the progress of a particular subject matter, i.e. obstacle summarily. As for the concept of prospect; means the chances of becoming prosperous or an appropriate suggestion i.e. the way forward. In view of the aforementioned concepts, it could therefore be safe to highlight that the overriding concern of the study is to bring into light, some of the major challenges confronting female education in North- East with a special emphasis to our areas of study as well as to suggest the way forward at the tail end of the study.

### **A Brief Pre-Colonial Historical Survey of The Inception of Female Religious Education In Northern Nigeria**

(Boyd, 1997) in his study opines that the Historical origin of Female Education in Northern Nigeria pre-dates the 1804 *Sokoto Jihad* and (Kabir, 2010) continuous prior to the *Jihad* there was neither evidence of the emergence of women scholars nor schools dedicated for their education. Furthermore, (Dangana, 1991) argues that Nana Asma’u Bin Fodio’s scholarly position and intellectual contributions to the development of Female Education were the solid foundation of Female Education. He further claims that women’s conditions of life prior to the *Jihad* (Islamic Revolutionary Movement founded and headed by Sheik Usman Bin Fodio), were deplorable, their status was largely confined to the aspects of marriage, enslavement and concubinage. But with the outbreak of the *Jihad* and the constructive efforts of the *Jihadists* (Followers), female education began to take its right shape. In effect and nutshell, it was such a *Jihad* that culminated in the rise of a number of female scholars particularly within the Sheik family members where many became well versed in Islamic teachings and were able to produce many intellectual works. Among such women could be particularised with Nana Asma’u whose numerous intellectual contributions were partly responsible for the foundation of girls’ and women education in *Hausaland*. The tremendous contributions of Asma’u included; the formation of Yantaru Organization in 1804 (Women Institute of Education) and several publications for the facilitation of female education. (Boyd, 1997) has further to the above highlighted that Asma’u has established education for women aimed at ensuring gender equality and such her intellectual legacies remained valid even after her demise. However, it would be interesting to be borne in our intellectual minds that the whole scholarly efforts herein it is purely an attempt to portray how Islamic Religious Education had started in Northern Nigeria, which subsequently favoured the development of both Islamic Religious and Western system of Education among girls and women in the North, most especially with the appearance of the Europeans and the eventual conquest of the North by 1903 and the introduction of Western Literacy form of Education at large.

### **A Brief Geographical And Historical Survey of North-Eastern Region**

The North-East (Often hyphenated to the North-East) it is one of the six-geo political zones of Nigeria (I.A. Abbah, 1998). This studied North-East has six states namely, Adamawa, Borno, Yobe, Bauchi, Gombe and Taraba states.

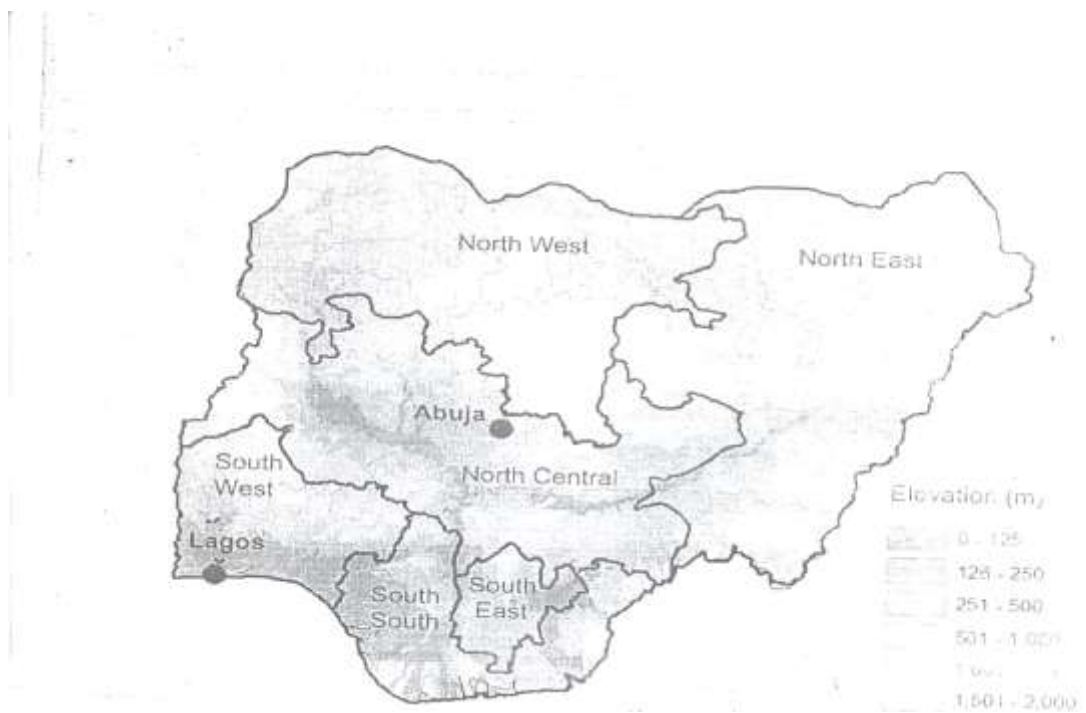
Geographically, North-East is the largest geo-political zone within the Nigeria’s area, covering nearly one- third of Nigeria’s total area. In the case of an environment, this zone is primarily divided between the semi-desert, Sahelian Savanna and the tropical West

Sudanian. The region has a population of about 26 Million people, i.e. around 12% of the total population of the country. Maiduguri and Bauchi are the most populous cities in the North-East as well as the fifteenth and seventeenth most populous cities in Nigeria. Other North-Eastern cities include; Bauchi, Yola, Mubi, Gombe, Jimeta, Potiskum, Jalingo, Gashua and Bama.

### **Ethnic Composition of the North- East**

However, it is of relevance and importance to note that recent past studies conducted have revealed that Nigeria had started running the parliamentary system of administration in 1960 A.D. and was terminated in 1966 by Military coup by then the country had only the Northern, Western and Eastern Regions. These three regions gave rise to the idea of three major ethnic groups in Nigeria, they are Hausa, Yoruba and Igbo. The Mid-Western Region was later created from the Western Region in 1963, bringing the regions to four. But the issue of three major ethnic groups persisted since their members were not ready to allow another ethnic group join their fold.

Further to the above, (I.A. Abba, 1999) opines that the six-geo-political zones (North-West, North-Central, North-East, South-West, South-East and South-South) were both created by Late General Sani Abacha in 1995, but the former three major ethnic groups up to date do not want other ethnic groups to represent their respective geo-political zones. In the North-West there are Hausa-Fulani, Jaba and Katab in Southern Kaduna, Kano; there are Hausa-Fulani Maguzawa as well as the same with Katsina. In the North Central, we have Gbagyi, Gwandara, (Abuja), Tiv, Idoma, (Benue), Igala, Ebira (Kogi), Yoruba, Nupe (Kwara), Eggon, Tiv (Nasarawa), Nupe, Gbagyi (Niger State) and Birom, Angas in (Plateau), To state but a few among several of them. The last but not the least, is the case of the North-East tribes among which include; the Bachama, Margi (Adamawa), Sayawa, Fulani, (Bauchi), Kanuri, Babur (Borno), Fulani, Tangala-Waja (Gombe), Mumuye, Tiv (Taraba), and Fulani, Kanuri (Yobe).



## **The British Colonial Conquest of Northern Nigeria And the Introduction of Western Education**

(A.R. Mahammed, 2006) in his study on the above subject matter opines that it was in the second half of the 19<sup>th</sup> Century that Europeans' exploration and commercial activities began to penetrate into the hinterland of the Sokoto Caliphate of Amirul Muminun. The African National Company was later transformed into the Royal Niger Company in 1886, with Charter and became Military active in the Region toward off other European Nationals. He further stresses that by 1897, the RNC under Sir, George Taubman Goldie Ilorin and Bidda were conquered but not fully occupied. The turn of the century saw the proclamation of the protectorate of Northern Nigeria with Head Quarters at Lokoja in 1900 A.D.

However, when it became apparent that the Royal Niger Company could not effectively conquer the Sokoto Caliphate, the British colonial office revoked its charter in 1899 and Frederick Lugard was appointed to take charge of implementing the British agenda in the Caliphate. Luggard Act was the declaration of the protectorate on January 1<sup>st</sup>, 1900 at Lokoja, in the presence of about 1000 troops commanded by three colonels. Lugard dispatched the Arabic translation of the declaration of the British to conquer the Caliphate by force of arm since the territory had never been ruled by the Royal Niger Company as implied in the declaration. Consequently, both Sokoto and Gwandu resisted Lugard's claim over the Caliphate, thus signifying the failure of Lugard's First diplomatic move. Thus, he was left with the obvious option of force. Lugard quickly amalgamated the RNC's constabulary with the other Military formations in West Africa to form the West African Frontier Force (WAFF), with himself as commander. Furthermore, the British presented an overwhelming Superior Fire-Power which the Caliph could not match. The British took maximum advantage of that superiority in order to compensate outmatch being outnumbered by the large Muslim armies.

(Mohammed, 2006) also argues that in spite of the superiority of the Fire-Power of Lugard's Forces, it took them a period of three years to conquer the Caliphate with the brutal killing of Sultan Muhammadu Attahiru 1 (1902-1903), at the Battle of Burmi in July, 1903. Past studies interacted with have both highlighted that the Sokoto Caliphate was conquered in piece meal beginning with the Southern Emirates, Ilorin in 1901, Nupe in 1901, Kontagora 1901, and then Adamawa in 1902, Bauchi in 1902, Katsina 1903, and finally Sokoto in 1903. Furthermore, in the process of the conquest some Emirs submitted to the invading forces without a fight. After their submission some of them seized every available opportunity to undermine the interest of the British as a protest against the loss of their sovereignty, others suffered disposition. To sum it up (A.R. Mahammed, 2006) points out that colonial occupation of Northern Nigeria as a whole was a revolutionary phenomenon which brought fundamental changes in the political, social and economic of the people's lives with a special reference to our areas of study. In his study, he still argues that the first causalities in the wake of the colonial occupation were the Emirs some of them lost their political prestige, others lost their lives and some retained their political positions but without the accompanying power and authority. On similar ground, (Sa'ad, 1984) asserts that the Northern provinces including our areas of study came into existence as a result of the conquest and the mere fact of defeat had of course greatly weakened the forces of law and order, and had adversely affected the powers of the Emirs and disrupted the whole business of the Chieftaincy.

However, recent past studies conducted on the introduction of Western Literacy form of Education have highlighted the nature, essence and effects associated with its introduction as

well as the challenges confronted, prior to its acceptance particularly in the North (Osoba and Fajana, 1980), in their study of the beginning of Western Education have stressed that one of the major aspects of the changing relationship between England and the Nigerian people in the 19<sup>th</sup> Century, was the introduction of this subject matter of our write up in Nigeria and the areas of study under review. This foreign variety of education had co-existed ever since with different forms of indigenous education, but had progressively gained importance during the 20<sup>th</sup> Century, when the three major British interests; Christian Missions, Commerce and formal Colonization became firmly entrenched. To the aforementioned scholars the foundation of this brand of Education could be dated to the 1840's. For (Indabawa, 1997), the foundation of Colonialism and Education in Nigeria was historically, consequent upon the developments associated with Capitalism, Industrial and Technological changes that occurred in Europe in the 18<sup>th</sup> and 19<sup>th</sup> Centuries that the imposition of political control and the subjugation of peripheral societies became inevitable for the satisfaction of their interests. In his study, he strongly argues that as the colonial state became a reality, one obvious and convenient instrument to be found aimed at ensuring the rapid acculturation of the society, so as to generate in its existence, a peaceful and submissive order in the quest for cheap labour to promote the maximum exploitation of the country's human and material resources to be used in developing metropolitan Europe. Hence, education was put into practice through its introduction to satisfy their long term political, social, religious and economic interests for the advancement and betterment of Western World.

Furthermore, (Osoba and Fajana, 1980) highlighted that Lugardian Policy of Education in Northern Nigeria had helped in fixating the segregation of the Muslims Emirates from their Non-Muslims relations to the South. Even within the administrative territory, known as Northern Nigerian protectorates, Lugard armed with his segregationist and parochial ideology had advocated and attempted to separate education for the Muslims and pagan sectors of the population. In a special memorandum written in 1903, Lugard indicated his ambition to build a central pagan school in the North to suit the interest of the colonial regime, but was abandoned in favour of more parochial system of separate schools at Dekina, Ankpa or Kabba province and Gombe in the North-East. Previous studies also stressed that by the time of Lugard's departure for his home country in 1918, there were a total number of (15) Primary and Industrial Schools in the North, in addition to few Mission schools operating mainly in the non-Muslims areas together with a total enrolment of 700-800 pupils from among a population estimated at (9) million. When Lugard left, he was succeeded by Governor Sir, Hugh Clifford who had in 1919 commented that

“After two decades of British occupations, the Northern Provinces have not yet produced a single native..... who is sufficiently educated to enable him fill the most minor clerical post in the office of Government's department”.

This had as a result without a delay necessitated the establishment of Katsina College in 1921, and officially commissioned by Sir, High Clifford on March, 5<sup>th</sup>, 1922. The crop of elites produced by the College were many and most have played a leading role in the political life of the North, Nigeria and beyond its boundary.

## **The Inception, Nature, Essence and Extent Of The Introduction of Girl-Child Education In the North East; With A Special Emphasis To Yobe, Borno And Adamawa States**

However, for a proper understanding of the historical origin, growth, development and purposes behind the introduction of female education in the areas under review and the North at large. Therefore, it would not be out of place to define the concept of Education itself by looking at different perspective. (Abdulkareem, 1992) Education is a way in which people learn skills, gain knowledge and understand about world and themselves. Education is a systematic training especially of the young people both male and female. This portrays that the validity of education to the life of humanity and society cannot be overemphasized for it generates knowledge and development of the mental, character and emotional well-being of the peoples of a society. Further to the above, the goal and philosophy of education centres on bringing up or training a person mentally, so that the person becomes capable of thinking for himself/herself, the family and the community. This means the process of equipping an individual personality/ people at large irrespective of sex, with a vital societal key with which to open or lock many doors of life. By having education not only will women be able to read and write, they will also contribute their quota to the national development regardless of the region claims.

However, a History of Female Education in Northern Nigeria and Nigerian state by and large stresses that education could be sub-divided into three inter related aspects namely; Traditional, Islamic and Western Literacy system of Education. However recent past studies conducted hold that:-

- **Traditional Education:** (Aderalegbe, 1972) views it this way the beginning of Women Education could be traced back to the beginning of education in Nigeria. Women Education was an integral part of traditional system of education. In traditional system of Education females were separated from males for moral sanctity, i.e. females learn from their mothers and other women in their society. They are expected to reach perfection socially, morally, culturally and economically. But not expected to take part in the rigorous physical activities. In some societies, women education involves political participation, agricultural training, farming, poultry and husbandry and religious training. For others, women are not expected to be heard but only to be seen. They are regarded as inferior to men in intellect and education. A study on this has been conducted over time and proved wrong in some societies within Northern Nigeria and North-East in particular.
- **Islamic Education:** This brand of Education aims at developing both male and female talents and inspiring lofty ethical values on them. Islam recognizes women as to acquire knowledge and participate in human development in all ramifications, but frowns at anything contrary to the Religious teachings, duly function, the expectation that would disrespect or dishonour the women. But in spite of all efforts to encourage women education many girls and women are disallowed to acquire education the way it deserved because of Religious ideological differences and inability to properly understand Islamic Laws, as it specifically states that education is mandatory for both males and females.
- **Western Education:** According to (Oshin, 1986), since the inception of western education in Nigerian area, women have been encouraged to acquire education.



In the earliest time, parents head the fear that western education might have compelled their children to accept foreign ways of leaving and neglect their customs and traditions to the background. Studies have demonstrated that even within the National Policy on Education, there is provision for equal opportunity (equalitarianism) for males and females in schools and even in Adults Education (men and women) that are not within the formal school system. Thus, the National Policy on Education values equality for men and women when it comes to education.

However, from the foregoing therefore it could be safe for the study to strongly argue and justify that by 1903 Western Literacy form of education among girls and women in Northern Nigeria with a particular reference to the North-East was not the priority of the British Colonial Administration but colonial political power consolidation for the satisfaction of their political, economic and social interests. In view of the issue of inception, nature, essence and extent of the introduction of female education into the areas of study and the North as a whole, particularly the far North as well as the cultured North, it could therefore be concluded that this brand of education had started gathering momentum in Northern Nigeria by 1930's

(Boyd, 1997), opines that female education in particular started in the thirties and further revealed that during that period of its introduction some of the problems that retarded its progress centred on some Muslims strong opposition to the reasons behind its introduction such reasons bore relevance on religious, cultural, economic, traditional, political and gender issues. To (Boyd, 1997), he meant the track in which female education started in the North and Nigeria at large was sloppy and further argued that there was no demand for this brand of education as it was found against the whole of African opinion, Emirs, District Head, Village Heads and their deluded subjects.

In any event, it is worthy to note that recent past studies conducted have proved that girls and women in Nigerian area and the world at large have a Fundamental Human Rights to Education and this right has been recognized since the 1948 Adoption of the Universal Declaration on Human Rights; (UDHR, 2014) states that Female Education has a significant role on the development of the stable, prosperous and healthy nation states resulting in active, productive and empowered citizens. Female Education develops growth rates and reduces social disparities. Nigeria's Population Control (NPC, 2009), points out that women with Higher Educational Qualifications are more likely to be in formal wage employment compared to those at the level of Primary School Education.

Furthermore, many previous studies conducted have demonstrated that still a positive correlation exists between the enrolment of girls in Primary Schools, Secondary Schools, as well as Tertiary Institutions between males and females of Yobe, Borno and Adamawa states of the North East, Nigeria and to date it is also the same correlation exists between girls and women that attend schools and the Gross National Product (GNP) and increase of life expectancy. However, it is basically because of this correlation, enrolment in school represents the largest components of the investment in human capital of any given society. From the foregoing, it would therefore be safe for the study to justify that the rapid socio-economic development of any nation depends on the quality of Women Education, because Female Education provides women a disposition for the lifelong acquisition of knowledge, values, attitudes and competence in skills.

In any event, it is of relevance and importance to note that in respect of the historical

evolution of female education and first generation of colonial institutions established for girls and women education in the North and Nigerian state at large. Studies have in addition indicated that prior 1920, primary and secondary education in Nigerian area was within the scope of Voluntary Christian Organizations. It has been further highlighted that out of a total of 25 Secondary Schools established in 1920, three of them were dedicated for girls education and the rest exclusively for boys still by 1920, the British Colonial Government began to provide grant to Voluntary Associations involved in Education, such grant giving lasted till the early part of the 1950's and at that point education was placed under the control of Regions. By 1949, only eight out of a total of 57 Secondary Schools were exclusively for girls. Some of such schools included; Methodist Girls High School, Lagos established in 1879, St. Annes School, Molete, Ibadan, 1932, Queen College Lagos 1927, Holy Rosary College Enugu, 1935, Anglican Girls Grammar School, Lagos, 1945. Queen Amina College, Kaduna, Alhudda-Huddah College, Zaria mostly originated between 1950's-1960, but still six more notable schools had become into being. By 1960, there were fourteen notable Girls' Schools out of which ten were co-educational schools with sixty one boys enrolled for education (Kabir, 2014).

### **A Profile Of Some Of The First Generation of Colonial Public And Mission Schools Established for Female Education In the North; With An Emphasis To Yobe, Borno And Adamawa Provinces.**

(Kabir, 2021), in his study on An Appraisal of Colonial Policies And Girl-Child Education in Katsina Emirate under British Administration; 1948-1960 A.D. opines that one of the major impact of the implemented Educational Policies was the establishment of the Northern Province Girl-Child High School Kano in 1947, such established institute was intended mainly for Kano and Katsina Provinces. But consequent upon the absence of such a school in the Northern Region that necessitated to spread its benefit as widely as possible. The course in this school was of Three years, Middle plus Training Centre or Domestic course to follow the later designed to produce teachers and nurses. The Institution was established and designed to be maintained by the Colonial Government and school fees would be charged. The United States Army Air Force buildings were purchased for the Northern Provinces Girls School, at Kano and in fact, that High School Kano was established and all these were part of the Colonial Administration effort to overcome the problems of shortage of man power and schools for female education. The Colonial Government liaised with the Missions and recommended that female education should be accepted for training in certain selected men's Training Colleges.

However, it was consequent upon such recommendation of the Colonial Government that made it possible for females in the North and North-Eastern Provinces Yobe, Borno and Adamawa inclusive to post their girls to these men's Training Colleges namely; Elementary Training Centre (ETC), Numan of Adamawa Province, Elementary Training Centre, Nkar of Benue Province, Elementary Training Centre, Waka of Borno province and Elementary Training Centre, Gindiri of Plateau province to mention but a few out of many Institutions established and operated in the North and North- Eastern Provinces in particular. But in any case, it is interesting to note that the aforementioned Institutions were all Missions' Institutions of Learning and Centres of skills acquisition. (Kabir, 2021). Further to the above, by 1952, it was the same colonial regime that implemented another Educational Policy on Female Education in the North, which claimed that the Government Teacher Training Centres for Girl-Child and Women Education in the Northern Region; with a particular reference to Borno, Yobe and Adamawa be designated Girl-Child Training

Centres (abbreviated W.T.C.S), in future that would be applied to the areas such as Borno, Adamawa, Kabba, Sokoto and Kano. The school section of the Kano Institution being designated Government Girl-Child Schools. The study argues that most of the changes witnessed were purposely made for reasons such as the then existing designated Girl-Child Training Centres' were not considered absolutely appropriate to the conditions that led to their establishment. This is basically because with the new nomenclature the North would be able to come into line with the other two regions.

However, it is interesting to be borne in our intellectual minds that previous studies conducted (Kabir, 2014) inclusive have highlighted that it was the Educational Policies of the 1950's that served as a significant milestone to the road of Educational Development in the Northern Region. Other grounded scholars also argued that by 1952, in the whole of Northern Region, there were only two full secondary schools, eight teacher Training Centres, a few middle schools and a very limited number of primary schools. This clearly points out how the then educational system was gravely neglected to the background in these studied are as North-East as a whole and Northern Nigeria by and large.

In view of the above pin pointed reasons the Premier of Northern Nigeria, Late Sir, Ahmadu Bello Sardauna of Sokoto resolved that no matter what the difficulties, this neglect would be remedied to develop and expand the educational system of Northern Nigeria, among both males and females for the intellectual advancement and betterment of the North as whole. To him, without the trained and educated manpower, the North could not rapidly develop as wished. Studies further stated that beyond 1952, the North at large began to have an ever-growing number of primary schools scattered throughout the length and breadth of the region. The development had resulted in the establishment of 45 Teacher Training Centres, 50 Secondary Schools many of which were later doubled streamed and developed up to sixth form standards most of these and similar institutions were expanded and increased annually in order to provide the trained manpower for the satisfaction of the basic needs of Girl-Child and Women Education respectively. Similarly, studies have also revealed that throughout the 1950's there were a lot of constructive efforts aimed at uplifting the under privileged Northern provinces which were in need of more Teacher Training Centres and capital assistance. During the period under review, it was discovered that there were only 42,254 children attending Senior Primary Schools. All day schools were co-educational, but Girl-Child constituted only a quarter of the children enrolled for education. The Native Administrations Law which was created in 1954 stated that the purpose of section 37 of (19) (a) was to ensure attendance and the purpose of 37 of (19) (b) was to enforce enrolment. As section 37 of (62) permitted fees or charges to be made in respect of any matter or act for which provision was made in any rule but such fees or charges so permitted must be specified in the rules, fees could not directly be charged or unspecified in the rules under the authority of the rules. By the middle part of the 1950's the British had also come up with another 'Educational Policy, titled; "Compulsory Education" but the action of the policy was found every in appropriate because it had gone beyond compulsion but rather interested in the accumulation of money for the British under the pretext of school fees collection. The study debunks this British Colonial Government's self-centeredness and described their policies as "*mostly inappropriate, irrelevant, longer in words but shorter in action*" (Kabir, 2014).

(Mohammed, 2021) in his study points out that part of the achievements of the 1950's developments associated with the British Educational system in collaboration with the Missionaries included; the establishment and commissioning of both Government and

Mission schools in the North. Among the Boarding Senior Primary Schools set up for female education, included; the fact in the whole of Adamawa province by 1954 there was only provincial Girls School established for female education but prior to that period there were mission schools established in places in places such as Numan of Adamawa province. In Numan of Adamawa Province S.U.N.(Danish), and Girls' Schools were established by the Missions. In Bauchi Province of the North-East by 1954, there was neither Government's school, nor Missions School for female education. In Benue none of the two had come into being during the period under treatment Borno Province had one Government School for female education, known as Provincial Girls School, Maiduguri and one Mission School known as C.B.M Girls-School Waka in Biu-District for Girl-Child Education.

In Benue province none of the two forms of schools were found. Ilorin province had no Government school for Girl-Child Education until 1956, when Queen Elizabeth Provincial Girls School was opened. In Kano province, there was one Government Girls School, Kano and one S.I.M Girls school established in Kabo District by the Missions. In the case of Katsina Province, Provincial Girls' School, Katsina was established in 1954 and did not witness the establishment of any mission school for Girl-Child Education. In Niger Province, Provincial Girls School Kontagora was opened and there was no Mission school established. In the great Sokoto Province, which was prior to the British Colonial Conquest known as the Sokoto Caliphate, there were two Government's Girls Schools in Sokoto and Birnin Kebbi but none of them had any Mission school established for female education. In Zaria Province, Government Girls' School was not established, but mission schools were set up among which included; the R.C.M. Girls School, Zonkwa, proposed to be commissioned between the last part of the 1954-1955, the S.I.M. had a Girls hostel attached to the S.P. School at Kwai and the C.M.S. also had a Girls' hostel attached to the school at Wusasa, Zaria.

NAK/KATPROF/1491 Highlights that the British Colonial Government in collaboration with the Missions had equally proposed and suggested that Government Secondary Schools supposed to have been declared opened in August, 1955. ST. Louis Secondary School, Bompai Kano was also part of the proposal made. In Kaduna Metropolis of Zaria Province Queen of the Apostles' College, Kakuri Kaduna was also proposed to be among the schools to be commissioned for Girl-Child Education. Men's Training Colleges were Instituted to accept Girls for training. The schools were Mission Training Schools among them include; S.U.M (Danish), ETC. Numan in Adamawa province and the C.B.M; E.T.C Waka, Gindiri, Plateau an province, The Colonial Government further assured that as for the training for Grade II Teachers Certificate, the centre for such a purpose was expected to open a course for Grade II Girls Teachers at W.T.C, Kabba in August, 1955.

Kadmin/EDU/M.O.E.65.02/5.5 (1957) States that from 1956-1960, the British Colonial Government was more or less concerned with the possibilities of the development of Higher Education, while the Northern Regional Government was virtually concerned with the increasing administrative and financial responsibilities of the expansion of education. The Federal Government had consequent upon that appointed a commission under Sir, Eric Ashby to find out the possibilities of giving Higher Education, while the Northern Regional Government appointed Mr. H. Oldman in 1961 to study the problems of Administration and Finance of Primary Education and asked to proffer the way forward. In another related development, studies have shown that a joint agreement signed between the Colonial Administration and Muslim Traditional Rulers of the North was what forbade Christian Mission from operating in Muslim Emirates of the North or setting up schools without their

consent. This drastically and eventually led to reduction in the number of Mission schools being established in the North-East with an emphasis to Adamawa, Borno and Yobe where Mission schools were more in number compared to North West.

Previous studies conducted have indicated the monumental achievements of the Northern Regional and Federal Government under Sir, Ahmadu Bello Sardauna of Sokoto and Sir Abubakar Tafawa Balewa (Nigeria's First Prime Minister) as well as the effort of the Colonial Government resulted in the establishment of Tertiary Institutions and Universities in the North in particular. Thus had contributed in accelerating the volume of Female Education in the North-East in particular some of the Universities established in the North during the period under review included; Ahmadu Bello University, Zaria, and Abdullahi Bayero College, Kano, established in affiliation to Ahmadu Bello University Zaria, they were considered by some people as Regional Universities with a difference in a number of ways with others, they were very much the Universities of the North, reflecting the needs, the traditions and the social and intellectual heritage of the land serving in a large measure, the needs of the region and to a certain extent it could be agreed that the Female elites produced by them are numerous from different parts of the North and Nigerian area by and large. These first generation of educated women of the areas under review include; Professor Maimuna Waziri, who rose to the rank of a Honourable Commissioner Ministry of Women Affairs, Yobe State, from Bade Emirate, and she is currently the serving Vice Chancellor, Federal University Gashua, Hajija Mairo Ausaje Amshi, an indigene of Bade Emirate and currently serving as the Honourable Commissioner Ministry of Agriculture. The last but not the least, include; these Academics; Khadijah Buba, Hadiza Dauda and Amrah Gambo Lawal they are both Lecturers serving in Adamawa State Tertiary Institutions of learning to mention but a few out of a multitude number of educated females that have reached prominent positions in the public service.

### **Colonial And Post-Colonial Female Educational Development Crises In Yobe, Borno And Adamawa States; A Taxonomy:**

However, in any case it is interesting to note that no matter how valid, purposeful and significant an aspect is to the life of human society challenges are inevitable.

The interest of the study now is to highlight some major problems associated with the subject matter of the study for outstanding solution to be proffered.

(Rani et al, 2004) in his recent past study on colonial female educational development crises that hindered the rapid spread of this brand of education argues that most of Africa's socio-cultural values have explicitly assigned gender based roles to men and women which specifically meant gender inequality. Majority of such roles during the colonial period were closely associated with expectations, and consequently the roles promoted various patriarchy and imbalance of power between people of opposite sex i.e. males and females. This shows how traditions, culture and religious issues strongly consigned gender-based issue as superior men and subordinate women. However, it is consequent upon these discoveries, our study found that girls and women in the North-East with a special reference to Yobe, Borno and Adamawa provinces during the colonial regime bearing the burden of most of the domestic duties such as collecting fire wood, fetching of water, cooking food, practicing farming and rearing of animals to some extent as some of the obstacles confronted by female education.

Furthermore, during the period under review, the study has explored that there were many barriers to female education, which denied girls and women access to education among

numerous include; enslavement for domestic purposes, concubine, early marriage, sexual violence, a patriarchal system of the strong opposition, practice of purdah (under the pretext of a strong religious opposition) and as well as traditional preferences to state but a few.

(Rani et al, 2004) Further argues that many girls are married without their full consent. In his study an approximate of 22 Million child marriages has been indicated, 64% of all girls are faced with being a child bride and at high risk of being victims of maternal and child mortality.

However, it is very disheartening to state that 44% of girls are married before the age of 18years. To some extent the reasons behind early child marriages are often a mix of cultural, social, economic and religious factors. Economic conditions of parents is one of the fundamental causes of early child marriage and low level of female enrolment for education in the North-Eastern parts of Nigerian areas, particularly in Yobe, Borno and Adamawa states. It is worthy to note that the chances of remaining poor and the risk of harmful impact on female's psychological and physical health are often ignored. This demonstrates how child marriage at early stage limits girl's right and access to education and completion is normally less likely.

### **Traditional Preferences And a Patriarchal System:**

(Rami et al, 2004) views it as a system in which women are intrinsically regarded inferior to men, and this is a contributing factor to gender inequality. This is purely based on the traditional practice that the boy child succeeds his father at old age or after death to economically and morally support the family members.

This misconception has compelled to indoctrinate females into such gender role because they are left with little room for thoughts of education and self-actualization. compared to a boy child is often given preference due to the patriarchal system, a system grants inheritance rights to the male line, the study here portrays that it is consequent upon the aforementioned found in operation that made it possible for the percentage of males in schools for education at all levels of learning to be greater compared to their counter parts (females) both in the North-East and Northern Nigeria at Large.

### **Abductions And Violence**

In any case, it is of relevance to note that it is not out of place to examine a post-colonial obstacles under colonial problems responsible for the backwardness of female education in some selected states of the North-East basically because the interest of the study is to sweep a ground for a better understanding of a taxonomy earlier discussed about. The study explored that the concepts of abductions and violence are very common in many complicated areas of the North-East particularly, Yobe, Borno and Adamawa states where attacks on schools and the abduction of their female students occurred in different locations, and periods, plotted and waged against the innocent citizens by the terrorists group of insurgency (Boko-Haram). By 2014, the group abducted 276 Female students in Chibok of Borno State. This generated global outrage and wide-spread criticisms, Borno is the most complicated state of the region, where there were about 512 schools that were destroyed by the insurgents. The study found that it was such destruction of schools on massive scale that compelled girls to walk long distance to schools for learning consequent upon which forced them into the risk of gender-based violence, as well as the occurrence of rape, sexual harassment and exploitation, which eventually brought about an increasing risk of teenage pregnancy and as well as decreasing rate in the number of females attending schools for

education.

However, from the foregoing therefore it would be appropriate for the study to pin-point out that inefficient system of administration (oppressive rule), complete absence of resource control and efficient governmental management have both contributed in the retardation of female education in the areas under review, inappropriate issuance of license for private schools to operate, failure of the authorities to rise to the task, address the problems for solution are also inclusive, as well as bastardization of education and its environments for learning. Other relevant studies interacted with picture the problem with scarcity of funds for sponsoring researchers on female education, absence of patriotism, negligence of duty and economic conditions as problems that constituted major challenges confronting female education in the entire North and areas of study in particular.

Studies conducted have demonstrated that Western Literacy form of Education amongst girls and women in Northern Nigeria and these areas of study in particular from its inception to date had underwent through two major significant eras i.e colonial and post-independence periods and each of the two periods has its own different development associated with it. However, it is against the above backdrop the study attempts to analyse the major impediments associated with female education in the North Eastern part of Nigeria during the colonial period, with a special reference to the areas under study. (Kabir 2021), argues that since the advent of female education in the North-East none of the colonial and post-colonial female educational policies has been effectively implemented and properly applied into practice for some number of reasons among which included; selfish interest, nonchalant attitude of the Authority concerned, constant change and review of the policies, violation of principles, practice of teaching and learning processes. Studies have further proved that the position of female education in the North-East in general during the colonial era to the early part of independence, the literacy rate for females was only 56% compared to 72% for males. After the political independence of Nigeria, most of the North-Eastern states, Borno, Bauchi, Adamawa and Yobe inclusive their female literacy enrolment and achievements rates were much lower.

(Jumare, 1981), in his study of the implemented British Colonial Educational Policies strongly argues that both the Christian Missions and the Colonial Government were the two major forces responsible for the existing gap in education between the females and males, and ad well as between the Northern and Southern parts of Nigeria which had as a result become problematic to the academic and social life of the gender under examination. The study found that even the colonially implemented polices on female education were not meant to promote the system at the expense of satisfying their political, economic, social and religious interests. This culminated in generating a conflict between the Colonial Authority and the Missionaries, because the Missions did not appreciate secular education needed in the whole of the North-Eastern provinces and the North as a whole. More so, this brand of education had confronted the problem of scarcity of fund which was attributed to the scarce resources in the areas and the North at large. However, it was consequent upon inadequacy for fund that compelled the Colonial Government to recommend the North-Eastern Provinces/ Emirates to be self-financing as part of Government's Education Policy. Sequel to the implementation of the above policy the period witnessed the establishment of few schools in the provinces being examined, with few classrooms and other learning facilities. Further to the above, the long distance between the location of the schools, towns, cities and villages of the North-Eastern Emirates, was another problem which had slowed down the progress of Girl-Child and Women Education in Borno, Yobe and Adamawa during the

colonial era. Thus, was all the more compounded by lack of good roads and transport system within and beyond the Emirates under review. Transportation problem was only minimized by the use of horses and donkeys as cheap means of conveyance. Albeit, Lorries were also used but not available because not all people could afford even the horses and donkeys, thereby making movement from and to the areas where such schools were set up very difficult and irregular. In any case, the interest of the study is to justify that the aforementioned obstacles, were partly some of the factors that led to the selective and uneven distribution of schools in the areas under study. Other scholarly works argue that educational priority was largely given to the girls and women of aristocrats and wealthy people, and to a large extent absolutely ignored or discriminated the families of less privilege class of people in the provinces which further brought about socio-political and economic disparity as well as low level of enrolment of the children, women and the relations of the deluded masses.

Previous studies interacted with have stressed that the colonial schools established by the British were operated by the Christian Missionaries interfering with Islam. This led to the establishment of Islamic schools that primarily focused on the Islamic Education. Contemporarily adult literacy has been estimated over 78% of male and 64% for female, the statistics were made based on estimate literacy in English which excluded the literacy in Arabic among Northern Muslims, areas such as Borno, Adamawa and Yobe respectively. By the late 1950's and early part of 1960's Family Planning Education was introduced in Nigeria, Northern Nigeria and our areas of study. This system of education had met with considerable opposition from cultural traditions and religions institutions. Prior to the period under review a married woman could only have access to that by securing the consent of her spouse. This study found that as a result of the acquisition of this education, some of the educated females started playing a role against polygamy purposely for economic reason (material inheritance), social and personal interests, and fear of domination, opposition and divorce.

Furthermore, recent past studies conducted have argued that female education in the North-East with an emphasis to Yobe, Borno and Adamawa and the whole North at large has for long been relegated to the background. This is basically because of cultural norms of patriarchy and politico- religious resistances of Western influences. Recent democratic and capitalistic development has positioned female education as a core to national and educational reforms that rate North-East with a particular reference to Yobe, Borno and Adamawa states relatively slow on International Educational Goals and Development Indicators. In any case, therefore, it is interesting to note that it is against this backdrop that some of the first generation of educated females of the region, relevant authorities and educationists were accordingly interviewed for genuine data collection for the attainment of the goals behind the study, and proper historical reconstruction of the positive, negative developments and profound impact associated with the subject matter of our study. This study attempts to point out that gender issue in education map into earlier politico- cultural reconstruction of the History of female education in contemporary North-East, impediments and the quest for prospects as ethnically homogenous and dominant representation of Islamic religion against Christianity as Western hegemony and recent discourse of female empowerment as an Economic Development Imperative and point direction for more subsequent researches.



## **Contemporary Challenges Confronting Girl-Child Education In North East; With A Special Reference To Yobe, Borno And Adamawa States**

A very good number of recent studies conducted on impediments associated with female education in the North-East have pointed out that every child has the right to a safe, formal, quality education and access to lifelong learning. But the interest of our study here is to highlight that in the North-East today a combination of factors such as insecurity to lives and properties as well as high level of poverty are amongst some of the major obstacles that compelled girls to be found out of schools for education and others do not even have the opportunity to attend schools. Similarly, it is of prime importance to note that the study discovered that the problem of general insecurity caused by *Boko-Haram* (Religious Insurgency) kidnapping, banditry and other similar cases have in the region increased the magnitude where many girls were abducted and some of them never returned from captivity and those who returned are psychologically suffering from trauma and other forms of abuse and humiliation.

In another related development which is highly negative studies have shown that by the month of April, 2014, *Boko-Haram* (Religious Insurgency), had abducted 276 girls from Government Secondary school, Chibok in Borno state. Another set of 110 School girls in Dapchi of Yobe state were also abducted on february, 19<sup>th</sup>, 2018, by same insurgents. The study here found that it was such an action or incidence that has also put the girls of the affected areas at a disadvantage educationally as parents out of fear have decided on massive scale to keep their daughters away from schools. Furthermore, studies have also revealed that there are about 10 Million female children out of schools in Northern Nigeria by and large, many of whom are between the ages of 5-15. The study further found that the region refers to as the North- East comprises Gombe, Bauchi, Yobe, Borno, Adamawa and Taraba states, they both have the highest number of females out of schools in the whole of Northern Nigeria. It is also worthy to note that even prior to the outbreak of *Boko-Haram* (Religious Insurgency), banditry, kidnapping and so-forth there were a multitude number of obstacles associated with the education of female in the North-East as a whole. To buttress the above findings, it could also be exemplified with hawking as an impediment or factor which escalates the trend of out of school children. It is quite obvious to state that street hawking has negatively affected female educational development particularly the female children of every part of the region of the areas studied herein. This study of ours in view of the above needs to justify that in the absence of qualitative education for girls and women the consequences would be devastating, high rate of illiteracy, atrocities/social vices, violation of laws and general insecurity might have a place to stay within the affected society for the continuation of the disruption of morality, sense of belonging and pride. Certainly, it could now be safe for the study to pinpoint out that education of whatever sort is the bedrock of any positive development of human's society. But on contrary female education in the North-East received little emphasis and much priority has been given to hawking by female children in order to source income for the family and to some extent are indirectly being enslaved for domestic purposes in place of allowing them to search for knowledge within their environment and beyond.

The last but not the least of the negativities associated with female education in other words regarded as obstacles confronting girl-child and women education in the North East, with concrete evidences drawn from the studied states; namely Yobe, Borno and Adamawa (Kabir, 2017) argues that the obstacles are more severe in Northern Nigeria and North East

in particular, the factors responsible among, other include; issues of school fees, access, family background, resources and attitudes towards education, school attendance in the North-East contemporarily is impeded by the increasingly brazen extremism of insurgency activities of bandits, and religious militant groups especially those targeting girls on campus, some of these groups aggressively and strongly oppose the Western style of education associated with formal schooling in Nigeria and need to relegate women excessively to the household. However, it is consequent upon the issue of risk associated with school going are compounded for girls and young women in a context where female educational attainment is persistently low. However, it is very disheartening to state that in many Northern states our areas of study inclusive, more than 50% of young females between the ages of 15-24 years of age have no experience with formal education. Extraction of (MICS, Dataset, 2011), highlights that problems of general insecurity to lives and properties as well as the case of absolute reliance on colonially inherited intellectual legacies such as syllabuses and teaching- learning methods are also problematic to the academic life of female education in the North-East and Nigeria at large. In the case of Borno state in the North-East very recent researches conducted and oral interviews granted have both testified to the magnitude of risks that girls and young women bear when they go to schools. This challenge to safety accompanies great educational need in Borno, a place where the female secondary net attendance rate is only 29% compared to a national average of 53%. An additional 18% of secondary school age among the girls attend formal school in Borno but at the level of primary education. These girls may benefit from exposure to schooling but unfortunately left behind for their age and at a greater risk of dropping out. Still similar studies have further demonstrated that 7% of secondary school age girls attend non-formal programmes. This was as a result of an acceleration in the volume of violence of the insurgency in Borno, Yobe and Adamawa areas respectively. Furthermore, relevant studies conducted have indicated that only 54% of secondary school age girls that attend formal and non-formal schools for literacy education in Yobe, Borno and Adamawa areas, and the remaining 46% of girls of secondary school age do not attend formal and non-formal educational programmes. This apparently indicates that are not beneficiaries of Western literacy form of education (Kabir, 2013).

From the foregoing list of obstacles associated with female education in the North-East with a special emphasis to Yobe, Borno and Adamawa it could now be safe to portray that stating the major educational needs of females education in these areas of study requires an investment which is sensitive to the dangers of this context under historical discourse aimed at proffering solution by having safe and full participation of girls and women in schools. The last but not the least of the contemporary educational development crises militating against the progress of female education in the areas of our study are the issues of modern economic and commercial ideologies of kidnapping, massive attacks of villages, and town and cities brutal killings of innocent citizens (deluded masses), illegal bargaining or payment of ransom to release the kidnapped fellow mankind, high rate of poverty, unemployment, moral decadence rule of inequality and as well as absolute (failure of the authorities concerned to rise to the responsibility a head). These are some of the impediments that led to the low level of female enrolment for education in the studied North-Eastern states of Nigeria. However for the taxonomy on colonial and post-colonial challenges confronting female education in the areas under review to be conclusive and the scholarly work conducted to be found handy there is a need to include Economic Recession as a serious impediment basically because in an economically hard pressed time in which we live today it is very difficult for an average Nigerian citizen to sufficiently satisfy the basic needs of his family members talk less of schooling which demands serious financial attention (Kabir,

2017).

(Jameda, 2003), in her scholarly work strongly argues that both marriage, home and family were nothing but a curse consequent upon which made women to be kept under perpetual slavery. Sequel to the understanding of her work, our study argues that women must be liberalised from domestic servitude and allowed to achieve full economic liberal by granting them full time employment in the government and private sectors. At this juncture, it would be appropriate for the study to justify that the aforementioned challenges are largely responsible for the low level of enrolment and backwardness of this brand of education in Yobe, Borno and Adamawa States of the North-East respectively. The study further found that infidelity, extra-material case of sex, social class, unchaste practices are now wide ranging and gaining a solid ground towards becoming societal norms that perceive morality, virginity and chastity as radical backward and abnormal.

Furthermore, (Aburdeure and Nasbit, 1993) are two prominent schools that strongly argued in defence of Islam. To them Islam does not relegate women to the background or deny them access to education as misunderstood by some people and wrongly interpreted. The activities of cultism or menace of secret cults, drug abuse, female cults, mafia cults, campus cults and drug abuse on campuses are not only rampant or challenges confronting our educational system and institutions today but very disastrous to the academic life of the students, staff and the society concerned. From the foregoing, it could therefore be easy to conclude that the major problems confronting female education contemporarily in Yobe, Borno and Adamawa areas are not so much in the domain of public and institutional arrangement but in the lingering culture, values and depressed economic status of the people of the North-East which tends to sustain gender discrimination in education.

However, it is still worthy to note that recent past studies conducted have further revealed that if the obstacles confronted by Female education in these states of our study during the two respective period i.e. colonial and post-colonial eras compared and carefully studied one might be convinced to understand that the British Colonial Education Policies in these Emirates did not produce a very remarkable result. Basically because education in these areas had undergone through a series of transformation right from its inception to 1960 A.D. In the first instance, the study discovered that it was the legacies of colonisation that generated the problem of indigene settler dichotomy confronting the country today as a whole, and was also responsible for the emergence of shaky democratic foundation which had destructively damaged all levels of education Nigeria and North-East in particular. Both colonial government and its Educational system must be criticised for generating irrelevant curricula, obsolete methods, high rate of drop-out cases, repetition and the fact that many graduates were no more but dependents and too low on initiative. Other related impediments include; inequality of access, rural-urban disparities, the educational gap between male and female in the areas, and above all is the problem of unsatisfactory state of the Post-Colonial North-East system of female education which was caused by lack of proper supervision, monitoring, evaluation of teaching-learning aspects as well as moral and financial priorities to the studied subject matter.

## **The Post-Colonial Role And Impact of The Contributions Of The Governments, And International Agencies In The Upliftment Of Female Education In Yobe, Borno And Adamawa States Of The North-Eastern Nigeria**

(UNESCO, 2000), states that in view of the current economic condition in Nigeria and North-East in particular a constructive efforts must be made at National and International levels purely for the empowerment of female through educational support against gender inequality. However, it is against this backdrop both states Government, Federal Government, Human Resource Development (HRD), United Nations Development Fund for Women (UNIFEM), United Nations Educational Scientific And Cultural Organizations (UNESCO), United Kingdom, Department For International Development (DIFD) and African Union (A.U) become seriously, financially and morally committed aimed at promoting girl child and women education against gender insensitivity/marginalisation in Nigeria, North-East in particular, Africa and beyond where such inequality exists. More so, UNICEF (1997) argues that a very large number of females are out of school compared to their counterparts (males); consequent upon the identification of this then it became very disheartening especially when it was found that all the fifteen states that were recorded below average in terms of enrolment and its low level were in the North-East and North-West in general. The states include; Yobe, Borno, Adamawa, Katsina, Bauchi, Benue, Sokoto, Niger and others Yobe, Borno and Adamawa states in particular were recorded as low as 23.6% of Female Enrolment (UNICEF 1997), also revealed that as part of the intellectual and financial commitments of the aforementioned International Agencies, the UK, Department for International Development has granted the sum of E25 Million as donation for the progress of female education in the female educationally backward states such as Yobe, Borno and Adamawa, other beneficiaries included, Katsina, Sokoto, Bauchi, Niger and Jigawa.

In any case, contemporarily it would not be out of place but quite interesting for the study to argue that both conservative views, traditional norms, socio-cultural and religious opposition must be overcome for the progress of girl-child and women education through awareness campaign against illiteracy and gender inequality for the well-being of girls and women respectively. (Ohiri, 1998), opines, that the Nigerian Government has, launched the Blue Print on Women Education “followed by the establishment of “Women Education Units” in the Federal and State Ministries of Education. The units were created purely for the betterment of the life of rural and urban women, drop out cases at secondary school level. In another related development similar studies conducted have stated that females in the North-East and Nigeria as a whole have a basic human right to education and this right has been recognized since the 1948 Adoption of the Universal Declaration on Human Rights. A report submitted in 2014 clearly points out that female education has an important impact on the development of a stable, prosperous and healthy nation state resulting in active, productive and empowerment citizens. It is proper education of girls and women that promotes growth rates encourages freedom of the female and reduces disparities. By the year 2009, the Nigerian Population Council (NPC) observed that women with higher Educational Qualifications are more likely to be in formal wage employment than those at the level of primary school education, and it was the same thing discovered in the studied states of the North-East.

The last but not the least of the tremendous contributions of the State and Federal Governments and some International Agencies in promoting female education could be

traced in (Kabir, 2014) study which brings into light that International Agencies have severally and occasionally organized conferences and seminars in order to portray the demerits associated with gender disparity in the field of education in particular. The efforts of both the governments and some International Agencies for the progress of this type education culminated in the rise of global concern for the empowerment of girls and women particularly in the North-East where female's enrolment was found too low. The United Nations Organizations (UNO) had even promulgated a declaration which forbids discrimination on the ground of race, sex and colour. It was such declaration that agitated for the rights of female against gender inequality. Such a declaration was endorsed by all nations of the globe, Nigeria in particular was represented by some selected females of Nigeria (Kabir, 2014). This stressed that by 1980, a Mid-Review of the Decade was held in Denmark during which a resolution to observe the 18<sup>th</sup>, of March, annually as International Girl-Child's Day was passed.

The Nigerian Federal Government, Yobe, Borno and Adamawa State Government in their attempt to comply with the UNO's call for the progress and wide spread of female education in their geographical areas, they both joined hands as a result of which the Department for Girl-Child's Affairs under the Nigerian Federal Ministry of Education was established in 1986, with the sole aim of liberating Girl-Child and Women from the Shackles of tradition and general societal degradation. This Board was saddled with the responsibility of creating and organizing awareness campaign, enlightenment of the people concerned irrespective of gender, age, locality, creed and status. At state level a relevant Board was founded to educate parents and the general public for a change in attitude towards this brand of education. In a nutshell, the already explored challenges confronting female education in the selected areas of study to date they are the major barriers that retard female education in these states. But the study believes that if these obstacles such as poor governance, institutional fragmentation, hawking, scanty funding, poverty, banditry, terrorism and non-challent attitude of the governments, parents, students and teachers could be overcome definitely it would bring about a basis for accelerated development in female education.

### **The Impact of Female Education On The Socio-Cultural, Religious And Economic Life Of The Educated Females And Their Environments**

However, first and foremost it would be interesting to note that discussion on female education is wide ranging and could not in any way be confined to the narrow terms of reference herein.(Kabir, 2014), opines that it was the introduction, development that and acquisition of western literacy form of education by females that led to the emergence, rise and influence of women scholars of different discipline, from different geographical, economic, social and religious background in Northern Nigeria and the areas of our study in particular, of relevance and importance is the discovery of the fact that it was this brand of education acquired by women that led to the emergence of a multitude number of classes of women occupying prominent positions in the North-East, with a special emphasis to Yobe, Borno and Adamawa States, where there are female lawyers, lecturers medical doctors, consummate politicians, soldiers, nurses and other Professionals. Other related impact include, the formation of women's Associations, professionalism in farming, skills, knitting, dyeing and poetry.

From the foregoing, it could therefore be safe and quite convincing for the study to state that the impact associated with the studied subject matter or developments generated by female education in the states under review to the socio-political, economic, social and religious life of the educated girls and women are of two form i.e. positive and negative. Western

education has oriented the educated females to begin to work with local partners to design, execute, manage and evaluate participatory community based initiatives to advance the conditions of female in general. This study argues that eradicating illiteracy amongst, girls and women in the North-East, Northern and the country as a whole is a faith compliance, which means an essential instrument for laying the foundation of an enlightened girl-childhood. This educational system has for long gave girls and women an opportunity, ability to think and reason for themselves to think and reason for themselves with regard to the socio-economic and cultural life problem. Other vital issues such as proper care, moral upbringing and qualitative education of the children of the educated women are also inclusive. In addition to the above, the study found that the discovery of Western education by girls and women of the areas was basically responsible for the appearance and rapid spread of western values. To strongly agree therefore it would be relevant to quote Y.B. Usman.

“British had in the North developed a British outlook on government, education, world affairs, economics etc. but who remained Muslims in their religious Worship; education has radically affected the development of the Nigerian society, as it disrupted the distribution of political power among the communities”.

The above highlights how the acquisition of Western Education and practice of Western life style has played a key role in the transformation of socio-cultural and religious as aspects of the early educated girls and women’s life in the areas of our study, entire North and country as a whole. It should similarly be understood that it was the high level of female education that exposed them to the level of occupying higher social status and was further responsible for the emergence of costly type of life with regards to food, drink, dowry, clothes, shelter and better medical care. Other related developments caused by this form of education include; urbanization of educated girls and women into cities, acceptance of white collar-jobs, they also became less-passive, fully informed about world affairs and changing life styles in general more able to express themselves and question traditional beliefs and practices. To some extent, the study also argued that this brand of education has brought about the cases of high rate of divorce, free choice in marriage, freedom of association speech and movement as a result of high level of exposure and western orientation, female elites, also got a power or freedom to physically address issues of their concerns, worries and aspirations.

Studies conducted recently have further indicated that the profound impact of female education in Northern Nigeria and North-East in particular could be located in the field of rapid growth and development of intellectualism, emergence of the class of female writes of prose, poetry, folklore and religious books. There was as a result a serious competition amongst girls and women in the 20<sup>th</sup> Century in the field of search for knowledge. Past studies have also revealed that few out of the highly educated women of the areas under study have as a result assumed a conservative view, voicing concern for the welfare of girls and women while simultaneously preserving their attachment to traditional Islamic thought and cultural conventions. On marriage ground the attitudes of females towards polygamy is far from reaching any consensus. With these developments, one may be convinced to note that the historical role and contributions of this studied subject matter to the development of human’s society in the North-East cannot be neglected. Further to the aforementioned, the study has explored that it was consequent upon the acquisition of literacy form of education

female are able to effectively control most of the non-monetary economy (subsistence agriculture, bearing children, domestic labour and others). Educated girls and women became agents of reproduction of life itself, consequent upon which placed girls and women in the position of the life blood of the entire humanity, first, teachers of life sustains and maintainers of the home, the peace makers symbol of beauty and major Mulder of children's character. Above all, it is in accordance to draw into light that prior to the introduction of female education girls and women in these states were the major custodians of social, cultural and rudimental values of such given societies, the impact of this brand of education could as well be located in the field of widely participatory process of social changes amongst the concerned girls and women of the areas, which in essence brought about the social and material advancement like greater equality, freedom and other related value qualities. It was this social change that gave birth to the development of ideas and as for new social system was responsible for the production of higher per-capita incomes and levels of living through more production methods and improved social organization. Studies have also pointed out that aspects such as orientation, organization, values self-reliance, self-esteem, discipline and their process of production and utilization of material endowments for improvement and sustainable quality of life to gather momentum as a result of the advent of female education in the areas under historical treatment and discourse. This has also paved a way for the indigenous culture, customs and traditions to be regarded as primitive.

#### **Major Findings of the Study/ (Research Results):**

The following sequentially stated key points are the major ideas or research results came up with by the study conducted within the stipulated period, designed and agreed upon. This study titled; Female Education in Contemporary North-East, With A Special Reference To Yobe, Borno And Adamawa States, Nigeria: Impediments And Prospects has accordingly found that:-

- ✓ Prior to the outbreak of the 1804 *Sokoto Jihad* (Islamic Revolutionary Movement), there was neither evidence of the emergence, rise and influence of women scholars in the whole of the North until after such a *Jihad* the period which witnessed the establishment of Yanturu Institute of Female Religious Education, founded by Nana Asma'u (Sheik Usman Bin-Fodio's biological daughter).
- ✓ By 1903, Western literacy form of education amongst girls and women was not the priority of the British colonial Administration in Northern Nigeria but highly interested in colonial political power consolidation purely for the satisfaction of their political, economic, social and religious interests for the advancement of the metropolitan Europe.
- ✓ The inception, growth and impact of female education in the North- East, was the event of the 1903's, because it was in the thirties this brand of education started gathering momentum.
- ✓ The purposes behind the colonial conquest and the introduction of education were no more but the desire to promote the exploitation of human and material resources for the betterment of Europe and colonial regime.
- ✓ The first generation of colonial public and Missionary schools set up in the Northern Provinces included. Elementary Training Centres, Numan of Adamawa/Yola Province, Elementary Training Centre, Waka of Borno/Yobe Province and the Northern Province Girl-Child High School, Kano established in 1947, Provincial Girls School Yola was opened in 1955, S.U.M. Danish Mission School set up in

Numan of Yola/Adamawa Province.

- ✓ The British had in the middle of the 1950 implemented a “Policy of Compulsory Education” and instructed Native Administration Treasury to financially be subscribing in running the educational affairs of the schools set up in the Northern provinces.
- ✓ The system of Education operated in the North-East and the North by and large was secular in character and limited in scale.
- ✓ The colonial female educational policies periodically implemented were “*longer in words but shorter in action*”.
- ✓ There is a comprehensive profile of the first generation of educated females who have reached a prominence in contemporary North-East society and Nigeria at large.
- ✓ The first generation of expatriate teachers were found ignorant of their learners’ background, geographically, psychologically, socially, economically and religiously consequent upon which teaching learning processes confronted so many challenges.
- ✓ Both colonial educational syllabus, curriculum and inappropriate policies implemented were partly responsible for shaky democratic foundation, tribalism, sectionalism and indigene settler dichotomy in our studied region and Nigerian state at large.
- ✓ The colonial and post-colonial impediments against female education in the areas are somehow similar and dissimilar to some extent both in nature, essence and extent. This was what necessitated the development of a taxonomy between the two eras under review. In the colonial period the challenges confronted included; early marriage, concubine, religious strong opposition, poor economic status, massive drop outs, gender inequality and high rate of illiteracy to state but a few. The post-colonial challenges to female education particularly in the 21<sup>st</sup> Century in the North-East include; the religious extremism of ***Boko-Haram*** (Insurgency), sexual violence, activities of banditry, mafia and campus cultism.
- ✓ The modern economic and commercial ideologies of kidnapping are also inclusive and rampant today in the North as a whole.
- ✓ Absolute change in outlook of the educated girls and women, acceptance and practices of western life style against the indigenous ones, as well as costly system of life as far as food, drink, shelter and clothing are concerned.
- ✓ Inequality of access, rural-urban migration and disparities have both retarded the progress of female education.
- ✓ Lack of proximity between the residential quarters, towns, villages and the location of the schools is another obstacle militating against female education contemporarily.
- ✓ Both girls and women have been empowered by education to develop and stand as individuals not appendices to their husbands or as low ranking members of an extended family.
- ✓ Girls and women exposure to occupy social status e.g. white collar jobs, had also made many to become professionals in some fields, others; politicians, lecturers, nurses, medical doctor and business women. Acquisition of the education led to the formation of many Women Associations e.g. Federation of Muslim Women Association (FOMWAN). Still in the North- East with a special references to Yobe,



Borno and Adamawa, the most complicated and trouble making states as far as insurgencies are concerned, there exist challenges of low level of female enrolment and marginalization to date.

- ✓ Superiority to boy- child education is still in practice. Educated girls and women became two oriented, thereby making it possible for pride, costly life style, freedom of speech, movement, western orientation and so-forth to have a place in Borno and Adamawa societies.
- ✓ There was as a result a rapid growth and development of intellectualism, emergence of a class of female writers of folklore, prose and poetry and books even.
- ✓ Female elites were able to control non-monetary economy, Subsistence agriculture, bearing children, domestic labour and others, thereby making it possible for them to embrace their position as agents of reproduction of life itself.
- ✓ Institutional fragmentation, failure to absolutely decolonize the inherited syllabuses, curricular, hawking, scanty funding and poverty are as well among the obstacles confronting female education in our studied states.
- ✓ The moral and financial contributions of the state government Federal Government and some International Agencies such as Human Resource Development (HRD), UK, Department for International Development (UK, DFID), UNESCO and UNICEF have both remarkably contributed to the progress and success of female education in the areas under review and Nigerian state at large.
- ✓ Complete absence of resource control and inefficient government management as an impediment to the progress of female education.
- ✓ The inappropriate culture of bastardization of public institutions, issuance of license for private schools to operate on massive scale, without considering quality, absence of patriotism, dedication sincerity of purpose, failure of the relevant authorities to address the problems for an action as well, the failure of the policy makers to rise to the responsibility a head of them are also problematic and harmful to the academic life of female education in the North-East, as a whole Yobe, Borno and Adamawa states respectively.

### **Conclusion:**

In recapitulation, this conducted scholarly work has in the first place surveyed the geographical location of the studied areas namely; Yobe, Borno and Adamawa states and has to a large extent been able to examine the ethnic composition of the areas. The North Eastern-part of Nigeria has six-states i.e. Yobe, Borno, Adamawa, Bauchi, Gombe and Taraba and they equally situate in the North Eastern Region of Nigeria. Secondly the study also examined the British conquest of Northern Nigeria and the Introduction of Western Literacy Form of Education and it is against this back drop the study found that by 1903 the Northern Emirates were already conquered and occupied purely for colonial political control which to the colonizing authorities inwardly meant for exploitation of human and material resources for the satisfaction of the British long term, imperial plans and commitments for the political, social and economic advancement of the metropolitan Europe at the expense of the colonized nations.

The concept of Western Literacy form of Education and the quest for its beginning in the case of the far south, the cultured Southern part of Nigeria its origin could be traced to the 1840's, albeit, general education is not part of the overriding concern herein but it is not out

place to be accordingly attempted for a proper understanding of the inception, nature, essence, extent and impact of the subject matter on the populace of the three selected areas of study in the North-East as well as the major colonial and post-colonial challenges associated with this brand of education. In any event, it is worthy to note that this study discovered that by 1903 female education in Northern Provinces was not the priority of the British but highly interested in the political power consolidation for the attainment of their targeted goals and objectives. However, it is consequent upon the understanding of the above, the study found that it was in the 1930's female education started gathering momentum in Northern Nigeria, and these areas in particular.

Furthermore, this scholarly work conducted has explored and argued that prior to the inception of female education in these areas and the North in general there was neither evidence of the emergence of women scholars, nor schools dedicated for women education until after the outbreak of the 1804 *Sokoto Jihad* (Islamic Revolutionary Movement) during which Yanturu Institute for Female Religions Education was founded by Nana Asma'u, the study further stressed that the discovery of western education by female was the factor responsible for the emergence, rise and influence of women scholars, class of female writer, of poem, poetry, prose and books. In essence, this portrayed that the developments generated by the discovery of female education are more crucial, valid and contributory to the development of human existence and society than the negativities associated with it in these studied areas and beyond. The study has also debunked the inappropriate idea that Islam opposed against western education. To the study this is misleading, contra-factual and contrary to Islamic law, basically because Islam encourages its followers to seek for knowledge irrespective of the fields, no matter the distance, the difficulties associated with it, the age, sex, and the status. Therefore, to the study a call has now become mandatory for full participation and enrolment of the two opposite sex for education in general.

In another related development, the study has been able to explore some of the first generation Colonial Public and Missionary schools established in the Northern provinces among which include; Elementary Training Centre Yola of Adamawa province, S.U.M. Mission School Numan of Adamawa Province Provincial Girls High School, Kano was established in 1947, Provincial Girls School Yola of Adamawa Province was set up in 1954, and Provincial Girls School, Katsina was opened in 1954. Further to the above, studies have revealed that among the major problems confronted by female education during the colonial era included; Religious strong opposition, socio-cultural and economic obstacles, early marriage, concubine enslavement of girls and women for domestic purposes, purdah and above all there was a problem of ignorance of the first generation of the expatriate teachers in respect of the socio-cultural, economic, tribal and geographical background of their students this had to some extent adversely affected the methodology as well as the teaching-learning processes.

However, compared to the post-independence obstacles confronting female education, it would be convincing to pin point some among which include; institutional fragmentation, inappropriate implemented policies, gender in quality, scanty fund, absence of resource control and inefficient governmental management of public properties, illegal, issuance of license to open private schools, lack of proper supervision, monitoring and evaluation of academic programmes/accreditation, evolution of modern commercial and economic ideologies of kidnapping for ransom, sexual harassment and violence, banditry and the irreligious activities of *Boko-Haram* (Insurgencies), why irreligious is that Islam as a faith does not support violence, terrorism, oppression, inhumanity and maltreatment of any fellow

mankind. Similarly, the study argued that the discovery of western literacy form of education by girls and women was responsible for the complete change in outlook experienced in the areas and the North by and large. The study has further highlighted that the two significant eras i.e. colonial and post-colonial periods had witnessed the implementation of a multitude number of educational policies on female education but very disheartening to state that those policies were only “*longer in words but shorter in action*” because did not largely favour the development of our subject matter of research which requires great attention and investment from so many angles of human endeavours.

The last but not the least, the study found that the moral and financial supports of the governments, some National and International Agencies have also tremendously contributed in making it possible for this brand of education to get a boost particularly during the 21<sup>st</sup> Century under review herein. Some of these International Agencies include; Human Resource Development, (HRD), UK, Department for International Development (UK, DFID), United States Agency For International Development (USAID) and United Nation Educational Scientific And Cultural Organizations (UNESCO), to state but a few and the beneficiaries of their financial donation for the promotion of girl-child and women education include: Yobe, Borno, Adamawa in the North-East and Jigawa, Zamfara, Sokoto and Katsina in the North-West and the study has in the long run suggested the way forward.

### **Recommendations of the Study**

However, from the foregoing it would be quite convincing no matter the case for this scholarly work conducted to proffer the way forward against some of the major challenges confronting female education in contemporary North-East; with a special reference to Yobe, Borno an Adamawa states. The study strongly recommends that proposing and acceptable model for educational reform and guide on future policies on female education and their overall position in these societies (Studied areas), may possibly proffer solution and another direction for subsequent researches, above all purely for the progress and betterment of girls and women education in the aforementioned selected areas studied about.

- ✓ The governments at state and Federal levels, educationists, authorities concerned, stake-holders, parents, students, educationally related National and International Agencies such as UNIFEM, HRD, UNESCO, UK, DFID, and UNESCO should further rise to the task ahead of them, solemnly for promoting female education, overcoming gender inequality, as well as empowering girls and women of the studied states and Northern Nigeria at large.
- ✓ Compulsory Education Laws: Enactment of these laws will greatly promote the level of enrolment for girls and women education to attain its goals and objectives.
- ✓ Educational Guidance: This is the process of helping the learners to achieve self-understanding and direction necessary for female to make informed choices.
- ✓ Free Education: Education should be made available, accessible and economically easier to all female students of a given age, regardless of any social, economic and political status.
- ✓ Education Reform: Priority here is needed to formal implementation of changes in the philosophy of education and Institutional techniques should be implemented by government at all levels of girl-child and women education in general.
- ✓ The modern economic and commercial ideologies of kidnapping for ransom, as well as Islamically irreligious and inhumane activities of insurgencies (*Boko-*

*Haram* in particular), should completely be wiped out.

- ✓ Hawking, sexual harassment, raping, social violence, societal vices e.g. mafia and campus cultism, as well as early marriage and concubine should be suppressed down for female education in the areas to pick the most right shape.
  - ✓ Co-education: Co-educational centre of learning, where two opposite sex, males and females share the same school, classroom and facilities should be encouraged but with prescribed conditions against immoralities.
  - ✓ Vocational and Technical Education: There a serious need to motivate girls and women of the areas and North East region as a whole to enrol on massive scale for this brand of knowledge aimed at making them vocationally and technically skilful and qualified.
  - ✓ Condemnation of Abuse of Women's Rights: Girls and women's right not only to education but in all ramifications should be granted and ensured against imbalance/disparity or relegation to the background.
  - ✓ Awareness Campaign Committee Enlightenment and Sensitization Workshops and Seminars in respect of the education of girls and women should be given a special consideration.
  - ✓ A stable and Effective Democratic System of governance is relatively needed and should be given a very good priority and fair hearing to the educational system of girls and women in the areas.
  - ✓ The local, state and federal governments should incorporate the three overlapping dimensions of accessibility life economic, physical and non-discrimination accessibilities.
  - ✓ Physical Accessibility: Institutions of learning should be established within safe physical reach either by a reasonably convenient geographical location or through modern technology, e.g. distance learning programmes and electronic studies.
  - ✓ Decolonization of all colonially implemented policies, syllabuses and curricular is needed for an advancement.
  - ✓ Non-discrimination and dimension should be applied into principle and practice so that inequality will not have a place in the process of providing the education by so-doing discriminology gap would be bridged e.g. economic and socio cultural rights.
  - ✓ Governments should at all levels provide and reinforce the desired educational at facilities for girl-child and women education in these states to reach the desired stage.
  - ✓ The National Gender Policy Published by the Federal Ministry of Women Affairs in 1996 must be commended for the job well done and should also be put in place for absolute implementation of its proceedings.
  - ✓ The Implications, causes and impact of female migrations should be studied for remedy.
  - ✓ New theoretical models have to be mounted for women's and girls' representation in all human endeavours to be presented, explained, understood and delivered accordingly.

- ✓ Girls and Women's status in these areas need to be properly maintained and promoted in order to achieve a well accelerated outcome.
- ✓ Equal treatment should be granted when it comes to employment opportunities too.
- ✓ Re-orienting the attitude of female of the state's irrespective of age towards education, irrespective of gender, locality, and creed/status will certainly contribute in overcoming the obstacles strengthening of new existing legislations and protocols are also very crucial and needed relatively.
- ✓ Stiff penalty on parents who disallowed their female children to attend schools will greatly help in overcoming some of the obstacles.
- ✓ Massive training of gender- sensitized teachers that would serve as raw models is also needed.
- ✓ General Public Insecurity:- individuals, corporate bodies and well meaningful individuals should come together and reverse the trend for the well-being of the students, teacher, the betterment and progress of this system of education in the areas and beyond.
- ✓ Female education if perfectly provided there will be an advancement in the involvement of girls and women in the political process especially in this democratic period and will further help in the spread of information on several health threats such as early pregnancy and sexually transmitted diseases.
- ✓ Female education also brings about reduction of an infant and maternal mortality, domestic and sexual violence and early child marriages.

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**(D) Interviews Conducted**

S/N	Name Of The Informants	Date Of Birth	Place Of Interview	Date Of Interview	Profession
1	Amrah Gambo Isma'il	01/03/1981	Office, FCE Yola Adamawa State, Nigeria.	2/08/2022	Lecturer
2	Hadiza Dauda	15/04/1964	Office, Adamawa State Polytechnic	2/08/2022	Lecturer
3	Hassan Amana Adama	02/07/1974	Gire Residence, Adamawa	3/08/2022	Lecturer
4	Khadijah Buba	31/12/1968	Office Adamawa State Polytechnic	3/08/2022	Lecturer
5	Hauwa Labaran	14/04/1983	Residential Quarters Adamawa, Yola State	4/08/2022	Civil Servant
6	Mairo Ausaja Amshi	02/03/1965	Residential Quarters Damaturu, Yobe State Nigeria.	6/08/2022	Politician
7	Hauwa Ahmad	12/02/1972	Residence: Sabon Gari Gashua, Yobe State	9/08/2022	Civil Servant
8	Hadiza Audu	03/05/1977	Office, Ali Marami Primary School Damaturu Yobe State, Nigeria	11/08/2022	Civil Servant
9	Falmata Hassan	02/04/1961	Residential Quarters Gashua, Yobe State, Nigeria.	12/08/2022	Retiree
10	Asma'u El-Hassan	04/03/1965	Sabon Gari Gashua, Yobe State.	10/10/2022	Civil Servant
11	Mahmud Maina Maiduguri	03/03/1968	Federal Government Secretariat Kaduna, Nigeria	15/11/2022	Civil Servant
12	Muhammad Sani Biu	12/04/1965	Residential Quarters Kaduna	15/11/2022	Business
13	Maryam Kabir Borno	16/04/1965	Ikara Road C.E. 25 Kaduna	16/11/2022	Civil Servant
14	Alh. Muhammad Biu	18/03/1955	Sultan Road Kaduna.	16/11/2022	Business
15	Malam Muhammad Maina	10/04/1960	FCE Campus, Kano	18/11/2022	Civil Servant



16	Suleiman Maiduguri	Muhammad	12/02/1958	Doma Quarters, Gombe.	20/11/2022	Civil Servant
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