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## **An Appraisal of Colonial Policies and Girl-Child Education in Katsina Emirate under British Administration; 1948-1960 A.D.**

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### **Abstract**

This study titled “An Appraisal of Colonial Policies and Girl Child Education in Katsina Emirate under British Administration; 1948-1960 A.D.” has been initiated purely to examine and assess for a proper historical reconstruction of the major developments associated with the subject matter mentioned above. The concept of Educational Policy means Government’s way of realization that part of the National goals can be achieved by using education as a tool. No educational Policy could be formulated without first identifying the overall philosophy and goals of the Authority concerned. In the course of conducting the study many published and unpublished works were interacted with for accurate data collection. The study found that the policies were only longer in words but shorter in action; the motives behind their implementation were partially achieved, because throughout the colonial period there was neither a concrete evidence of the acceptance of Christianity among Katsina Schools’ Girls, nor single Mission school established and dedicated in the Emirate. Both the implemented policies and Girl-Child Education have generated a change in outlook with regards to the socio-cultural, religious and economic life of the first generation of educated Girls. The policies were also found somehow irrelevant and inappropriate to teaching learning processes. By 1903, Girl-Child Education was not the priority of the British colonial Authority and was as a result largely funded by Katsina Native Authority Treasury Department. This brand of Education began to gather momentum in the late 1940’s and early part of the 1950’s for example, Provincial Girls’ School, Katsina was established in 1954. The study justifies that the first generation of expatriate teachers were found ignorant of their learners socio political, economic, religious, geographical and cultural background and thereby retarding the Educational Department of Girl-Child in the Emirate. Beyond 1958, there was no any Colonial Educational Policy implemented rather than the Structural Adjustment Exercise carried out. This studied subject matter has confronted many challenges among which include; Socio- Cultural and religious factors i.e Muslims’ strong opposition against the plans for its introduction, concubine, early marriage, institutional fragmentation and failure of some parents and Colonial Administration to rise to the responsibility. Post-colonial Educational Policies and Girl-Child Education after Nation’s Political Independence also got a boost as a result of the intervention of some International Agencies; such as Human Resource Development (HRD), and United Kingdom, Department for International Development (UK, DFID) and others to offer moral and financial supports.

**Keywords:** - Appraisal, Colonial, Policies, Girl, Education, Katsina, Emirate, British, Administration.

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## **Introduction**

In any event, it should be borne in our intellectual minds that for a proper understanding of the nature, essence, extent, impact and major obstacles associated with the British Colonial Educational Policies And Girl-Child Education in Katsina Emirate between 1948-1960A.D. it is therefore worthy to argue that British Colonial Educational Policies in Katsina Emirate and Nigeria as a whole had underwent through two major significant eras, i.e Colonial and Post-Independence Periods and each of these had witnessed different developments.

The sum import of this subject matter centers on exploring and assessing whether the colonial implemented Policies had favored the development of Girl-Child Education, in Katsina Emirate, and learning process of the then enrolled girls or not? Furthermore, the study needs to draw into light whether the policies were not only longer in words but shorter in action, appropriate and relevant to the then existing conditions that necessitated their implementation and adoption. The last but not the least is that this study has been sub-divided into certain sections with a view to proffering solution to the problems associated with the subject matter of our write ups. It is interesting to note that a brief historical survey conducted beyond 1960 A.D. is not out of place but equally important to survey and highlight the developments witnessed during the post-colonial period for comparative analysis and proper historical reconstruction.

### **British Colonial Educational Policies and Girl- Child Education in Katsina Emirate 1948-1960 A.D.**

However, the sum import of this write-up centres on investigating whether there was any gender sensitivity in practice by the colonial policies as it affected the provision of western type of education. Similarly, it is in the interest of the study to portray the major developments generated by British Colonial Policies to the life of first generation of educated girls and their society at large. The study argues that there was a widened Western Educational gap between the males and females in Katsina Emirate and Northern Nigeria as a whole which was due to some historical antecedents. The study has further explored that the British Educational Policies did not address the aspirations of the people which in the long run led to clamour for change in the Post-Independence Eras, and resulted in the implementation of the first indigenous National Policy on Education in General in 1977, some years after Nation's independence. In the same vein, it could be seen that these changes had resulted in bringing about Three Revised Editions of the National Policy. Part of the major concern of the study is the critical examination of the impact of the British implemented policies on Girl-Child Education in Katsina Emirate, since 1903 highlighting specific issues on the disparity between Educational Policy and the implementation in context of the wider socio-economic and political development process.

The Educational Policy in Katsina Emirate and Northern Nigeria as a whole has passed through two significant stages, the colonial and post-independence periods. Essentially, this serves as a prelude for the proper understanding and interpretation of the history of the British Colonial Policies on Girl's Child Education and impact in Katsina Emirate, which is the overriding concern of the study. It will as well trigger a lead in the need for the construction, from the foregoing therefore, it is pertinent to note that Northern Nigeria Katsina Emirate in particular and Nigeria as a whole have had a series of Policy on Education since colonial period to independence. It has also been established that since the Colonial Era to date none of the

policies has been effectively implemented for some fundamental number of reasons among which included selfish interest, nonchalant attitude of the authority concerned, constant change and review of such policies, violation of principles and practice of teaching and learning processes. Studies have shown the position of Girl-Child Education in most parts of the Northern Provinces from colonial period to early part of Independence Era. The literacy rate for female was by then only 56% compared to 72% for males. It has also been found that after Nigeria's political independence some Northern states of Nigeria such as Katsina and Sokoto in particular their female literacy enrolment and achievement's rates were much lower. For this reason, therefore, our study argues that a Nation's Policy on Education is Government's way of realization that part of the national goals can be achieved by using education as a tool. No Policy on Education however can be formulated without first identifying the overall philosophy and goals of the authority concerned.

### **The Nature, Essence and Extent of British Colonial Policies on Girl- Child Education in Katsina Emirate:**

Jumare in his studies of the implemented British Colonial Educational Policies argues that both the Christian Missions and the Colonial Government were the two forces responsible for the existing gap in education between the male and female and to a large extent between the Northern and Southern parts of Nigeria respectively. Studies have shown that most of these implemented policies were not meant to promote Female Education at the expense of satisfying the Political, Economic and Social interests of the British. The Colonial Government wanted to maintain and justify the status quo in the Emirate areas through these policies. For the Missions themselves were also found reluctant in the provision of any meaningful education, as it was discovered that they only provided Pastors, Catechists, and Evangelists with the "3RS" in order to prepare them only for Church and Community Services. Missions were mostly against the acquisition of Higher Education by their converts because if Higher Education was made available the Church and Christian community would have nobody in their service. It was for this reason that the Missions concentrated more on the teaching of their people only how to read and write simple letters in vernacular for longer time. They taught rudimentary technology with the hope of making them self-reliant. It was basically against this background that the Missions continued to lay emphasis on theology rather than secular and technological subjects.

The study observed that most of the problems associated with the implemented Educational Policies were largely part of the direct result of the contradictions of Colonialism in Katsina Emirate and other Emirates of the Northern Nigeria. One of such identified problems was the reliance of the Colonial Government on the Missionaries to formulate and implement Education Policy. This had as a result generated conflicts between the colonial authority and the Missionaries, for it was found that the Missionaries did not appreciate secular Education needed in the Emirates and Katsina in particular. It is important to note that the people of the North and Katsina in particular considered Colonialists first as Christians than Colonizers. For this reason, British Educational Policies to some Northerners was therefore more or less Christian. Northerners also had the belief that there was no any difference between the Missionaries and the Colonialists as far as the colour of their skin, language and culture were concerned. It had taken the Colonialists long time to overcome this notion/suspicion. Similarly, the Colonial Girl-Child Education Department had encountered the problem of inadequate finances which was attributed to the scarce resources in the North and Katsina in particular. For this reason, the Colonial

administration recommended the Emirates in general to be self-financing as part of Government Education Policy of administering colonies at “minimum cost”. This had consequently affected the provision of Educational Infrastructures in the Emirates. The Emirates had only as a result witnessed the establishment of few schools, classrooms and other learning facilities<sup>8</sup>. Furthermore, as part of its discoveries the study observed that the distance between the location of the school and other important town or cities within the Emirate, was another problem which had slowed down the progress of Girl-Child Education in Katsina. This was all the more compounded by lack of good roads and transport system within and outside the Emirates. Transportation problem was only minimized by the use of horses and donkeys. These were the cheap means of transport in some instances, Lorries were used though they were not much available since not everybody could afford even the horses and donkeys, the movement from and to the areas where schools were established became fairly difficult and irregular. The in-availability of manpower to manage Girl-Child Education Department in Katsina Province was another problem generated by the British inappropriate Education Policies in Katsina and the North in general. This became worse, when the Colonial Administration imposed restrictions on the flow or influx of teachers from Southern Nigeria and Missions. The Colonial Government had also faced the problem of inadequate resources to recruit and train native teachers within Katsina Emirate and the Northern part of Nigeria at large. In any case, our study justifies that manpower problem coupled with the financial difficulty were part of the factors that led to the selective and uneven distribution of schools in our area of study. The study has further identified that as part of the efforts of the Colonial Administration and for the attainment of the goals and objectives behind the implementation of Colonial Education Policies, the Colonial Government created a partnership between the Government, Missions and the Emirs aimed at promoting the pursuit of education. Consequently, the Colonial Government charged the Teacher Training Section of the Ministry of Education to be supplying teachers to the primary schools of the Northern Region. Teachers were divided into two categories namely Grade III Teachers, who received Three Years Training, Post Senior Primary Seven and Grade II Teachers who received Two Years Training, either Post School Certificate or Post Grade III.

Studies have shown that one of the results of the implemented Educational Policies was the establishment of the Northern Province Girl-Child High School, Kano in 1947. The school was intended mainly for these two respective provinces, Kano and Katsina. But because of the absence of any similar institution, it then became necessary 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 latter designed to produce teachers and nurses. The institution was established and designed to be maintained by the Colonial Government and fees would be charged. The United States Army Air Force buildings were purchased for the Northern Provinces Girl-Child School, at Kano and in fact, that High School Kano, was established and all these were part of the Colonial Administration’s efforts to overcome the problems of shortage of manpower and Schools for Girl-Child Education. The Colonial Government liaised with the Missions and recommended that Girls Childs Education should be accepted for training in certain selected men’s Training Colleges. Some Girls Childs were as a result posted to these Men’s Training Colleges, such as ETC, Numan of Adamawa Province, ETC, Nkar of Benue Province, ETC, Waka of Borno Province and ETC, Gindiri of Plateau Province. They were all Missions’ Institutions of learning and skills acquisition. The Colonial Government had planned this and hoped to introduce Training for Grade II Teacher Certificate at Kabba WTC, in August, 1955. Similarly, by the Month of January, 1952, the Provincial Girl-Child Education Officer of

Katsina and Kano Provinces had reported that the schools had been on holiday during the whole of January and she had however visited 18 out of the 26 schools in which there was to be a new intake in February in 1952. This had been a most depressing task in most cases as the study identified that the daughters of the important people of every town and village were kept safely behind their compound, whilst the powers that were sent out into the highways and by-ways and compelled to come in anybody's Child, no matter whether she be halt, blind or lame. Among the

Girls selected in one village was one who was almost totally blind and in another, a Girl-Child who showed obvious sign of leprosy. Furthermore, it was still in 1952, the Colonial Administration in collaboration with the Department for Girl-Child Education implemented a policy in respect of recruiting Girl-Child that were enough to be able to finish their four years in the Elementary School before reaching the desired age of marriage. But it is interesting to note that the impact of the Policy proved that priority was largely given to the daughters of the Aristocrats and the wealthy men. This resulted in bringing about low level development of female education amongst the daughters and wives of the less privilege families following the problem of socio-economic disparity. An indication to this, was the fact that there were maximum co-operation, help and mutual understanding between the Colonial Administration Officers and the Native Authorities. Still in 1954, they both recommended that Girl-Child Education Officers of Katsina-Kano Provinces to submit a report in respect of the failure of certain District and Village Heads to effectively carry out the instructions given by the Colonial Administration concerning Girl-Childs and Education respectively, most especially when it was discovered that progress was very slow. Studies have further demonstrated that in 1952 most of the then exiting schools in the North and Katsina in particular were anxious to see the Girl-Child, and the boys as well in clean clothes, and that majority of the parents' and committees were undertaking to provide uniform for their daughters. It was further shown that two Craft Instructresses were sent to Sokoto Textile Center, for training in 1952 and arrangements were also made for four more to go thereby the Month of March, the same year 1952. Craft rooms were as a result constructed in six of the schools, three from Native Administration's funds, and more were to be built during the following financial year as was stated by the Katsina-Kano Provinces, Provincial Education Officer had also opined that all necessary efforts were put in place to undertake the work of all the major buildings schemes planned for Katsina town. According to her if these efforts proved successful, it was hoped that the building of the Provincial Girls Childs' School would have started even since 1952. As it was to be built in permanent materials, work would not be hindered by the rains, and the authorities concerned would also be glad to hear when the estimates were ready. Studies have also indicated that it was in a Council Meeting held on February, 13<sup>th</sup>, 1952, that the approval for the establishment of PGS, Katsina was granted by the Colonial Administration and the Department for Girl-Child Education under item 16 titled; Girl-Child Education in Katsina Province. The Colonial Administration's approval recommended that Quarters for Junior Staff on the school campus were to be provided according to the plan. Furthermore, a suitable matron was to be recruited and be sent to Sokoto, for training at least about 6 months before the opening of the school, which was commissioned in 1954. The Emir was assigned to look for the one deserved to be recruited as matron. The Colonial Government had still in 1952 implemented yet another policy which maintained that the Government Teacher Training Centres for Girl-Child in the Northern Region be designated Girl-Child Training Centres (abbreviated W.T.C.s). In future, that would be applied to the areas such as Maiduguri, Kabba, Sokoto, and Kano. The school section of the Kano institution being designated "Government Girl-Child Schools, our study identified that

most of the changes witnessed had purposely been made for these reasons. The then existing designated "Girl-Child Training Centres" were not considered entirely appropriate to the conditions that led to their establishment. It is interesting to note that with the new nomenclature, the North would be able to come into line with the other two Regions.

The impact of the 1950's Colonial Government Educational Policies on Girl-Child Education in Northern Nigeria with particular reference to Katsina Emirate is very historic. To some scholars, it was the policies of the 1950's that served as a significant milestone to the road of Educational Development in the Northern Region. Others argue that by 1952, in the whole of Northern Region, there were only two full secondary schools. There were also eight Teacher Training Centres, a few Middle schools and a very limited number of primary schools. This points out that our the then educational system had been gravely neglected, talkless of Girl-Child Education and schools established and dedicated to Girl-Child Education in Northern Nigeria as a whole. The Premier of Northern Nigeria in person of Late Sir, Ahmadu Bello Sardauna of Sokoto in view of the above, resolved that no matter what the difficulties, this neglect would be remedied to develop and expand the educational system of Northern Nigeria. This was because as far as he was concerned without the trained and educated manpower, the North could not develop as wished. After 1952, the North in general began to have an ever-growing number of primary schools scattered throughout the length and breadth of the region. Similarly, this development generated the establishment of 45 Teacher Training Centers, 50 secondary schools, many of which were later double streamed and developed up to sixth form standards. Most of these and other educational institutions were expanded and increased annually in order to provide the trained manpower to satisfy the basic need of Girl-Child Education. Studies have further shown that throughout the 1950's there were a lot of constructive efforts aimed at helping the under-privileged Northern Provinces which needed more Teacher Training Centres and capital assistance. In this period, it was found that there were 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 Administration's 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 enrollment. As for 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 be charged directly or unspecified in the rules under the authority of the rules. The model school attendance rules, Northern Regional Law of Nigeria (N.R.L.N 192 of 1955) as amended by (N.R.L.N 475 of 1956) made no provision for fees or charges in any way and it was observed that the Ilorin Native Authority part of Northern Region, made rules in this form in (N.R.L.N 25 of 1957). The Law had further stated that those who voluntarily enrolled in schools might have by so doing contracted to pay school fees and rules under section 37 of (19) was only meant to enforce the attendance of the persons concerned. As for those that were required to enroll under section 37 of

(19) (b) could not possibly have made such a voluntarily contract and the then Ag. Solicitor-General viewed it (November 12<sup>th</sup> 1957) that such persons could not be legally compelled to pay any fees other than such as were specified in the rules and in that there were none. He also opined that if the previous rules were revoked and new rules might perhaps made it possible to charge fees for enrollment or attendance, but these ought to be nominal, as the persons were required to do it and it was not voluntarily and no services were really rendered for that people could not be compelled to pay fees or charged for tuition. The normal purpose of school fees as

that was not permitted by section 37 of (19). The British had also in the middle part of the 1950's implemented a policy titled "Compulsory Education". However, the action of the policy had gone beyond compulsion for it was found that it was this policy that suggested the best ways of collecting school fees in all N.A.<sup>s</sup> schools. The policy made it legal and compulsory to pay schools fee by the parents concerned. Failure to comply meant violating the "Principles of the Direct Taxation Ordinance" it was an act created by the colonial administration. Furthermore, major part of the 1950<sup>s</sup> developments associated with British Colonial Educational Policies in collaboration with the role played by the Missionaries were the establishment and commissioning of Government and Mission schools in certain areas of Northern Nigeria. Among the Boarding Senior Primary Schools established for Girl-Child Education, included, the following. Adamawa Province in 1954 had no Government School for the Education of Girls, but Provincial Girls School, Yola under the province was proposed to be opened in 1955. In Numan of Adamawa province during this period S.U.N, (Danish), and Girls School was established by the Mission. In Bauchi Province, in 1954 there was neither government school nor mission school for Girls-Child Education. In Benue, during this period none of these schools was opened. Borno Province had one Government School known as PGS, Maiduguri and one Mission School for Girl-Child Education known as C.B.M. Girls School, Waka, in Biu District. Ilorin Province had no government school for Girl-Child Education until 1956, when Queen Elizabeth Provincial Girls School was opened. But studies have indicated that prior to 1956 there was a Mission school, known as Day School ran by the R.C.M. at Oro and a Girls hostel ran by the S.I.M. at Oro-Agor, Kabba Province had no government school, but had witnessed the establishment of the two Mission Schools i.e S.I.M. Girls school, Mopa and R.C.M. Girls school, Idah. In Kano Province, there was one Government Girls school, Kano and one S.I.M. Girls school established in Kabo by the Missions. In Katsina Province, PGS, Katsina was established in 1954 and did not experience the establishment of any Mission school for Girl-Child Education. In Niger Province, during this period PGS, Kontagora was opened and there was no any Mission school in existence. In Plateau/Jos Province, in 1954 Government school for Women Education was not established only that during this period the Plateau Native Administration owned Girls hostel attached to the S.P. School, at Pankashin. Studies have also shown that there were two Mission schools in separate locations that were established for female education. They were known as R.C.M. Girls school, Zawan and S.U.M. Girls school, Gindiri. In the great Province of Sokoto, which was prior to colonial conquest known as the Sokoto Caliphate. In this Province, there were two Government Girls school established in Sokoto and Birnin Kebbi but there was no Mission school established for Girl-Child Education. In Zaria Province, Government Girls School was not established. But Mission schools were set up among which included 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.

The 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 above proposal made. In Kaduna metropolis of Zaria Province Queen of the Apostles<sup>s</sup> College, Kakuri, Kaduna was also proposed to be part of the schools to be Commissioned for Girl-Child Education. In addition, to the above the Colonial Administration also instructed that Girls should be accepted for training in certain Men<sup>s</sup> Training Colleges. The schools were Mission Training Schools, among such schools were S.U.M. (Danish), E.T.C, Numan, in Adamawa Province, S.I.M. ETC,

Kaltungo, Bauchi Province, D.R.C.M, ETC, Ukar, Benue Province and C.B.M., ETC, Waka, Gindiri, Plateau Province. The Colonial Government further assured that as for the training for grade II Teacher Certificate the center for such a purpose was expected to open a course for Grade II Girls Teachers at W.T.C, Kabba in August, 1955.

The most interesting thing to note here is that the study realizes that the 1956-1960 existing Ministry of Education did not introduce any new policy except that it continued to carry out many adjustments in the existing Policies and consolidated its structures to cope with the Administration of increasing number of Government and Mission Schools in form of Junior and Senior Primary Schools, Middle Schools and Teachers' Colleges. The Ministry had however introduced Adult Education programmes in the Emirate. Though, in the case of Katsina Emirate its introduction was part of the event of the 1950. Furthermore, it should be borne in mind that from 1956-1960 the 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 as a result appointed a Commission under Sir, Eric Ashby to find out the possibilities of giving Higher Education, while the Northern Region Government appointed Mr. H. Oldman in 1961 to study the problems of Administration and Finance of primary education and asked to suggest solutions.

In view of the above examined policies, it is interesting to note that it was as a result of the implementation and adoption of a series of Educational Policies that favoured the Colonial Administration to effectively have control over the administrative, social and educational affairs of the people's of the Emirate. The policies had to some extent been able to generate positive result in the field of school enrolment and attendance. The system of education operated was secular in character and limited in scale. This meant selectivity in the provision of education in general in this Emirate and entire Northern Nigeria was put in place to avoid repeating the bitter experience British encountered in Egypt and Sudan. Studies demonstrated that Colonial Government Education Policies had marked the beginning of the end of many structures of the traditional societies. It was also under the pretext of such policies a joint agreement between the Colonial Administration and the Muslim traditional rulers of the North and Katsina in particular was signed to forbid Christian Mission from operating in Muslim Emirates of the North or setting up schools without their consent.

Furthermore, in another sense it can be argued that the impact of the British Colonial Education Policies in Katsina Emirate did not produce a very remarkable result. This is because education in this Emirate had undergone a lot of transformation right from its inception to 1960. The legacies of Colonialism underline the many problems of nation-building and indigene settler dichotomy/problems confronting Nigeria since independence in 1960. It further led to a shaky democratic foundation which affected education at all levels and resulted in the first Military coup in 1966 and three counter coups during the period in focus. Therefore, it should be borne in mind that the Educational Policies were narrow in scope and did not meet the hopes and aspirations of Katsina Emirate. They could be criticized for generating irrelevant curricula, obsolete methods, high rate of drop – outs, repetition and the fact that many graduates were found dependents and too low on initiative. Studies have also highlighted these as some of the obstacles associated with the policies among others included, inequality of access, rural – urban disparities, the educational gap between male and female in Katsina Emirate, and above all is the



case of unsatisfactory state of the modern Nigerian education in general which was caused by lack of proper implementation and adoption of colonial government's policies of the 1903 – 1960 A.D.

### **The Impact of Western Education on Girl-Child's Socio-Economic, Political and Religious Life in Katsina Emirate:**

In fact, as the study pointed out in the beginning, it is therefore, not out of place but equally important to state that discussion on Girl-Child Education is wide-ranging but by no means confined to the narrow terms of reference here. Among them are the awareness campaigns against gender disparity, low level of female enrolment for education, and other positively related socio political and economic aspects of life for full Girl-Child participation. The acquisition of western education by the first generation of educated Girls has promoted opportunities and has in general portrayed the importance attached to this brand of education. It further provided Girls with the opportunity to begin to participate in some important forums as boys. Western Education has oriented the educated ones amongst Girls to successfully begin to work with local partners to design, execute, manage, and evaluate participatory community based initiatives to advance the condition of Girls in general. In Katsina Emirate, in particular and the north in general the development of Western Education amongst Girls has also helped in the creation of new Educational, financial and social resources in their immediate communities across the Emirate and the North in general. Western Education had led to the acquisition of specialized skills needed for participation in decision making which bears in the control of power and the economy. The impact of lack of education include poverty, illiteracy and despondency to state but a few. The study observed that eradicating literacy at the Girl-Child stage is faith compliance in the eradication of Girl's illiteracy. It is in fact an essential instrument for laying the foundations of an enlightened Girl-Childhood. Western education has also provided Girls an opportunity and ability to think and reason for themselves with respect to the socio-economic and cultural life problems. Issues in respect of proper care, moral upbringing and qualitative education of the children of educated women were practiced as a result of Girl-Child Education. It had further exposed Girls to begin to develop and practice all possible methods of controlling birth, aimed at having manageable family size. It was Western Education that oriented Girls to begin to have higher expectations for their children and plans to have manageable number of children and invest more in their education, food, shelter and health care education. Educated Girls had as a result began to have experienced better earning potentials, to have time and appreciate what economic consider as high "opportunity cost "as a result of having large family.

The introduction and acquisition of western education had empowered Girls and Women to develop as individuals not just as appendices to their husbands or as low ranking members of an extended family. It was its acquisition that made some people to argue that marriage at early age is not their only option in life. There was also as a result rapid spread of western values among the educated ones both males and females in general. In view of this, a well-grounded scholar in person of Y.B. Usman states that.

British had in the North developed a British outlook on Government, Education, World Affairs, Economics, e.t.c, but who remained Muslims in their religious worship. Education has radically affected the development of the Nigerian society, for it

disrupted the distribution of political power among the communities.

The study has identified that the negative developments associated with high level of Girl-Child Education are many among which include, in the field of marriage, for example, it usually happens when a bride's family is required to pay a dowry, adverse economic conditions have made it increasingly difficult for parents of well-educated daughters to meet up with the dowries demanded by parents of comparable well educated sons. This is due to the fact that the longer a daughter works and lives at home, the greater her contribution could be to that dowry. It was high level of their education that exposed them to the level of occupying higher social status and was also responsible for the emergence of costly form of life in respect of the issues concerning Food, Drink, Clothes, Shelter, better medical care, a qualitative education and urbanization of educated Girls to cities in search of white collar jobs for habitation and survival. Western education has also made many Girls to begin to relocate into different cities where birth spacing practices were fast eroding and less likely to be in polygamous relationships. Girls were also made to become less-passive, fully informed about world affairs and changing life styles in general, more able to express themselves and question traditional beliefs and practice. They were further granted with sense of wider options and possibilities in their lives. Another profound impact of the introduction of western and Girl-Child Education in Katsina were the establishment of schools in Katsina. For example, Katsina College was established and commissioned in 1922, Provincial Girls School, Katsina was opened in 1954, and Queen Elizabeth, Ilorin was opened in 1956. It is interesting to note that the crop of elites produced by these Girls schools were many and most have played a leading role in the political life of the North and Nigeria in general. The one direct and valuable impact of such group of prominent Girls, Northerners produced by these schools could be found in the monumental achievement of the Northern Regional and Federal Governments under Sir, Ahmadu Bello Sardauna of Sokoto, (Premier of Northern Region) and Sir, Abubakar Tafawa Balewa (Nigeria's first Prime Minister). Similarly, the British Colonial Government in the North and other parts of Nigeria had embarked on an ambitious training scheme to produce more trained teachers, improve the curricular and build more secondary and vocational institutions. It was this colonial government's ambition that resulted in the establishment of Tertiary Institutions and Universities particularly in the North, which contributed in promoting Girl-Child Education in Katsina Emirate in particular. In view of this development, studies have proved that most of the first generation of female University graduates were products of Ahmadu Bello University, Zaria and Abdullahi Bayero College, Kano, which was established in affiliation to Ahmadu Bello University, Zaria. These Universities were considered by some people as Regional Universities with difference in a number of ways with others, they were very much the Universities of Northern Nigeria reflecting the needs, the traditions and the social and intellectual heritage of the land. Furthermore, serving in a large measure, the needs of the region and to a certain extent the manpower needs of the country.

Previous studies conducted on the impact of western education on the political, economic, social and religious life of the people of Northern Nigeria have stated that the socio - economic changes found following the implementation of Educational Policies have changed the roles of Girls in Katsina Emirate. It is a well-known fact that until today Girls affairs have been receiving attention at International, National and Local levels. The impact has also highlighted the validity of Western Education to the life of mankind and his/her immediate society at large.

The policies had further led to the setting up of more schools for Girl-Child Education across the Emirate. To some extent, the impact has also generated these developments among Girls such as 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. It also granted Girls legitimacy or power to publically address issues of their concerns, worries and aspirations. On contrary, it should be understood that most of the issues of Girls are matters of Islamic religious law not public policy and considering the fact that Katsina Emirate is a predominant Muslims' community. Therefore, to the majority of the populace of the Emirate it is very disheartening to legalize what is forbidden in Islamic law and the culture of the Emirate. Western Education has made Girls to begin to undergroundly study and practice western sexual form of education. To some Girls it is mainly for the satisfaction of sexual desire. It also provided Girls with knowledge as regards to property right and so forth.

By the Late 1950's and early part of 1960's Family Planning Education as discussed earlier but not in detail was introduced in Nigeria, Northern Nigeria and Katsina Emirate in particular. This system of education met with considerable opposition from cultural traditions and religious institutions. Prior to the above pointed periods a married woman could only have access to that by securing the consent of her spouse. In a similar development, some educated Girls also began to play a role against polygamy purely for economic (material inheritance), social, personal interests, and fear of domination, opposition and divorce. To some Girls polygamy is an institution that administers both intentional and incidental abuse. It has today as a result of the introduction of western education suffers a sort of scathing assault.

From the foregoing therefore, it would be better to reveal that the impact of western education in Katsina Emirate can also be located in the field of rapid growth and development of intellectualism, emergence of the class of Girls writers of prose, poetry, folklore and religious books. It also generated competition for knowledge searching especially in the 20<sup>th</sup> century. Albeit, few of the highly educated Girls in the Emirate have as a result assumed a conservative view, voicing concern for the welfare of Girls while simultaneously preserving their attachment to traditional Islamic thought and cultural conventions. For others, such as devoted Muslim Girls also defend polygamy as a religious establishment and thus offer advice to Girls on how to cope with the turmoil stemming from such circumstances, though the attitude of Girls towards polygamy is far from reaching any consensus. Certainly, it is interesting to note that the historical role and contributions of this form of education to the development of various sectors of Girls' life in this Emirate and the North at large cannot be overemphasized. Similarly, the study has on the other hand also argues that there were some detrimental effects which both colonialism and this system of education have had on the social, political, cultural and economic status of the Girls in Katsina Emirate. However, in spite of the overwhelming restrictions or discriminations on gender grounds. The first generation of educated Girls of this Emirate were able to remarkably achieve a lot in different parts of life such as trade, white collar jobs, politics and handcrafts. As a result of the education acquired Girls were able to effectively control most of the non – monetary economy (subsistence, agriculture, bearing children, domestic labour and so – forth), and also played an important role in the monetary economy (trading, wage, labour, employment e.t.c). Education has further made Girls to accept the fact that they are agent of re – production of life itself. This placed Girls in the position of the life blood of the entire humanity, first teachers of life, sustainers and maintainers of the home, the peace makers, and the symbol of beauty and major molder of the character of the child. The impact of Girls Childs Education has

further made the pre-colonial custodian role of Girls to be threatened by colonialism and this form of education respectively. Prior to the advent of female education, Girls were the main custodians of social, cultural and rudimental values of a society. Furthermore, the impact brought about a sort of widely participatory process of social changes among the educated Girls of the Emirate and had also intended to bring about the social and material advancement such as greater equality, freedom and other valued qualities. This social change came up with newly developed ideas, new social system which was responsible for the production of higher per – capital incomes and levels of living through more production, methods, and improved social organizations. Similarly, issues 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 were also as a result able to get a proper position within the Emirate’s society. The British Colonial Policies on Girl -Child Education and impact had created an indelible mark on the socio – cultural attitudes and patterns of behavior of the Girl-Child in Katsina Emirate, North and Nigeria as a whole. This shows that Girl-Child Education has contributed in destroying the indigenous courage and capabilities displayed by the great grandmothers in service to their communities. Both colonialism and western education had raped Katsina Emirate’s society and imported foreign concept of culture. The Emirate’s indigenous culture during the period under assessment had lost its functional role. In fact, it became no more the basis by which the individual especially Girls can determine their relationship vis-a-vis their fellow human being and the society in general. The Katsina Emirate’s value system during colonial period was modified and western type of value system was introduced. The indigenous customs and traditions were seen as primitive. It was consequent upon the changes witnessed that made it possible to have witnessed two cultures in operation, with the foreign one, enjoying the privileged position by being the expression of the dominant political power.

However, past studies conducted have also proved that some of the early educated Girls of the Emirate got prominence in the processing and public preparation of food items in various crafts and cottage in duties and as well as in the provision of many services including, their dressing, laundry, restaurants and running of public drinking places. The impact of the education and policies have also led to the formation and registration of many co-operative societies and unions of Girl-Child in Katsina Emirate and the north at large. This led to rapid economic development which provided some Girls with the knowledge and ability to produce soap, honey, approach to Day-Care and primary schools, formation and organization of literacy classes, preservation of perishable food items and promotion of sanitation programmes. In a nutshell, from the above examined impact of western education and the developments associated with the British implemented Colonial Educational Policies on Girl-Child Education in Katsina Emirate. It could therefore be convincing for the study to justify that the developments generated by the policies to the political, economic, social and religious life of the educated Girls of the Emirate were of two forms i.e positive and negative. Therefore, in any case, it should wholeheartedly and unreservedly agree that Western Education in general was introduced into Nigeria in the 1840’s. It began in Lagos, Calabar and other Coastal cities. In a few decades schooling in English language gradually took roots in the Nigerian area. During the colonial years, Great Britain did not promote education. 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 men and 64% for Girl-Child these statistics were made based on estimate

literacy in English that excluded the literacy in Arabic among Northern Muslims and Katsina Emirate in particular. Now, it is safe to conclude that the above discussion highlights or offers an explanation with regards to the positive and negative impact of western education on the political, economic, social and religious life of Girls in Katsina Emirate during the period 1903 - 1960 A.D.

### **A Brief Historical Survey Of Post-Colonial Educational Policies And The Nature Of Girl-Child Educational System Operated In Katsina Emirate TO 1960 A.D.**

The study has the view that Education in general is an essential instrument “per excellence” for effecting National Development. This highlights the active participation of some selected Non-Governmental Agencies, committees, individual and governments” intervention in promoting Girl-Child Education in Northern Nigeria and Katsina Emirate in particular, during Post Independence Era. The study does not intend to go beyond the period expected to cover. But it could be understood that it is not out of order to examine Post Independence Nigeria”s Educational Policies in respect of the developments brought about and to explore the tremendous contributions of some International Organizations in advancing Girl-Child and Women Education in the 21<sup>st</sup> Century. Education and Policy are two things that the Government uses as a tool for promoting National unity and for the total development of the individual as well as equipping the individual with knowledge and skills for easy adaptation into the larger society. It is also the intention that the far-reaching provision of the policy would transform all aspects of national life over time. The Nigerian National Policy on Education in general has been revised to accommodate changes in the direction of education brought about by technological development. For example, it was the revised policy that proposed admission into University should be based on 60% for science based programmes and 40% for humanities. In addition, it was also the issue of technology and industrialization that made more universities and Institutes of Technology to be established by the Government. Therefore, education itself in general is highly rated in the National Development Plans, because it is the most important instrument of change, any fundamental change in the intellectual and social outlook of any society has to be preceded by education revolution. The 1969 National Curriculum Conference was convened, which reviewed the Educational system and its goals, and identified new national goals, for Nigeria which would determine the future and direction of education in the country. The conference was the first national attempt to change the colonial orientation of the Nigerian Education System and promote national consciousness and self-reliance through the educational process. In 1976, because of the substantially improved revenue position brought about by the Oil Boom the Federal Government of Nigeria embarked on the very ambitious Universal Free Primary Education Programme (UPE) and expanded access into tertiary education and increased the number of unity schools in the country for male and female education.

The National Policy on Education since 1977 was geared towards addressing the problems of educational relevance to the needs and aspirations of Nigeria as well as promoting Nigerian unity and laying the foundation for national integration. Also due to the high level of underdevelopment, the policy aimed at realizing a self-reliant and self-sufficient nation to meet the country”s developmental needs. In order to achieve the objectives, the policy made education in Nigeria the government”s responsibility in terms of centralized control and funding. Such centralization was a complete departure from the Colonial Education Policy of financing Education based on “cost sharing between the proprietary bodies, local community,

Parents/Guardians and the Government". Whereas in 1979, a new constitution (Federal Republic of Nigeria, 1979) ushered in Nigeria's second attempt at Democratic Governance, the legal basis of education was provided and education was placed on the concurrent legislative list. The constitution shared the responsibility for education amongst the three tiers of government, namely; Federal, State and Local Governments. While, it gave the Federal Government more powers than the state in the areas of post primary, professional, technological, and placed university education under its effective control. It also vested the federal government with the control of primary education, and post primary, and non-formal education within the states. Similarly, in the Revised Education Policy of 1981, it was yet proposed that the government would make UPE compulsory as soon as possible. Therefore, from the foregoing it is safe to conclude that the need for the National Policy on Education came about as a result of the 1969 National Curriculum Conference which was attended by a cross section of Nigerians. The conference as a culmination of expressions of general dissatisfaction with the existing education system which had become irrelevant to national needs, aspirations and goals. Similarly, after the National Curriculum Conference a seminar of experts drawn from a wide range of interest groups within Nigeria was convened in 1973. The seminar which included voluntary agencies and external bodies deliberated on what a National Policy on education for an independence and sovereign Nigeria was to be. Government had also set up a National Education Policy Implementation Committee to translate the Policy into workable blue prints that would guide the body whose duty would be to implement the policy. The committee was as a result able to develop monitoring system for education plan as it evolved.

Studies conducted in the past have indicated that Female Education in the North has for long been relegated to the background. It is fundamentally, because of cultural norms of patriarchy and politico-religious resistances to western influences. Recent Democratic and Capitalist Development positioned Girl-Child Education as a core to national and educational reforms that rate Katsina and the North relatively slow on International Educational Goals and Development Indicators. It was against this background that some educated Girls and educationists were interviewed for historical data collection as regards the gender issues in education map onto earlier Political-Cultural Reconstruction of the History of the British Colonial Educational Policies on Girl-Child Education in Katsina Emirate, as ethnically homogeneous and dominant representation of Islamic religion against Christianity as western hegemony, and recent discourse of Girl-Child Empowerment as an Economic Development imperative and point direction for further subsequent researches. The study has discovered that many agencies have become financially and morally committed to uplifting Girl-Child Education and their status against gender disparity. United Nations Education, Scientific and Cultural Organizations (UNESCO), States that one of the goals of International Organizations including; Human Resource Development, United Nations Development Fund for Girl-Child (UNIFEM), Common Wealth of Nations and the African Union (AU), is to eradicate gender disparity, especially in the sphere of education. UNICEF has also stated that a larger number of Girls are out of schools compared to males. This became something very disheartening, when it was found that all the fifteen states that recorded below average in term of the number of Girls that were not in schools, were in the north, including; Katsina, Bauchi, Benue, Adamawa, Niger, Sokoto, and others. Of these Katsina in particular, Sokoto and Zamfara States were recorded as low as 23. 6% of female enrolment. The study has further found that as part of the concerted efforts to support Girls-Child Education, the United Kingdom, Department for International Development (UK, DFID), has donated the sum of £25, Million. Katsina was one of the six beneficiaries; others

were Sokoto, Bauchi, Borno, Niger and Jigawa. At International Level, DFID and UNICEF had even combined forces to help in delivering improvements for the livelihood and rights of Girl-Child for the upliftment of Girl-Child's status. The efforts of these organizations and the impact of the acquisition of Western Education has been one of the fundamental factors responsible for the formation of Girl-Child's organizations including, Federation of Muslim Women Association of Nigeria, (FOMWAN), Association of Professional Women Engineers, (AFWEM), Association of Women in College of Education (WICE), and Nigerian Army Officers' Wives Association, (NAOWA). Furthermore, the aforementioned International Agencies had severally and occasionally organized conferences and seminars aimed at portraying the disadvantages associated with gender disparity especially in the section of education. Their efforts for the promotion of Girls Education resulted in the rise of global concern for the education of Girl-Child. The United Nations Organization, (UNO), itself had even promulgated a declaration which forbade discrimination on the ground of race, sex and colour. It was such declaration that agitated against inequality for Girls' right. The declaration was endorsed by „All Nations of the World“ Nigeria; itself was represented by some selected Nigerian Girls. The outcome of the conference had affected our area of study in particular, as Girls were morally and financially supported to pursue education. By 1980, a Mid-Review of the Decade was held in Denmark where the resolution to observe the 8<sup>th</sup> of March, annually as International Girl-Child's Day was passed.

The Nigerian Federal and Katsina State Governments in their bid to comply with the UNO's call for the promotion of Girl-Child's status and their Education they became too committed which in the long run resulted in the establishment of the Department for Girl-Child's Affairs under the Nigerian Federal Ministry of Education in 1986, with a view to liberating Girl-Child from the shackles of tradition and general societal degradation. This Girl-Child's branch committed itself to achieving certain objectives, among which included creating awareness of all citizens to the fact that equal opportunities exist, irrespective of gender, age, locality, creed, and special status. Furthermore, at state level Ministry for Girls Affairs was founded which succeeded in educating parents and the general public for a change in attitude towards the Education of Girl-Child and had also re-orientated the attitude of all girls irrespective of age towards education. In a nutshell, the study found that the British Colonial Administration had since the early part of the colonial conquest of the North and Nigeria as a whole expressed its commitment to Girl Child's Education in the belief that overcoming literacy, discouraging Islamic strong opposition against western education, purdah, concubine, early marriage, poor governance, institutional fragmentation, hawking, scanty funding, and poverty would form a basis for accelerated development in Girls Child's Education, as evidently discovered in its active participation in the Girls Childs's Educational Affairs in Katsina Emirate. An indication to this was the multitude number of Colonial Educational Policies periodically implemented in the colonial era. The aforementioned barriers continued to impede the effectiveness of the education system. The relationship between government and national development is a matter of critical of interest for presentation and past colonial government policy was found dynamic.

## **Conclusion**

In conclusion, this is an effort made to dig into the people's past and other aspects on their life aimed at establishing relevance on how they impacted on their environment with particular reference to this area of study. The whole endeavour herein therefore is an attempt

made to explore the extent to which the colonial administration had handled the aspect of Girl Childs Education in Katsina Emirate in the wake of colonialism to 1960 A.D.. and whether or not there was a background by any intent. Furthermore, to that a title on the aftermath was touched. This gave insight on the lingering effect of their activities in that regards. Significantly, the study has been able to establish that the policies so designed never had any effective implementation. This setback was all the more aggravated by the constant changes and reviews, the policies used to undergo. This plus the violations of the principles and practices of teaching and learning processes together hindered the realization of national goals. Of equal importance in the findings was the involvement of the Christian Missions a long side the colonial government. From an ordinary stand point, it could be assumed that this double effort would yield positive realizations. Furthermore, Education in Katsina Emirate and the whole parts of Nigeria during colonial period was largely funded by taxes and supervised by the colonialists. This growth resulted from concern about cultural, moral and Political behavior from changing concepts and Childhood and the family and from the general reorganization of society into institution. By 1921 – 1922 schooling had become part of an Elementary Education, and the period had witnessed the emergence of popular Katsina College which paved the way for the whole Katsina to become a centre of knowledge, hospitality and wisdom. At one hand, this influence of British policies had changed a relatively feudal mass modern facilities in terms of education. This effect has the dual effect of moderating traditional leaders and caused the girls highly educated not all that stigmatized. The study has also found that the gap between the sexes continued to widen since the missionaries like the colonialist had bothered mainly to prepare young able bodied men, who could assist in the propagation of Christianity and businesses.

The issue of proximity between towns where the schools were situated and outlying catchment areas coupled with the dearth of manpower to manage Girls Childs education in particular had added up to the low zeal in the pursuit of education by Girls Childs. Closely linked also the socio-economic disparity among the people of the area and the North in general had terribly dealt with a dead blow to Girls Childs Educational pursuits. This venture is able to gather that Girls Childs from influential backgrounds had received preferential treatments or considerations. Promulgation of laws which use to ensure and enforce enrolments is not a development of the recent. It started since the colonial times. As such laws affecting enrolments had soared the number of children going to school, as laws on the collection/payment of school fees had helped in the running of the schools. On the whole, as the enrolment swelled up, accommodation became scarce, the establishment of more schools became necessary and commensurate funding and running of the schools became more difficult. This opened the way for the establishment of private schools, especially those run by the Missionaries both in some parts of the North and beyond. Furthermore, in the same socio-economic sphere, is the promotion of awareness among Woman in Katsina Emirate. This had increased, their participation in trade filling up of employment opportunities which had enhanced their social status through the creation of new educational, economic and social resources realization in their immediate environs, the Emirate and the North at large.

Thus, even though a wide margin exists between the sexes in Katsina Emirate and among Girls of different socio-economic status, whose remedy would require a project of a grand scale to budget up, yet some levels of enlightenment was attained among Girls Childs. This has no doubt raised their social status in the Emirate and the larger society of the North. The last but not the least, the study has briefly surveyed the position of Girls Childs Education after Nation's



Political Independence, October 1<sup>st</sup>, 1960 and discovered that the moral and financial supports of some International Agencies namely; UNICEF, UNIFEM, HRD, UK, DFID, Katsina State and Federal Governments have immensely contributed to the growth and development of Girls Child and Women Education respectively. Finally, it should be understood that the work has whole heartedly and unreservedly been able to examine aspects associated with British Colonial Educational Policies and Girl-Child Education in Katsina Emirate from 1948-1960 A.D. with the sole aim of proffering solution.

### **Recommendations:**

For the well-being of teaching staff, students, institutions of female education, progress of teaching-learning processes and betterment of academic life under post-colonial period in Katsina emirate and Nigeria at large. The study proffers the following ways forward:

1. The parents and authorities concerned should rise to the responsibilities ahead.
2. Colonial Educational curriculum and policies should be decolonized.
3. Female education should be given a special priority, against gender insensitivity.
4. Adequate fund should be ensured.
5. Adequacy of teaching materials should be ensured.
6. Effective control of educational resources and utilization should be ensured.
7. Staff and students' ratio should be controlled.
8. Socio-cultural and religions impediments should be overcome.
9. Skills acquisition and vocational education as well as civic education should be encouraged and above all.
10. Sensitization, mobilization and enlightenment committees should be set up to identify the validity of girl-child education to the existence of man and his society.

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