

Education and Gender Equality in Northern Nigeria under British Colonial Regime and the Quest for the Place of Girl-Child Education in Hadejia Emirate: 1903 – 1960 A.D

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Article History	Abstract
Original Research Article	<p><i>This research, titled “Education and Gender Equality in Northern Nigeria Under British Colonial Regime and the Quest for the Place of Girl-Child Education in Hadejia Emirate: 1903 – 1960 A.D.”, explores the historical development of girl-child education in Northern Nigeria during the colonial period, with a particular focus on the Hadejia Emirate. The study investigates the pre-colonial educational structures, the social and religious perceptions of gender roles, and how this influenced access to education for girls. It further examines the emergence of formal schooling in both Northern Nigeria and Hadejia Emirate, highlighting the establishment of early schools, and the involvement of Christian missionaries and the British colonial administration in introducing Western-style education. Additionally, the study assesses the consequences both positive and negative—of this educational model in Hadejia during the colonial era. Among the key issues addressed are the challenges and resistance encountered in promoting girl-child education within the region. strong ‘Muslims’ resistance against Western Education, early marriage, purdah, enslavement, gender inequality, inappropriate implementation of educational policies, institutional fragmentation and foodstuffs hawking by young girls, widows and divorcees as obstacles that militated against the studied subject matter. The last but not the least, the study explored that sequel to the introduction of female, education in Hadejia Emirate and the subsequent establishment of schools for female education, the emirate’s society has witnessed a change in outlook among the educated females, emergence, rise and influence of educated class of girls and women majority of whom have had reached many prominent positions within the Emirate and beyond. Many have consequent upon which become nurses, doctors, teachers, lecturers, business women, post-colonial politicians and professionals in different fields of human endeavors. However, this studied subject matter has on the whole discovered and justified that the validity, relevance and significance of girl child and women education respectively as well as its impact on human’s existence cannot be overemphasized or relegated to the background. At the tail end, the study suggests the way forward against gender inequality especially during the post-colonial period.</i></p> <p>Keywords: Education, Gender, Equality, Northern, Nigeria, Colonial, Regime, Hadejia, Emirate,</p>
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General Background and Introduction of the Studied Subject Matter

In any case, it is important to emphasize that a clear understanding of the study titled “Education and Gender Equality in Northern Nigeria under British Colonial Regime and the Quest for the Place of Girl-Child Education in Hadejia Emirate: 1903 – 1960 A.D.” requires a contextual exploration of its historical, social, and educational background.

therefore, it would not be out of order to sub-divided the study into inter related segments like this: introductory part of the study specifically deals with basic preliminaries of the study, section two, surveys the Geography and History of Northern Nigeria and Hadejia Emirate in particular. Section three of the study; offers an account of Education and Gender Equality in Colonial Nigeria, as well as an evolution and assessment of Girl-Child Education in Hadejia Emirate; From 1903 to 1950 A.D., this study explores the early phases of Western-style literacy education in Northern Nigeria, with particular emphasis on the Hadejia Emirate. Furthermore, the period from 1950 to 1960 A.D. is examined in greater detail to trace the development and spread of formal education in the region. Finally, the study concludes with a general summary of key findings and reflections, followed by a comprehensive bibliography listing all source materials consulted during the course of the research.

Statement of Research Problems

A total re-thinking in respect of the Historical Evolution, Growth, Impact, nature, essence and extent as well as the major obstacles confronted by this studied subject matter has become necessary for a proper reconstruction of the study into a reality. The major gaps identified in the area of study include;

- ✓ Fundamental causes of gender insensitivity
- ✓ The colonial administration systematically exploited both the human and material resources of indigenous populations, prioritizing imperial interests over the development needs of the native communities.
- ✓ Gender-based marginalization was a significant issue, as females were relegated to the background and denied equal opportunities, particularly in access to formal education.
- ✓ There was a notable failure on the part of both the colonial government and local parents to take adequate responsibility in promoting girl-child education, leading to widespread neglect of female education.
- ✓ A combination of socio-cultural norms, religious influences, and the implementation of ill-suited educational policies further hindered the progress of girl-child education in Northern Nigeria, particularly in

the Hadejia Emirate. These factors collectively contributed to what can be described as a crisis in socio-educational development during the colonial period.

However, it is also worthy to state that in the course of data collection we have encountered the problems of unwillingness of some informants to provide an accurate historical data for reconstruction and also found a problem of having inadequate sources on this area of study.

Aim and Objectives of the Study

The primary objectives of this study are as follows:

- i. To critically examine the concepts of gender, equality, and inequality, particularly focusing on the marginalization of females based on gender during the colonial period in Hadejia Emirate.
- ii. To trace the historical origin and evolution of female education within Hadejia Emirate, highlighting key milestones and developments from the advent of colonial rule.
- iii. To investigate the establishment of the first generation of schools for girls in the Emirate and identify the earliest female beneficiaries of formal education.
- iv. To explore the major challenges and barriers that hindered the growth and acceptance of Western-style female education in the Emirate during the colonial era.
- v. To highlight the impact of female education on the local population and socio-cultural environment, as well as to assess the contributions made by the colonial government, traditional authorities, and some progressive parents toward the advancement of girl-child education in Hadejia Emirate.

This study positions Hadejia Emirate as a case of special reference within colonial Northern Nigeria, examining its unique experiences with girl-child education up to the point of Nigeria's political independence in 1960.

Significance of the Study

The subject under investigation explores the historical evolution of girl-child education in Hadejia Emirate, has remarkably contributed to the development of the knowledge of the field. It has further paved a way for numerous studies to be conducted in accordance with the major findings of the study, with the sole aim of eliminating gender-based disparities and enabling the full liberation of girls and women from the various forms of socio-economic, political, cultural, religious, and geographical oppression.

Research Methodology

The methodology used herein involves both published, unpublished had sources as well as oral traditions for the attainment of a balanced study. Likewise, both qualitative and quantitative research techniques have been employed in the collection, analysis, and presentation of data, allowing for a more holistic understanding of the subject matter.

Related Reviewed Literature:

Recent studies have shown that, although extensive scholarly work exists on related topics, none have, to the best of our academic knowledge, directly addressed the specific subject matter under investigation in this study.

Preliminary Review of Relevant Literature and Sources

Several key scholarly works have been consulted in order to provide historical context and analytical depth to this study. These works are essential for understanding the broader social, political, and educational dynamics of Northern Nigeria during the colonial period, particularly with regard to girl-child education in the Hadejia Emirate.

Grove, A.J. (1952). *Land and Population in Northern Nigeria, with Special Reference to Katsina and Hadejia Emirate*.

This geographical study provides a comprehensive overview of land use and population distribution in Northern Nigeria during the colonial period. Its focus on Hadejia and Katsina Emirates offers valuable insight into demographic patterns and settlement structures, which are critical to understanding the context in which colonial educational policies were introduced and implemented.

Boyd, W. (1961). *The History of Western Education*. (London: Blackman Press).

This foundational text on Western education explores the introduction, evolution, and societal impact of Western educational systems in various regions, including Africa. Its relevance to the current study lies in its detailed examination of how Western education was adapted within colonial contexts, particularly in societies with pre-existing traditional and Islamic educational structures.

Hogben, S.I. (1907). *An Introduction to the History of Islamic States of Northern Nigeria*. (Ibadan: Oxford University Press).

Hogben's work provides a detailed historical account of the socio-economic, political, and religious life of Islamic states in Northern Nigeria. This context is essential for understanding the resistance and cultural negotiations that accompanied the introduction of Western education, especially for girls, in a deeply Islamic region such as Hadejia Emirate.

Mohammed, K. (2010). *The Development of Western Education Among Women in Katsina Emirate, 1903–2000 A.D.* (Unpublished M.A. Thesis, Bayero University Kano). This thesis critically examines the historical progression of women's education in Katsina Emirate, including the colonial and post-colonial challenges encountered. The research provides comparative insight that enhances understanding of similar developments in the Hadejia Emirate.

Mohammed, K. (2014). *The British Colonial Policies on Women's Education in Northern Nigeria: 1903–1960 A.D.* (Unpublished Ph.D. Thesis, University of Bakht al-Ruda, Republic of Sudan).

This dissertation explores the British colonial educational policies targeting women in Northern Nigeria. It analyzes the socio-cultural, economic, political, and religious implications of these policies on the first generation of educated females. The work is especially useful in contextualizing the broader impact of colonial educational reforms on gender relations in the region.

Conclusion to the Preliminary Section

In summary, this section serves as a foundational framework for the study, offering a comprehensive understanding of the historical and academic background of the subject. It clarifies the aims, objectives, scope, and significance of the research, while drawing from published, unpublished, and oral sources. These materials collectively support the reconstruction of the historical narrative surrounding girl-child education in Hadejia Emirate during the colonial period and help to position the study within the broader discourse on gender and education in Northern Nigeria.

Endnotes

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2. Boyd, W. (1961). *The History of Western Education*. London: Blackman Press. pp. 10–15.
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University of Bakht al-Ruda, Republic of Sudan.

6. Ibid. Pp. 75
7. Ibid. Pp. 86
8. Ibid. Pp. 80
9. Ibid. Pp. 80-85
10. Opcit PP. 99-100, "The Development
....."

Geographical and Historical Survey of Northern Nigeria and Hadejia Emirate as the Studied Area:

Northern Nigeria is an important part of the country; it is an area of 282,000 square miles which is 75% of the area of the Federation of Nigeria.¹ The population of Northern Nigeria was as at July 1960 approximately put at 1900,000 which was more than half of the population of Nigeria. The area is also large and heavily populated region and agriculturally² productive, with which there are five major ethnic groups out of which is only 35% of the total population.³ There are many predominantly Muslim communities as well as Christians and people of other religious beliefs. Muslims are the majority as compared to the rest. Furthermore, the ethnic compositions of Northern Nigeria consists of the Hausas,⁴ Fulani, Yoruba, Nupe,

Kanuri, Tiv and Idoma speaking tribes to state but a few out of numerous. The region of Northern Nigeria is not only heavily populated but has a comprehensive political, economic and social History of respective institutions with the necessary political and administrative experience to meet the problems of Nigeria.⁵

From the foregoing discussion, it becomes evident that the next relevant development concerns the geographical overview of Hadejia Emirate. Historically known as 'Biram', Hadejia is a Hausa-speaking town located in the eastern part of Jigawa State, in Northern Nigeria. According to the 2006 national census, the population of Hadejia was estimated at approximately 105,628.

Geographically, contemporary Hadejia is situated at Latitude 12.4506°N and Longitude 10.040°E. The emirate shares boundaries with Kiri Kasama Local Government Area to the east, Mallam Madori Local Government Area to the north, and Auyo Local Government Area to the west.

Administratively, Hadejia Local Government Area is divided into eleven political wards, namely: Atafi, Dubantu, Gagul-Mari, Kasuwan Kofa, Kasuwan Gudu, Matsaro, Majema, Runfa, Sabon-Gari, Yankoli, and Yayari.⁸



Figure 1: A Geographical Map showing the boundary of Northern Nigeria.

Sources: internet

Hadejia Emirate's Ethnic Composition

Previous studies have identified the major ethnic groups inhabiting the Hadejia Emirate as the Hausa, Fulani, and Kanuri, alongside several minority groups including the Tiv, Yoruba, Igbo, Igala, and others. The dominant occupations among the local population are crop farming and animal rearing, while a significant portion of the people are also engaged in trade, fishing, and various public and private sector services, such as the civil service.

The region is predominantly Muslim, reflecting the wider religious composition of Northern Nigeria. However, it is

important to note that there remains a presence of indigenous religious belief systems, which continue to be practiced by a minority of the population.

Geographically, Hadejia is situated north of the Hadejia River and lies upstream from the Hadejia-Nguru Wetlands. This location places it within an ecologically sensitive zone of international environmental importance, recognized for its rich biodiversity and crucial role in regional water management and agriculture.

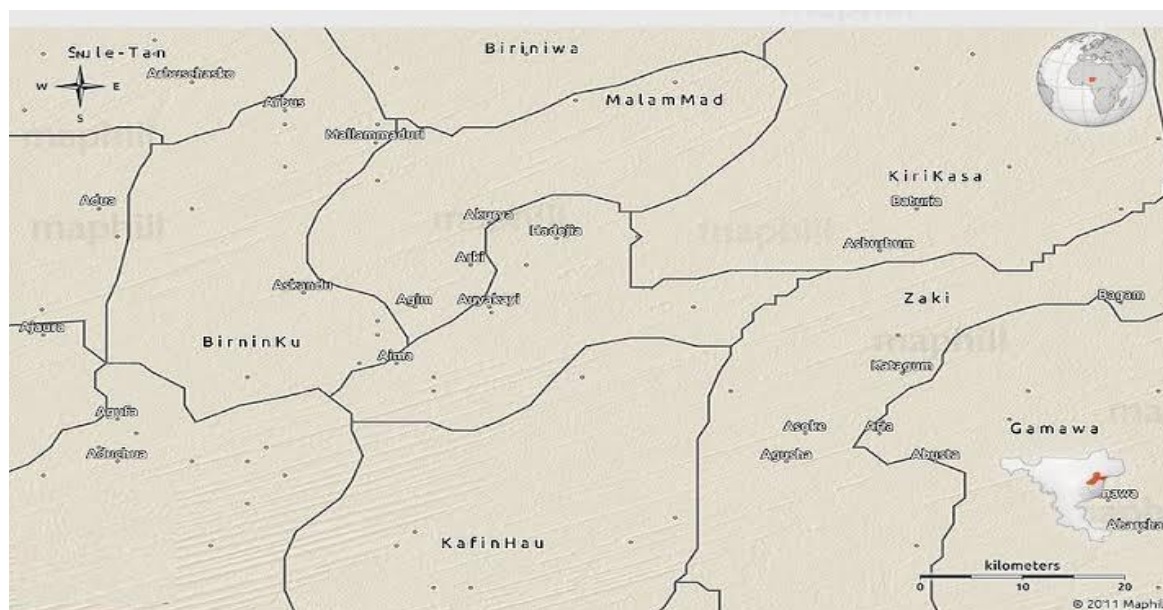


Figure 1: A Geographical Map showing the boundary of Hadejia Emirate

Sources: Ministry of Land and Survey, Jigawa State, Nigeria.

Endnotes:

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2. Ibid, Pp. 65
3. Ibid, Pp. 65 – 67
4. K. Mohammed "The Development of Western Education among Women in Katsina Emirate; 1903 – 1960 A.D." (M.A. History Thesis, BUK) P.70.
5. Ibid, Pp. 60 -75
6. Ibid, P.80
7. Opcit. P. 82 "The British ColonialP.88.
8. Informant: Oral Interview conducted; Name; Alhaji Abubakar Gwaram, Date of Interview: 20th November, 2020, Place; Residence in Gwaram, Date Of Birth, 23rd July, 1935, Profession.
9. Ibid. Oral Interviewed
10. Ibid. interviewed

British Colonial Conquest of Northern Nigeria; With a Special Reference to Hadejia Emirate

Previous research indicates that the British colonial conquest of Northern Nigeria began in the latter half of the 19th century, during a period when European exploration and commercial activities started penetrating the hinterlands of the Sokoto Caliphate, also known as the Amirul Mu'minin. Historical accounts reveal that the African National Company evolved into the Royal Niger Company (RNC) by 1886, receiving a charter and becoming militarily active in the region to counter rival European interests. By 1897, under the leadership of Sir George Taubman Goldie, the RNC had conquered Ilorin and Bida, although these areas were not fully occupied.

At the turn of the century, in 1900, the British proclaimed the protectorate of Northern Nigeria with its headquarters established at Lokoja. However, as it became clear that the Royal Niger Company alone could not effectively subdue the Sokoto Caliphate, the British colonial office revoked its

charter in 1899 and appointed Frederick Lugard to implement British policies in the region. On January 1, 1900, Lugard declared the protectorate at Lokoja, accompanied by roughly 1,000 troops under three colonels.

Lugard contested the Arabic translation of the declaration, which implied the territory was already under the control of the Royal Niger Company a claim rejected by both Sokoto and Gwandu. Consequently, Lugard's initial diplomatic efforts failed, leaving him with little choice but to resort to military force. He quickly merged the RNC's constabulary with other West African military units to form the West African Frontier Force (WAFF), appointing himself as commander. The British forces wielded overwhelming firepower, which the Caliphate's armies could not match, giving them a decisive advantage despite being outnumbered.

Despite their superior weaponry, Lugard's forces required approximately three years to fully conquer the Caliphate. The conquest culminated in the brutal killing of Sultan Muhammadu Attahiru (1902–1903) during the Battle of Burmi in July 1903. The campaign proceeded in stages, starting with southern emirates: Ilorin (1907), Nupe (1901), Kontagora (1901), Adamawa (1902), Bauchi (1902), Zaria (1902), Katsina (1903), Kano (1903), Hadejia (1903), and finally Sokoto (1903). Some emirs surrendered without resistance but later sought to undermine British authority as a form of protest against losing sovereignty. Others were deposed.

The colonial occupation of Northern Nigeria, particularly in Hadejia Emirate, was a transformative event that brought profound political, social, and economic changes. However, it was accompanied by considerable upheaval: several emirs lost their political positions, some were killed, and others retained their titles but with diminished power and influence.

The Pre-Colonial System of Education Operated in Hadejia Emirate Prior To 1903 A.D.

Previous research has emphasized that before European contact, Nigerian communities had their own traditional methods of educating children, often referred to as occupational or indigenous education. This form of education served practical and straightforward purposes. Primarily, it aimed to raise children in a manner that enabled them to understand and appreciate the norms, values, and culture of the society into which they were born. Through this traditional education system, children gained essential knowledge, skills, and attitudes necessary not only for living harmoniously within their local communities but also for fulfilling their roles and contributing to the growth and development of society as a whole. It is important to recognize that this form of education was not merely

optional but a vital element in the betterment of the community.

Further studies indicate that in the pre-colonial period, particularly in Hadejia Emirate, the educational process began immediately after a child's birth. The mother served as the child's first teacher, instructing basic skills such as drinking and walking. Children were also taught to distinguish between appropriate and inappropriate language, learning the use of polite words versus rude expressions. Discipline was an integral part of this education, with methods including verbal rebukes, ridicule, and sometimes corporal punishment by elders to ensure that children conformed to the expected behaviors and attitudes. As children matured, they participated in initiation ceremonies that marked their transition into defined social roles based on gender and age. Storytelling, especially folklores and tales of courageous and wise community members, played a key role in shaping the child's character and inspiring emulation. Elders, alongside peer groups, actively contributed to the educational process, reinforcing social values and discipline. This system of collective knowledge transmission thrived long before the introduction of Western-style literacy education.

To better understand this topic, it is essential to clarify the concept of education itself, as well as the role and influence of religious education. Education can broadly be defined as the process of upbringing and skill acquisition necessary for survival. Traditionally, family's controlled large agricultural lands, with each member of the household assigned a portion to cultivate. Married women, in particular, were expected to play a significant role in the proper upbringing of children. The importance of education extends beyond mere survival; it significantly influences moral, political, economic, and social aspects of life. Indeed, the level and effectiveness of education within a society greatly determine the extent of its social transformation and progress.

Islamic Religious Education and Its Impact on Girl-Child Education in Hadejia Emirate

Numerous previous studies on Islamic education have highlighted that Islam was introduced to the region through the activities of Muslim Dyula (Wangarawa) traders, originating from the ancient West African Mali Empire. The spread of Islam first reached Katsina, followed by Kano and Hadejia Emirates, during the 14th century. Beyond being a religion, Islam represents a comprehensive way of life that guides every aspect of its adherents' existence. Research indicates that Islam was introduced as early as 1350 A.D. and became firmly established within approximately 15 years. Fundamentally, Islam holds a deeply articulated understanding of history, rooted in the

belief in a supreme supernatural entity—Allah—who governs spiritual determinism and the fate of all beings.⁷

However, from the foregoing therefore it would be interesting to define the concept of Education. To S.A Indabawa.

“Education is the aggregate of all the procedures by which a child or young adult develops the abilities, aptitudes and other forms of behavior which are of positive value to the society in which he lives, is a process of transmitting culture in terms of continuity and growth for disseminating knowledge, either to ensure social control or to go guarantee rational direction of the society or both.”⁸

Education and Gender under Colonial Regime; A Taxonomy:

It is important to recognize that by 1903 A.D., the promotion of Western-style education for girls and women across Northern Nigeria, including the Hadejia Emirate, was not a priority for the British colonial administration. Their main focus was on consolidating political control and advancing their economic, social, and religious interests primarily to benefit metropolitan Europe, often at the expense of the indigenous population.

Moreover, before the arrival of colonial powers and the introduction of Western education, as well as prior to the 1804 Sokoto Jihad, there is little evidence to suggest the existence of female scholars or formal schools dedicated to girls’ education in Northern Nigeria. It was only after the Sokoto Jihad that Nana Asma’u Bin-Fodio established the “Yantaru” Institute, which became a pioneering center for female education within the Sokoto Caliphate.

However, it is consequent upon the aforementioned points raised the study seeks to highlight that female education had started in the twenties (20th) because studies have pointed out that Abdulkadir Pilot Special Primary School for Girls and Boys Education was established in 1924 in Hadejia metropolis. It is still not out of place but of great relevance and equally important to the study to point out that the early challenges confronted by female education in Hadejia Emirate among which included; socio-cultural, economic, political, concubine, early marriages, gender inequality, (marginalization against gender), purdah and as well as inappropriate implementation of colonial educational policies on female education.¹⁰ It is also worthy to note that there were other impediments such as the discovery of many implemented policies that **“were only longer in words but shorter in action”** studies conducted have argued that

“The British had as a result developed in the North and Hadejia Emirate in particular a British outlook on government education, world affairs, economic and so forth, but who remained Muslims in their religious worship”.¹¹

However, it is worthy to note that part of the major developments generated by this brand of education could be seen in the fields of Emirates economy, literacy and landscape most especially in the field of marketing, trading, improvement in public service, health care and educational sector. Other problems confronted at the beginning of its introduction centered on Muslims strong opposition against Western Education at the initial stage of its inception in the area. Problems such as socio-cultural, religious and gender discrimination in the context of teaching and learning processes had both as well retarded this brand of education in Hadejia Emirate. Further to the above, studies have rightly shown that throughout the colonial period there was no single, Missionary school established for female education rather than the colonial public schools periodically set up and commissioned.

In a related historical development concerning the political evolution of the Hadejia Emirate, various studies have noted that the kingdom of Auyo, along with Tashana and Shira within the Katahum Emirate, was established around 1400 A.D. by settlers from Baghironi, with Hadejia and other nearby areas being founded subsequently. Notably, the name “Hadejia” is believed to have originated from a Kanuri hunter named Hade from Machina and his wife, Jiya. During a hunting expedition, they were drawn to the area due to its abundant rivers and natural resources. Hade is traditionally regarded as the founder of Hadejia and the first in a lineage of thirty-two rulers who governed the Emirate before the 19th-century Islamic revolutionary movement led by Sheik Usman Bin-Fodio. Although records exist for only three early rulers—Baude, Musa, and Abubakar—it is important to remember that Hadejia, along with six other kingdoms, was once under the dominion of the Borno Empire. These territories, known as “Nguderi” or “Gudiri” by the Bornu people, remained under Borno’s control until the early 19th century when they were conquered and later reorganized into the Hadejia Emirate.

Studies further reveal that due to the increasing presence of Fulani communities in the region, Emir Abubakar of Hadejia the last Hausa ruler appointed Umaru B. Abdura as Sarkin Fulani (leader of the Fulani) around 1788. Umaru later sent a delegation, led by his younger brother Muhammadu Sambo and cousin Laraima, to pay homage to Shehu Dan-Fodio. This delegation returned with a flag symbolizing Umaru’s recognition by Shehu as his lieutenant in the region, granting him the authority to wage jihad against pagan groups and nominal Muslim leaders in

the Hadejia-Auyo area. Shehu also tasked Laraima with leading a jihad from Marma against the kingdoms of Fagi and Dawa. Interestingly, many members of this delegation were not ethnically Fulbe, which partly explains why non-Fulani speakers later held significant positions within the civil service and public offices of the Hadejia Emirate.

One of the major obstacles to the spread of Western education in Hadejia was highlighted by Emir Usman (1925-1950), who reported to the colonial government the factors responsible for the slow progress of secular Western education in the Emirate and Northern Nigeria overall. Among these challenges was the establishment of segregated settlements known as Sabon-gari (new residential quarters), designed to separate non-Muslim natives from Southern Nigeria—whose cultural practices were alien to the predominantly Muslim North. In defending the British policy of indirect rule, colonial administrators often exhibited greater conservatism and rigidity than traditional rulers. For example, in 1937, Emir Usman sought to appoint a capable individual to his council, but the British colonial authorities objected solely because the candidate was of slave descent.¹⁵

Conclusively, in this inter related part of the this study. This scholarly work conducted has been able to define the concepts of “Education and Colonialism” from gender point of view under which the position of Girl-Child Education in general was carefully examined and assessed. The study has further to the above explored the factors responsible for the colonial conquest and occupation of Northern Nigeria and Hadejia Emirate in particular. Other chronologically and relatively examined issues herein include; Hadejia Emirate under colonial administration, early types of challenges confronted by the subject matter of study in the Emirate under consideration as well as other related aspects having direct bearing to our study were as well thoroughly explored, highlighted and properly reconstructed into a reality.

Endnotes

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The Introduction Of Western Literacy Form Of Education In Northern Nigeria: With A Special Reference To Hadejia Emirate: 1950 – 1960 A.D.

Previous research on this topic has argued that a significant aspect of the evolving relationship between England and Nigerian society in the 19th century was the introduction of Western education, particularly in Northern Nigeria and the Hadejia Emirate. This foreign educational system existed alongside various indigenous educational traditions but gained prominence in the 20th century as British interests namely Christian missions, commerce, and formal colonization became firmly established. The development and importance of Western education were shaped by a complex interplay of social, cultural, economic, and political forces across different Nigerian communities, and this educational influence, in turn, transformed these societies.

Studies indicate that Western education in Nigeria began around 1840 when European Christian missions made their first lasting inroads into coastal territories along the Atlantic Ocean in the South. Many missionaries settled in the Yoruba region and the Niger Delta, gradually extending their reach inland. Viewing education primarily as a tool for spreading Christianity, missionaries focused on establishing schools wherever they set up posts. Converting adults, often resistant to Christianity, was a difficult task, so

missionaries concentrated on children, hoping to influence the younger generation through schooling. Consequently, the curriculum emphasized the “three Rs” reading, writing, and arithmetic enough to equip children to function within the missionary framework. This approach reflected a limited educational vision, centered on introducing “uncivilized” peoples to Western scientific and literary knowledge rather than addressing the broader social and material needs of Nigerian society.

Moreover, studies have highlighted that mission schools mainly aimed to train schoolmasters who could eventually become catechists, deacons, and priests. Female education, when it occurred, was primarily designed for the wives and fiancées of male mission workers. This reveals an inherent anti-intellectual bias within the missionary education system, which directly relates to the topic under study. Colonial authorities also hesitated to support educational advancement beyond the primary level for converts, except in regions like Yorubaland. However, by the 1890s, the growing needs of the colonial administration and the persistent demands of ambitious Nigerians pressured both the missions and colonial officials to shift their educational priorities and broaden the scope of native education.⁵

Missionaries achievements in the 19th Century had generated some inevitable consequences such as the established Mission schools like Grammar School Lagos (1859), Methodist Boys High School (1878) and Roman Catholic Teacher's College did not enjoy virtually any financial support from the parent missions, consequent upon which they operated on the limited funds subscribed by the local contributions and few relatively wealthy local philanthropists. Studies have also pointed out that the foundation of colonialism and education in Nigeria was historically as a result of the development associated with colonialism, industrial and technological changes that took place in Europe in the 18th and 19th Centuries which generated the imposition of political control and the subjugation of peripheral societies became inevitable for the satisfaction of their multiple interests. The formal conquest began in the 1840's and reached its peak when Sokoto Caliphate, Kano and Hadejia Emirates were conquered in 1903.⁶ As the state became a reality, one obvious and convenient tool had to be found to ensure the rapid acculturation of the society, so as to generate in its existence a peaceful and submissive orders in the quest for cheap labour to promote the maximum exploitation of the country's human and material resources to be used in advancing metropolitan Europe, hence education was used by its introduction to suit their interests.

The Inception, Growth, Development and Impact of Female Education on Northern Provinces; With a

Special Emphasis to Kano and Hadejia Emirates under British Over-Rule:

It is important to note that research on colonial education, gender, and equality reveals that by September 1909 prior to the opening of the First Government Elementary School in Kano Vischer had already begun training local teachers there. This initiative aimed to reduce reliance on teachers recruited from the coastal regions of Nigeria and West Indies. As part of this scheme, twelve Mallams were recruited from Sokoto, Katsina, Kano, and as far as Hadejia Emirate. Their training took place at Nassarawa, just outside Kano city. The curriculum included Hausa reading and writing in Roman script, arithmetic, as well as geography covering Northern Nigeria, Africa, and the wider British Empire.

Further studies indicate that by the time Frederick Lugard left Nigeria in 1918, Northern Nigeria had only fifteen primary and industrial schools, alongside a few mission schools operating mainly in non-Muslim areas. These schools enrolled between 700 and 800 pupils, from a population estimated at around nine million. Lugard was succeeded by Governor Sir Hugh Clifford, who in 1919 remarked, “After two decades of British occupation, the Northern provinces have not yet produced a single native... sufficiently educated to fill even the most minor clerical post in government offices.”

This observation spurred greater government interest in public education and partly led to the establishment of Katsina College in 1921, which was officially opened in 1922. The college produced many elites who later played significant roles in Northern Nigerian and national politics. Relatedly, in 1924, Abdulkadir Primary School was founded in Hadejia town as a co-educational institution, marking an early effort to provide education for girls during the colonial era.

From the above, it becomes clear that the main focus of this study is to highlight the major challenges faced by girls' and women's education in Hadejia Emirate during the colonial period up to Nigeria's independence. It seeks to examine the first generation of female-focused schools established, as well as the obstacles encountered, particularly in the context of gender discrimination and the colonial government's failure to adequately support female education.

Colonial Female Educational Development Crises Confronted In Hadejia Emirate From Its Inception To Nation's Political Independence 1960 A.D.

Past studies conducted have demonstrated that this brand of education under review had since its inception began to experience a series of obstacles that retarded its rapid development in the area of study and the North entirely. In

the early stage of its introduction was rejected in Northern Nigeria and Hadejia Emirate in particular because of the long tradition of Islamic education which started as far as back about 900 years. For instance, as early as 11th Century, Muslims scholars of Katsina, Kano, Sokoto and Hadejia Emirates were writing poetry and exchanging letters. More so, it was found impossible for the Muslims in the North to accept western Education in general because those responsible for its introduction were Christians (Europeans), furthermore, the major problems that led to its rejection included; socio-cultural, religious, economic and gender factors, as well as the case of early marriage practice of purdah, concubine was also in operation, gender inequality/marginalization of female within the society to the lowest level, deplorable economic condition, commercial ideology of hawking, selling of foodstuffs, institutional fragmentation and inappropriate implemented colonial government's policies on female education to state but a few among numerous. In another related negative developments confronted by this brand of education in Northern Nigeria as a whole Fafunwa opined that;

“Muslims education in Nigeria was retarded not because the Muslims were unprogressive or their religion was opposed to formal education, but because education in those days tended to mean Bible knowledge, Christian Ethnics, Christian moral instructions, Christian literature, some arithmetic, language and crafts. All geared to produce Christians who could read the Bible.”¹²

In light of the foregoing and the problems systematically examined that hindered the advancement of girl-child and women's education, it is reasonable to conclude that gender inequality during the colonial period in Hadejia Emirate was not the sole factor negatively impacting this subject. More importantly, as previously noted, Western formal education was initially not a priority for the British colonial administration, whose primary focus was the consolidation of political power.

In conclusion, this chapter has shown that numerous challenges impeded the progress of female education in the region. Among the major obstacles highlighted were gender inequality, unsuitable educational policies, colonial policies that were more declarative than effectively implemented, early marriage, strict adherence to purdah, strong religious opposition to Western education, and resistance from authorities responsible for its introduction.

Endnotes

1. K. Mohammed (2014). *The British Colonial Policies On Women Education And Impact In*

Katsina Emirate: 1903-1960 A.D. (PhD Thesis, U.B.R.) pp. 108–110.

2. Ibid. pp. 108–110.
3. Ibid. pp. 108–170.
4. Ibid. pp. 125–130.
5. P.K. Tibenderana (1983). “The Beginning Of Girls Education In The Native Administration School In Northern Nigeria, 1930–1945 A.D.” *The Journal Of African History*, Vol. 26, No. 2.
6. Ibid. pp. 30–40.
7. Ibid. pp. 50–60.
8. NAK/KATPROF/400: “A Female Education Girls Centre Katsina,” pp. 18–20.
9. P.K. Tibenderana (1983). “The Emirs And the Spread of Western Education in Northern Nigeria; 1910–1946.” *The Journal Of African History*, Vol. 24, No. 4 (August), pp. 40–42.
10. Ibid. pp. 45–50.
11. E.P.T. Crampton (1975). *Christianity in Northern Nigeria*. Zaria: Gaskia Corporation.
12. K. Mohammed (2011). “Western Education Among Women in Katsina Emirate: 1903–2000 A.D.” (M.A. Thesis, B.U.K.) pp. 60–65.
13. Ibid. p. 70.
14. NAK/Agency Mark 194: Educational Conference of Northern Provinces and Other Conference Matters, 1948–1960.

General Conclusion of the Studied Subject Matter:

In conclusion, it would be interesting to bear in mind that this scholarly work conducted. “Education and Gender Equality in Colonial Northern Nigeria Under British Colonial Regime and the Quest for the Place of Girl-Child Education in Hadejia Emirate: 1903-1960 A.D. as earlier pointed out clearly has been subdivided into inter-related parts and each of them has offered an interested historical account in respect of our subject matter of study for a proper reconstruction of both the orally and materially sourced data into reality for subsequent and interrelated researches to be carried out where there is a gap in existence.

Furthermore, the study has developed a main introductory part which serves as a general background of the study and highlighted the problems faced such as scanty source materials, unwillingness of some informants to verbally subscribe the information needed, aim, objectives, significance of the study as well as both the primary and secondary source materials used were also highlighted.

Further to the above, the study has surveyed and fully examined the geographical area of Hadejia Emirate and its migrant communities as well as the areas occupied by the emirate.

In another related development a sub-topic entitled “Education and Gender Equality in Colonial Northern Nigeria; An Assessment of Girl-Child Education in Hadejia Emirate; 1903-1960 A.D.” This served as the ‘Heart’ of the Study consequent upon which the study dwelt much on examining the British Conquest of Colonial Northern Nigeria and the occupation of Hadejia Emirate in particular. The study herein found that prior to the outbreak of the 1804 Sokoto Jihad there was neither evidence of the emergence of women scholars nor schools established for female education in the whole of Northern Emirates until after the appearance of the *Jihad* during which Nana Asma’u Sheik Usman bin-Fodio’s biological daughter founded an *Yantaru* Institute of Islamic Education in Sokoto Caliphate. Furthermore, by 1903 Western literacy type of education in general regardless of girl-child education was not the priority of the British colonial administration but struggle for political power consolidation and the need to satisfy their multiple political, economic and social interests.

Fourthly, in this segment of the study it has been pinpointed clearly how this brand of education has started. Further to the above, the study has examined the growth, development, impact and major challenges associated with girl-child and women education in Hadejia Emirate among others included: Muslims strong opposition against the Christian Missionaries and Colonial Authority who were responsible for its introduction, early marriages, the practice of purdah, concubine, gender inequality and others had adversely affected female education in Northern Nigeria and Hadejia Emirate in particular.

The last but not the least the study discovered that sequel to the subsequent establishment of schools for female and its proper introduction during the period under review, Hadejia Emirate was able to remarkably witness the emergence, rise and influence of educated class of girls and women majority of whom have had reached many prominent positions within the Emirate and beyond. Many had become nurses, teachers, lecturers, doctors, business women, post-colonial politicians and professionals in different fields of human endeavors. However, in any case it is of relevance and importance to note that after nations political inception October, 1960 still this brand of education continues to confront a multitude numbers of past colonial female educational development crises both in the studied emirate and northern Nigeria as a whole and the study has rationally and strongly recommend that the policy makers, educationalists, stakeholders, parents, students and scholars

should rise to the responsibility ahead for them as an outstanding solution.

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Northern Provinces and Other, Conference Matters 1948 –
1960.

(D) Oral Source/Interviews Conducted:

S/N	Informants	Date of Birth	Place of Interview	Profession	Date of Interview
1.	Alhaji Abubakar Gwaram	23 rd July, 1935	Gwaram	Rtd. Civil Servant	20 th November, 2020
2.	Alhaji Abdullahi Garba	13 th August, 1975	Hadejia	Teacher	05 th May, 2023
3.	Iliyasu Ahmad	11 th May, 1981	Hadejia	Civil Servant	09 th April, 2023
4.	Fatima Abdullahi	14 th February, 1980	Hadejia	Teacher	12 th April, 2023
5.	Alkasim Ismail	01 st December, 1976	Hadejia	Teacher	13 th April, 2023
✓	Mala Zainab Ibrahim	6 th September, 1983	Hadejia	Teacher	20 th April, 2023
✓	Abdullah Nasir	20 th January, 1981	Gwaram	Engineer	23 rd April, 2023.
✓	Ibrahim Nasir	13 th January, 1983	Gwaram	Barrister	24 th April, 2023.
✓	Hajiya Talatu Ibrahim	26 th August, 1965	Gwaram	Civil Servant	25 th April, 2023.
✓	Sa'adatu A. Abdullahi	14 th February, 1986	Gwaram	Civil Servant	28 th April, 2023.