

VOCATIONAL CENTRE FOR MUSLIM  
WOMEN ABUJA

(Creating the appropriate environment for the  
Ideal Muslim Woman)

*By*

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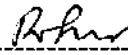
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## DECLARATION

I, **TUKUR, RUKAYYATU BASHIRU**, do hereby declare that this thesis entitled, **“VOCATIONAL CENTRE FOR MUSLIM WOMEN, ABUJA: Creating the appropriate environment for the Ideal Muslim Woman”** is a product of my own research work/site work and it has not been accepted in any previous application for the award of the degree of Masters of Science (M.Sc.) in Architecture by Ahmadu Bello University, Zaria.

All sources of information are specifically acknowledged by means of references.




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**CERTIFICATION**


This thesis entitled “VOCATIONAL CENTRE FOR MUSLIM WOMEN, ABUJA: Creating the appropriate environment for the Ideal Muslim Woman” by **TUKUR RUKAYYATU BASHIRU (Miss)** meets the regulations governing the award of the degree of Masters of Science in Architecture of Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

  
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**DEDICATION**

This thesis is dedicated to my parents

**YAYA & BA**

And

to the beautiful and loving memory of

**MARYAM MU'UZIYA ISA – AHMED**

may her gentle soul rest in perfect peace. Amin.

## ACKNOWLEDGEMENT

I would start by thanking Allah – The almighty who makes all things possible.

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## **ABSTRACT**

After decades of neglect, there is now a global awareness of the crucial role that women can play in sustainable development. Unfortunately most of the development programmes that have been planned and implemented do not seem to have taken the peculiar needs of the Muslim woman into consideration.

This thesis is aimed at providing Muslim womenfolk within the Abuja metropolis and those in the satellite towns (Bwari, Deidei, Gwagwa, Gwagwalada, Kado, Kuje, Karu, Karmu, Kubwa, Kwali, Nyanya, Suleija), with a culturally suitable environment for acquiring vocational skills. Their vocational skills will then become the basis for setting up "cottage industries."

The objective is to achieve a harmony between architectural design and cultural values. Through careful planning and organisation, necessary options will evolve to enhance this desired goal. Facilities provided are mostly workshop-oriented with emphasis on the sense of "sight" rather than that of "hearing", which makes communication with individuals of different or various levels of education and age, less cumbersome.



## TABLE OF CONTENTS

TITLE PAGE.....	( i )
DECLARATION.....	( ii )
CERTIFICATION.....	( iii )
DEDICATION.....	( iv )
ACKNOWLEDGEMENT.....	( v )
ABSTRACT.....	( viii )
TABLE OF CONTENTS.....	( ix )
LIST OF PLATES.....	( xiv )
LIST OF FIGURES.....	( xv )

### CHAPTER ONE: INTRODUCTION

1.1	Statement of Problem.....	1
1.2	Motivation.....	1
1.3	Justification.....	2
1.4	Significance of the study.....	3
1.5	Definition of Vocational Education .....	3
1.6	Aims and Objectives.....	4
1.7	Scope and Limitations.....	4
1.8	Constraints.....	5
1.9	Research Methodology.....	5

## CHAPTER TWO :LITERATURE REVIEW

2.1	Local Crafts in Abuja.....	7
2.2	Brief .....	7
2.3	Types of Crafts .....	7
2.3.1	Local Textile Weaving.....	7
2.3.2	Textile Decoration.....	10
2.3.3	Pottery .....	12
2.3.4	Basketry .....	16
2.3.5	Mat Weaving .....	16
2.3.6	Calabash Decoration .....	16

## CHAPTER THREE :LITERATURE REVIEW

3.0	Introduction .....	21
3.1	Sex as a biological Fact .....	21
3.1.1	Sex – Role Development .....	22
3.1.2	Psychological Differences Between Females and Male.....	23
3.1.3	Female Achievement.....	25
3.1.4	Stereotypes and Conception of the Female Role.....	26
3.2	Islamic perspective of Womanhood.....	26
3.3	The struggle of Women World-wide.....	27
3.3.1	Beijing – Before and After .....	29

## CHAPTER FOUR

4.0	Case Studies and Explorative Studies.....	36
4.1	Review of Existing Government Programmes and Projects.....	36

4.1.1	Directorate for Food Roads and Rural Infrastructure (D.F.F.R.I.)	37
4.1.2	Man Mobilisation for Social and Economic Recovery (MAMSER)	38
4.1.3	National Directorate for Employment (N.D.E.)	39
4.1.4	Better Life Programme (B.L.P.)	40
4.1.5	People Bank of Nigeria (P.B.N.)	41
4.2	Review of Existing Case Studies	43
4.2.1	City Women Centre, Kano	44
4.2.2	National Centre for Women Development, Abuja	46
4.2.3	Jacaranda Pottery Centre, Kaduna	51
<b>CHAPTER FIVE :ISLAM AS A RELIGION</b>		
5.1	The Birth of Islam	56
5.2	Religion Principles	58
5.2.1	Islamic Theology	59
5.2.2	The Articles of Faith	59
5.2.3	The Pillars of Islam	60
5.3	The Islamic Concept of Education	61
5.4	Methodology	62
<b>CHAPTER SIX</b>		
6.1	General	67
6.2	Political	67
6.1.1	Population	68
6.1.2	Physiography	68

6.1.3	Geology .....	75
6.1.4	Topography .....	75
6.1.5	Rainfall .....	75
6.1.6	Temperature .....	76
6.1.7	Relative Humidity .....	76
6.1.8	Winds .....	76
6.1.9	Vegetation .....	77
6.2	Site Determinants .....	77
6.3	Design Concept and Design Philosophy .....	79
6.3.1	Design Concept .....	79
6.3.2	Design Philosophy .....	79
6.4	Design Criteria .....	80
6.4.1	Pedestrian Circulation .....	80
6.4.2	Vehicular Circulation .....	80
6.4.3	Landscape .....	80
6.4.4	Crowd Control .....	81
6.4.5	Expansion .....	81
6.4.6	Fire .....	81
6.4.7	Maintenance .....	81
6.4.8	Ventilation .....	82
6.4.9	Lighting .....	82
6.4.10	Security .....	82

CHAPTER SEVEN :

7.0	The Design .....	83
7.1	Administrative Block .....	83
7.1.1	Workshop .....	84
7.1.2	Others .....	85
7.1.3	Auxiliary Units .....	86
7.2	Material and Finishes .....	86
7.2.1	Sub - Structure .....	86
7.2.2	Block work and Walls .....	86
7.2.3	Lintels and Ring - beams .....	86
7.2.4	Roof Members .....	86
7.2.5	Gutters .....	86
7.2.6	Doors and Windows .....	87
7.2.7	Floor Finishes .....	87
7.2.8	Road Network .....	87

CHAPTER EIGHT :

8.0	Conclusions .....	88
	REFERENCES .....	88
	APPENDICES .....	92

## LIST OF PLATES

Plate 1 Traditional Looms (Aso-oke).....	8
Plate 2 Traditional Looms (Cloth Weaving).....	8
Plate 3 Traditional Dye Pits.....	11
Plate 4 Pottery done the traditional way.....	11
Plate 5 Basket Weaving.....	15
Plate 6 Mats Weaving.....	15
Plate 7 Cane Furniture Making.....	17
Plate 8 Hair Braiding.....	17
Plate 9 Cooking in the courtyard.....	19
Plate 10 Caps Sewing.....	20
Plate 11 House-keeping.....	21
Plate 12 Traditional Muslim Women.....	22
Plate 13 Mother and child.....	24
Plate 14 National Centre for Women Development.....	47
Plate 15 National Centre for Women Development.....	48
Plate 16 National Centre for Women Development.....	49
Plate 17 Site pictures .....	70
Plate 18 Design concepts (using calabashes) .....	79

## LIST OF FIGURES

Fig. 1 National Centre for Women Development.....	47
Fig. 2 Jacaranda Pottery (Plan) .....	52
Fig. 3 Jacaranda Pottery (Elevation).....	53
Fig. 4 The Islamic World in the 10 <sup>th</sup> Century.....	59
Fig. 5 The Spread of Islamic and its literature across the world.....	59
Fig. 6 Site location 1.....	66
Fig. 7 Site location 2.....	67
Fig. 8 Temperature Chart.....	71
Fig. 9 Rainfall Chart.....	72
Fig. 10 Relative Humidity Chart.....	73
Fig. 11 Sunshine Chart.....	74
Fig. 12 Wet Season/Dry Season Chart .....	75

## CHAPTER ONE

### 1.0 **INTRODUCTION:**

#### 1.1 **STATEMENT OF PROBLEM**

The Nigerian culture is quite diverse due to the numerous ethnic groups though it is in recent times well guided by the two major religions - Islam and Christianity yet, a basic problem of the role and status ascribed to women cuts across all tribes although in varying degrees.

The world of most Nigerian girls is groomed to revolve around men such that personal traits and natural talents are suppressed. Career choices and strive for success are often restricted by fear of not getting marriage partners.

In this light young ladies find themselves married at young ages. Saddled with the honourable but tasking burden of looking after a home bearing and subsequently raising the children, the woman's own need is thereby suppressed and she becomes economically dependent on her husband. So, what happens when he can no longer provide or worse still what happens when he dies?.

It is as a result of this that Nigeria has joined other countries to create programmes that are geared towards making women better mothers, wives and economically independent on their men folk.

#### 1.2 **MOTIVATION**

Women the weaker sex to which category the writer belong have always been a source of constant worry to the writer as she knows, feels and understand their problem; even though the woman is usually the backbone of the society.



Abuja the rendezvous town is for all works of life, be they civil servants, private entrepreneurs etc has to a large extent become the centre of Nigeria with the movement of the seat of government to the present location. Like all locations for seats of government all over the world, there is a influx of people towards the capital and so a shortage of all facilities and amenities. Women who now find themselves in Abuja either because their husbands have moved there with the civil service, or they themselves have come in search of greener pasture find out before long that the grass seems greener on the other side and Abuja is not what it looked like from afar. Food is dear, means of transportation are few and expensive and accommodation is beyond the grasp of the average civil servant.

The women now have to find a means of subsidising the family's income; but how? It is this question that led the writer to this thesis topic so that the women may learn a vocation they could practice within or outside the home and as the writer knows and understands the Islamic injunctions and restriction on women, the centre is designed with all these aspects in mind so as to create an ideal learning environment for the women, so that her husband, father or guardian may allow her to come there without thinking twice about it and along side learning a vocation would also learn more about religion so that they in turn may be able to teach their children, younger ones and wards so as to curb the delinquency within our youth in the society.

### 1.3 JUSTIFICATION

"We must ensure that the women of Nigeria are empowered economically, politically and socially, to contribute their best to our national development"

-Dr. (Mrs) Maryam Babangida

#### 1.4 SIGNIFICANCE OF STUDY

Every society or community consists of family units at the core of which are women. Since the task of child-bearing is delegated to women in most societies, it therefore follows that the total emancipation of a society lies heavily on the emancipation of women, as they are children's first and longest lasting contacts.

Most existing programmes for women are geared towards developing better mothers and wives and often directed towards the adult women. This is a commendable effort, but if at all we desire a positive impact on the future society, then reaching the younger generation should be of utmost importance to us, bearing in mind that "prevention is better than cure" especially in terms of efforts, economy and time expended.

#### 1.5 DEFINITION OF VOCATIONAL EDUCATION

The national policy for Education states that Vocational Education

"Is an aspect of training which leads to the acquisition of practical and applied skill"

The American Vocational Association Committee on Research and Publication states that it

"Is that aspect of training designed to develop skills, abilities, understanding, attitudes, work, habits and appreciation, encompassing knowledge and information needed by workers to enter and make progress in employment on useful and productive basis"

It is an integral part of the total education programme and contributes towards the development of good citizens by developing their physical, social civic, cultural and economic competencies.

## 1.6 AIMS AND OBJECTIVES

This thesis aims at the following:

- a) arming the total muslim woman with a skill which she could run from her home without necessarily going out.
- b) Promotion of social and cultural interaction and harmony amongst muslim women
- c) Creating an ideal and convenient space for learning through the following architectural objectives
  - i) Understanding the needs and peculiarities of the muslim woman, and thereby providing a well designed educational, social and vocational facility for the ideal muslim woman
  - ii) Comfortably designed spaces for various activities to enhance users requirements, physical and psychological well-being
  - iii) A stimulating architectural planning concept with good forms to draw/attract the women to the centre

## 1.7 SCOPE AND LIMITATIONS

This programmes is not in anyway serving as a substitute for the already existing educational programmes in the country, but as a remedial or additive institution for those who want to better themselves with learning a skill.

The scope of the centre will be limited to an administrative section, workshops, audio visual room, mosque, day care centre, open courtyards and other such related spaces.

#### 1.8 CONSTRAINTS

There were a number of obstacles faced during this research, the main one being that there was a lack of demographic data of the Muslim women in Abuja due to the unsteady influx and movement of people which would have aided one in proposing the population to be accommodated in the centre. Therefore estimate is based on the range proposed by the Federation of Muslim Women Association of Nigeria (FOMWAN).

Most of the space requirements had to be worked out from first principles as there was no architectural precedence set by other architects.

#### 1.9 RESEARCH METHODOLOGY

The research methodology selected for this project is based on the analysis of the following;

- a) Literature Review:- Books, newspapers, past thesis work and other relevant materials will be systematically analysed with the intention of comprehending the ideas and view regarding the design principles encompassing vocational centres.
- b) Personal observation: Deduction from personal observation in field research and response of people during interviews will be analysed to access individual opinions, regarding space requirement problems.

c) Case studies: A critical appraisal of spaces will be made with the intention of understanding the problems involved

d) Environmental Data: This will involve the assessment of environmental data which enhance the analysis of prevailing physical environmental features, climatic features, so as to ensure thermal comfort.

## **CHAPTER TWO**

### **2.0 LOCAL CRAFTS IN ABUJA**

Crafts can be defined as a manual skill, trade or occupation or even a special skill in the execution of manual art or handwork. The term “handicraft” can also be defined as a useful or decorative object made by hand or with the aid of tools by a workman who has direct control over the product during all the stages of production. It also indicates the method of production.

#### **2.1 BRIEF**

African women play a major role in craft production. In nearly every ethnic group south of the Sahara, they work as artists in addition to carrying out their daily domestic activities. The crafts they produce demonstrate a broad range of media including pottery, cloth dyeing, calabash decoration, mat and basket weaving etc.

#### **2.2 TYPES OF CRAFTS**

A few types of crafts common to the Abuja metropolis will be discussed in this chapter. Such crafts include textile weaving, pottery, basketry, mat weaving, calabash decoration.

##### **2.2.1 LOCAL TEXTILE WEAVING**

###### **BACKGROUND**

The evolution of textile weaving in Nigeria can be traced back through archaeological discoveries in Eastern Nigeria over a thousand years, of local textiles woven from bast and leaf fibres. Bast fibres were probably used first then cotton, or



Plate 1 Traditional Looms  
(Aso Oke)



Plate 2 Traditional Looms  
(Cloth Weaving)

simultaneously. Written evidence indicates that the Northern emirate of Kano had a reputation for the skill of its weavers as far back 1212AD.

Different types of weaving techniques have been developed but only those commonly used in the FCT environs will be discussed.

#### 1. VERTICAL LOOM

- The vertical loom has a fixed frame, heddle stick and no treadles
- A rectangular frame in an upright position is always used and the warp or threads are manipulated manually by heddle sticks
- The weaver wraps the warp threads around the top crown beam and the lower cross place of the frame
- While working, the weaver keeps the work at approximately chest level by shifting the cloth down and around the cross beams as it woven until the starting point is again reached
- When completed, the length of the cloth is twice the height of the loom, and no wider than the cross beam of the frame.
- Textiles woven on these vary in width from 20-48 inches and in length from 4-6 feet.
- The sizes of these looms vary according to geographical location but each variation has approximately the same basic apparatus as described above, which could be used by training beginners



## 2. TREADLE LOOM

- The treadle loom is constructed with a rectangular wooden framework which supports the reel and two heddles with a roller or pulley for storage at the back of the loom and another roller in front for the warp, and the woven fabric storage respectively. These rollers are therefore called beams.
- The warps pass from the warp beam, up over the back beam and it is stretched across a distance of four feet to the front beam, over it and down to the cloth roller for rolling the woven fabric which is placed underneath the weaver's knees for convenience
- The weaver is held in tension by cranking up the ratchets on both warp and cloth rollers, so that the warp is stretched in opposite directions
- The principles of weaving on a treadle loom are the same as that of the simple vertical loom, with the major difference being speed.

### 2.2.2 TEXTILE DECORATING

#### **Brief**

Decoration on textiles cloths are made either by pre-dyeing the threads or by local printing techniques, using carved pieces of calabash, stamping etc.

Over the years, decoration on textile cloths are designs that have intrinsic values and meanings. The symbol use of patterns, e.g zigzag suggests lightning a circle dot the sun, as a source of great vitality.



Plate 3 Traditional dye pits



Plate 4 Pottery done the traditional way

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## 2.3 POTTERY

### **Brief**

Pottery is also considered as one of the earliest crafts, certainly dating back to Africa's Neolithic period when man used polished stone as tools. South of the Sahara, the earliest pottery found dates back to the fourth millennium B.C

### Materials and Properties:

- The materials for pottery making is called clay, and it is commonly found by river banks, banks of lakes and ponds
- Clay is a sticky, greasy and sandy substance, and its colour can be black, grey or brown-red
- No clay is useable immediately after being dug up although clay dredged up from the above sources need little preparation; but clay dug from deeper grounds needs more preparation
- The clay is soaked through with water and the waste that rises to the surface is filtered
- Most clay used in Africa is terracotta - a low fine clay rich in iron

### Making of Pots

- Two different techniques are involved in the making of pots and in each case 4 stages are involved, as follows - gathering of the clay from the reservoir, building the pots, drying and firing
- Investigation revealed that one method is used by local producers while the other method is used in training and commercial centres

- In training centres, potter's wheels are involved in the building of pots

### **The Local Method**

- After the clay has been dug from the reservoir, it is dried in the sun and then soaked and slaked.
- When it has turned into a loose and sloppy mass, it is mixed with some sand which acts a form of reinforcement.
- The mixture is sieved to remove impurities and hard sand.
- The filtration is allowed to settle after two days.
- The clay is then tabled to allow the water drain out, after which the clay is put in pits dug inside the ground to preserve its moistness.
- This preparation technique is common to the two techniques mentioned above, it is only the stage of building the pot that varies.
- The potter places a lump of clay on a hallow stone and beats out a hallow in the middle with her hand.
- She then pulls the walls in a diagonal direction while she walks backwards around the pot.
- She continues to build the pot, and when it is about two-thirds complete, she begins to add thick coils of clay pulling them upwards and thinning them with the same rythmic movement.
- At this stage, the pot begins to take a spherical shape. She builds up the shoulder and neck and finally completes the upper part of the pot while the bottom is still untouched.

- The half completed is dried slowly in the sun after which the bottom is done.
- In the local method, firing is done in the open air without a kiln. It is usually done collectively with other women since, the larger the quantities of unfired pots placed in the fire arena, the more effective the firing will be.
- When a sufficient quantity of pots have been pre-dried in the sun, they are carefully stacked one on top of the other and then covered with broken pots, palm fronds and leafy twigs to help retain the heat while the firing goes on.
- Careful preparation is necessary to ensure that the temperature is kept under control, thus preventing them from cracking and exploding.
- Learning in this method is acquired or done gradually through persistent trial and error and positive instruction.

### **Pottery Decoration**

Designs are usually made by modelling clay embellishments, and attaching them to the pots while clays moist, by incising designs in leather hard clay by impressing wet clay with pointed sticks or rough materials such as braids of straw; by applying coils, lumps or braids of clay when wet by burnishing and polishing it and more rarely now, by painting designs using a brush or knife mixture of earth colours such as kaolin and ochre with water or peanut oil.



Plate 5 Basket Weaving

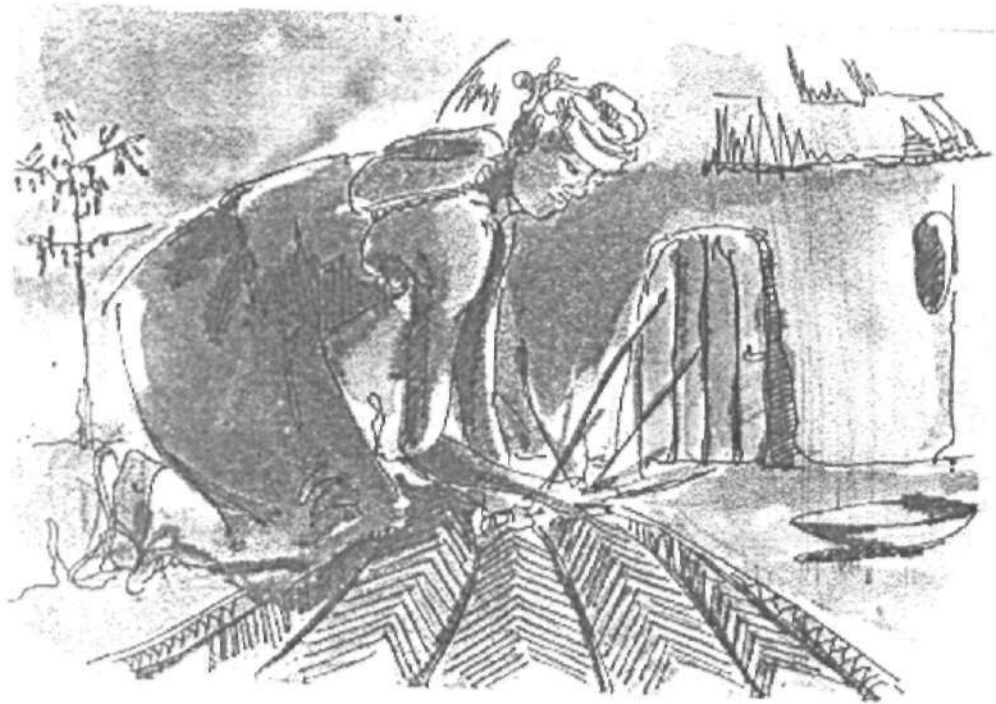


Plate 6 Mats Weaving

#### **2.3.4 BASKETRY**

- The materials used are found in abundance around Kachia Local Government Area i.e. reeds, raffia, bamboo, straw etc.
- Tools used for basket making are simple knives and awls only
- Grasses of various kinds are picked before maturation and dried slowly in the shade. They are used for coil and for wrapping stiffer fibres.
- The commonest and perhaps the earliest basket technique is the coiled basket
- The base of the basket is made of straw or reed wrapped with raffia or durable grasses.
- Coils are stitched and the base materials is spiralled into coils.
- Successive wider coils are made, building the form out.
- The coiling and stitching continues until the basket is completed.

#### **2.3.5 MAT WEAVING**

- Mats are made from flexible cords from the branches of the raffia palm.
- The materials are woven or spun forming a long cord of several metres.
- The cord is then stitched together forming a circle.
- The circle is cut through given a unified length of about two metres of the mat.

#### **2.3.6 CALABASH DECORATION**

- A calabash is a container for water, a pitcher or bottle for shaking cream into butter, a dipper in the well, a basin for washing, a container for eating and very commonly today a room decoration element.



Plate 7 Cane Furniture Making



Plate 8 Hair Braiding



- Fresh calabashes which are green in colour are first allowed to dry by exposing them under sunshine for days, after which they are cut open to expose the content.
- The open calabashes are then soaked in water for a few days for the internal lining or skin to bloat and become soft.
- These are again allowed to dry and harden; they can then be carved upon or worked upon, just like wood.
- Calabashes can be decorated or undecorated.
- As soon as a calabash is decorated; it is transformed from merely a useful object to a status symbol.
- Decorations are done, made with hot knives or ordinary cold knives, then painted.
  - The negative shapes are carved out, leaving the positive intact.



Plate 9 Cooking in the Courtyard



Plate 10 Caps Sewing



Plate 11 House Keeping



Plate 12 Traditional Muslim Women

## **CHAPTER THREE**

### **LITERATURE REVIEW**

#### **3.0 INTRODUCTION**

Knowing that women issues have been discussed by various writers prior to this project, this chapter will give a review of the various schools of thought that some of such writers expressed.

#### **3.1 SEX AS A BIOLOGICAL FACT**

The most fundamental difference between males and females is anatomical; this biologically determined.

In spite of all the attempts made in the world of fashion to produce some level of physical homogeneity, certain basic features still distinguish males from females.

In this regard O'Leary (1977) explained that, although the greatest sex of the foetus is established at conception, this is only the first step in a four-stage sequence of sex differentiation. The basic structure of the foetus is female. Male differentiation requires the presence of both a Y chromosome and androgens.

Sex hormones play a minor role in human development from birth until the onset of the reproductive cycle at puberty. Even then, the influence of hormonal fluctuations on behaviour appears to be more significant among females than males. Fluctuations in estrogen and progesterone levels during the menstrual cycle seem to be related to shifts in emotional states of women. However, behavioural and emotional changes associated with the pre-menstrual syndrome have been found to be affected by cultural factors such as religious upbringing.

The dramatic reduction in levels of female sex hormones following childbirth has been implicated in postpartum depression. There is evidence suggesting that oestrogen therapy is effective in alleviating the depression that some women experience after giving birth. It should be noted however that motherhood involves significant changes in a woman's social role, which may contribute to shifts in her emotional state.

Raising an awareness of how women's biological compositions affect their various dispositions, is a step in the direction of self-discovery one of the antidotes for self-rejection

### 3.1.1 **SEX-ROLE DEVELOPMENT**

Distinction between males and females is often exaggerated beyond anatomic limits by the dictates of most societies' culture. Often times everyone is expected to develop a gender identity. However, it has been shown that there are cross-cultural variations in assigned sex roles, Mead (1939) cited in Freeman (1979) and Weitzman (1977) cited in Freeman (1979) also pointed out how some of our most basic assumptions about what is "natural" are based on cultural beliefs rather than biological necessity.

Some traits may reflect a biological based predisposition. However it is generally agreed that among humans, socialisation plays a critical role in the acquisition of behaviours considered characteristic of one sex or the other.

The literature on sex-role preference does indicate that adults of both sexes believe that it is more desirable to be a male and that prospective parents generally prefer male to female offspring.

However, parents do not appear to rely on direct positive reinforcement as a means of shaping their children's behaviour to conform to their expectations. When direct reinforcement directed toward boys for behaving in a fashion that is inappropriate for their sex-role. Parents' selection of clothes and toys for their children are generally based on gender; stories and TV programmes portray males and females differently; and strangers often react to children along sex-role stereotypic lines.

There is some evidence to suggest that the opposite sex parent plays a critical role in the development of sex-typed behaviour through reciprocal role learning. Johnson (1963) cited in O'Leary (1977) has suggested that the father exerts the major influence on gender identity and roles among both boys and girls. While boys are affected by the absence of their father when they are young, girls from father absent families do not display difficulties in psychosexual adjustment until adolescence.

### 3.1.2 PSYCHOLOGICAL DIFFERENCES BETWEEN FEMALES AND MALES

Until recently it was widely assumed that the obvious and universal biological differences between females and males were paralleled by clearly delineated psychological differences. However under close scrutiny, a number of the postulated differences between males and females have been identified as social myths rather than verifiable facts, others remain untested assumptions. In their extensive review of the literature on psychological sex differences, Maccoby and Jacklin (1974) cited in O'Leary (1977) conclude that there are only four areas of study in which the performance of females and males differ consistently; verbal ability, visual-spatial ability, mathematical ability and aggression. It is however important to note that few behaviours are exclusively male or exclusively female.



Plate 13 Mother and Child

### 3.1.3 FEMALE ACHIEVEMENT

Most societies emphasise striving, accomplishment and success yet, women, who constitute over 50% of the population, are under-represented in positions of power and prestige. In this chapter we will examine three general approaches to understanding why women are less likely to achieve than men.

Early studies of achievement behaviour showed that male subjects who obtained high scores on the projective measure of achievement motivation performed better on tasks such as anagram solutions and addition problems, than those who scored low. Subsequent work using female subjects failed to demonstrate a similar relationship between achievement motivation and performance. The fact that instructions intended to arouse the motive to achieve, did not work for female subjects led some researchers to conclude that women are not as motivated to achieve as men. The results of more recent research indicate that factors other than motivation, such as sex-role appropriateness of the task and the sex of the central figure in the cue, used to measure the achievement motive, may affect women's expression of achievement imagery and striving. The results also indicate that in general female's expectations of success are lower than males' expectations.

The tendency to achieve success may be inhibited by the tendency to avoid failure. There is some evidence to suggest that males are better able to cope with failure-related anxiety than females. Males are socialised to protect themselves from failure by attributing their lack of success to external factors; females, on the other hand, accept personal responsibility for failure and feel guilty about it.



The definitions and measures of achievement have focussed exclusively on masculine models of success. Also, the achievement goals of males and females may be different. As a result, it is difficult to evaluate the meaning of sex differences in achievement.

#### **3.1.4 STEREOTYPES AND CONCEPTIONS OF THE FEMALE ROLE**

It was also found out that, those women who subscribe to non traditional definitions of the female role tend to be career - oriented. The recurrent profile of professional, non-traditional women depicts an individual who is non-conforming, self reliant, independent, flexible, self directed, and high in ego strength. Education, religious/ethnic affiliation, and even size of family have been indicated as variables in producing non-traditionally oriented women. It has also been suggested that parents of role innovators are more likely to stress early independence training than those of traditionally oriented women.

Most career women, do not substitute the work role for the traditional one, but usually add the 40 hour work to their domestic responsibilities. Realistic goal setting by these women, may require role models who illustrate how to combine marriage, and career successfully. Studies have shown that mothers who serve as role models, successfully combining family and career, have daughters who are similarly oriented.

#### **3.2 ISLAMIC PERSPECTIVE OF WOMANHOOD**

Contrary to misconceptions, the Islamic religion has a lot of regard and respect for the female sex. In all aspects of day to day living, the female child and subsequently the female woman is sheltered - first in the parents home and subsequently in her matrimonial home.

The female child has equal right to obtain a formal education just as the male child but our cultures, i.e., the hausa and fulani cultures would rather educate the male child at the expense of the female child out of fear that education brings independent and ultimately induces the hold the father or husband has on the women.

But indeed if the women is educated or learns a trade, it has shown that the household feels the buoyancy. She subsidises on the feeding, education and day to day expenses of the family.

The only set back is the problem of co-educational system, it tends to pose a problem and causes a contradiction of the Islamic principles of training whereby free mixing of male and female sex is discouraged. In the event of such, the mode of dressing of the female sex should be such that it does not in any way cause any attraction to her person. In that light, co-education system of education is discouraged after the age of puberty or at the early teens.

It is as a result of this that Islamic countries all over the world have a clear cut system of education that takes the religion barriers into consideration thereby bringing about the provision of purely female universities, female training centres etc.

### **3.3 THE STRUGGLE OF WOMEN WORLDWIDE**

#### **INTRODUCTION:**

The first conference of women was held in Mexico City in 1975. Prior to that the condition of the other half of the gender i.e. women was in a deplorable state. In Africa, the region has poor medical facilities for women, life expectancy was low, infant mortality and maternal mortality rates were extremely high.

In the face of all these, they were poor, uneducated, under represented in public offices, marginalised, relegated to the background, excluded from the benefits of developments and in the main highly dependent on the man.

Traditional practices harmful to the health of women and children are rampant in many countries as well as violence. A large percent of women were subjected to the threat of violence in their daily relationships. Their safety, freedom and autonomy were mortgaged more especially during war.

The international conference in Mexico City 22 years ago, served as a panacea for some of the problems facing women as mentioned above. Even though the theme of the conference was equality, development and peace, women's life expectancy has improved globally.

Maternal mortality rates have been nearly halved world-wide, and women have advanced twice as far as men in literacy and school enrolment in developing countries.

However, gender inequality still exists in many areas of life. Much work remains to be done to achieve equality, development and peace. Following the 1975 International Women Year Tribute, a second World Conference on Women was held in Copenhagen, Denmark in 1980, and a third one in Nairobi, Kenya in 1985.

As a result of a call to action by women around the world who were meeting at that historic first conference in 1975, a voluntary Fund was contributed with the aim of bringing women's concerns into the United Nations and unto the UN development agenda. By 1985, at the end of the UN Decade for women, the decision was made to reconstitute the Voluntary Fund as UNIFEW - the United Nations Development Fund for Women - and to expand its mandate.

During the years following the Nairobi Conference, progress towards women's equality was assessed to provide a clear blue print for action aimed at removing the remaining obstacles to women in all aspects of sustainable development.

The fourth World Conference in Beijing, China in 1995 was perhaps the largest world conference ever held by the United Nations and indeed the largest on women. An estimated 50,000 participants attended the conference.

In its scope, the fourth conference on women was not so much a conference about women but as a women's conference about the state of the world; its final document, the Beijing Declaration and Platform for Action was unanimously adopted by the 181 UN member states present and more than 100 countries and most UN organisations made specific commitments to its implementation.

The world now has an ambitious blue print to enhance the social, economic and political empowerment of women, improve their health, advance their marital and sexual rights, and end gender-based violence. Advancement for individual women and progress for the whole society are seen as interconnected processes.

It is on this note that the writer deems it fit to highlight the contributions and struggles of women world-wide before and after Beijing, focussing on the problems and suggestions, and how to solve them.

### **3.3.1 BELJING - BEFORE AND AFTER ACHIEVEMENTS AND STRUGGLES**

Before the 1975 international conference on women, Nigerian women were hardly seen nor heard. The few women associations in existence then made very few appearances when donating gift items to hospitals and orphanages. Projects that would

be of direct benefit to women were initiated but not adequately supported by government, the private sector or donor agencies. At the early years of women associations, the major problem then, was acceptance from the society for daring to form such voluntary organisations which were viewed as a rebellious force for women.

Hitherto, the bulk of Nigerian women were illiterates because culturally, it was believed that education exposes girls to promiscuity, sexual harassment, unwanted pregnancies and more importantly, displaces her of her place in the home - to cook, clean and bear children. The few in employment were in professions considered feminine, like catering, nursing, teaching and others such. There were still others who were educated but their husbands disagreed with them working. The men do not consider education as a way out of economic problems. Subsisting the man's income either by petty trading in the house or working in the offices, was considered an insult on the male ego. Even though women participated actively in politics in the First Republic, they were used to attract male supporters who were eligible voters and enliven party rallies by chanting songs of solidarity. During the Cameroun's plebiscite, the United Nations insisted on women voting.

The East and Western region gave their women franchise. However, the northern men denied women the right to vote under the guise of culture and religion. The two major political parties in the north namely; NPC and NEPU continued to use the women towards enhancing the parties followership.

That is why in the first Republic, participation of women carried derogatory remarks because it was believed that only loose women were involved in politics.

After the First International Conference on women, a military decree finally extended franchise to Northern women in 1976. When the ban on politics was lifted by the military government in 1978, traditional rulers called on women to come out and vote. The participation of women of the region in the Second Republic politics was overwhelming, even surpassing male voters in the 1979 election in the north.

By 1979, the number of educated women has quadrupled, so also the number of professionals especially civil servants and politicians - thanks to the United Nations Decade for Women. For it was in that decade that the Federal Government made it mandatory for all States of the Federation to appoint female commissioners within their cabinets - some went on to become ministers.

The decade for women also saw the advancement of women in almost all spheres of life. The biggest opportunity was in politics. Apart from getting the franchise nation-wide, the women's wing of politics were modified by the new generation of educated women. The Great Constitution debate of 1978 saw the participation of women in such a body for the end and in fact, it was the first women's contribution in government decisions.

The future is still bleak politically for women due to lack of resources and genuine support and acceptance by male counterparts. It is the sincere hope of every Nigerian woman that the Fourth Republic will usher in members of State House of Assembly, House of Representative, the Senate, Governors, Deputy Governors and Local Government Chairpersons, which will lead to women securing the highest political seat of power such as Vice President and ultimately President of the Federal Republic of Nigeria.

The 80's witnessed the penetration of women into fields considered exclusively preserve of men, such as the military, police, para-military, engineering, journalism etc. It is on record that two women retired as Major-General in the army and another, Assistant Inspector General of Police recently. Although women have been recruited into the army as medical practitioners, caterers and clerks, a few years ago, a female parachuter graduated from the army. It is hoped that women would be recruited as combatants instead of supporters. In the field of the media, several women have made their landmarks with managing directors of a newspaper, several editors of papers, general managers of State Television and Radio Stations, cinematographers, authors and publishers of magazines. It was also a decade when women made triumphant entry into boardroom as directors, chairmen, vice chancellor and managing directors of banks, educational institutions, hotels, textile companies, multinational corporations etc.

At this juncture, it is relevant to mention the achievements of two prominent women in this category. Professor Grace Alele-Williams was appointed vice chancellor of the University of Benin, marking a turning point in our nation's history, as she was the first woman to have attained such heights. Chief Bola Kuforiji - Olubi was the first Nigerian woman to be appointed chairman of United Bank for Africa (UBA), one of the then country's major commercial banks. During her tenure, she introduced UBA credit scheme for women in rural areas.

Perhaps the most significant women activity of the decade was the introduction of the Better Life Programme for Rural Women (BLP) in 1988. Her excellency Dr.(Mrs) Maryam Babangida, the then first lady of the Federal Republic of Nigeria, the

initiator of the programme, turned her traditional ceremonial post of “first lady” into a potent force for women development.

Maryam Babangida pressed for the establishment of the Federal Ministry of Women Affairs, but President Ibrahim Babangida instead, established the National Commission for Women at both Federal and State levels. The establishment of States Commission for Women paved the way for the wives of State Governors/ Administrators to have working offices. Maryam Babangida also built a centre of excellence, which was named by Nigeria women as Maryam Babangida National Centre for Women Development.

The former First Lady, her excellency, Maryam Abacha, initiated the Family Support Programme (FSP) in 1994 in response to the United Nations declaration of 1995 as the international year of the family. Consequently she later launched; a programme designed for cottage industries to be run by groups of co-operative societies in a community using local technology, which influenced the Federal Government to give it sufficient financial backing.

The last few years saw the participation of women in conferences, seminars and workshops nationally and internationally - thanks to the preparatory conferences of women on the Fourth World Conference as women which took place in Beijing. Nigerian women benefited greatly from the outings, especially the exposure and the interaction with fellow women outside their communities. They discovered that after all, women all over the world are the same, with similar and perhaps severe problems.

As we enter the third millennium, the question women world-wide keep asking is what is in store for them or better still, what are the priorities for Nigerian women



in the year 2000? There have been echoes in the media of better incentive for the citizenry by the turn of the century. Such slogans as health for All by the Year 2000 decorate our streets and offices. Recently economists coined the cliché, Vision 2010. All those programmes are good, but women continue to have minimal representation which makes it almost impossible to make an impact.

The fourth World Conference lists twelve critical areas of concern i.e. poverty, Education, Health, Violence against women, Armed Conflict, Economy, Decision making, Institutional Mechanisms, Human Rights, Media, Environment and the Girl-Child to be adopted by member nations which Nigeria belongs, by the year 2005. However, the purpose of the Beijing Declaration will remain defeated, as long as Nigerian Women are under-utilised. Therefore, in implementing the Beijing Declaration, cultural norms should much be structured in such a way that it will accommodate the twelve critical areas of concern.

Unlike other developed nations where the majority of women are utilised, the first priority for Nigerian women is utilisation in every field. The educated ones should be utilised at various levels in government, private sector, politics etc. The undereducated should be encouraged to attend adult literacy classes established for women and sensitised towards economic empowerment. The girl child should also be enrolled into school, and must be allowed to complete her formal education at least up to senior schools level before being married off. Priority should be given to an economic programme that will look into the plight of the urban poor and rural women, most of whom live in abject poverty and ignorance.

The Federal Ministry of Women Affairs, donor agencies and other well meaning Nigerians should pull their energy and resources towards assisting the entire under-privileged women, by enlightening them on how to become economically self-reliant.

## **CHAPTER FOUR**

### **4.0 CASE STUDIES AND EXPLORATIVE STUDIES**

This chapter is insert basically a review of existing women training centres and other vocational learning facilities around - Here analysis and appraisals of the existing learning environment are in 2 parts; the first part deals with Governments efforts to address the general issues of unemployment and material development; and produce lasting solutions through the initiation and subsequent implementation of serious projects and programmes.

### **4.1 REVIEW OF EXISTING GOVERNMENT PROGRAMMES AND PROJECTS**

Government to a large extent has made many efforts to fill the vacuum that exists between the skilled and the unskilled, the employed and the unemployed and the “haves” and the “have nots” through the introduction of the following programmes and projects

- a) Directorate for Foods, Roads and Rural Infrastructure (DFFRI)
- b) Mass Mobilisation for Social Justice and Economic Recovery (MAMSER)
- c) National Directorate for Employment (NDE)
- d) Better Life (for Rural Women) Programme
- e) People’s Bank of Nigeria (PBN)
- f) Family Support Programme (FSP)
- g) Family Economic Advancement Programme (FEAP)

#### **4.1.1 DIRECTORATE FOR FOODS ROADS & RURAL INFRASTRUCTURE (DFFRI)**

DFFRI was established in January 1986 by the then present Military President Gen Ibrahim B. Babangida. The government inaugurated the directorate on February the 7<sup>th</sup> 1998.

The Directorate is charged solely with the task of improving the rural environment. It views rural development on the basis of the provision of social amenities such as roads, pipe-borne water and public toilets; with rural housing being one of its major concern. One of the programmes they undertook was the production of fibre roofing sheets made from locally sourced raw materials. These roofing sheets were intended to cost less than the available market ones so that it may fall within the reach of the low income earners in the usual community; with an added advantage of having longer life span but also, it was not to be.

#### **APPRAISAL**

As with all programmes and projects embarked upon, there are bound to be merits and demerits, and the following are the merits of this programme;

##### Merits

- i) Propagation of the self housing policy: whereby every individual is encouraged to build his/her own house instead of waiting upon the government to do that as is the practice in Nigeria
- ii) Provision of rural amenities such as roads, pipe-borne water and public toilets,

### Demerits

- i) As with all schemes meant for the rural areas, it is hi-jacked by the urban areas thereby losing its meaning
- ii) As the programme does not address itself to the peculiar problems of a community the implementation approach lacks any form of motivation;
- iii) All its efforts are directed at men

#### **4.1.2 MASS MOBILISATION FOR SOCIAL AND ECONOMIC RECOVERY (MAMSER)**

MAMSER, was established in 1987 under Decree No.31 of the Federal Government by the Babangida administration. It was saddled with the task of promoting pride in productive work, self reliance and self discipline amongst others.

MAMSER involves itself with the organisation and co-ordination of short seminars and workshops in rural areas, with the aim of creating self-sustaining local communities which are capable of solving their production and general development problems by virtue of their effective organisation and mobilized community resources.

#### **APPRAISAL**

The merits and demerits of the programme are given as follows;

- i) The approach of mobilization of rural development with emphasis on self-sustaining communities with a welcome idea.
- ii) The organisation of the community into co-operatives, facilitate popular participation in the rural development process.

### Demerits

- i) The communities the programme was targeted for were not involved in the planning and implementation process of the programme which resulted in a poor response from the people as they felt it was not a programme that fitted their curriculum.
- ii) The seminars and workshops organised by MAMSER did not last long enough to effect any meaningful change in the target community.

#### 4.1.3 NATIONAL DIRECTORATE FOR EMPLOYMENT (NDE)

NDE was set-up by the Federal Government in 1985 as a sort of job creation agency to act as a link between unemployed youths and apprenticeship organisations.

The functions of the programme was to attract the unemployed to these organisations so they could learn a trade of their choice. Branches of the NDE are available in every state capital of the Federation including Abuja. It creates jobs not aimed at offering direct employment to job seekers but rather operate unemployment opportunities through soft loans to those who could be self employed thereby creating additional job opportunities for others.

##### Merits

- i) The creation of self-employment for individuals who subsequently train and employ other persons.
- ii) The availability of loans at the end of the apprenticeship which was an added incentive.

#### 4.1.4 BETTER LIFE PROGRAMME (BLP)

BLP was the brain child of the then first lady of the Federation Mrs. Maryam Babangida. She categorically stated in September 1988 that the programme is aimed at making *“efforts to organise and mobilize rural women to help themselves!*

The “better life” programme had a team of organisers with the first lady presiding over affairs at the national level while the governors/administrators wives were in charge at the state levels.

The programme was set-up to run with particular bias and emphasis on the needs and peculiarities of the women in the various communities.

#### **APPRAISAL**

The merits and demerits of the programme are summarised below:

##### Merits

- i) The bias and emphasis on the needs and peculiarities of the community being dealt with will serve the basis for motivating the community
- ii) The mobilization for self help projects, especially cottage industries will serve to raise the level of the rural economy.
- iii) The annual “better life fair” of the programme will serve to encourage the women to engage in productive ventures
- iv) A programme directly involved with improving the lot of the rural women
- v) The fact that it seeks interaction at the local or natural habitat shows its desire to involve local participation in the running of the programme.

### Demerits

- i) The interest the government/administrators' wives show in the programme by being the heads at the State level without any one co-ordinating at the local government and clan levels results in a lot of bureaucracy in running the programme; thereby hindering the achievement of the stated aims.
- ii) The way and manner in which the programmes is being launched all over the states, does not provide a way of the organisers/planners getting a true picture of the problems of the rural women.
- iii) The women of the urban areas hi-jacked the programme from the true targets thereby the funds carved out for the rural women was diverted which led to an almost total collapse of the programme.

#### **4.1.5 PEOPLES BANK OF NIGERIA (PBN)**

On October 3, 1989 the Federal Government established the Peoples bank of Nigeria (PBN) to improve access to banking and financial services by a large segment of the economy currently excluded from or inadequately provided with such services.

PBN shows governments deep concern with fostering development through improved access to banking services to social group which broadly include the rural sector, urban informal sector, micro-enterprises and disadvantaged groups such as women, etc. The PBN like similar institutions elsewhere is in concept, expected to focus its services on the economically weakest groups.

In a nut - shell, the PBN is for the poor, and its target is group - oriented credit institution set up to provide loans to bottom poor without collateral or other such securities so as to better their lot.



## **ACTIVITIES FINANCED BY THE BANK**

The sectional lending of the Bank can be categorised into six major sectors.

- i) Petty - trading
- ii) Vocational traders
- iii) Farming
- iv) Handicrafts
- v) Agro-processing
- vi) Mass Transit (Peoples Bus Schemes)

### **i) PETTY TRADING**

These include general buying and selling of food stuffs, cosmetics, beverages and other sundry productive menial activities of the informal sector.

### **ii) VOCATIONAL TRADES**

These include those in trades such as:

- a) Mechanics and vulcanizers
- b) Carpenters and electricians
- c) Barbers
- d) Hairdressing salons
- e) Nursery and day care centres

f) Repair services for radio, vehicles, watches etc

g) Other vocational endeavours

iii) **HANDICRAFTS**

These include weaving, tailoring, knitting, raffia works, poultry, soap making, wood work, dyeing and blacksmithing.

iv) **FARMING**

Small scale farming such as grains and tubers, plantains, cultivation etc, sheep and goat rearing; poultry keeping etc,

v) **AGRO PROCESSING**

Cassava processing, fish production, oil production, grain production etc.

vi) **MASS TRANSIT**

Transports operators loan

If solution for development are shifted from making a provision to eliminate the consequences through infrastructure, to focus attention on developing the human resource; a rapid transformation of our society can be enhanced within the shortest time possible. The creative capacity of such human resource should be mobilized and charged into goods and services.

#### 4.2 **REVIEW OF EXISTING CASE STUDIES**

The following are some of the existing centres existing for the learning of vocations which have been established either by the government of private individuals or organisations.

i) City Women Centre Kano

ii) National Centre for Women Development Abuja

iii) Daughters of Abraham Foundation, Abuja

iv) Jacaranda Pottery Centre, Kaduna

v) School of Home Economics, Kaduna

#### 4.2.1 CITY WOMEN CENTRE, KANO

Location: The city women's centre Kano is located on Emir Palace Road. On the east it is bounded by the State Library and the Emir's Palace; and it is directly opposite Gidan Malama

Accessibility: The centre is accessible from Emir's Palace Road

Facilities: The facilities available at the centre are

- a) administrative unit
- b) staff room
- c) classrooms
- d) laboratories (sewing and cookery)
- e) store
- f) Nursery (where children are cared for while mothers attend classes).

Learning equipment: The centre is equipped with knitting machines, cookers, sewing machines, refrigerators, and mattresses in the nursery.

Learning Spaces: Basic and part literacy classes take place in the classrooms while vocational courses take place in the laboratories.

Planning: Compact planning around a courtyard is the method adopted in the centre.

The main building consists of classrooms, nursery, principals office and a classroom.

The courtyard houses the classroom for the secondary section, their staff room, toilets, generator house and an overhead tank, double-banking system is employed here.

Architecture: The system is composed of a system of columns and beams spaced at 5 metres intervals with load bearing walls to support the structure. The amount of useable space in the reception room is interrupted and reduced.

The roofing system is the regular double pitch roof. All classrooms and units in the main building are demarcated by demountable partitions.

#### **General Appraisal**

- Easy accessibility to users
- No defined parking area
- Too few classrooms
- Proper orientation and adequate ventilation
- The design little fulfils the function

#### **Programme of the Centre**

Basic Literacy: Hausa, English, Arithmetic, Childcare

Post Literacy: Mathematics, Advanced English, Cookery, IRK, Sewing, Knitting.

Vocational Courses: Sewing, Knitting, Cookery.

#### **Conclusion**

*Attempts made to create centres for women like this one has only met little requirement so envisaged. Inadequate medium (a physical environment) that can prove a conducive centre for training women is commonly the set back.*

#### 4.2.2 NATIONAL CENTRE FOR WOMEN DEVELOPMENT, ABUJA

Location: The centre is located within the CBD of Abuja town. The complex is intended to serve as a model for their centres proposed for their state capitals.

Facilities:

Block 1: houses a “shopping centre” comprising of 21 shops located on the ground floor, and 24 shops at the first floor rented out to generate funds for the centre.

Block 2: This is the “arts and crafts” section for exhibition, and demonstration of vocation such as tie and dye, basket weaving, mats weaving, pottery etc.

Block 3: This is the “Bukateria and restaurant” catering service.

Block 4; This consists of 3 floors or reception, offices and library semi-attached to this is the “Halloffame” to honour and exhibit achievements of Nigerian women.

Block 5: The guest house comprises of 42 suites which accommodate paying guests from the public to generate funds for the centre.

Block 6: The Auditorium has facilities for conference to sit 1,500 participants with committee rooms and reception foyers.

Other facilities are staff quarters, hostel accommodation for trainee and classrooms for the training of women in various skills.

There are two classes of nursery school, a gate house and a parking lot.

Planning:

The buildings are grouped around general parking area for easy access to different sections of the centre. There is adequate planning to create transition between one zone and the other by vehicular circulation.

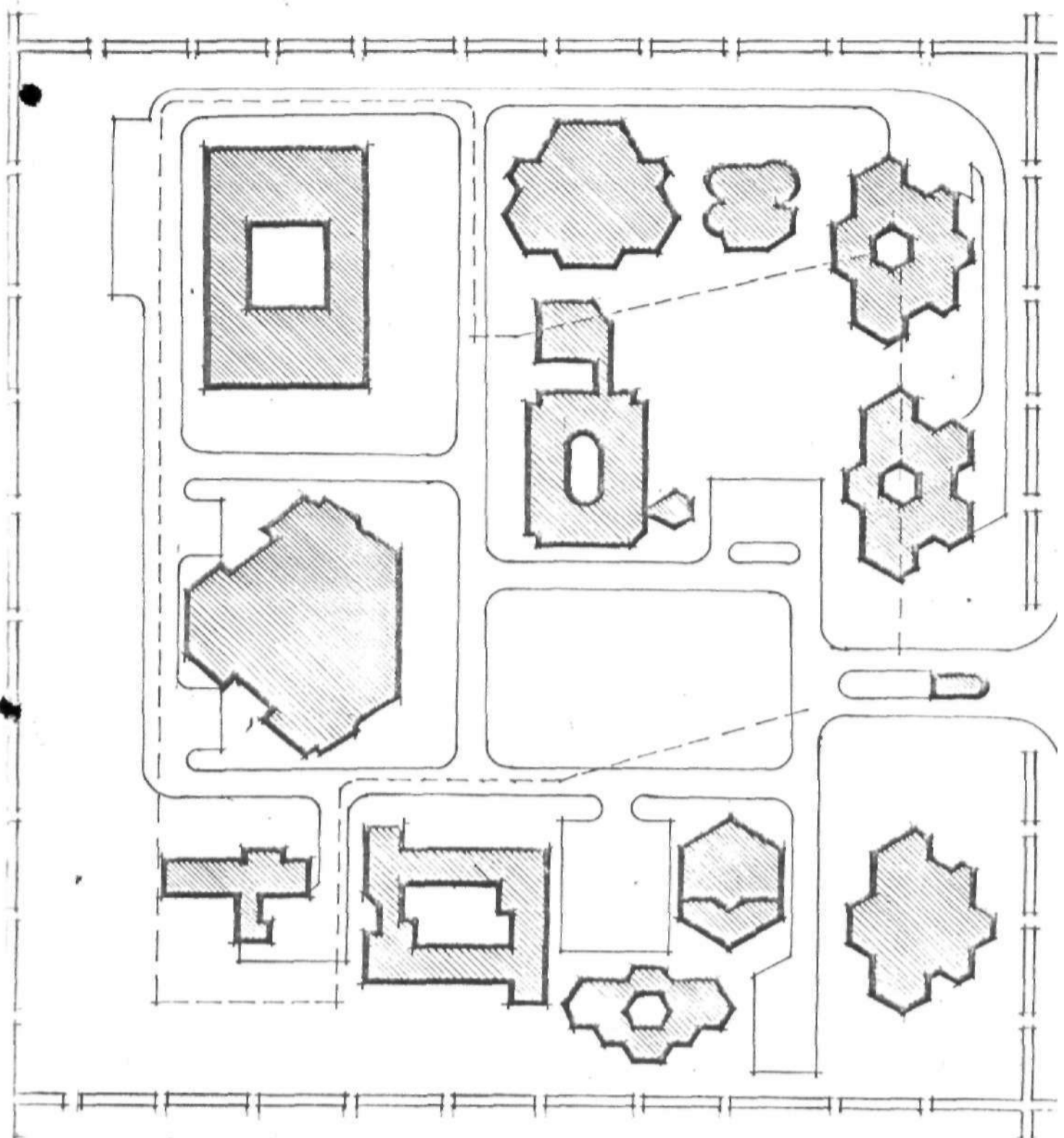


Plate 14 N. C. W. D

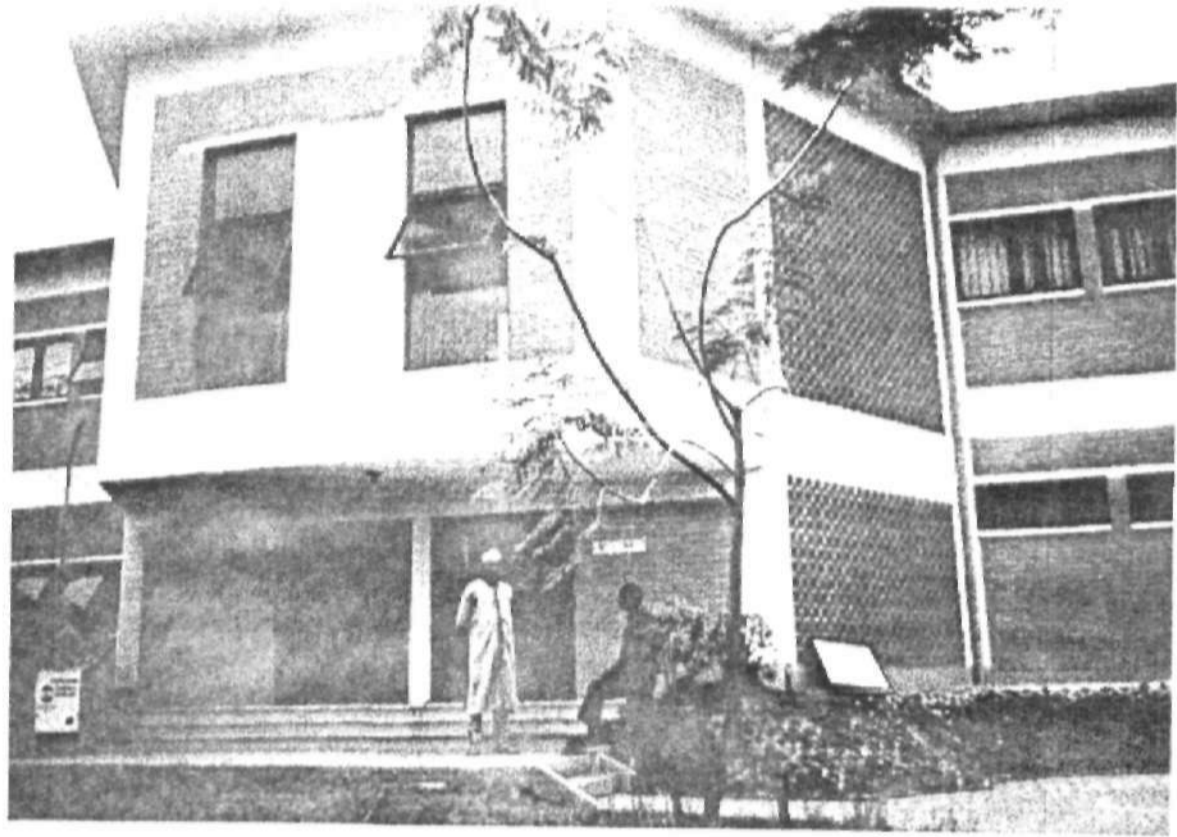


Plate 15 Approach View of "Arts & Crafts building".  
(N. C. W. D.)

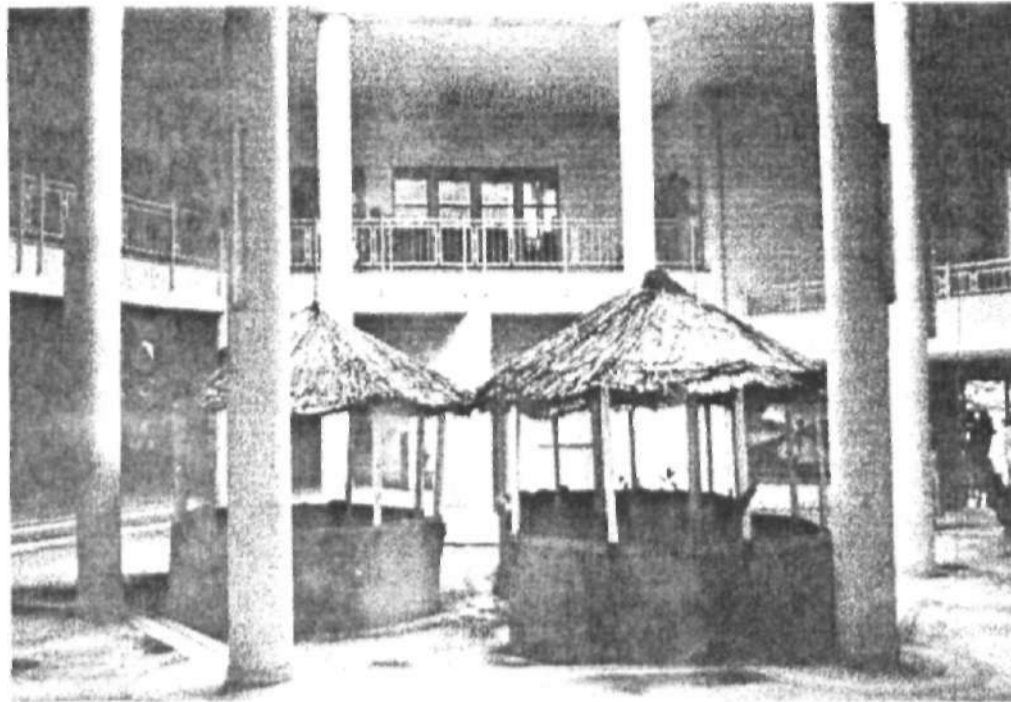


Plate 16 Huts Viewed from ground "Arts and Crafts" Centre.



Arial view of inner courtyard of "Arts & Crafts building" showing huts where vocations e.g. basketry, mat weaving, tie and dye etc. take place.





Plate 16 Sewing Class (N. C. W. D.)

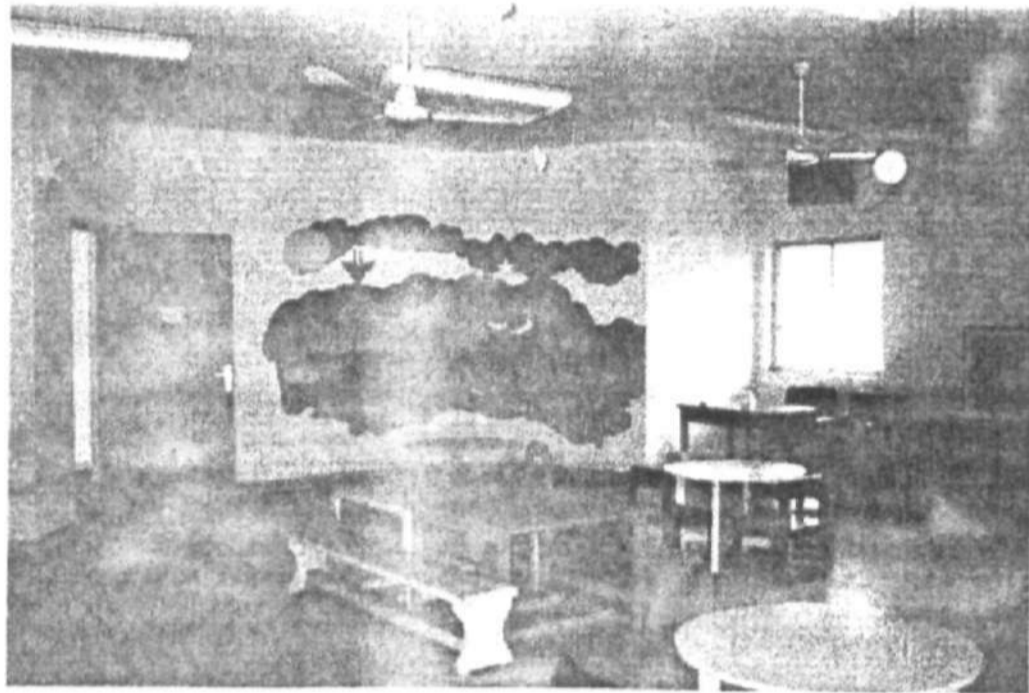


Plate 16 Day Care Centre (N. C. W. D.)

### Architecture

As a contemporary edifice, the buildings are of heavy structures - concrete beams and columns. Massive walls are emphasised. Roof structures are of steel, timber and concrete decking. Brick facing, marble and sandcrete blocks are the common building materials used. Local materials are employed to a very little extent.

### **Appraisal**

- Easy accessibility
- Proper orientation
- A good use of modern and local materials
- The inter connection of facilities will create conflict in traffic flow.
- The composition of forms is quite brutal to the user requirement, thereby causing a loss of identity in function of the building.

### **JACARANDA POTTERY CENTRE, KADUNA**

#### **Brief**

The centre is located on the outskirts of Kaduna town along Kaduna - Kachia trunk road. The centre serves 2 purposes - commercial and training.

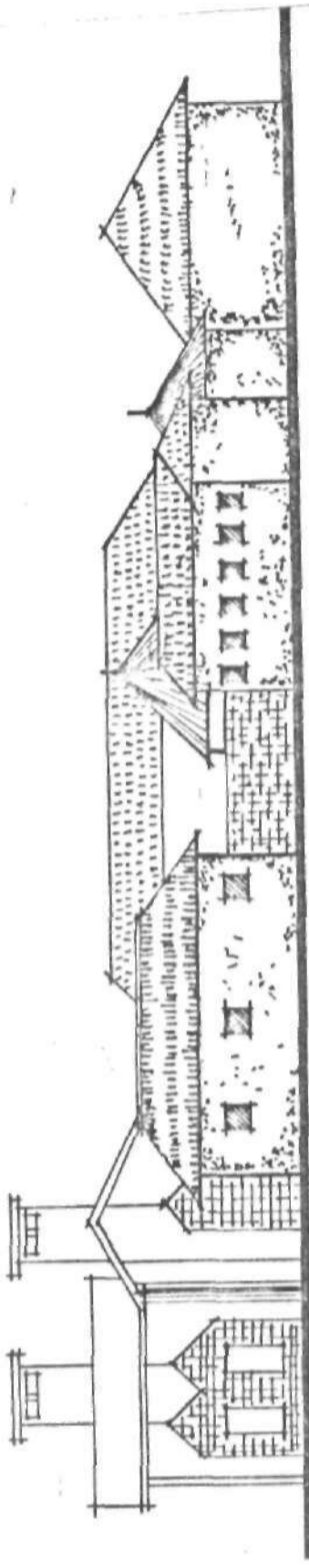
#### Accessibility:

The centre is accessible directly from the Kaduna Kachia road. It has 2 centres which include main and services entrances. The main entrance is directed towards the administrative block, the staff quarters and a restaurant. The services entrance is directed towards the workshops and deposit bay.



Fig 2

JACARANDA POTTERY



RIGHT ELEVATION.

Fig 3 JACARANDA POTTERY

### Facilities

The centre facilities include an administrative unit, restaurant, pottery workshop exhibition or sales room staff accommodation and kilns.

### Learning Equipment:

Learning is done on the potters wheels which are operated both manually and electrically. Learning starts with the preparation of clay, stitching, modelling of pots, glazing and firing in built kilns.

### Planning:

Units are arranged around courtyards. In the pottery section, the exhibition hall, the modelling workshop, glazing room/workshop and the firing kilns form a circular arrangement with a large circular courtyard. The administrative unit, restaurant and staff also form a courtyard with sub-courtyard within them. Most of these courtyards are used for outdoor relaxation and learning.

### Architecture:

This embraces the following:

- i) Structure: Walls are of load - bearing supporting double pitched thatch roofs resting on timber trusses.
- ii) materials: mud, timber, grasses; it is interesting to note that the materials used in the construction of this centre are mostly local and tradition.
- iii) Forms: rectangular and circular traditional forms.

### Learning Spaces:

In this centre, learning takes place in two different spaces, viz; Courtyards and workshops. Preparation of the clay takes place in the open courtyards while the

proceeding stages takes place in the workshops. There are two pot modelling workshops, the biggest, measuring about 4x10m while the smaller measures about 2.5x4m, though it is unused.

The larger one which is used embraces stitching modelling activities. This contains sinks, bins, wheels, workshop benches, racks, cold store room etc. The glazing workshop is isolated from the modelling workshop by a large courtyard and it is circular in form.

### **Appraisal**

- Planning encourages haphazard movement due to bad functional relationship scheme.
- Tight spaces in workshops due to too much activities taking place simultaneously.
- Workshop window sizes too small, so there is insufficient lighting for trainees.
- Good orientation of workshops with the longer side facing the north.
- Use of local traditional materials reduces costs and demonstrates the identity of the near by ethnic group.
- Provision of courtyards provides spaces for outdoor learning and good ventilation.

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## CHAPTER FIVE

### 5.0 ISLAM AS A RELIGION

#### 5.1 The Birth of Islam

The world as we know and see it today has since from the beginning of time been created for a purpose - that of worship. It is for this purpose that Allah (God) almighty sent down best of his creations man, to be his vicegerent so as to lead a life under this divine guidance.

Allah the almighty chooses the best among men to carry this divine information through the means of divine revelation (wahy). It is through this process that Islam, the last revelation of the eternal and unique truth in the present cycle of history, brought a message via the prophethood of the last messenger, and the seal of the prophets, which encompasses all of human life, both what man does and what he makes.

This last divine message cannot be fully understood without having a brief look at the life of the chosen messenger - Prophet Muhammad (May the peace and blessing of Allah be upon him - P.B.U.H).

Muhammad Ibn Abdullah (P.B.U.H) was born in the year 517 A.D to Aminah, widow who had just lost her husband and Abdullah. Abdullah was from the famous family of Hashim amongst the Quraish tribe of Arabs. Amina died when Muhammad (P.B.U.H) was just six years old, and his grandfather Abdul Mutallib was to take care of him until he too died and his uncle took Abu Talih assumed the role of his new guardian.

As a young boy, his refined manners, honesty, humility and respect for the young and old, earned him the title of Al-Amin (the trustworthy).

Muhammad (P.B.U.H) was to receive his first prophetic call at the age of 40 years in 610 A.D. As he grew up, he began to visit the cave of Hira, just outside Makkah to engage himself in meditation. While in the cave of Hira, a voice commanded him thus:

“Read! In the name of your Lord who has created,  
He created man from a clot.  
Read, and your lord is the most generous  
Who has taught man by the pen  
He has taught man that which he knew not”  
(Holy Qur’ran 96:1-5)

These words became the first revelation of the Qu’ran.

At this point, the whole of Arabia was in a state of darkness i.e. that of ignorance and disbelief (jahiliyyah) as Ali Nadun said and I quote

“Physically, the human race was strong and vigorous, but its heart was weary, the mind fatigued, and the conscience dead. The pulse was sinking, and the eyes were about to petrify, it had lost wealth of faith long ago. Not one man of belief and conviction was to be found in the whole communities. Superstition was rampant, man was ready to kneel to every one save one God...They had neither the time nor the inclination for the higher values and ideal of life. The world had become hollow from within ... The whole mankind was hovering between life and death”<sup>1</sup>

Prophet Muhammad (P.B.U.H) was set to right the axle of life through the light of guidance, he put the world on the right path and turned the tide of history.

Within the 23 years of his prophetic mission, the world was transformed, the conscience of man aroused, the inclination towards well-doing was created, and become ascetic by night, and horsemen by day, and came to recognise the Lordship of only one God and Master, the Supreme and Almighty Allah.<sup>2</sup>



Before the death of the prophet, Islam upon the basis of nature of ultimate reality as reflected in its pure doctrine, has promulgated laws - the Shari'ah, governing human life with the sole aim of enabling man to live in conformity with its reality. It also brought a sacred art, the Holy Qur'an, whose goal is to reflect that Reality is in the world of man during his terrestrial journey.

Islam is thus not only a religion, but a complete way of life, aimed at moulding main nature to enable him to become what he is eternally in the Divine presence, and transforming the manner of man's doing and making to bring them in conformity with their role as Allah's vicegerent in this world and with his ultimate destiny as being made for immortality.<sup>3</sup>

Upon the death of the beloved prophet Muhammad on the 8<sup>th</sup> June 632 A.D, four caliphs were to rule the Muslim world successively - Abubakar, 'Umar, 'Uthman and 'Ali - they were to consolidate the newly founded world of Islam, Dar-al-Islam and spread its boundaries to central Asia and North Africa (Figure 1). Islam continued to spread with incredible speed to its present boundaries (Figure 2) from Arabia to Spain through North Africa, from Central Asia to the far east, through India and then into Black Africa.

## **5.2 RELIGION PRINCIPLES**

Islam as we have seen arose through the awesome prospect of facing Allah Alone as the one supreme and transcendent Deity who is in complete control of the universe. Through His providence, He has communicated the prophetic revelation



Fig 5.0 The Islamic World in the 10<sup>th</sup> century



Fig 5.1 The spread of Islam and its Architecture across the World.

sent through prophet Muhammad to mankind, as laid down in the Qur'an and Hadiths. The former being the word of God, and the latter being the prophets commentary and extension of the teachings of the Qur'an.

It is from these two sources that all the principles of knowledge and action, which embrace a multitude of regulations concerning individual and social life are drawn. Thus, the Qur'an and the Hadith are therefore the fountain head of all that is Islamic.

### **5.2.1 ISLAMIC THEOLOGY**

Fiqh, Islamic theology, is defined as “ knowledge of the rules of God”, which concern the actions of persons who are themselves bound to obey the law respecting what is wajib (required), mandub (recommended) makruh (disapproved), mubah (permitted), by al-Subuki in his Jami al-Jawami<sup>4</sup>

The sources of islamic theology are also the Qur'an and the Hadiths teaching and traditions of the Holy prophet which have come to us through the most reliable chain of transmitters going back to what the companion had heard and witnessed from the prophet; the ijma (agreed view or consensus) of the ulama (learned scholars) and the qiyas (analogical deductions).

### **5.2.2 THE ARTICLES OF FAITH**

To be precise, faith means belief in God and, acceptance of His revelations to the prophets as true i.e. acceptance of Divine principles which become the basis of a believers action culminating into his complete submission to his creator; Allah. The Holy Qur'an says.

“The messenger believeth in that which hath been revealed into him from His Lord and so do the believers” - (Qur’an 2:285).

It also states that

“The true believers are those who only believe in Allah and His messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allah, such are the sincere” (Qur’an 49:15)

The articles of faith which every muslim must believe unconditionally are:

- i) Belief in Allah
- ii) Belief in His Angles
- iii) Belief in His Books
- iv) Belief in His Messengers
- v) Belief in the last day
- vi) Belief in pre-measurement of good and evil
- vii) Belief in life after death

The Holy Qur’an clearly enumerates these articles in the following verse which says”

“It is not righteousness that ye turn your faces to the East or the West; but righteousness is he who believeth in Allah and the last Day and the Angles and the scripture and the prophets; and giveth his wealth for love of Him, to kinsfolk and to orphans and the needy and the way-farer and to those who ask, and set slaves free; and observeth proper worship and payeth the pure-due (Zakat). And those who keep their treaty when they make one, and the patient in tribulation and adversity and true of stress. Such are they who are sincere. Such are the God - fearing (Qur’an 2:177)

### 5.2.3 THE PILLARS OF ISLAM

There are five pillars of Islam; these are:

- i) Testifying that there is no God but Allah and that Muhammad is His messenger.

- ii) Performing the five daily prayers (Salat)
- iii) Paying the poor due (Zakat)
- iv) Fasting during the month of Ramadan (Sawm)
- v) Pilgrimage to the sacred sanctuary of Allah (Hajj)

These five pillars form the sub-total of the basic requirements demanded of a muslim.

### 5.3 THE ISLAMIC CONCEPT OF EDUCATION

Knowledge in the Islamic context always means a wedding of reason (intellect) and revelation<sup>5</sup>. The very first verse to be revealed to the prophet Muhammad (P.B.U.H), according to the Islamic tradition emphasised on the importance of knowledge (refer to Qur'an 96: 1-5).

Al-Zama Kshari, comments on these verses where he said and I quote:

“God taught human beings that where they did not know, and testifies to the greatness of this beneficence for the has given to His servants knowledge of that which they did not know. And He has brought them out of darkness of ignorance to the light of knowledge, and made them aware of the inestimable blessings of the knowledge of writing, for great benefits accrue there from which God alone compasseth; and without which the knowledge could be comprehended, nor the sciences placed within bounds nor the history of the acients be acquired and their saying recorded, nor the revealed books written; and if the knowledge did not exist, the affairs of religion and the world (Din wa Dunya), could not be regulated”<sup>6</sup>

From this commentary, we can understand that knowledge in Islam invokes knowing “the lowly origin of man”, and the high destiny offered to him in his intellectual, moral and spiritual nature by him “most bountiful creator. It can also be seen that the Qur'anic concept of “ilm”, knowledge, is the source of Islamic civilisation which originally shaped its main features and guided it towards its inquiry, and also determines how they could best perceive reality and develop a just society. It is indeed

“the glue that binds the muslim society with its environment hence giving Islam a dynamic living form”<sup>7</sup>

The prophet of Islam was reported to have said: “Searching (the quest) for knowledge is incumbent upon every Muslim - man and woman:.

In another tradition he said: “the ink of scholar is holier than the blood of a martyr ( shaheed)”. As far as Islam is concerned, knowledge and worship are inseparable. It is only through Islamic education that man transform nature into the realm of the sacred; appreciates the “signs of God”, understands the material world; reflects about spiritual realities, and promotes social justice, values and equalities, for the benefit of the muslim society.

As a conclusion, one may say that the essence of Islamic education is far from the accumulation of knowledge, but is aimed at the spiritual and moral upliftment of the individual and the society as a whole by the propagation of virtue, for a life full of purity and sincerity.

Hence, “it is the growth of the genuine original and adequate Islamic thought that must provide the real criterion for judging the success or failure of an Islamic educational system.

#### **5.4 METHODOLOGY**

Having seen the importance of education in Islam as both knowledge and worship in maintaining a balance between the “spiritual” and the “material”, attention is now focussed on the methodology through which knowledge can be acquired. Many notable Islamic scholars have experienced upon the sources, purposes and classification of knowledge; i.e.

- i) Al-farabi ( Risali-fi fadilat al-Ulum),
  - ii) Ibn Khaldun (Muqaddima) and
  - iii) Nasir-un-din tusi (Akhlaq-I-Nasiri),
- just to mention a few<sup>9</sup>

Amongst these, Al-Farabi's excellent state, Al-Madinat al-Fadilat, has mentioned twelve characteristics of the supreme ruler, out of which Gulzar Haider<sup>10</sup> has quoted four that will make an excellent student, according to most of the educational theories we know today, these are:

- i) "Intelligence and sagacity; so as to be able to grasp the intention of a speaker in his particular situations and circumstances".
- ii) "Devotion to education and learning, and submission to receive knowledge with ease without feeling an annoyance"
- iii) Good memory; so as to retain in his mind all that he understands, hears and perceives"
- iv) "Friendliness towards truth and truthful persons and condemnation of falsehood and those who are inclined to falsehood"

Through these notable qualities can be born erudite scholars, true guardians of the prophetic tradition, who will disseminate faith and knowledge through education. But for such to be realised, intellect should be free, scholarship has to be creative and dynamic, learning should be free of prejudices where the learned fear not; tyranny, destination or oblivion<sup>11</sup>. "Only in such an Islamic order can a true Muslim's personality be nurtured"<sup>12</sup>

Such an order may seem too far to be realised, but we should be optimistic and work towards bringing our realities closer to our ideals.

In his "city of learning", Gulzar Haider rightly observed that:

"when the scholar commands the genuine respect of the population because and only because of their knowledge and piety, when they will enlighten the people in the tradition and manner of the prophet, when their knowledge will transcend the state of being merely informed to that of hikmah (wisdom), when they will be proud to live amongst the citizens, and will not be the purchasable instruments of a tyrant state's propaganda, when they themselves will become the highest examples of Adab, Ilm and Amal inspired by the blessed prophet and the Holy Qur'an - then the city will start becoming the settlement founded and inhabited by the vicegerent of God".<sup>13</sup>

Hence, the task ahead lies in creating such educational institutions that ensure the growth of a genuine, original and adequate Islamic thought, which modern secular education cannot provide. Their role in an Islamic society is diagrammatically represented (fig.3)



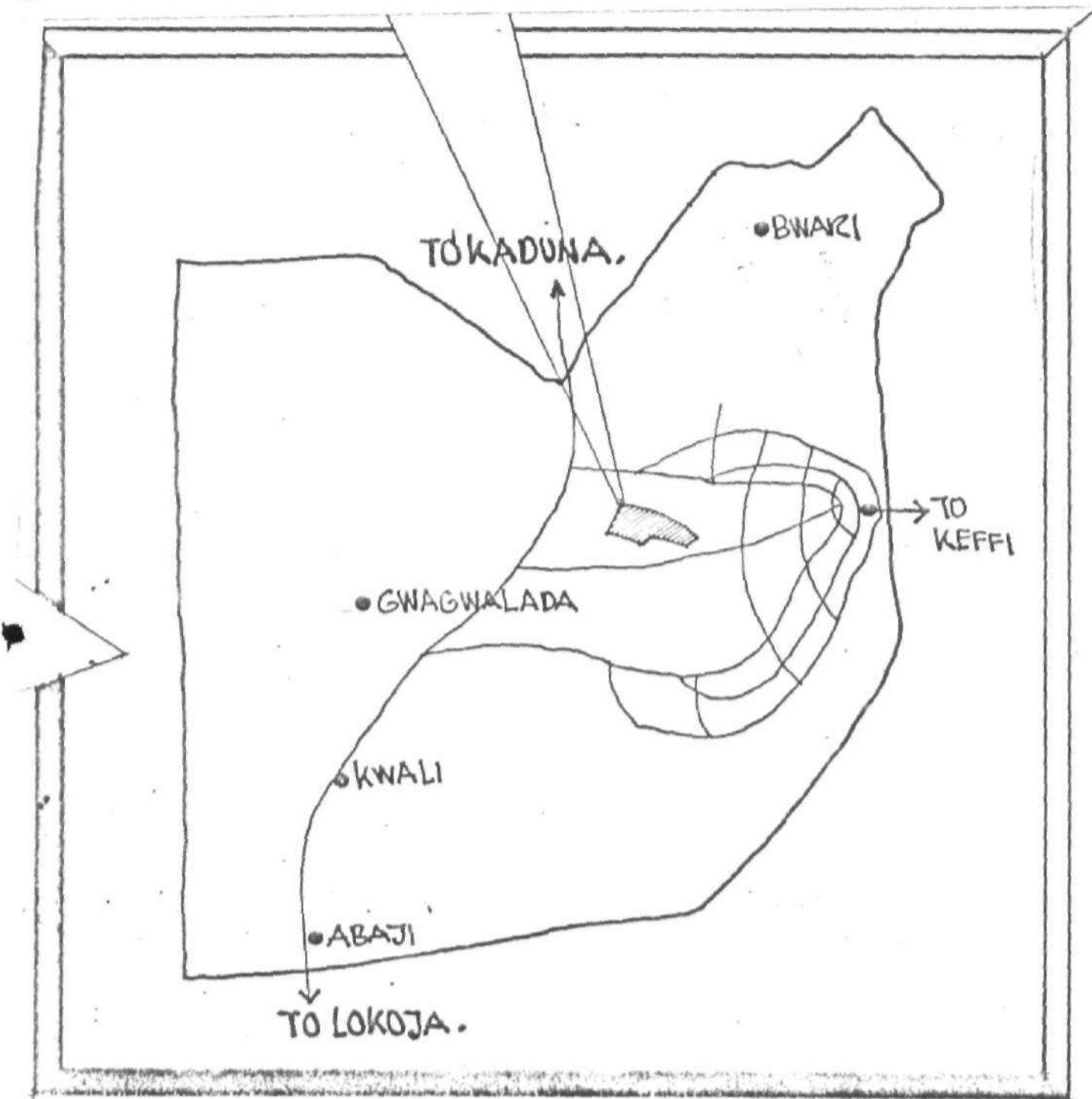


Fig 6 SITE LOCATION 1

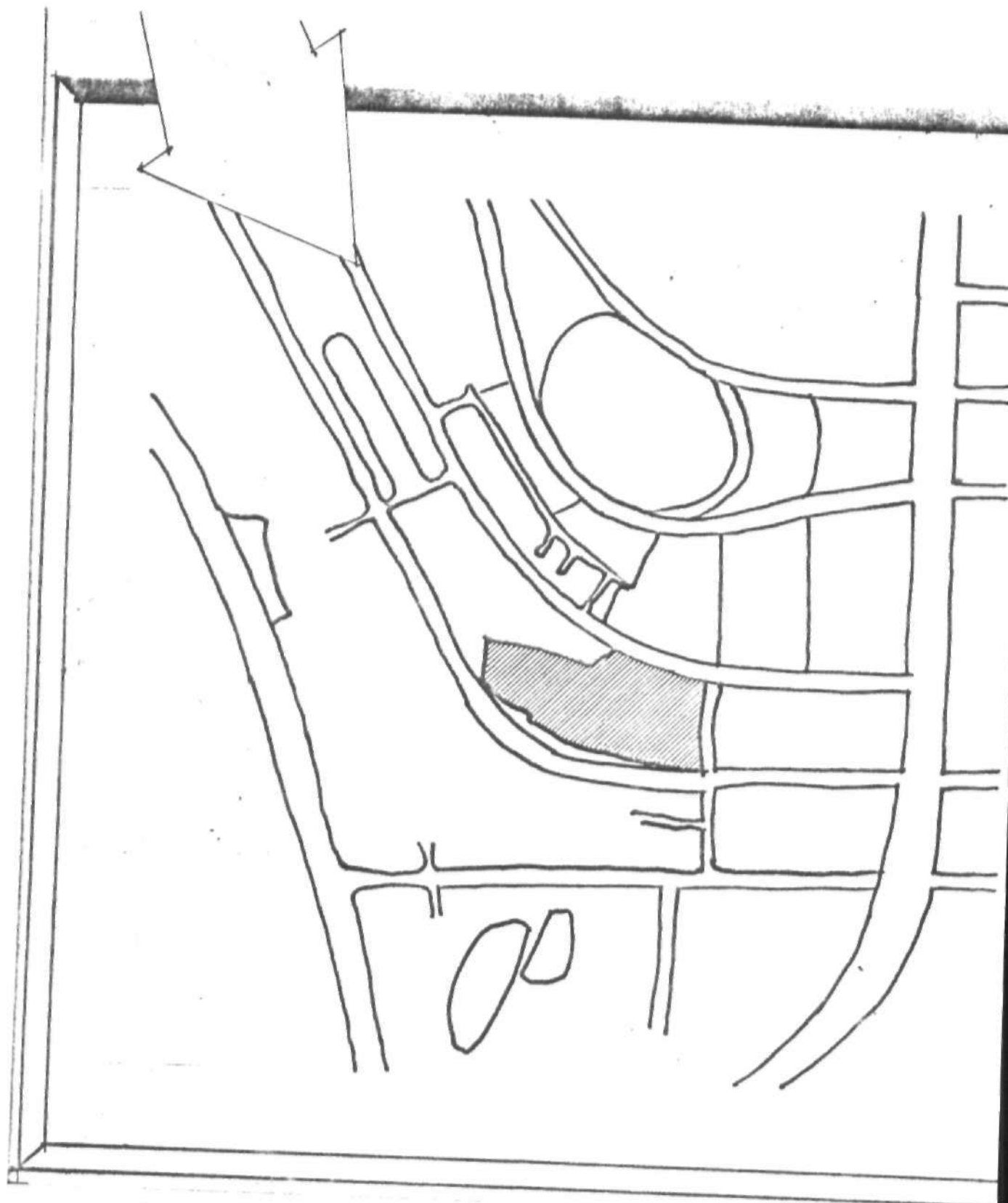


Fig 7 SITE LOCATION 2

## **CHAPTER SIX**

### **6.0 GENERAL**

In 1975, the Federal Capital Development Authority was established by the Federal Decree and subsequently it was saddled with the responsibility of developing a new Federal Capital for Nigeria. This action was as a result of several years of consideration and a detailed study by a special committee charged with an examination of the capital city allocation.

The following are some of the conclusions reached by the committee that are relevant to the thesis:

- The new capital which is desirable, is secure, ethnically neutral, central, easily accessible, comfortable and healthy, and possess adequate land with natural resources to provide a promising base for urban development with a high level of natural aesthetics.
- The new capital is needed as a symbol of Nigeria's aspirations for unity, and greatness.

In this light, the government agreed that a centrally located Federal Capital in "a spacious place with numerous access to all parts of the federation would be an asset to the Nation and would help in generating a new sense of national unity".

### **6.1 POLITICAL**

Through the federal Capital Territory decree of 1976, one of the greatest motions to be set by the Federal Government since independence, was established.

The commitment has been accelerated for the comprehensive playing and development of what is projected to be one of Africa's great capitals; and promising to be one of the world's greatest "new cities".

Indeed, Abuja today is becoming a dream come true as the nation's new capital city.

#### **6.1.1 POPULATION**

As at 1986, the statistics have given the population at 150,000. But since then, there has been a great influx of people into Abuja with the movement of headquarters of both public and private sectors into Abuja. This has therefore caused an increase in the population of the city as at the year 1998, 986,670 people.

The new capital in its master plan has made accommodation to accommodate 3 million inhabitants after which further growth will be accommodated in the nearby satellite towns namely Gwagwalada, Karu, Karimu, Nyanya, Kubwa, Gwarimpa, Bwari, Kwali, Kuje, Deidei etc.

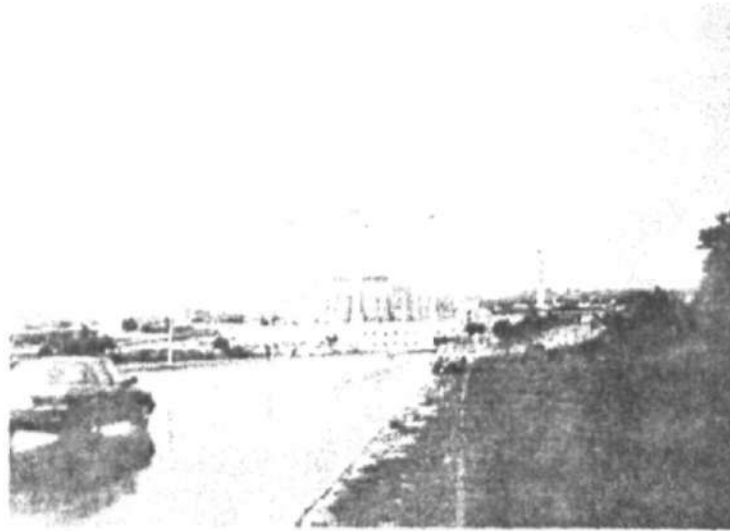
With the population projection, this has called for a careful planning of the total environment giving room for areas such as parks, memorials and other such places of interest. Hence, with the size of the population and indeed the large population of muslim women, the centre is appropriately located.

#### **6.1.2 PHYSIOGRAPHY**

The Gwagwa plains rise from an elevation of 305m in the west, to 610m in the east, within the area of the new city. The bulk of the city would be climatic advantages of higher altitude.



The site topography as it is.



View of Central Mosque from site.



View of existing structure taken from north-east side of the site.

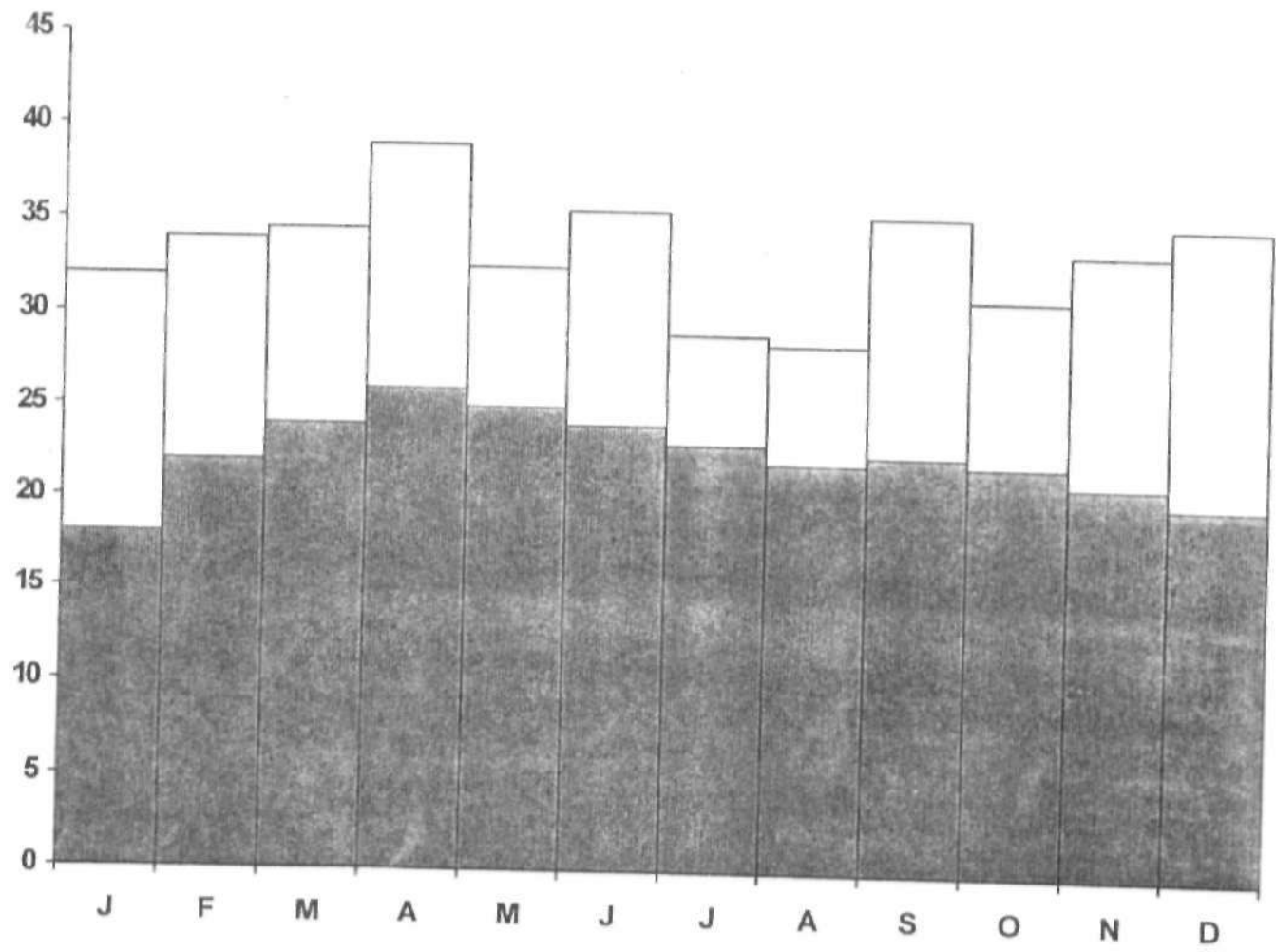


Fig 8

# TEMPERATURE

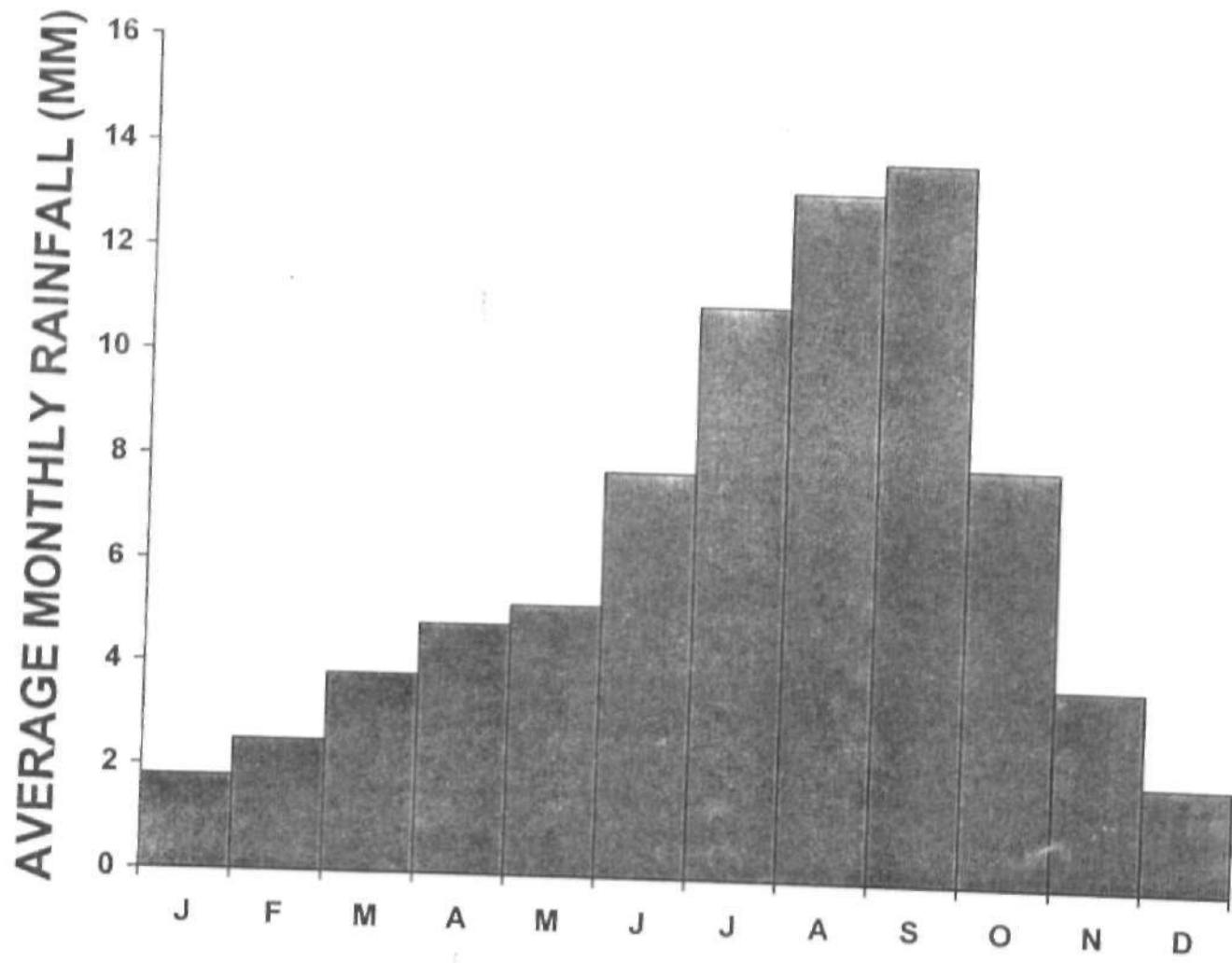


Fig 9

## RAINFALL

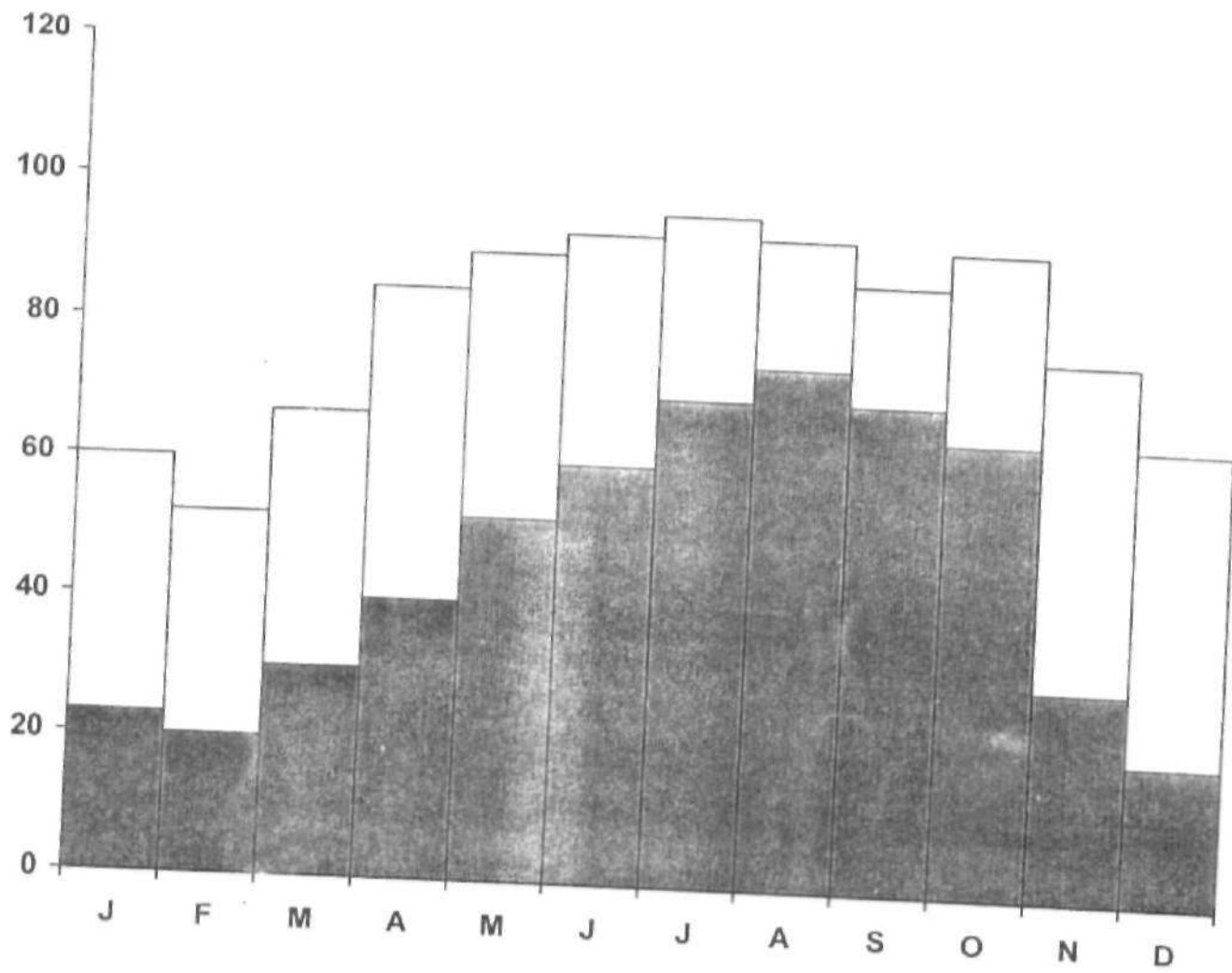


Fig. 10 **RELATIVE HUMIDITY**



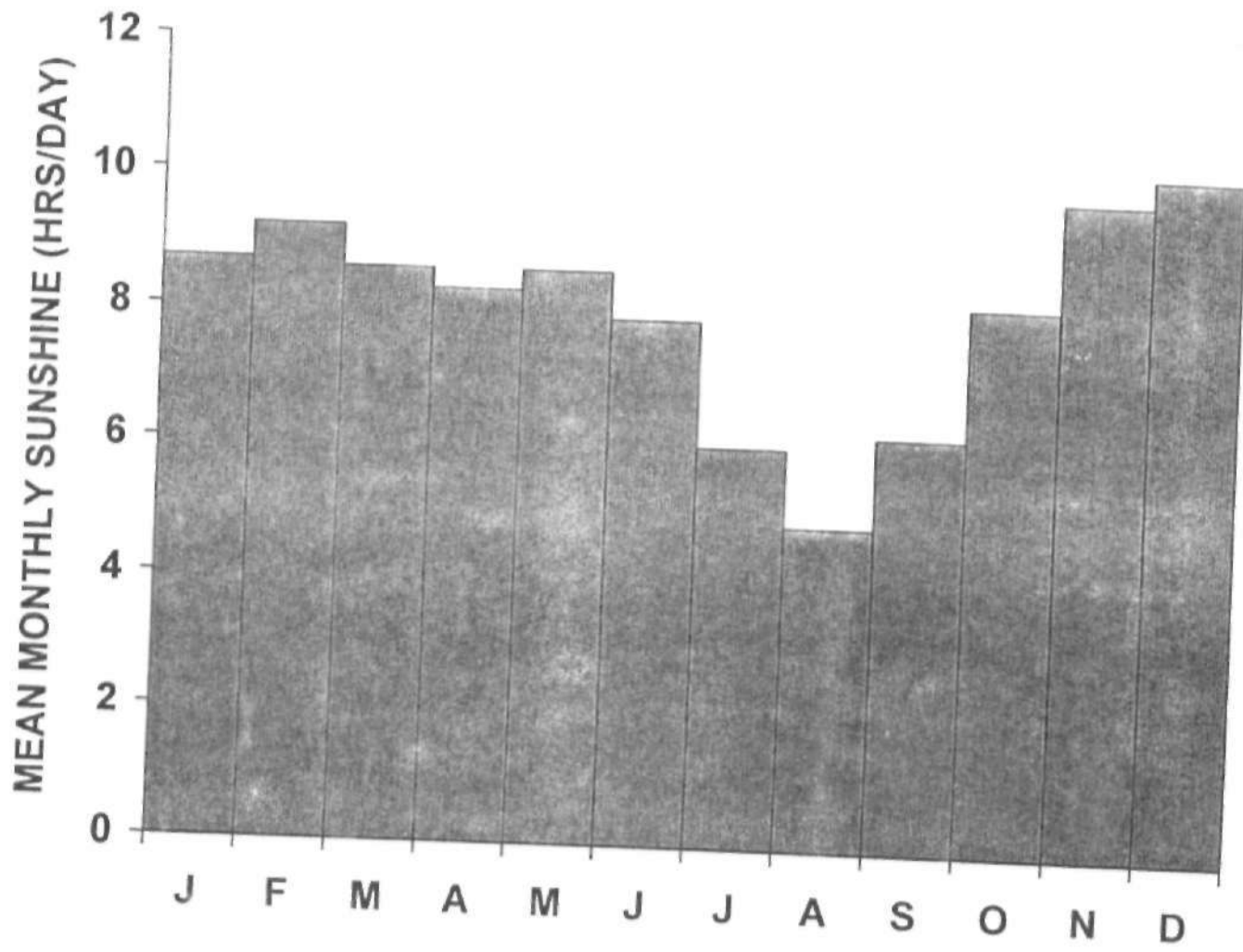
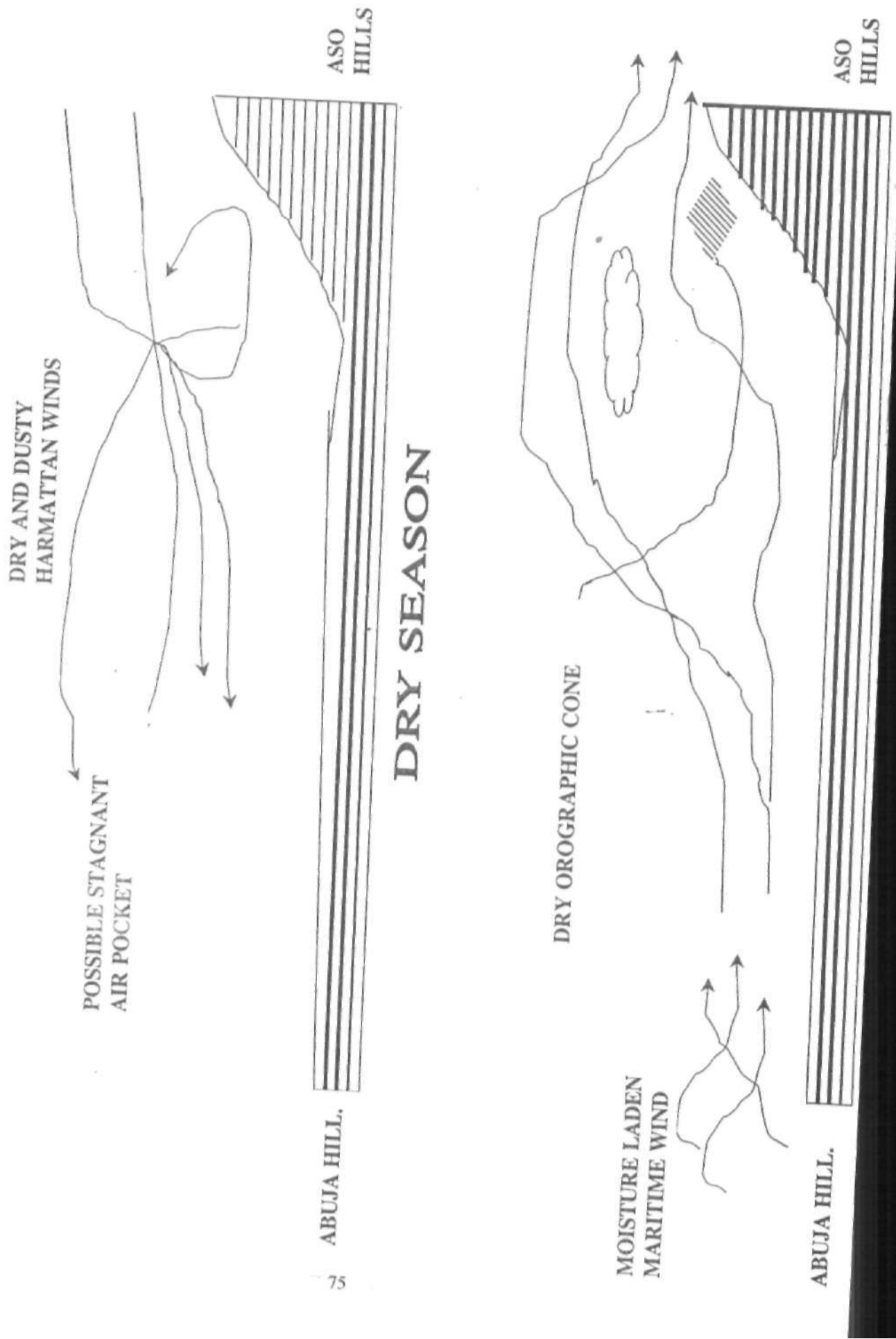


Fig. 11

## SUNSHINE

Fig 12



The upper Gwagwa plains area is dotted by numerous large outcrops of rock or near-surface bedrock around which development have been arranged.

### **6.1.3 GEOLOGY**

The major rock types underlying the Federal Capital itself are described as follows:

- Metamorphic rock including biotite - muscovite schist, magmatite, porphyritic gneiss and granite gneiss.
- Igneous rock including biotite granite and rhyolite.
- Sedimentary rocks including alluvium located in stream beds throughout the territory consisting largely of sand with rare gravel beds and local deposits of clay.

The above rock structure has so far not presented any major geo-technical constraints to the type of structures proposed for the city over most of the site.

### **6.1.4 TOPOGRAPHY**

The site gently slopes toward the dual carriage main express road. There is a stream which runs through the length of the entire longitudinal axis of the site; this aids in the natural collection of rain waters. There is a large expanse of land which allows for major expansion, and consideration has been given for the gentle slope of the site, towards the river.

### **6.1.5 RAINFALL**

From the meteorological data obtained, rainfall in Abuja lasts for a period of 180 to 190 days of between the months of April and October. This mean monthly distribution of rain concentration in three to four months of which July, August and September account for 60 percent of the total annual rainfall.

#### **6.1.6 TEMPERATURE**

The highest temperatures are recorded during the dry season when there are few or no cloud cover. Changes in temperature differing with about 17°C have been recorded between the lowest and highest temperature in a single day. In the rainy season, the maximum temperature is lower, due to the dense cloud cover.

#### **6.1.7 RELATIVE HUMIDITY**

During the dry season, between the months of November and March, the relative humidity falls in the afternoon to as low as 20 percent. The low relative humidity coupled with the high afternoon temperatures create a dry and hot environment during the dry season. During the raining season, between the months of April and October, the relative humidity is much higher especially in the mornings, to as high as 95 percent.

#### **6.1.8 WINDS**

The tropical maritime air mass formed over the Atlantic Ocean in the south of the country (warm and moist) is associated with the wet season, and tropical continental air mass developed over the Sahara desert in the Northern part of the country (cold and dry) associated with the dry season.

The tropical continental air mass is associated with the North-East trade winds, while the tropical maritime air mass is associated with the South-West monsoon winds. The South-West monsoon wind is moisture - laden and brings a lot of rain. The North-East trade wind is dry and cloudless where there is loss of heat by radiation from the earth and, temperature drops sharply to dew point causing mist or fog, and causes loss of visibility.

### **6.1.9 VEGETATION**

The site is characterised by park Savannah which includes thick tall grass and shrubs, occasional patches of forest like areas. The Savannah woodland occurs on the gentle slopes of this site - type. The nature of other areas of the site have tall ever-green canopy of trees scattered around the site, though some have been recently cut down to clear the site for new construction.

### **6.2 SITE DETERMINANTS AND SUITABILITY**

There are several factors which contributed to the site selection which makes it suitable for the design.

The site is located within the central Business District surrounded by the federal Capital Development Authority (FCDA), Nigerian Television Authority (NTA) site the new Nigerian telecommunication (NITEL) headquarters etc. These are all organisations which are helpful for the progress of the centre. Commercial bus routes are also favourable to the site location and have stops at the site point.

The road network around the site has a dual carriage way bordering the site on the longer axis, namely the Ahmadu Bello Way (South), and bordered on the other side by Dikko Street, another dual carriage way served by the main road, and subsequently by a third unnamed street i.e. south-transit way, which therefore makes the site easily accessible from 3 different routes.

The gentle slope of the site allows for rain and other storm water to gently run off into the existing stream which passes through the site. Therefore, drainage as a design consideration has naturally been taken care of by the beautiful topography of the site.

Due to the central location of the site, in the CBD, it draws a large number of women to it and serves as a meeting for the different classes of muslim women that will ultimately convene there daily.

### **6.3 DESIGN CONCEPT AND DESIGN PHILOSOPHY**

#### **6.3.1 DESIGN CONCEPT**

This design is for the women to achieve “a welcoming feeling for the women”. The circular concept is in relative to the numerous cooking utensils used in the home, namely a calabash, pots, mortar etc.

The curvilinear shape is also in relation to the curvilinear nature of our traditional homes and the traditional building forms of the immediate ethnic group in Abuja i.e the Gwari's.

The curvilinear nature of the form also allows for easy expansion as it is organic in nature.

The design concept is bold, simple and unpretentious.

#### **6.3.2 DESIGN PHILOSOPHY**

This design seeks to achieve a comprehensive and well articulated space organisation and planning, taking into consideration the Islamic tenets in particular and the restrictions of women of Nigeria as a whole.

The use of simple surface finishes would reflect functionally and symbolically an architectural statement that would serve to harmonise the ethnic groups of these women and participants.

## **6.4 DESIGN CRITERIA**

Various considerations have to be taken in any design that intends to be functional, so as to ensure its success. In this, design project, the crucial criteria which are discussed below are taken into consideration.

### **6.4.1 PEDESTRIAN CIRCULATION**

The centre is for each and every human being, therefore consideration must be given for pedestrian and general circulation. Access should be for both within and outside the main structure. Pedestrian routes must be clearly defined and effectively separated from vehicular routes, and should have the shortest possible distances. Wherever necessary, ramps and railings should be available, so as to aid the disabled.

### **6.4.2 VEHICULAR CIRCULATION**

Vehicular access is secondary to pedestrian access; but that notwithstanding it needs to be given due consideration. Clear separation from pedestrian routes is very important. Quick and easy drop off points must be clearly defined. Parking must be easily accessible and excitable, and where close to building, "back" parking should be discouraged, so as to reduce the amount of exhaust fumes given off by the vehicles, directly into buildings. Finally, routes should be simple and implicated.

### **6.4.3 LANDSCAPE**

Landscaping of the building environment itself is as important as the building itself. Landscaping elements such as trees, shrubs, walkways, water bodies etc will be used to liven up the environment, and to create an atmosphere that is both homely, inviting and pleasing to the human mind, so as to help provide a serene environment.

#### **6.4.4 CROWD CONTROL**

Over crowding can threaten and risk both human lives and cause damage to the building environment. Therefore the curriculum when drawn should avoid over crowding and large open spaces or courtyards should be provided, so as to act as “lungs” of the centre to help ensure smooth breathing.

#### **6.4.5 EXPANSION**

Every design should be organic in nature so as to allow for flexibility and easy expansion. Therefore in-built expansion features and the possibility and direction of expansion must be adequately considered.

#### **6.4.6 FIRE**

The best solution for a fire is preventive, for containing a fire outbreak is usually difficult and cumbersome.. Possible sources of fire outbreaks include faulty electrical fittings, cigarettes stubs, nearby bush burning etc. Adequate provision of fire extinguishers for the control of fire outbreaks should include easy access for fire fighting equipment, and adequate number of escape routes to avoid loss of life as well as that of property.

#### **6.4.7 MAINTENANCE**

Maintenance culture is that which we in Nigeria must imbibe, for the guarantee of a durable and well-kept building after construction is maintenance. So also, simple constructive methods should be used so that services may easily be reached and maintained.



#### **6.4.8 VENTILATION**

This is a very essential factor in the tropics . Cross-ventilation is advisable with open spaces where available as the design will dwell more on natural means of ventilation.

#### **6.4.9 LIGHTING**

Natural light is extremely necessary and should only be supplemented with artificial light where necessary.

#### **6.4.10 SECURITY**

Security is essential for life and equipment in the design. The architecture of the centre itself should be responsive enough in order to safe-guard the facility, though central security will be enhanced by fencing.

## CHAPTER SEVEN

### 7.0 THE DESIGN

The centre consists of various blocks integrated to make up one compact unit comprising of the main structure which are:

- i) Administrative block
- ii) Workshops/work areas i.e. weaving; ceramics, textiles, hair salon etc,
- iii) Day care centre
- iv) Cafeteria
- v) Exhibition hall
- vi) Shops
- vii) Library/Audio Visual
- viii) Toilets and other conveniences

The Auxiliary units consist of

- i) Mosque
- ii) Kiln
- iii) Gate house
- iv) Generating Plant

### 7.1 ADMINISTRATIVE BLOCK

The Administrative block consists of

- |                               |                       |
|-------------------------------|-----------------------|
| a) The general office         | m <sup>2</sup> approx |
| b) Computer room              | m <sup>2</sup> “      |
| c) Caretakers office          | m <sup>2</sup> “      |
| d) Assistant caretaker office | m <sup>2</sup> approx |

- e) Principals office m<sup>2</sup> “
- f) Secretary to Principals office m<sup>2</sup> “
- g) Vice Principals office m<sup>2</sup> “
- h) Reception and waiting m<sup>2</sup> “

#### 7.1.1 WORKSHOPS

There are different workshops for each of the various vocations. i.e.

- a) ceramics section m<sup>2</sup> approx.
- b) Cooking section m<sup>2</sup> “
- c) Leather works and caps sewing section m<sup>2</sup> “
- d) Weaving - baskets m<sup>2</sup> “
- e) Weaving - mats m<sup>2</sup> “
- f) Cave furniture making section m<sup>2</sup> “
- g) Hair dressing salon m<sup>2</sup> “
- h) Textile section m<sup>2</sup> “

#### 7.1.2 OTHERS

- a) Day care centre - Classroom 1 m<sup>2</sup> approx.
  - Classroom 2 m<sup>2</sup> “
  - Nanny Zone m<sup>2</sup> “
  - Staff room m<sup>2</sup> “
  - Toilets m<sup>2</sup> “
- b) Library - Libraries office m<sup>2</sup> approx.
  - Library proper m<sup>2</sup> “

c)	Audio visual room	m <sup>2</sup>	'
d)	Prayer room	m <sup>2</sup>	'
e)	Cafeteria - kitchen	m <sup>2</sup>	'
	- Dining room	m <sup>2</sup>	"
	- Store	m <sup>2</sup>	"
	- Servery	m <sup>2</sup>	"
f)	Exhibition hall	m <sup>2</sup>	"
g)	Shops (4 No)	m <sup>2</sup>	"
h)	Toilets bathrooms and locker room	m <sup>2</sup>	"

### 7.1.3 AUXILLIARY UNITS

i)	Mosque	m <sup>2</sup>	"
ii)	Kiln	m <sup>2</sup>	"
iii)	Gate house	m <sup>2</sup>	"
iv)	Generating Plant	m <sup>2</sup>	"
	The total built-up area is approx.	m <sup>2</sup>	"

On the whole, the security is provided by the fencing along the periphery of the site, and grill doors are provided at the ends of each section which can be locked by the head of the section at the end of the day, and the keys delivered to the caretaker.

## **7.2 MATERIALS AND FINISHES**

### **7.2.1 SUB-STRUCTURE**

Foundation network is based on principles of columns on pad footings and a strip foundation is used on all the over areas.

Hard core is used, and back filled with laterite obtained on site, and mechanically rammed in 3 or 4 layers.

### **7.2.2 BLOCK WORK AND WALLS**

9 inch blocks are to be used on all exterior walls and 6 inch blocks to be used for all interior and partition walls.

Walls should be finished in 12mm plasters

### **7.2.3 LINTELS AND RING-BEAMS**

All lintels should be cast in-situ. Ring-beams should also be cast all at once, section by section in-situ.

### **7.2.4 ROOF MEMBERS**

All steel roof members should be welded and bolted on site

All hard wood roof members should be well seasoned. Wood of good quality e.g.

Afara, should be treated with solignum before fixing.

Aluminium roofing sheets of long span should be nailed along the apex of the ridges to manufacturer's specifications.

### **7.2.5 GUTTERS**

All roof gutters should be well treated with bituminous felt, applied in 3 layers.

### **7.2.6 DOORS AND WINDOWS**

All door window frames should be of anodised aluminium in the same colour as the roofing sheet. (Colour would be specified by the architect).

All door frames should be flush.

Sliding doors should be of aluminium framing

#### **7.2.7 FLOOR FINISHES**

Workshop should have well screeded floors

Offices should be screeded to receive ceramic tiles.

All concrete work should be screeded or interlocking paving tiles used.

#### **7.2.8 ROAD NETWORK**

Roads are laid in bitumen, and all external walkways are paved with interlocking paving tiles, demarcated with concrete road kerbs.

## CHAPTER EIGHT

### 8.0 CONCLUSION

This thesis sought to provide a centre basically for the purpose of arming women with a skill within an appropriate environment for the ideal Muslim woman in Nigeria.

Although the writer has researched widely into this aspect, her contribution is still a drop in the ocean for what the government or non-governmental organisation can do for them, therefore, subsequent researchers may aim at improving the design proposal, to provide an even more appropriate environment.

At the onset of this research, there was little or no data available to aid in the research, but by the writers own contribution and interaction with Muslim women of various localities, background and level of education, she was able to place her self in each of their shoes, so as to understand their peculiar needs – this led to her realising the need for such a centre, which subsequently led to the design proposal of this vocational type in Abuja.

As earlier stated in previous chapters, the centre is geared towards the development of women folk as a target and thereby using women as a tool for national development especially in response to recent United Nations campaigns for women participation in politics and professional careers. This objective is further enhanced in Nigeria, with the creation of Ministry for Women Affairs in 1996.

It is the fervent hope of the writer that this design proposal will be used as a prototype for other women development centres nationwide with improvement and updates being incorporated as the need arises, to suit the different requirements of the groups.

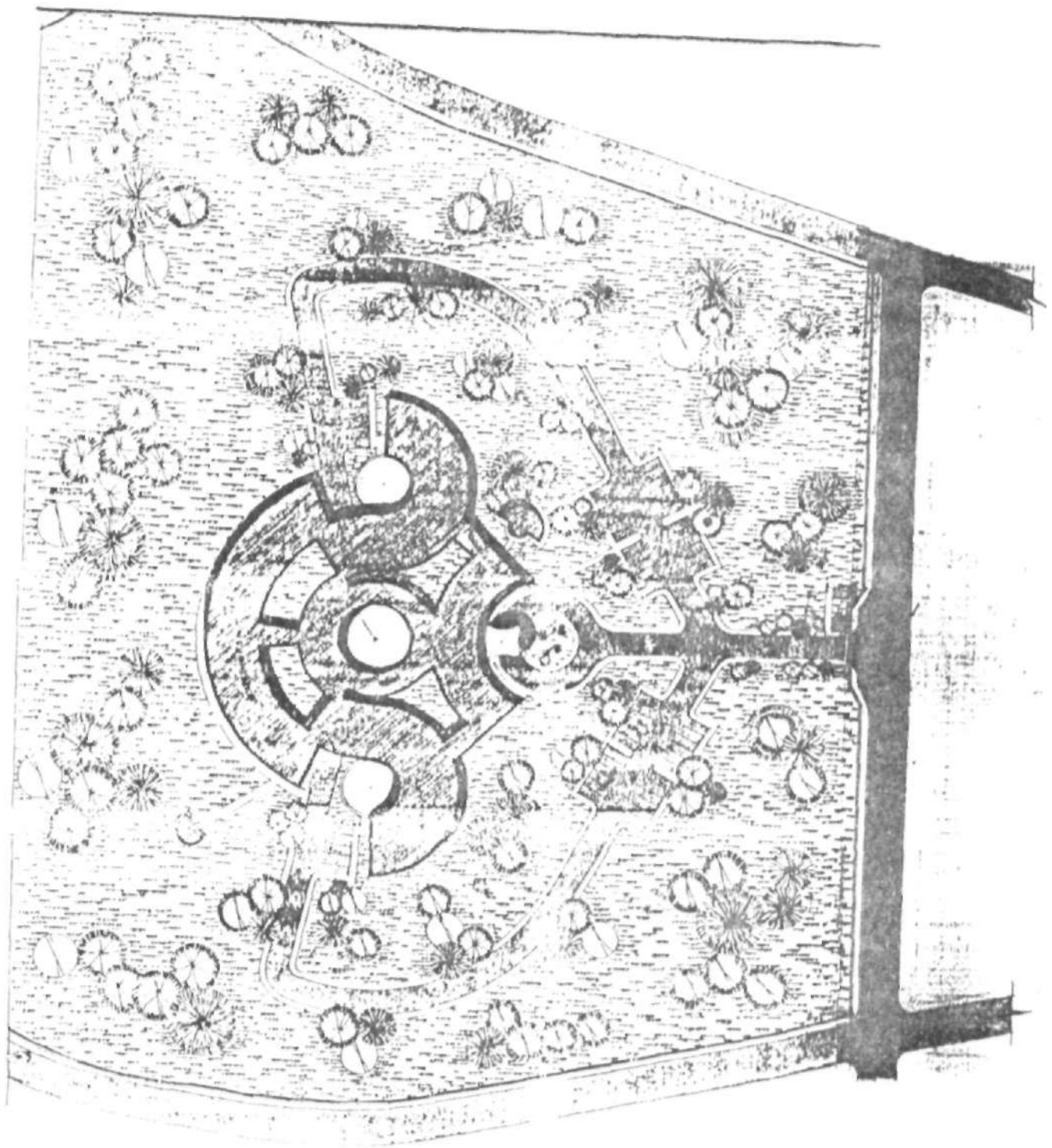
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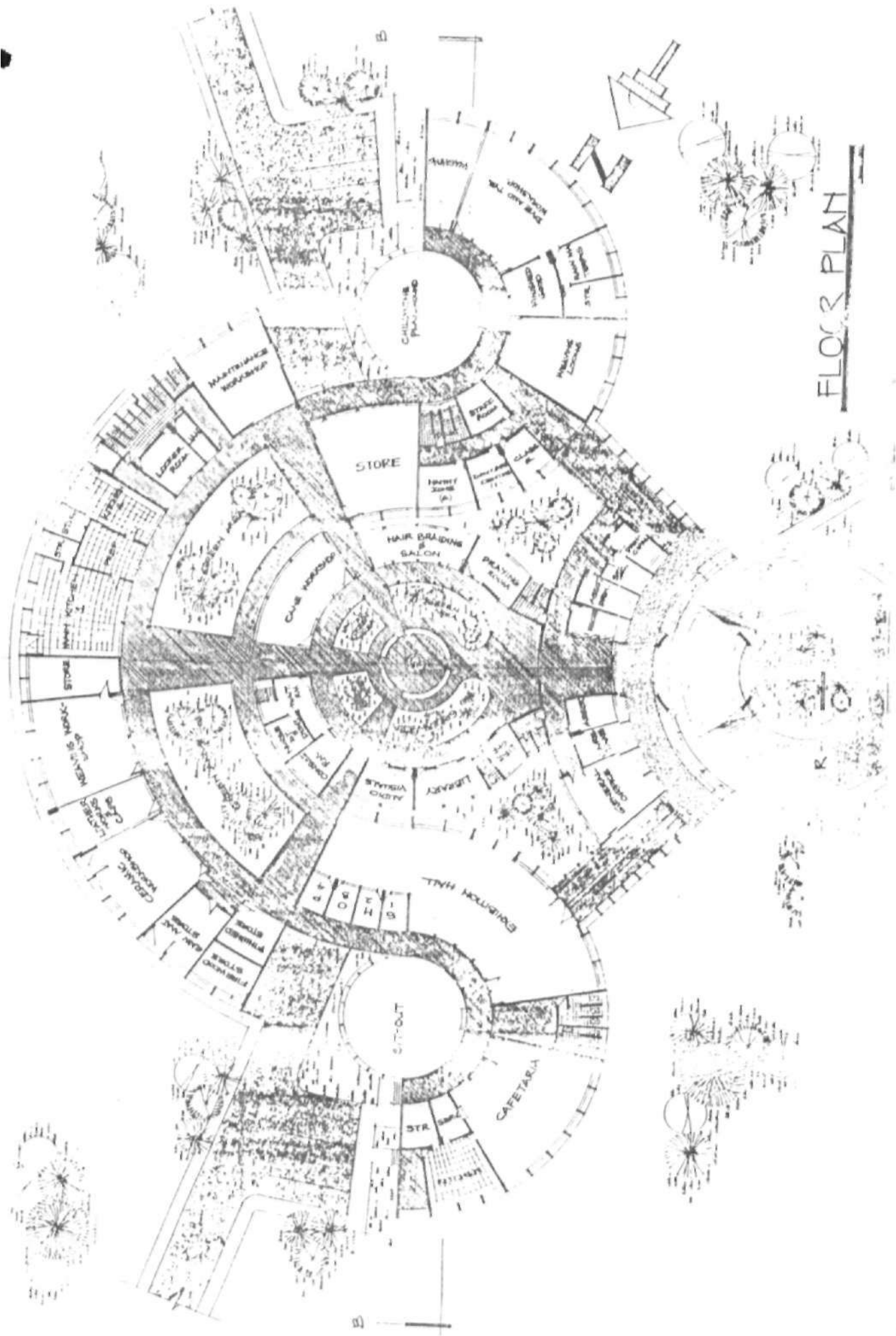
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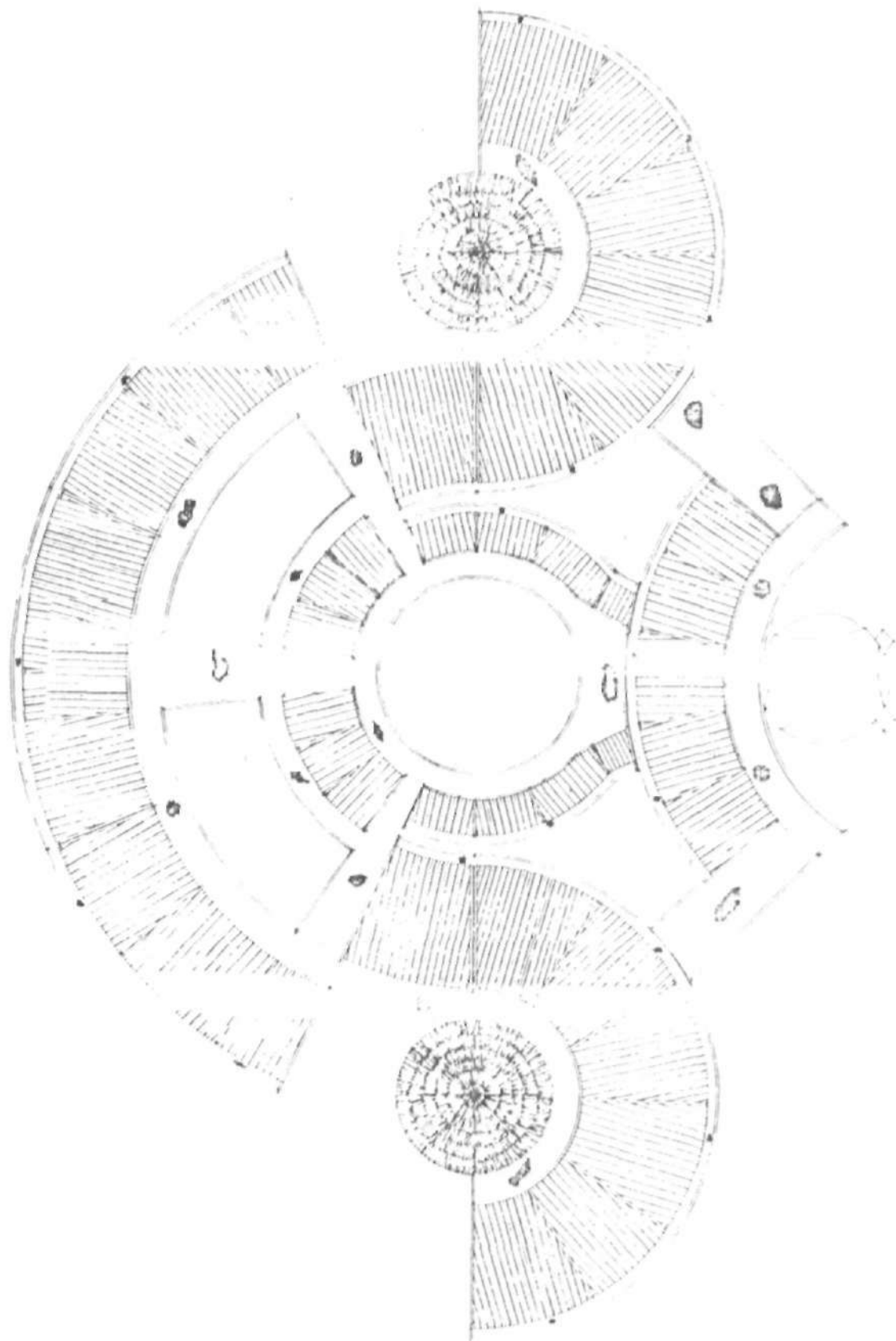
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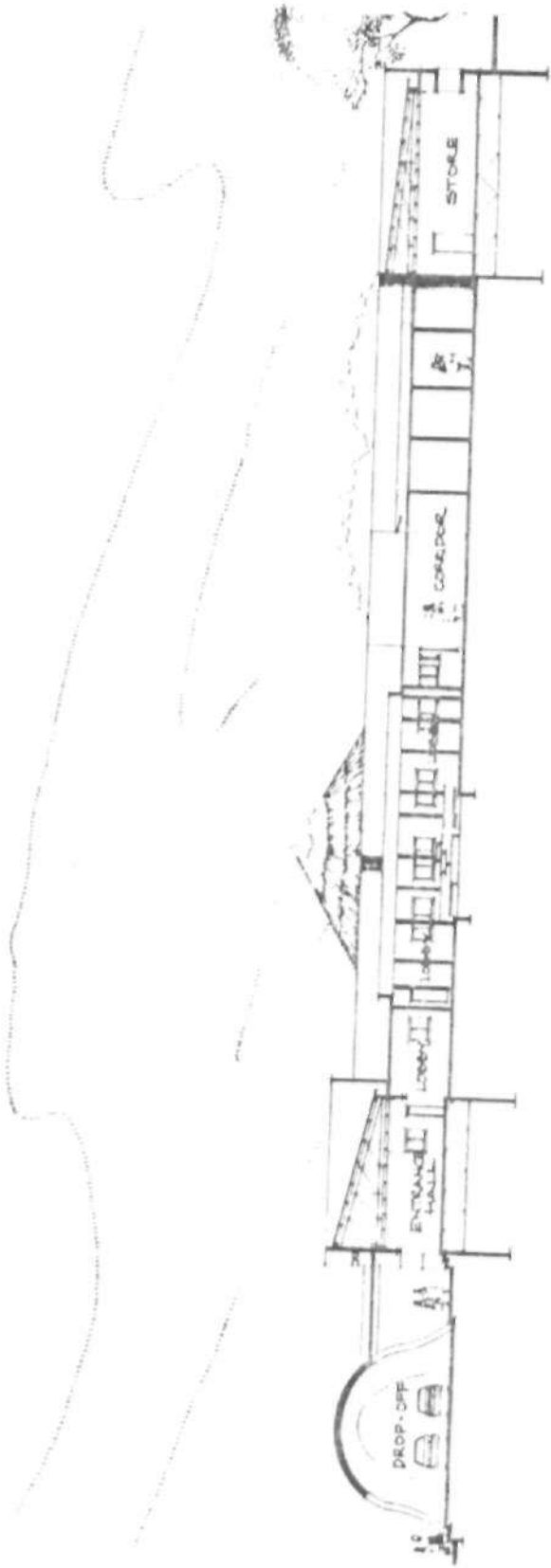




FLOOR PLAN



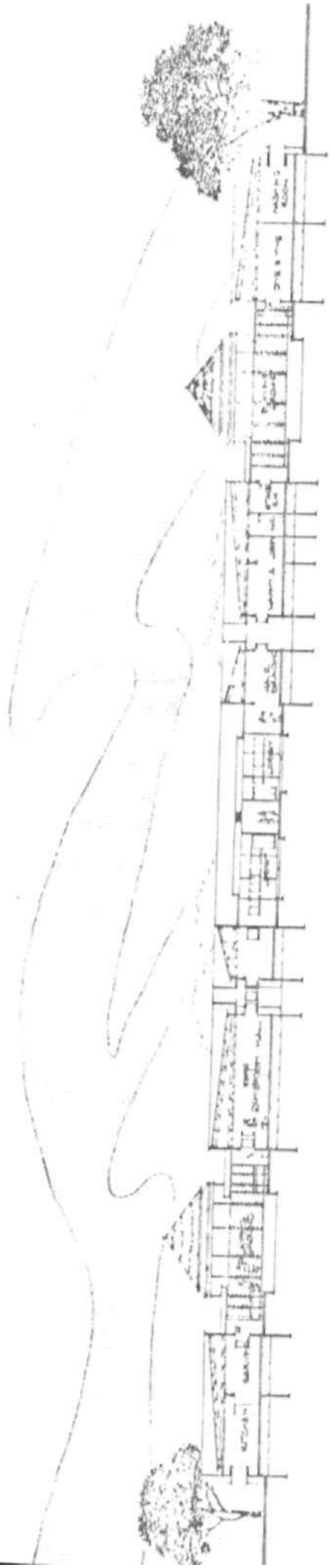
ROOF PLAN



SECTION R-R

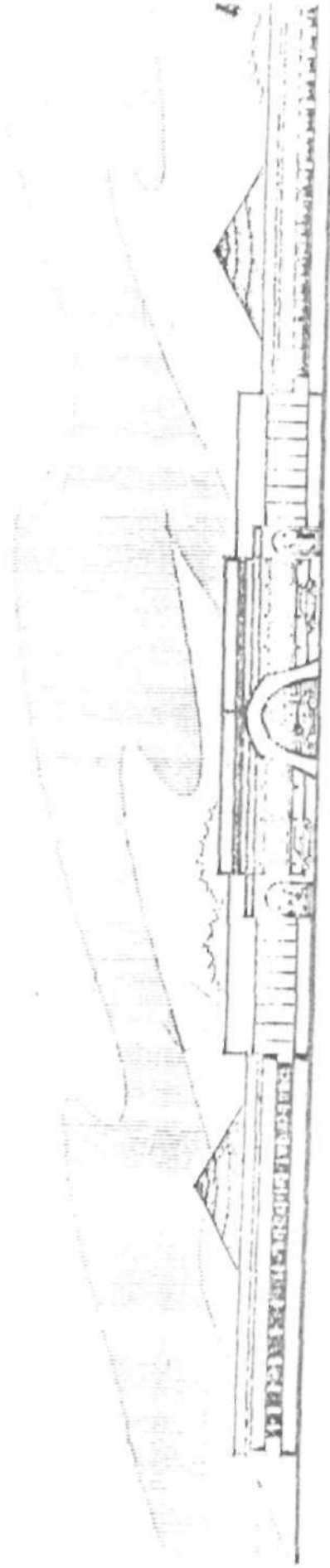
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# SECTIONS



SECTION B-B

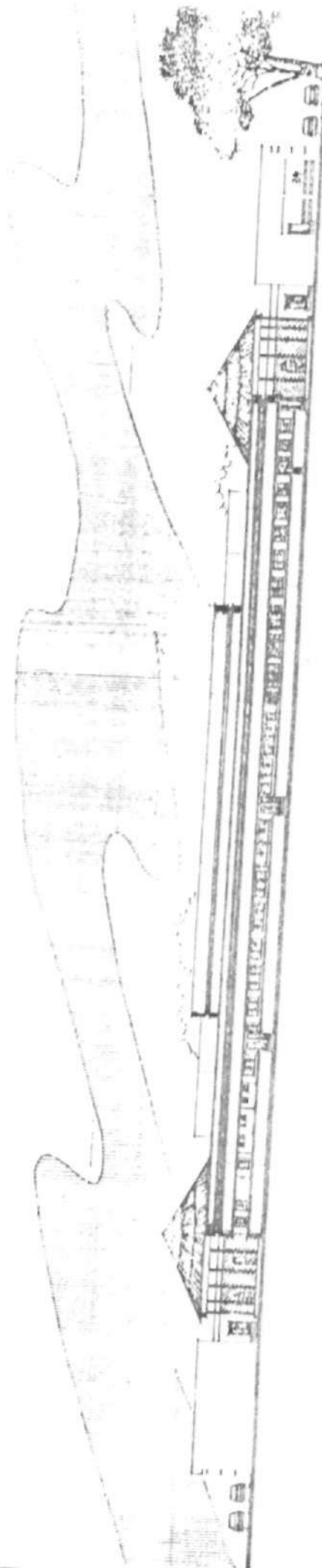
# ELEVATIONS



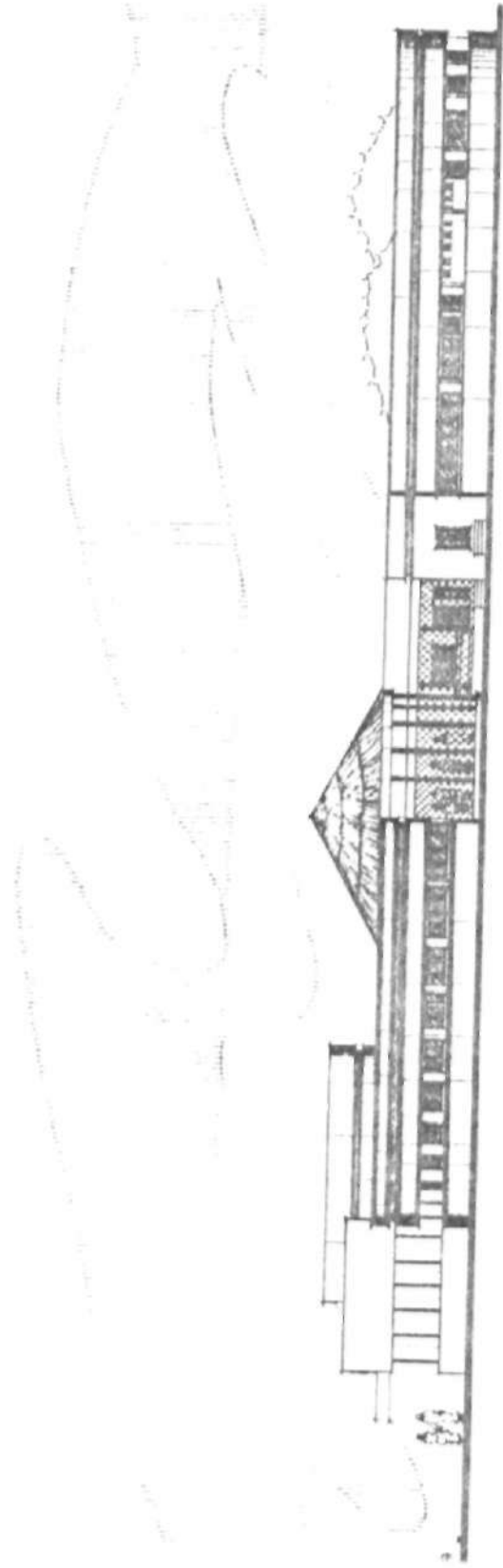
APPROACH ELEVATION



# ELEVATIONS

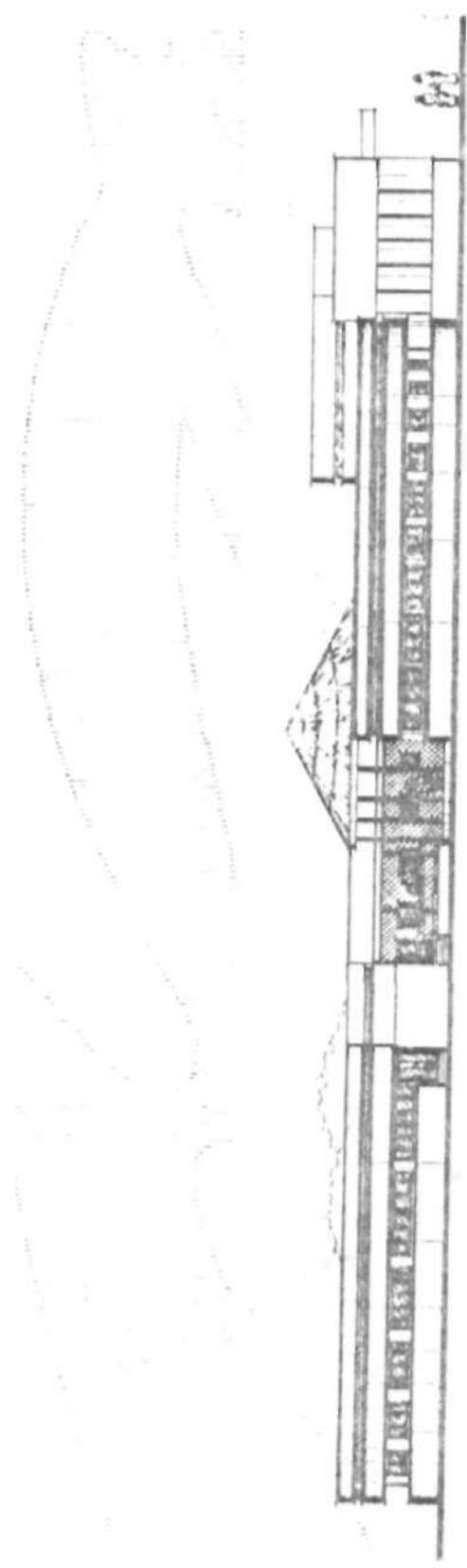


SOUTH-WEST ELEVATION



SOUTH-EAST ELEVATION

1/20



NORTH - WEST ELEVATION

Scale: 1/4" = 1'-0"