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THE DEVELOPMENT OF WESTERN EDUCATION IN ILORIN, 1914-1980

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Abstract

Ilorin was one of the emirates in the then Northern Nigeria that were backward educationally by independence. Since independence, successive governments of the then Northern Nigeria and later of Kwara State have adopted series of rapid result yielding steps, at least to catch up with other states, in terms of social, economic and political developments. At independence, although there were schools in Ilorin, the schools were not adequate, in terms of number and equipment, to accommodate pupils and students needing primary and secondary education. The government, mission agencies, individuals, institutions, worked tirelessly to raise the educational status of the state. Meanwhile, the concern of this paper is to trace and to establish how the State, with particular reference to the state capital – Ilorin, has triumphed educationally in the 20th century.

Introduction

Ilorin Emirate had been under the tutelage of Northern Nigeria since the period of Emir Abdulsalam (1831-1842). This covered the socio-political, economic, religious lives of the people (Jimoh, 1994:4). Upon colonial conquest in 1900, all the emirates of Northern Nigeria were subjected to a new master – the British (Crowder, 1978:11-12). The colonialists fashioned out new social, economic and educational plans for the emirates. The political and religious activities of the emirates were kept under maximal supervision by the Colonial Residents. Educationally, the northerners were to be cautiously exposed to western education to avoid protest against colonial exploitation (Ikime, 1984:572-574). Thus, western education was delayed in Northern Nigeria. When it eventually started, only the rudiments were taught: Reading, writing, Arithmetic and Religion. (Fafunwa, 1974; AbdulKareem, 1992:104)

The colonialists found it absolutely necessary to give some forms of western education to the natives in order to lessen the administrative problems of the colony. Thus, the type of education given to the natives was geared towards producing scribes, trained in Roman scripts for native Authorities, estimates and accounting officers for native Treasuries and Law reforms, as well as men trained in elementary surveying. Also needed were minor functionaries like clerks, junior technicians in public works, sanitary inspectors, revenue collectors, interpreters, home maids, and so on (Usman 1994:33; and Ikime 1984:574). In spite of all the

precautions, between 1905 and 1909. Residents of some provinces had to establish few awkward classes for the sons of chief. Such schools in the Muslim areas included the Sokoto Mallam School established by Major Burdon in 1905 as the Resident in Sokoto. The Mallam School in Katsina was established in 1909. The Christian Missionaries, led by the men of the Church Missionary Society, tried to penetrate the north with their brand of education between 1841 and 1910, but all the efforts were in vain (Fafunwa 1974:107; Taiwo 1980:46).

The Beginning of Western Education in Ilorin

It is important to state from the onset that during the colonial period in Nigeria, two distinctive types of education existed (with differing aims and objectives). The Christian education was championed by the Christian missionaries for evangelical reasons and the colonial education championed by the colonialists to perpetrate colonialism (Ikime, 1984:570). It should also be noted that the people of Ilorin were not at any time against western education but rather against religious indoctrination through Christian education. Ilorin accepted colonial education because the colonialists promised not to interfere with the Islamic religion (Ikime, 1984:573).

Ilorin as an integral part of northern Nigeria and a Muslim dominated environment developed an attitude not quite different from those of the other parts of Northern Nigeria towards Christian education. Its proximity to the west afforded its people the privilege of observing the way in which both Muslims and animists (that attended mission schools in the west) were indoctrinated and turned into Christians. Thus, the Ilorin people became more vehement in their opposition to Christianity and its form of education.

The masses generally opposed the coming of the Europeans who applied force. And so when colonial schools were established, there were fears that pupils entrusted to Christian teachers would run the risk of forsaking their religion, Islamic heritage, and traditional occupation. The parents and guardians also ran the risk of losing the helping hands of the children and wards on the farms, in businesses and other occupations. The Christian Missions were not also ready to admit pupils who were not willing to accept Christianity (Aliy-Kamal, 1984:81; Jawondo 1999:34).

Besides the fact that the Ilorin masses were ignorant of the values of secular education, in terms of growth and development of the town and of the individuals, few selfish elite who feared competition delayed the establishment and spread of secular education in Ilorin (Jimoh, 1994:258; Alabi 1993:49). The Mallams representing the ignorant masses fuelled the fire of negative response to secular education through their heart piercing sermons. Some of their ditties to discourage people from acquiring secular education included:

Eebo lo n sanwo osu Fakowe

Olorun lo n sanwo osu Funmale (Jawondo, 1999: 94).

Gloss: *It is the European that pays monthly salary to the clerks while God pays monthly salary to the Muslims.*

Eyin te e kewu e ku iya

Awa n jola a kalaamu. (Jawondo, 1999:94)

Gloss: *Those without the knowledge of Arabic and Islamic studies are suffering while those of us that have the knowledge are benefiting from the use of pen.*

The contention in the above ditties is that the people going to school were jeered at and regarded as dissidents in the way of Allah. The scholars that were antagonistic to the acquisition of colonial education preached abstinence from and total discountenance of secular education for its inability to lead one to the "ultimate": that is, the understanding of religion. The chalkboard used at the schools was another object of condemnation. Some of the scholars preached that while everyone would be raised from death on the day of resurrection, the *Allo* (slate) used in *Ilekewu* (Quranic School) will be used as umbrella (by individuals) as shade from the scorching sun. Therefore those who used chalkboard will be left with nothing since a chalkboard will not be enough for all the students (Ali-Kamal, 1984:35).

In spite of all opposition from various quarters, colonial schools were established and operated in Ilorin. Prior to this, six indigenes of Ilorin were students of the Hans Visser's School, opened in 1909 at Nassarawa in Kano. The Emir bore the financial burden of paying five pounds (£ 5) per session per head from the revenue generated in his domain (Fafunwa, 1974:108). This marked the beginning of positive development in the area of education in Ilorin Emirate.

Historically, it is on record that western education which was introduced in the southern part of Nigeria by the Christian missionaries since C. 1515 in Benin and C.1842 in Badagry was just beginning (in form of colonial education) in northern Nigeria by 1909 (Adeyinka, 1994:29). Thus, the educational margin between the northern and southern part of Nigeria in Islamic and western education could be explained in terms of geography and time. Geographically, the coastal states of the south aided the European contact with the southerners. Hence, they were exposed to Christianity via education. The Savannah nature of the north favoured contact with the North African Muslims, hence, the influence of the Islamic religion and education on the northerners. In terms of western education, there was a wide margin of about fifty-seven years (1842-1909) between the south and the North, while there was a gap of about three centuries between the north and the south, in terms of Islamic education (14th and 18th centuries).

In September 1914, Annetts, H. opened Ilorin Provincial School with sixteen Mallams as students. The school grew from elementary through middle to full fledged secondary school. Okesunna and Pakata Provincial Elementary Schools were established in 1915 and 1934 respectively and they were secular. In 1927, a craft school was opened under the supervision of Mr. R. Caruthers, the first Superintendent of craft, with ten pupils and five instructors. The trades

taught included carpentry, metal work, masonry, and motor mechanics (Danmole, 1980:171,173); (Jimoh, 1994:258); (Alabi, 1993:53-54). However, to appreciate the acceptability and the participation of the people of Ilorin and their rapid progress in colonial education, a sample of schools in Ilorin during the colonial era becomes necessary. This will show how more schools were established to cater for the increasing application for admission.

TABLE I: PRIMARY SCHOOLS IN ILORIN, 1914-1960

S/No	Name	Date Established
1.	Ilorin Provincial School	1914
2.	Okesunna LGEA	1915
3.	St. Barnabas LGEA	1917
4.	Al-Yaudeen LGEA	1923
5.	Pakata LGEA	1934
6.	Home Economic Centre (1)	1940
7.	Baptist LGEA	1942
8.	St. James LGEA	1943
9.	United LGEA	1944
10.	ECWA Elesinmeta LGEA	1946
11.	Ansarul-Islam Oke-Male	1947
12.	St. Williams (RCM) + LGEA	1947
13.	Ojagboro LGEA	1948
14.	Alore LGEA	1948
15.	Oke oyi LGEA	1949
16.	Baboko LGEA	1949
17.	Okelele LGEA	1949
18.	Agbabika LGEA	1950
19.	St. John LGEA	1951
20.	Fufu LGEA	1952
21.	Oke-Aluko LGEA	1954
22.	Iponrin LGEA	1954
23.	Pake LGEA	1955
24.	Mount Camel Oloje LGEA	1957
25.	St. John African LGEA	1959
26.	Wesley LGEA	1959
27.	St. James (CAC) LGEA	1959
28.	Barakatu LGEA	1960
29.	Adeta LGEA	1960
*	LGEA: Local Government Education Authority.	
*	RCM: Roman Catholic Mission.	
*	CAC: Christ Apostolic Church.	

Sources: Approved list of primary schools from the Ilorin-west, East, South LGEAS. (see appendix A for the list of registered primary schools from 1960 to date).

From the above table, it becomes clear that during the period of 1914-1934, Ilorin had only five schools. But having comprehended its values, there was the establishment of twelve additional schools (including the Home Economic Centre) in the 1940s and from the 1950-1960 another set of twelve schools were

in operation. Therefore, from 1914-1960 there were a total of twenty-nine primary schools, which showed that opportunity of primary education became greater among the people of Ilorin.

Expansion of Educational Opportunities

From 1921, there was a positive change of attitude by the people of Ilorin towards colonial education. In particular the eighth Emir of Ilorin, Oba Abdulkadir Shuaib (1919-1959) showed keen interest in the progress of colonial education in his domain. He organised enlightenment campaigns to encourage his subjects to acquire western education. In place of his children who were not of school age, he enrolled and supported three of his dependants who were later found academically unfit and were therefore later withdrawn (Danmole, 1980:171-173). It is important to note and in fact stress the loyalty, sincerity and commitment of the Ilorin royalists, nobles and colonial educational administrators to the success of existing colonial schools. Despite the fact that it was not easy to get children of school age into schools, the then educators still maintained the required academic standard expected of a school.

Some leading *Mallams* of Ilorin who had contact with the south gave encouragement to the people of Ilorin to pursue colonial education. These scholars included Shaikhs Muhammad Ali, Ahmed bn Abubakar, and Ahmad Belgore. They were influenced by the remarkable steps taken by some Muslim organisations in the west such as Ansar-u-Deen Society, Nawar-u-Deen Society, Ahmadiyya Movement, Jama'atul Islamiyya, Zumratul Islamiyya, Zumrat Adabiyya and others that established schools their efforts increased Muslim participation in administration and led to the production of Muslim lawyers, doctors, engineers educationists *etcetera* (Fafunwa, 1974:60); (Jimoh 1994:451); (Alabi, 1993:55). The scholars also had a working knowledge of English, which swelled their audience at sermons. They allowed their children and wards access to colonial education. Shaikh Muhammad Kamaludeen Al-Adabiy changed the name of Zumratul Adabiya to Adabiya School and by 1938 the teaching and learning processes in the Arabic school were westernised (Alabi, 1993:55; Jimoh, 1994:425).

Furthermore, the prospects of becoming clerks, teachers, letter writers, interpreters, soldiers in the British army increased the people's interest in schooling. By 1929, ninety ex-pupils of the provincial school had been employed by the native administration and more were still needed. The successful completion of training at Kastina by Mallams Muhammad Gobir and Usman earned them enviable positions in the Native Administration. These served as impetus to their colleagues to acquire western education (Danmole, 1980:174; Jimoh, 1994:259).

It is important to emphasize here that even though the willingness to work in the Native Administration and other Offices was paramount in the minds of the would-be-pupils, they could not have had the opportunities to attend schools

if the parents were not convinced of the secular nature of the colonial schools. Thus, it is needless to emphasize that the teaching of Islamic religion in the schools miraculously increased the turn out of pupils at the Schools. By 1925, schools were attended by sons and wards of Native Administrators, traders, nobles, and the masses (Danmole, 1980:175).

The Aftermath of Enlightenment Campaigns

With series of persuasion and encouragement of the people of Ilorin from all quarters, enrolment in the existing schools was on the increase. Besides, well meaning Ilorin indigenes and Ilorin community established schools for the educational development of the Ilorin people and the state at large. Ilorin community during the reign of Emir Abdulkadir Shuaib established, in 1944, the United Primary School, Ilorin, to inculcate the spirit of dignity of labour and self-improvement in the minds of the children. And in 1967, during the reign of Emir Zulu Gambari, Ilorin Community established Ilorin Grammar School, Ilorin. In the same year Alhaji.A.G.F AbdulRazaq (SAN) established a proprietary school called Ilorin College, Ilorin. (now Government High School Ilorin). As a result of the persistent request for improve instructions and building of more schools in Ilorin, a number of schools sprang up between 1953 and 1975 as shown below (Jimoh, 1994:261, 414); (Jawondo, 1999:58-59); (Ubah, 1976: 362-5).

TABLE II: SECONDARY SCHOOLS IN ILORIN BETWEEN 1953 AND 1975

S/N	Names	Year Established	Type
1.	Ilorin Teachers' College	1953	Mixed
2.	Government Secondary School	1955	Boys
3.	Queen Elizabeth Secondary School	1956	Girls
4.	Bishop Smith Memorial College	1957	Mixed
5.	Ilorin Grammar School	1967	do-
6.	Government High School	1967	"
7.	St. Anthony Secondary. School	1968	"
8.	Cherubim and Seraphim	1969	"
9.	Ansaru Islam Secondary. School	1971	"
10.	Federal Government College	1972	"

Source: List of approved Secondary schools by the Kwara State Ministry of Education. (See Appendix B for the list of registered Secondary School in Kwara State).

From tables I and II, one can understand why Ilorin, which had her first school in 1914, could boast of educational facilities up to the level of secondary education as from 1953. Thus, opportunities of primary and secondary education were available to the general masses that could not send their children to schools outside Ilorin, for financial or psychological reasons. Many of the students that had early opportunity of attending schools in Kano, Zaria and Katsina were given the opportunity to further their education by the then government of Northern Nigeria. Thus, many were sent to London and Ireland

to read education, law, journalism and political science (Mora, 1966:18). Most of those who were so trained rose to the peak of their professions. With the establishment of various higher institutions in Ilorin – Kwara Polytechnics, 1972; School of Nursing and Midwifery (1973); College of Education, Ilorin 1974; University of Ilorin 1975; College of Education Oro 1981; and in 1992, College of Arabic and Islamic Legal Studies Ilorin - western type of education became popular in Ilorin. (Jimoh, 1994:517-519). All these institutions in addition to other states and Federal Institutions assisted in turning out thousands of Ilorin indigenes, as graduates in various disciplines. Now, Ilorin community could boast of people with Bachelor Degree/HND, M.A/MSc, PhD and professional certificates.

It is important to note here that Ilorin was part of the then Northern Nigeria that suffered from inadequate administrative staff in the 60s and 70s. It now has more than it could employ. The situation is worsened by the down turn of the Nigeria economy which makes the governments (Local, State and Federal) unable to recruit staff into various cadres where their services are required.

Conclusion

From the above presentation, it is understood that there was an inter-play of many forces in the educational development of Ilorin. The forces were the governments (colonial and post independence governments), the missions (Christian and Muslim) The individuals (indigenes and non-indigenes) and the Ilorin community. The governments established schools and hastened their development with the primary aim of producing government functionaries. This aim is to a large extent achieved. Today, graduates of Ilorin descent occupied different executive, administrative and managerial positions within the state and beyond, both in government and in private establishments. And many more are doing well in their chosen professions.

The Christian Missionary schools, established for evangelical purpose, could not make much impact as the indigenes refused to send their children or wards to the school. The Muslim mission schools complemented the efforts of the government in seeing that Ilorin indigenes receive western education devoid of Christianity. Today, there are Muslim lawyers, doctors, teachers, engineers, philosophers, and so on. The community established schools to increase educational opportunities for their children and wards at the grass root, and to remove financial burden and risks of allowing their children to attend school at distant places. Access to a type of education free from Christian religion indoctrination inculcated the spirit of oneness as well as dignity of labour into the minds of the children. Due to sound qualitative and quantitative education offered in the schools, the schools attracted indigenes of neighbouring communities. The schools ensured discipline among the pupils and students through rules and regulations. Thus, the credit of enhanced qualitative and quantitative education in Ilorin belonged to the governments, missions, individuals and the Ilorin community.

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APPENDIX A

LIST OF APPROVED PRIMARY SCHOOLS IN ILORIN LOCAL GOVERNMENTS (WEST, EAST AND SOUTH) 1960-1996

S/N	PRY/SCH	YEAR EST.	S/N	PRY/SCH	YEAR EST.
1	Model LGEA (A and B)	1976	31	Kulende LGEA (A and B)	1976
2	Army Children LGEA	1975	32	Oke Oyi LGEA	?
3	Iwanu Nasir Deen LGEA(A & B)	1970	33	Ga'a Akanbi LGEA	1992
4	ECWA LGEA (A and B)	1962	34	Kwara poly Staff LGEA	1977
5	St. Michael LGEA (A and B)	1975	35	Opolo LGEA	1976
6	Samsudeen Aka LGEA	1971	36	Oha Aisa LGEA	1976
7	Isale Maliki LGEA	1977	37	Marafa/Aiyetoro LGEA	1972
8	Ansarul Islam Oke Aluko LGEA	1962	38	Aigoro/Onikeke LGEA	1978
9	Ansarul Islam, Kuntu LGEA	1976	39	Okaka Ajibowo LGEA	1973
10	Karuma LGEA (A and B)	1961	40	Maya LGEA	1976
11	Oke-pakata LGEA	1962	41	Lajiki LGEA	1976
12	Shuban, Itakudimoh LGEA	1972	42	Oke-Ose LGEA	1974
13	Al-Adabiyat foma LGEA	1972	43	Iponrin LGEA	1954
14	Bishop Smith LGEA (A and B)	1962	44	Alase LGEA	1976
15	Ansarudeen LGEA (A and B)	1964	45	Agbabiaka LGEA	1976
16	Pepele LGEA	1973	46	Omomere Oja LGEA	1976
17	Gbadamu	1976	47	Losa LGEA	1975
18	Aiyetoro Oja LGEA	1977	48	Alokolate LGEA	1982
19	Ile-Apa LGEA	1971	49	Matanmi LGEA	1977
20	Budo Alfa LGEA	1976	50	Kangile LGEA	1976
21	St. Peter LGEA	1976	51	Ago-Aaaiyekale LGEA	1982
22	Panda LGEA	1976	52	Dalema LGEA	1982
23	Adeta LGEA (A and B)	1960	53	Adelu LGEA	1976
24	Alapa LGEA	1976	54	Budo-Oyo LGEA	1977
25	Olukuta LGEA	1976	55	Korowa LGEA	1976
26	Sentu LGEA	1976	56	Idi-Apa LGEA	1976
27	Kure LGEA	1976	57	Pako-Obo LGEA	1976
28	Omode LGEA	1976	58	University Staff School	1977
29	Joromo Osin	1976	59	Chapel Nursery/Prry Sch.	1973
30	Aregun LGEA	1976	60	St. Joseph Nur. Prim. Sch.	1969
61	Osoko Olopon LGEA	1982	86	Trinity Nursery/Pry Sch.	1973
62	Badi LGEA	1981	87	Taoheed Nursery/Pry Sch.	1978
63	Aji Ponmi LGEA	1978	88	Rianatu Nursery/Pry Sch.	1983
64	Oloro LGEA	1974	89	Irewumi Nursery/Pry Sch.	1983
65	Aribi LGEA	1976	90	Kamaldeen Nur./Pry. Sch	1981
66	Jolasun Abangbe LGEA	1982	91	AbdulazeezAtta Nur./Pry. Sch.	1983
67	Famole Atiran LGEA	1980	92	Surajudeen Nur./Prim Sch.	1983
68	ECWA, Gbagori LGEA	1982	93	Olumawu Nur./Pry. Sch.	1983
69	ECWA, Elesinmeta LGEA	?	94	New Era Nursery/Pry Sch.	1981
70	Woru Oja LGEA	1976	95	Ideal Nursery/Primary School	1968
71	Ita Alade LGEA	1975	96	Niger River Basin Nur./Pry. Sch	1981
72	Gambe LGEA	1876	97	Biodun Nursery/Pry School	1984
73	Aramonu LGEA	1981	98	Home Economic Centre I (Baboko)	1975
74	Home Economic Centre II (Adeta)		99	Home Economic Centre I (Okelele)	

75	Home Economic Centre II (St Barnabas)	1975	100	Solagberu LGEA	1993
76	Home Economic Centre III (Bishop Smith)	1983	101	Dada LGEA	1992
77	Agbeyangi Pilot LGEA		102	Akere Biata LGEA	1992
78	Alalubosa LGEA		103	Almayaki LGEA	1992
79	Joro LGEA School	1992	104	Oke-Oyi LGEA	1992
80	Sheikh Alimi LGEA	1992	105	C & S LGEA	1992
81	Oke Aponmu LGEA	1992	106	Gaa Akanbi LGEA	1992
82	Gbagba LGEA	1992	107	Ipata LGEA	1993
83	Sarumi LGEA	1991	108	Home Economic Centre I	
84	Ogidi LGEA	1992	109	Home Economic Centre II	
85	Home Economic Centre III		110	Okelele (A and B) LGEA	
111	Pake LGEA		136	St. James RCM LGEA	
112	St. John's African LGEA		137	Okesuna (A and B)	
113	Burhanudeen (A and B) LGEA		138	St. Barnabas (A & B) LGEA	
114	Lajolo LGEA		139	Olokuta LGEA	
115	Budo-oba/Gori LGEA		140	St John's Catholic (Apado)	
116	A.I.S. Okemale (A & B) LGEA		141	Abata Oyo LGEA	
117	Al-Ayaudeen LGEA		142	Alore (A and B) LGEA	
118	Anifowo LGEA		143	Baboko (A and B) LGEA	
119	Baptish (A and B) LGEA		144	Barakat LGEA	
120	Eruda LGEA		145	Egbejila LGEA	
121	Gaa Imam LGEA		146	Gaa Odota LGEA	
122	Ita Alamu LGEA		147	Mount Camel (A & B) LGEA	
123	Oba nisunwa LGEa		148	Odota LGEA	
124	Ogidi LGEA		149	Ogunlende LGEA	
125	Oko Erin LGEA		150	Osin Aremu LGEA	
126	Pakata (A and B) LGEA		151	St James LGEA	
127	Warrah LGEA		152	Weseley LGEA	
128	Centre Igboro LGEA		153	Danialu LGEA	
129	Ero-Omo LGEA		154	Fate LGEA	
130	Fufu LGEA		155	Ilota/Apaola LGEA	
131	Kilanko LGEA		156	Oke -Adini LGEA	
132	Oke - Aluko LGEA		157	Olunade LGEA	
133	St Willams LGEA		158	Tanke LGEA	
134	Tanke/Bubu LGEA		159	United (A and B) LGEA	
135	Gaa Osibi Nomadic School		160		

NB: There are a number of Federal Primary Schools in Ilorin and a number of unregistered private nursery/Primary schools.

Sources: A.S. Alabi, Op.Cit. p. 109-114 and Ilorin Local Governments Education Authorities (West, East and South) List of Schools.

APPENDIX B**LIST OF APPROVED SECONDARY SCHOOLS IN ILORIN WEST,
EAST AND SOUTH LOCAL GOVERNMENTS**

S/N	SCHOOL	YEAR EST.	TYPE
1	Government Secondary School Ilorin (science school)		Male
2	Bishop Smith memorial. College Ilorin	1967	Mixed
3	Cherubim & Seraphim College Ilorin	1969	Mixed
4	St. Anthony Secondary School, Ilorin	1968	Mixed
5	Comm. Secondary School, Agbeyangi	1979	Mixed
6	Okelele Secondary School, Ilorin	1979	Mixed
7	United Community Secondary school, Ilorin	1980	Mixed
8	Army Day Secondary School, Sobi Ilorin	1980	Mixed
9	Comm. Secondary School, Iponrin	1980	Mixed
10	Government. Secondary School, Owode	1980	Mixed
11	Government. Secondary School, Lajiki		Mixed
12	School For The Handicapped, Ilorin	1980	Mixed
13	Tetegun Comprehensive High School, Apado	1981	Mixed
14	Secondary Commercial College Aiyetoro Ile	1981	Mixed
15	Bukola Ansarual Islam High School Budo Are	1981	Mixed
16	Comm. Secondary School Oke-Oyi Oja	1982	Mixed
17	Community Secondary School, Ile Apa	1982	Mixed
18	Government Girls Day Secondary School, Okesunna	1984	Female
19	Government Day Secondary School Oke-Aluko, Ilorin	1984	Mixed
20	Government Day Secondary School Karuma, Ilorin	1984	Mixed
21	Government Day Secondary School Amule, Ilorin	1984	Mixed
22	Government Day Secondary School Agbabiaka, Ilorin	1984	Mixed
23	Government Day Secondary School Tanke, Ilorin	1984	Mixed
24	Government Day Secondary School Fate, Ilorin	1984	Male
25	Taoheed Secondary School, Ilorin		Mixed
26	Ansarul Islam Secondary School, Marafa Oja		Mixed
27	Government Day Secondary School, Pakoobo	1984	Mixed
28	Ansarul Islam Secondary School, Ilorin	1971	Mixed
29	Govt. Day Secondary School, Okekere, Ilorin	1984	Mixed
30	Government Technical College, Ilorin	1981	Mixed
31	Ilorin Teachers College Ilorin Now Sheikh Abdulkadir College	1953	Mixed
32	Queen Elizabeth School, Ilorin (Science School)	1956	Female
33	Mount Carmel College, Ilorin	1967	Male
34	Ilorin Grammar School, Ilorin	1957	Mixed
35	Government High School, Ilorin	1967	Mixed
36	Community Second School Baboko	1980	Mixed
37	Community. Secondary School, Barakat	1980	Mixed

S/N	SCHOOL	YEAR EST.	TYPE
38	College of Arabic And Islam Studies Ilorin	1981	Mixed
40	Government Girls Day Secondary School, Pakata	1984	Female
41	Government Girls Day Secondary School, Oko-Erin	1984	Female
42	Community Secondary School Banni, Ilorin	1980	Mixed
43	Government Day Secondary School Airport, Ilorin	1984	Mixed
44	Government Day Secondary School Adeta, Ilorin.	1984	Mixed
45	Local Government Secondary School, Odo-ere	?	Mixed
46	Government Day Secondary School, Oke-Ogbe	1972	Mixed
47	Government Day Secondary School, Ojagboro, Ilorin		
48	Government Secondary School, Omode	1997	Mixed
49	Government Day Secondary School, Kulende		
50	Government Day Secondary School, Gaa-Akanbi		
51	Federal Government College, Ilorin	1972	Mixed
52	Kwara Poly Secondary School, Ilorin	?	Mixed
53	College of Education Secondary School, Ilorin	1997	Mixed

Sources: - Kwara State Government Entrance Form into Secondary Schools and L.A.K. Jimoh op. cit. P. 257,299,501.