

THE CHALLENGES OF FEMALE HIGHER EDUCATION IN HAUSA LAND: THE CASE OF SOKOTO METROPOLIS

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ABSTRACT

This paper study the challenges of female higher education in Hausa land and a case study of Sokoto Metropolis. The paper is historical in methodology and the main objective is to examine the socio-religious factors as the major constrain of female higher education in Sokoto metropolis. Therefore, in view of that, this paper review extensively on relevance of female higher education in perspectives and the contribution made by all state and non-state actors as part of the introduction. The paper also examined the people of Hausa land coupled with introduction of Islam for a clear perception as part of the background study. The rise and downfall of political administration of Sokoto caliphate and history of western education introduced by the colonialist in Northern Nigeria are significantly discussed in this paper for connectivity of the main challenges. However, the paper comprehensively discoursed the historical epoch of female higher education in Northern Nigeria and the advent of western education as well as the Muslim responses in the Sokoto Metropolis. The past challenges and the mainstream development for female higher education in Sokoto Metropolis are outlined in the paper as part of the conclusion. The paper findings include institutional factors as well as social factors are of the discussion, some of the recommendations are outline in the paper

Keywords: Challenges, Female, Higher Education, Hausaland, Conflict. Sokoto

INTRODUCTION: The Conceptual Review on Relevant of Female Higher Education in Perspectives

It is widely acceptable, no doubt, that the social and technological advancement of any nation is to some large extent, solely depends upon the educational development of its citizens at large. Education is an instrument which the progress of all societies depends on; therefore, it is equally important to say all nations are striving vigorously in order to educate their citizens, aim at achieving meaningful and sustainable development, especially in comparison to other nation. Education generally concerns itself with the imparting of knowledge in people. Knowledge in this case can be seen as the corpus of instruction and social ethos, which hinge on the acquisition of abstract ideas, which makes for a refined mind and the acquisition of psycho-motor skills which in turn makes for a skilled person or at least positions one in the right frame of mind to acquire the skill necessary for existence in an atomized social order. (Alabi, 2014). Education is the light of darkness, a pillar of all development. Scholars in various disciplines dwell on conceptualization of what education is all about. In the contemporary definition, education encompasses certain development of the whole man; soul; body; intellectual emotion and physical well-being. This definition attributes the significance of education to overall existence of mankind which without it, remain in darkness (Musaazi, 2010). It is believed that education is paramount an obligation to everyone to transmit from one generation to the next for the essence of accumulation of wisdom, imparting knowledge, acquire skills, acceptable values and attitudes, knowledge of the society, to prepare the young one for the future challenges ahead and to become useful member of the society together with active participation of overall development (Musaazi, 2010). It has been estimated 50% of the population of Nigeria (i.e. 60 million persons) is made up of women which implies that the nation has no alternative but to educate both males and females to utilize the contributions of both sexes. Contrary to desirability of women education, the African traditional perspective societies, the cultural setting designated women education as a means of necessity, or as a waste of resource, since their statues in the society are not expected to participate in formal work activities outside matrimonial (Nigeria, 1998).

Over the times in the past, female education at all perspective has not been given adequate attention and thoughts for grater enhancement towards human development. The struggle for female education over the decades was in crippled state of emergence, more especially in some part of Northern Nigeria typically Sokoto. Many



factors contribute the slow progress of female education in that regard (Garba, 1981; Kware, 2014). The hegemony of the Hausa society couple with cultural antecedence which relegate female participation outside matrimonial institution was among hindrance that brought obstacle in attainment next-level concerning female education in the past. In several occasion religions play pivotal role in blocking the chances of women to attain western education. The deservedness of female education surely, peculiar skills for womanhood in addition to those that will enable them to compete in the world of work and by and large the world of men. It is equally important to note that one of the objectives of Millennium Development Goal is to “Promote Gender Equality and Empowerment of Women”. Therefore, in order to achieve this, there has to be access to education, economic resources, cultural significance and political empowerment and, every other opportunity, privilege and right to develop their full potentials should be given to women (Nigerian Millennium Development Goals, 2005). Women has been endowed with skills, wisdom, intelligence, gifts which are naturally among the several qualities identified in them as a resourceful person with the essential tools and ingredients necessary for nation building in particular (Ajibade, 2012).

In Nigeria, government at all levels had demonstrate a keen interest and invest more resources and huge capital on the aspect of improving women education because of its significance to the national development and commitment to international conventions on the rights of women to education. In line with this development the Past first ladies of the Nigeria have made some concerted efforts in streamline the effect of female education as gender equal right in Nigeria

The First Ladies Giant Stride

Maryam Babangida

In her giant efforts towards women liberation and gender equal right, Maryam Babangida launched ‘*Better Life for Rural Women*’; and part of concerted stride was the establishment of women education centres nationwide. The centres were inconsonant to stimulate and motivate educating rural women on simple hygiene and other related health matters (Aisha, 2019).

Mrs. Abacha

On her part toward uplifting women family support, Mrs Abacha, the amiable first lady launched an educational intervention program tagged ‘*Family Support Basic Education Programmes*’ (FSBE). One of the central objectives among other was to re-orient the educational system and re-invigorate the existing government agencies, like the Nomadic Education Board among others. The overall aims of this educational programs was to provide inclusive environment where everyone will have access to education in respective of gender barrier (Aisha, 2019).

Justice Fati Abdulsalam

The struggle on women education was blessed from many angles with excellent initiatives. Women’s Rights Advancement and Protection Alternative initiated by her excellency Mrs. Abdulsalam, the first lady of Federal Republic of Nigeria, on March 20, 1999 (known as WRAPA). This non-governmental organization the programme aimed at promoting education, Enlightenments and advocacy on women’s right. Also, to enhance the education of the girl-child to achieve her full potential (Aisha, 2019).

- **Hajia Turai ‘Yaradua**

During her stayed in office as iron first lady of Nigeria, Hajia Turai made a wide range of initiatives in order to achieve motive of adult literacy and girl-child problem in Nigeria. She however solicits for enhanced commitment of the Unite Nations Educational Scientific and Cultural Organisation (UNESCO) to adult literacy efforts in the country. in response to that call, the nineteen northern Governors agreed to tackle girl-child education problems in their respective state (Aisha, 2019).

- **Hajia Aisha Buhari**

To achieve her core mandate, her excellency, the first lady of Federal Republic of Nigeria re-iterate her commitment toward better future assure of every girl-child education, mass literacy among rural women and poverty alleviation at grass-root level. The Future Assured launched by Her Excellency Dr Aisha Buhari yielded a positive result in bridging the gap between male and female education in Nigeria as a whole. She has secured several interventions from donor agencies who share the same cardinal objective on improving girl-child education. In view of that, her Future Assured has operated in all the thirty-six states in the federation including Abuja. In the same vain, the 20th century global massive campaign on girl child education brought about collective



responsibility from all quarters to actualize millennium development goals to alleviate illiteracy as well as poverty among women in rural communities in Northern Nigeria. This collective responsibility on women education has been given a warmth recognition as the most effective way of addressing global poverty and illiteracy for greater enhancement. The success of any country solely depends on the utilization of all potential citizen talent because human talent is a crucial resources and women are half of that resource (Leah, 2016).

The People of Hausaland in Historical Anecdote

The people of Hausaland were indeed examine in various writings of many scholars of history. Mahdi (2010) was of the opinion that Hausaland means traditional land of the Hausa language where it developed and it was being used as mother tongue. The argument based here is that the people of Hausaland were hegemonic society in tradition and culture, as such they share common ancestors in historical epoch. In several terminologies, the Hausa, or Hausawa as other called them, also the Arabs Islamic scholars termed them as *Qasar Hausa*, that is Hausaland (*Al-bilad al-Hausiyya, or al-Hausiyya al-asaudaniyya* in the 18th and 19th centuries), was said to had occupied a vast territory larger than what is being obtain in Niger. The entire Hausaland forms part of the belt of Savannah, which stretches right across Africa from the Atlantic to the Red Sea. This belt is sandwiched between the desert in the north and the equatorial forests in the South. (Mohammed, 2009) In this regard, Mahdi further to identified group of Hausawa by their geographical locations where they live in the horn of Hausaland. For example, Gobirawa as Hausa people from the Gobir section of Hausaland, Kabawa from Kabi (Kebbi), Adarawa from Adar, Zamfarawa from Zamfara, Kanawa from Kano, Katsinawa form Katsina from Katsina, Zazzagawa from Zazzau and Daurawa from Daura (Mahadi, 2010).

Lugard discovered that Hausa was already widely known among many speakers of various small languages in the area, and was commonly used as a lingua franca. (PHILIPS, 2000). As has been stated earlier of geographical location of Hausa people, so also the expansionism and protectionism among Hausa Kingdoms. Several mighty Kingdoms, Empires and Dynasty existed at the Horn of Hausaland comprising Zaria, Kano, Katsina, Zamfara, Gobir and Kebbi as the western axis and they were able to conquer vassal states or waged war among themselves for territorial expansion. Any state which became strong felt tempted to use its strength against its neighbours. In these competitions no state was however been able to win a complete victory and wars ended with one state being satisfied with the booty or territory expansion from each angle (Boyd, 1978). All the Hausa Kingdoms were nexus to each other by a common language and culture, and linked by trade routes which led from the Sahara Desert in the north to the forest zone in the south cutting across all boundaries: great caravans moved from place to place and the markets of Kano and Katsina were famous (Shehu H. , 2018). Therefore, the development of trade and cultural inter-changes was one of the major themes of discursion in the history of Hausaland from the 14th to 19th centuries. (Yandaki, 2015; Hashimu, 2019).

Each city in Hausaland was connected with a well known market place for the nearby to patronise. During the market day farmers, artisans, traders and alike were busy exchanges their products through trade by better, or through other means of transaction. Each city in Hausaland was linked to a route of long-distance trade which boost their potentials economy. During the period, goods and locally-made products become the article of the trade for exchange and services. Some of these goods were brought from far North Africa, including Egypt, from the rest of Sudan and that of Guinea peninsular. This long-distance trade surely no doubt brought about prosperity in fertile land, rich in skilled craftsmen and merchant traders which as a result gradually transformed the entire Hausaland stronger and stable region at the heart of West African scene with viable development (Basil, 1971; Hashimu, 2019). The Hausa people were living more or less then as they had done for several centuries, in essence, they were farmers and farming the land become one of the backbones of the economy and the main food crops are guinea corn, millets, rice, wheat and onions. All of them, except rice and wheat were grown for export as well. They exercised trade through trans-Saharan routs, to Geo, Bilma and Timbuktu and Katsina and Kano had famous markets (Shehu H. &., 2016). They specialised in other vocational activities such as crafts as smiting, weaving, dyeing, tanning and leather working, particularly in the dry season. They are law abiding in their obedience to their rulers, whose culture owed much to the influence of Islam (Hogben, 1967).

Introduction of Islam in Hausaland

Islam penetrate into Hausaland somewhat later than elsewhere in the Western Sudan. Equally to that, the Hausa cities were so strength and self-confidence during the Islamic crusade. For the same reason, Islam did not have the same degree of popularity and success in Hausaland, at any rate until much later times. In view of that Hausa



cities were often visited by Muslim scholars. The Hausa traders and governments took over the script of the Arabs, and used it to write their own language (known as *Ajami*) (Basil, 1971).

One of the cardinal principles of Islam is based on educational pursuits. Islam made it obligatory to every Muslim male and female, young and old to seek knowledge even if it reaches far east. This tradition of learning process was an old institution of acquiring Islamic knowledge introduced by *Wangarawa* Muslims itinerant scholars and classic merchants from Mali as a result of trade routes linked to the famous commercial centres of Kano and that of Katsina as well. It has been noted that Islam made in-road in Hausaland as early as 11th century A.D. In another related development another group of *Wangarawa* scholars 40 of them penetrate the hinterland of Hausaland in 15th century due to political up-rising in Mali. These group of scholars arrived in Kano during the reign of Yakub (1452-63), brought along with them some volumes of books on Islamic scholarship. In the related epoch another calibre of merchant scholar made a significant contact in Hausaland during the reign of formidable ruler known as Ali Dan Tsamiya (1349-1358), who from the historical prelude took a giant step courageously, embraced Islam without much difficulty. This endurance step taken had aided the acceptance and spread of Islam throughout his stayed on the throne. There was historical divergent view as to the regard of penetration of Islam into the horn of Hausaland and beyond (Yahaya, 2018; Abdullahi, 1998).

There are two episodes took stage during the spreading of Islam in Hausaland. The first one was the emergence of a pious man, renowned Islamic scholar from North Africa in the person of Sheik Muhammad Abdul-Karim Almaghili who visited Kano toward the end of the 18th century. His coming become blissful to Muslim Ummah because apart from warm reception he received from the then King Muhammadu Rumfa who offered him a befitting accommodation also grant him to spread the gospel of Islamic religion through teaching and practicing to the subjects. This mutual understanding earned him to occupied the position of religious advisor at king palace. This historical antecedence transformed political land scheme of Hausaland with provisions of books on literatures, philosophy and dogmatism in a wider scope. Islamic schools known as "*Makarantar Allo*" were established all over the empire with huge number of attendees and a number of Muslim teachers arrived from Medina under Sheikh Almaghili. Secondly, in Katsina the train of Islamic revivalisms scores a number of success through Sheikh Almaghili strife as an influential figure in Islamic jurisprudence was able to won confidence of Katsina ruler Muhammadu Korau and Sarkin Zazzau Muhammadu Rabbo, all of them contemporaries in the 15th century who fashioned Islam with their power and wealth some of them appointed Almaghili the post of Qadi in their court palace (Mahadi, 2010).

Ever since the eleventh century there is an evidence of spread of Islam over the length and breadth of the Sudan, from Ghana to Kanem and to Hausaland. With Islam came the Maliki code of Islamic Sharia, together with the customs and political systems of the Muslim world. By the beginning of 18th century the state of Islam in Hausaland was in bad omen due to resurgence of paganism practices among Hausa people including traditional hegemony. The believe here is that during the period, paganism go side by side with the Islamic practice in question. This glittering momentum is not a surprise because the Hausa political system was subduing, submerging due to persistence intra-waring frivolity among Hausa dynasties more especially the Gobir factors including Borno empire as well. These wars created changed in mantleship and vacuum in principle of good governance in the polity. So virtually the emergence of new political order in Hausaland as a results of those wars it tends to review the political system on the ground which goes contrary with actual principle of the tenant of Islamic teaching. In view of that the purification of Islam had been a difficult task since the new Hausa rulers were not ready to accept the present reality of Islam in it totality. As aesthetics of paganism continue to evolved, resuscitate in Hausaland, coupled with the corruption and social injustice against the rulers paved ways for other strategic to deployed on several dimension by the scholars around. The Hausa rulers who claimed to be actual Muslim but in the real sense were nominal one who oppressed their subjects at all cost and had no little regard on the sharia the Islamic law. (Hashimu, 2019; Mahdi, A., 2010; Usman, 2015)

The Downfall of Political Hegemony of Hausaland and The Rise of Sokoto Caliphate in 1804

The Gobir Kingdom met with her last fortunate fortune destiny when it engaged strong convert with the Fulani formidable forces led by Islamic Scholars Sheikh Usmanu Danfodiyo. But before the jihad took stage, cordial and harmonious relations had been consolidated between Shehu and not only with the Gobir but also with the Sarakunan Hausaland as well. It is clear evident that by the end of the 19th century there was an unusual political tension which existed in Hausaland. Zamfara was defeated by Gobir, causing a lot of hardship and discomfort. Again, the Sarakunan Hausa who claimed to be rightful Muslims but rather nominal Muslims because their



leadership style characterized all sorts of oppressiveness on their subjects and had little regard on the cardinal principles of Islamic sharia. In their ignorance, the Sarakunan Hausaland neglected the application of justice and fairness in accordance with the tenants of Islamic principle. The entire socio-political system was rotten and corrupted; the system was unconformity with sharia and was openly unjust (Shehu H. a., 2015).

It was on that occasion a group of young vibrant scholars informed by an Islamic sense of purpose determined to change the pre-Islamic period of decadent society of the 18th century to the status of righteousness. Therefore, those groups of upright and devout scholars who were teaching and preaching about the Qur'an to the masses defying the threats of powerful and ruthless rulers of Hausa states and mustering the staying power to educate and mobilize citizens to rally round for change (Usman, 2015). This was the predicament conditions that Shehu Usman Danfodiyo met in Hausaland. Shehu continued with the preaching like other group did on the need every ruler to practice justice and shunned away every social vice which were against the teaching of Islam. His home town was Degel, but he never stayed at home alone, instates, travelled widely to Zamfara, Gobir and Kebbi carried out Islamic propagations to the people who were inspired by his personal example and his message. Shehu did not in any way tell people to disobey their rulers or to rebel against them. At the beginning the relations was cordial between Shehu and Sarakunan Hausaland, because at time visited their courts (Boyd, 1978; Shehu H. a., 2015). Gradually Shehu became famous not only among the masses but also to other scholars who admired him. These popularity and admiration adorn to Shehu was not pleasant one, because jealous and a potential threat to the authority of Gobir Kingdom. The jealousy become inevitable as Sarakunan Gobir stood to the ground harassing, maltreating Shehu and his followers to the extent of attempting to assassination him. These hostile manners against Shehu and his followers changed Shehu's revivalist movement prepared to defend its principle by force. His determination, zeal and perseverance and his eventual defiance led to the Sarkin Gobir launching a military offensive on him. Thereby Shehu and his followers retaliated for defence (Mahdi, A., 2010; Boyd, 1978). This act of maltreatment and attacks become frequent as properties belong to Muslims were seized and some of them were killed. The situation became unwarranted and the final face-off took place at Tabkin-Kwato where Gobir Kingdom was finally defeated in 1804 (Hashimu, 2019; 'Yandaki, 2015; Mahdi, A., 2010; Abdullahi, 1998). As a result of series of military engagements, all the Hausa Kingdoms were overthrown and replaced with emirates which paid allegiance to Shehu Usmanu Danfodiyo. By the end of 1808 Sokoto caliphate was born as a federal state and the main reasons of establishing the caliphate was among other to protect and promote the spreading of pure Islamic evangelism. The constitutional basis which guided the caliphate was the cardinal principle Islamic sharia and throughout its existence was the main law that governing the political system until it finally takeover by the British force in 1909. (Onwubiko K. , 1985; Hashimu, 2019; Mahadi, 2010; 'Yandaki, 2015). The Sokoto Jihad had transformed the ruling class of Hausa hegemony replaced by Fulani ethnic group who already resided in the land without creating any rancour between them rather stimulated the nexus of cultural assimilation through inter-marriages. The Hausa accepted their fate of losing political control, therefore, concentrating on their hold on the economic and the provision of social services ('Yandaki, 2015; Abdullahi, 1998)..

History of Western Education in Northern Nigeria at a Glance

The colonial incursion coupled with Christian missionaries' activities on the ground suffered setback because of lack of tremendous support from all quarters in the Hausaland until British squadrons used tactical force before they could finally have captured and colonised the whole area. The finally struggle end up with the creation of northern protectorate by the British colonial administration in 1899. Sir Fredrick Lugard was immediately appointed as the first high commissioner to the region. Lugard was faced with two main problems including: Language barrier, fusing colonial administration with the well-established Muslim local administration and introducing western style education in a region where organized Islamic education was in full progress (Amaele, 2003)The Muslim rulers in the North had for long successfully resisted the intrusion of western culture and education either through the commercial firms or the missionaries. Lugard therefore, met with strong resistance from the Northern emirs. But with the growing political zeal of the colonial government, Lugard was bent on effectively incorporating the North in the colonial administration. He therefore, launched an eight-hundred-mile pacification campaign of using military forces to subdue the northern emirates like Kano, Katsina and Sokoto that resisted the British administration. Even though Lugard apparently subdued most of the strong emirates, the Muslim rulers made it clear to him that they would not allow their religion to be interfered with.

Having succeeded, Lugard introduced indirect rule in order to allow Northern leaders to continue their rulings and to protect Islamic religion and culture as well. Not just to operate their various institutions, but were expected to



incorporate the colonial policies and regulations within their native administration. In order to enhance smooth relationship with Northern leaders, the colonial administrators had agreed with the emirs that the High commissioner must not allow the Christian missions and other emirates to corrupt or interfere the North with their religion or education. However, the British High commissioner was forced to issue frequent notices warning the missionaries against any incursions in the Muslim dominated north. Lugard's declared educational policy for the north in 1902 and gave directive to the Christian missions that they should direct their attention to the non-Muslim areas in the north. Lugard was anxious to see that the Muslim did not regard the missionaries and the government officials as fellow agents of administrations or religion. There were other individuals apart from Lord Lugard whose principles and contributions assisted in the development of education in the north (Shehu H. a., 2013).

One of these people was Dr Miller of the Church Missionary Society (CMS) who was a known intimate friend of Lord Lugard and therefore, he forwarded a suggestion that a system of education for the sons of Malams and chiefs should be introduced especially in Zaria area and the emphasis should be made on the study of Quranic teachings in such schools, and at the same time, aim at preparing such people from the ruling class for service in the expanding colonial bureaucracy by giving them basic education. Hans Vischer was among British administrative officers in northern Nigeria in 1909. He contributed greatly toward educational development in the northern region as he proposed a number of cardinal principles of education for the northern protectorate to supply men employment in the government; widen their mental horizon without destroying their respect for race and parentage; and develop the national and racial characteristics of the natives on such line as will enable them to use their own moral, physical forces to the best advantage (Nduka A. , 1975). The political developments mentioned earlier (i.e. the indirect rule system) and colonial government's apparent non-interference with the religious traditions and native administration of the various provinces in the northern protectorate, however, such systems did not gain complete cooperation in the northern region.

The Historical Epoch of Female Higher Education in Northern Nigeria

The quest of western education particularly higher one has been face with stumbling block from all quarters not only in North but also the whole regions of Nigeria. The first higher institution of learning to be established was Higher College Yaba in 1930. So even that pleasant opportunity in that case not every student in the north was opportune to have studied at the college, only the very few intelligentsias were greatly advanced their studies at the Yaba college. The topical issues of female higher education do not arise as matter of fact because Islamic religion did not allow female to be sent far from home. In related development the desirability of technical education was tremendously received a rapt attention in the North because of it economic development of the entire country as a whole. In regard to that, a technical school was opened in Nasarawa in the North in 1909 and was purely technical one in objectives. This was because courses like Leatherwork, carpentry, smithing, weaving and bookbinding were taught at the school and both boys and girls learned various skills. Another school called the Hope-Waddell Institute, founded by the end of the last century, also to complement a technical education. Here students learnt tailoring and carpentry, among other crafts. These were pioneers institutions in the field of technical education (Nduka O. , 1975).

In line with the recommendations of the Advisory Committee, girls' education began to make greater headway, especially in the North. The Islamic social custom which requires a certain amount of seclusion of the womenfolk, the observance of the purdah, was a barrier in the way of the rapid extension of girls' education in the North. Gradually religious ideal situation was slightly calming down as a result over thirties girls' school were opened at Katsina, Kano and Sokoto (Nduka O. 1975). This was one of the concrete reasons why female education in the north was steady not in speedy dynamism compare to what was obtained in the South or Western part of the country were intimate progress was made.

The Advent of Western Education and the Muslim Responses in the Sokoto Metropolis

By 1901, Lord Lugard wanted to establish British rule in Sokoto, and to make it very clear, he wrote a letter to the Sultan in May 1902 requesting the Sultan to accept the British rule. In his reply to Lugard's letter, the Sultan Abdul-Rahman indicated that he was not ready to accept Lugard's rule and that he would not agree with him and had nothing to do with him (Ezenne, 1980). On receiving the reply, Lugard discovered that the Sultan and the entire people of Sokoto were not ready to accept a peaceful resolution, therefore, he led a war on Sokoto on the 14th March 1903, and after the conquest, the western education was spread among people of Sokoto. The British government undertook the establishment of schools, starting with the opening of provincial school in Sokoto and the school served as both elementary and primary schools respectively, before it was later transformed into a



middle school. Although in spite of opposition to the school by the traditional institutions, the school began to enrol students and resident officers ensured that for a student to be enrolled in the school, he must reach an advanced stage in Quranic studies (Garba, 1981). In addition to that, each student was obliged to devote his morning and if possible, his evening times to the Islamic studies while attending the school in afternoon. By 1907, the school had about 36 students from leading families in Sokoto including the Sultan, Waziri and Marafa (Shehu H. a., 2013).

As the years rolled by, the number of Muslim children attending such schools based on Euro-Christian values increased. But the resistance continued unabated. This is because the western system of education deliberately refused to recognize the cultural and religious values of the society within which it operates. The colonialist for example, did not encourage the teaching of Islamic studies or insist on at least, the five daily prayers in those schools. Thus, when they built schools no Mosques were built. However, the Muslims were quick to realize the dangers of the so called secularization of schools, and to avert that danger, Muslim parents insisted that their children received Islamic education after their return home or during holidays if they were attending school (Junaidu, 1990). More so, the Muslims discovered that the colonialist encouraged the proliferation of missionary schools in pagan areas and secular schools in Muslim areas. In other words, while consolidating the efforts of missionaries, they undermined Muslim strongholds under the pretext of secularism and for that, the Muslims quickly again observed the following:

- i. The absence of Islamic religious instructions.
- ii. They understood that the colonialist wanted to destroy the bridge that linked the Muslims with their glorious past, that if Muslims accepted the Europeans' form of writing, the Arabic Language and consequently, the Islamic religion would be eliminated.
- iii. The colonialist intensified literacy campaigns and labeled anyone who could not read or write English alphabets as illiterate. It did not matter even if that person was a prolific writer in Arabic.

The Past Challenges of Female Education in Sokoto Metropolis

Religious Factor: Education as conceived by Islam is not a preserve of only one sex. All human beings without exception have been given the opportunity to learn, understand and utilize all kinds of knowledge. Women like their male counterparts, have been asked to use their intellect in order to understand the power of Allah. On the other hand, the Jihad leaders had every now and then prohibited the intermixing of men and women even in the course of learning (Kaura, 1990). From the words of the sheikh, the quest for knowledge is obligatory upon women in respect of their religious practices such as the article of faith, rules and regulations regarding ablution, prayer, fasting, business transaction and other duties which they have to accomplish and which God commands that they should be taught (Kaura, 1990). As a matter of fact, Sokoto State was consolidation and establishment of Jihadist, in addition to that, 95% of the population are Muslims, therefore, western education as far as women are concern faced a lot of huddles and challenges. Over the decades, some people believed that the only education that a Woman can acquire were the religious and home managing. Because of the nature of western education introduced to Sokoto as the religion of infidel intensified their hatred of the system. In view of that, it took half a century before women in Sokoto metropolis were allowed to enrol in western education. This is because the parents still uphold the spirit of Islamic doctrine that western education is taboo to any woman in the society to learn it. Their reason was that intermixing of men and women even in the course of learning is prohibited. In that case, western education combines the mixture of men and women in one class for learning (Shehu H. a., 2013). Despite these challenges, some parents decided to enrol their daughters into western education and at the end of the day; those educated girls faced a strong opposition and dislike. Thus, they found no one willing to marry them after finishing their school. It became a matter of necessity to them to marry someone of lesser social status. They were viewed by rich and the noble as social misfits, prostitute or 'yan-bariki,' (as has been termed in Hausa Language) (Junaidu, 1990).

Cultural Factor: Apart from religious background, there are other elements which contributed to low attendance of women education in Sokoto metropolis and some issues are connected to culture, tradition, beliefs and early marriage among others. The fact is that western education exposed their girls to many forms of social vices that include: change in mode of dressing, behaviours and in thinking which are against not only the religion itself but also tradition and culture of the Hausa society in particular. In that regard, the best option for a female is to stay at her matrimonial home as her perfect duties are designated in there.



Poverty Factor: Poverty is another element that struck and deprived women education, because about 60% of the population is living below poverty line in the state (Sokoto). Parents prefer to deploy girls to income generating activities rather than send them to school, therefore during those hours, it is common to see girls hawking. Similarly, the depressed economy gives parent a reason to limit the number of children they could conveniently sponsor in schools. In Sokoto metropolis only few families do send their female children to school. This was because, in 19th century majority of the inhabitants were either predominantly rural dwellers or been acculturated by the Islamic Jihadist who preach against infidels, so for that idealism, they were not fortunate to have enrolled their daughters to western education (Shehu H. a., 2013).

The Main Stream Development of Female Education in Sokoto Metropolis

Despite the core front obstacles which posed stagnation on female education in the state ever since then the situation changed with a wide range of improvement in some speedy manners. Government in the past had made a tremendous stride to end this marginal climax by putting all measures on policing female education towards higher one so as to bridge the gap. The major reforms that made female education workable and speedy progress include among others are female education policy of 1975-79. As has been documented by Buhari Bello Kware in his book: *Contemporary Challenges of Female Education in Sokoto Emirate*. State that during the said period the past government review the system of female education holistically and come up the following strategies to streamline it for future development.

“...the regime made an outstanding stride by introducing U.P.E Scheme and new National Policy on Education on 6th September 1976 that turned out to be the mother of all the achievements of the regime. Closely link to this were the establishment of Sokoto State College of Arts and Science (SCAS), Federal College of Arts and Science Sokoto and the emergence of the University of Sokoto (no Usmanu Danfodiyo University Sokoto...)” (Kware, 2014).

All these was done in order to augmented the imbalance on educational objective, thereby, the U.P.E scheme was launched in Sokoto State. To complement this unprecedented development a committee was set-up with the following term of reference that include:

- The committee was responsible for devising and advising on ways to ensure successful implementation of U.P.E programme in the state.
- Establishment of primary schools
- Involvement the general public in the implementation of the scheme
- Harmonizing Community Development activities with those of the L.E.A
- Identifying any peculiar problems in the state and make recommendations

The scheme was launched by the then Military Administrator of Sokoto state Umaru Muhammad (Kware, 2014).

The Historical Antecedent of Female Higher Education in Sokoto Metropolis

Female higher education is very crucial and challenging one for its total acceptability among generality of the people in the northern Nigeria. The northern past heroes the Premier of Northern Nigeria Sir Ahmadu Bello Sardauna and likeminded injected more resources in building career future for female higher education in the region. The Sardauna in his speech which he delivered to a gathering of 500 Northern secondary students in 1963, he did not hide his joys and dismay on their optimal performance during their final year examination thereby prevailed future forecast on the need to add more giant effort to consolidate Northernisation policy for education for all at higher level. From the speech:

“The theme of my speech today, is the urgent need for higher academic achievement and a higher moral tone, in all secondary schools and institutions of higher learning in the region. In other words, my government is not satisfied with the standards set by you. This is not meant to be little quite good. But when you pause and compare the sleep rise in the number of secondary schools with the number of boys and girls of Northern origin who have gained admission into universities, you will agree with me that your recent achievements are not good enough for Northern Nigeria. There has been a remarkable development in secondary education since 1952. In 1952, when the



ministerial system of government was introduced, there were only two secondary schools in the region....” (Yusuf, 2016).

He straight the need that educational manager should double and extra efforts to ensure the best qualification has been provided to every boys and girls so as to secure either better jobs in public service or be offered a scholarship for higher education. According to him:

“...the demand for boys and girls who have completed secondary education has been absorbed in the public service. The great demand as you are no doubt aware, has been caused by the implementation of the Northernisation policy of my government. Every boy and every girl who had that qualification has either been absorbed in the public service of the region or been offered a scholarship for higher education.” (Yusuf, 2016).

Sardauna anticipate future demand and the irrelevancy of secondary school leaver certificate, thereby state the desirability of high academic and professional qualifications might require sooner in the case of well-paid job or getting executive grade in the public service. He says:

“...this great demand for secondary school leavers all will not continue indefinitely. There will come a time when secondary educational qualification will not be enough to gain you a good job. Perhaps by the time the lowest forms pass out of school, they may be face with very fierce competition for well-paid jobs. Perhaps by that time most, if not all the executive grades in the public service, would have been filled. And all well-paid jobs require high academic and professional qualifications. There will be no room for idlers and carefree passengers in our schools, who have no ambition and no intention to be ambitious” (Yusuf, 2016).

The Sardauna of Sokoto and Premier of Northern region had categorically outlined the cardinal principle objective on northern educational policy which need to improvement optimally to complement northern agenda. Progressively on that female higher education which started in 1935 up to 1965, no single record has showed that there was a female student of Sokoto Emirate who attended any higher institution. But from the historical record revealed that the only female who attended higher education at ATC Zaria was Hajiya Rabi Tambuwal in 1969. Apart from her no other female indigenes of emirate was opportune to attend any University or higher institution both within and outside the country throughout the era of First Republic. This is not surprise because even the progress for males' education was not encouraging considering the fact that from 1960 to 66 less than fifteen students of Sokoto Emirate (from available record of Northern Regional Scholarship Board) were sponsored for higher education (Garba, 1981; Kware, 2014; Shehu H. a., 2013).

The past slow and steady progress did not deter other development to remarkably evolved concerning the female higher education in the state. The reason behind that could be attributed to other synergy putting place by government to curtails the menace. The era of 1975-90 saw the beginning of female higher education development in the emirate in particular. The establishment of various higher institutions nearby contributed immensely toward achieving success in that regard. To start in blissful manner during 1975/76 academic session, the total enrolment of female indigenes students in the Advance Teachers College Sokoto were 20 in number to read N.C.E programmes. In similar admission record a total of 10 females' student indigenes secured admission in College of Arts and Science to read various I.J.M.B courses; in addition to that, 15 females' student got admission into University of Sokoto offering various degree courses. The number of admitted females' student into higher institutions surged day-by-day relatively (Kware, 2014; Shehu H. a., 2013).

The Success Recorded on Female Higher Education in Sokoto Metropolis

It has been discovered that in the past years the number of female students who secured admission into various disciplines rose to 50 and the candidates read Arts and Social Sciences even though the figures in real sense is not essential in comparative, but to some large extend was a remarkable achievement if compared when the crusade took scene in the past prelude. This improvement was a welcome development by both the parents, government and stakeholder involve. Another reason in relation to female higher education to that peak were increase of Scholarships and in-service training allowances introduce by the government to supplement and encourage female students fully attendance without facing hardship or difficulties. Higher institutions in the state were established that include Usmanu Danfodiyo University Sokoto; The Polytechnic of Sokoto (now Umaru Ali Shinkafi Polytechnic Sokoto), the upgrading of Advance Teachers College to Shehu Shagari College of Education, College



of Administration Studies, School of Nursing and Midwifery, School of Legal Studies as well as current take-off of Sokoto State University were vehemently behind rapid development on females' higher education in the centre of Caliphate because it open window for many female to further their education in advance way. From the admission index indicate that the ration of female admitted in various institutions rose to 30% to 40% in some departments like Mass communication; Laboratory Science; Public Administration; Business Studies; Business Education; Hausa Language; Computer Science Departments. The admission index indicates that the percentage in some other field of studies at the Universities like political Science; Education and Extension Service and Science departments the attendance female was superb in resent time with 40% to 50% compare to their males' counterpart. Some of these female students performed excellently graduating with First Class; Second Class upper and Distinction at various courses. Now the institutions in the state produced high calibre of female who specialize and professionalized in various disciplines that include medical personnel, Bankers, Techers, Academia, pharmacist, Engineers, Entrepreneurs and seasons Administrators and Technocrats. They succeed in their endeavour and contribute greatly towards building various sectors in the state.

The Findings

- a. From the findings indicate that there were remarkable achievements on area of women higher education in the metropolis of Sokoto from 1999 to 2021 respectively because of more enlightenment from the government side and other stakeholders both within and outside the state.
- b. The findings revealed that despite of being educated women higher education confronted with numerous and unforeseen challenges bedeviling their future without certainty because not everyone is ready to marry them considering their status educationally.
- c. In another findings shows that from community side contribute the challenges facing women higher education in the metropolis because of social reason attributed to it. Some parents believe that western education change social behaviours with social vices.
- d. Findings also revealed that religious factor remained the reason why some women refused to further their education to tertiary institution and University. The reason is connected to un-Islamic attitudes developed as a result of University and tertiary institution environment which inculcate women's right above men's right.

The Discussion

Institutional Factors

Having achieved success does not mean the entire journey is safely because there must be some huddles on the way. Definitely some are making personal progress and self-esteem development on their educational pursuit without any rancour while others female students in higher education confronted with the unprecedented challenges at the beginning of their studies. Familiarity with the institutional environment to cope with sometime posed unbearable situation. The registration process coupled with frequent lectures and busy on research in library become herculean task more especially the married one to endeavoured. Too much pressure from lecturers on sexual harassment is a nightmare and heart attacked; difficult to understand the scope of the studies posed uncertainty on where to start; forcing to buy handout; books and lecture notes; carry-over and spill-over are surmountable instances that trigger many female students abandon their studies engaged in marital affairs. lack of good guidance and counselling also contribute difficulty in their studies. Financial constraint also hinders the speedy progress of female higher education in the Sokoto metropolis. The high school fee coupled with pity spending and expenses involves during the studies. Although, Government at all levels provide support with scholarship and incentives to supplement the difficulty during the studies. The research findings on female students involve in examination in Umaru Ali Shinkafi Polytechnic revealed that 60% to 70% percent opined that financial constraint, sexual harassment constituted major causes of female students involve examination malpractice (Shehu H. A., 2019).

- **Societal Factor**

The success recorded was however been diminished by the fact that parents came to realised that there was hidden social vices; social gathering in higher institutions which in essence are against the norms, values and ethics of the societal tradition. In the beginning, not every parent endorsed his total support, accepted to send his female



child to higher institution of learning because of the logical reason attest to the system. Some were of the view that co-educational system operated in the institutions gave room for immoral behaviours brought about by excessive freedom enjoyed by students in such institutions (Kware, 2014). Though some religious adherents did not concur with the moderate one who approved the wisdom of female higher education in Sokoto metropolis. The current social milieu of drug abuse, lesbianism, sex institutions and cultism activities that occurred in those institutions are undisputable facts to have influenced and convinced many parents to reject the idea of female advancing education to higher institutions in its totality.

One critical issue related to female higher education in Sokoto is getting suitor to married after completion of the study which is a major course for concern. Some men are not comfortable to marry woman with higher qualification in the sense that the level of her exposure and knowing her right is uncertainty whether the marriage could last forever. Majority of men in Sokoto disagree women should go for work whether at public or private services. The fact that both public and private services in all indication are being polluted with all sorts of social milieu which relegate womanhood virtues, integrity and create personal assaults. The argument here is that in several occasion for a woman to get job she must have offered herself sexually as a compensation. There was a lot of divergent views in regard to women job in public or private services. Some saw its necessity in an area where gender sensitives require attention in places like health sector as nurses, medical doctors to attend to gynaecological relates health issues, lawyers to protect women right and female teachers to teach in girls-schools; therefore, for those hold afore opinion see nothing bad in allowing women to work in those public and private services. But on the contrary, the social elites with the social moderate who believes in woman job in some area, this is because from their conception the idea is has to with civilization of western incursion which cast several evils on humanity, so the question to permit women in whatever case may be to work does not even arise and is an incense to think about. There is other category of group who saw the relevancy and opportunistic in marrying female worker because of she will utilizes her monthly incomes in managing her personal problems. Whatever the case may be, female higher education is very vital, because the education they received purified their mind from the bondage of illiteracy to the light of knowledge and self-esteem. It changes the perception and add value into their future life. It widens their scope of knowledge to distinguish between right and wrong. For those who were opportune to work in public and private services, their earning income surely supplement the hardship among beloved ones.

Conclusion

The problem of female higher education in Hausaland was controversial ever since the Northern part of Nigeria came into contact with western civilization. Indeed, the issues is generating a lot of discourse among educationist, religious constituted authority and social institution conversely. The debate outlines some suggestion that Northern Nigeria is lagging behind in the area not only of female education but also higher education because of socio-religious ideology which a great challenge one. Sokoto assume to be one of the most backward area in regards to female education particularly higher education. Both previous and current dispensation invest huge resources to bridge the gap but the investment is slowly in progress even though a remarkable progress is yielding fruitiness.

Recommendations

1. There should be more sensitization on the needs society to understand that attaining of women higher education does not mean that her matrimonial statues will relegate but improve to some quarters.
2. That women need to be encourage and given necessary support in order to give support toward human development in ramification.
3. That higher education of female should not become a stumbling block for getting marriage because some profession requires the services of female as gender based.



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