

## IMPACT OF CULTURE/TRADITION ON THE DEVELOPMENT OF VOCATIONAL EDUCATION FOR GIRLS IN SOKOTO STATE

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### ABSTRACT

*This paper sets out first to review the positive and negative impact of Culture and Tradition as regards the development of Vocational Education for girls and secondly to suggest possible ways of marrying culture and tradition of the society to the curriculum of vocational education. Culture is seen as refined understanding and appreciation of customs, arts, social institutions of a particular society while tradition is the passing of the beliefs, customs from one generation to the next, so culture and tradition go together. On the other hand, according to UNESCO (1974), vocational education, has three components: general education, professional training and continuing education. It is therefore a wide area which is not limited to one aspect alone it involves a very high intellectual ability as well as healthy body to cope with it unlike the impression being generated that it is a field for dropouts and less able students (Ehiametalor, 1989).*

### Introduction

Sokoto state is predominantly a Muslim state. It is the seat of the famous Sokoto caliphate founded by a well-known Islamic scholar Usmanu Danfodiyo. The traditional main occupations of the people are farming, cattle rearing, smiting, weaving, dyeing, tanning and trading come after these occupations.

The state is populated by the two major ethnic groups, the Hausas and Fulanis who overwhelming culture is Islamic. But we cannot deny the fact that three divergent cultures are in operation namely the traditional culture or indigenous culture which has existed from time immemorial before the arrival of Islam in Hausa land and it continued to exist to this day either unadulterated or in a modified form to conform with time and Islamic tenets. The Islamic culture which is a way of life enjoined by the religion of

Islam and the western culture as the result of contact with the Europeans. This contact is basically through the formal school system

### **Life in Hausa Society (Sokoto State)**

Life in Hausa society has been categorized into two, namely; male and female categories. A man has a well defined role to play as the woman also has her own. The man operates outside the home while the woman operates in the house. He is disproportionately full of choice while hers is decidedly that of the housewife, mother and occasionally a petty trader. Hausa culture oblige the husband to provide to the house hold every thing. In short whatever the culture demands in order for a person to lead a decent life, it is the responsibility of the husband who is seen as "*maigida*" or owner of the house.

Thus it is not an exaggeration to say that the Hausa woman is not expected to spend on herself, children, or any member of the family. The important thing to note is that she is rendered virtually redundant exerting and utilizing her energy and talent only in cooking and raising up children. Culture expect a woman to resign to fate. The role of a female gender inevitably turns her dependent upon the husband.

In the world of work, women are expected to go for occupation like teaching social work, nursing, midwifery, catering, hair dressing, counseling or secretarial work. This sex stereotyping, can undermine a woman's self confidence which can result in her, lowering her ambition and aspiration and restrict her to things that society tells her are appropriate. She is rarely allowed to exploit fully her potentials that can empower her.

Isah, A.M. (1997) state, freedom to choose the kind of vocation a person will pursue is determined by the type of society in which he/she lives

The vocational training is usually given to the girls by the parents or grand-parent on rare cases they are sent to master craftswoman to learn. This system takes on anybody who shows interest in a particular vocation and it does not matter whether such a person has formal education or not especially in this set-up where girl-child education is not a priority. Hard work, perseverance and determination are the attributes that could take the girl through the training.

The programme is based on oral training and no any formal instruction. Akinwumi, (1984) state that the girls are in most cases introduced to age long taboos associated with their various vocations, hard tools and machines individual progress at their own rate and it has no grade failure. A craft is learnt by direct observation, limitation, continued

practice, rigorous discipline and assiduous cultivation of the memory. Starting from simple to complex skills and are allowed to use the expensive and standard materials. This is to avoid wastage.

The above training strategy is very good. It has withstood the test of time and has helped in the production of skilled women in various trades. this system though good has its defects which ought to be rectified in order to make vocational training more relevant in the present Sokoto state and if the girls are to embrace it as a strategy for skill acquisition.

#### **Defect of Oral Method on vocational education**

1. The traditional practice of oral rather than written programme. It thrives on copying the old system thus limited in the variety of ways of coming up with products that will meet the test of time.
2. The girls learn vocational skills as the resort without interest nor the ability to cope with the vocation.
3. the master craft woman or persons have varying backgrounds as regards quality of skills they possess there is no common reference that can be made to gauge the quality of training received by individual. There is no uniforming or uniform standard for the master crafts person.
4. attention is not given to the factor that influence vocational education e.g.:
  - a. entry age
  - b. Educational background.
  - c. Natural endowment
  - d. Socio-economic background

#### **Necessary step to be taken**

We first have to accept the fact that we are now in an era of moving away from a pre-industrial society to an industrial one. With industrialization comes technological development which decrease the need for unskilled human labour and it requires all the brain power and skills.

No doubt there are certain goods in the culture/ tradition of the people. For effective result we have to modify certain strategies by educating woman to make a better use of their potentialities could go along way to increase our chances of survival, technological advancement and solving problem that can come with industrialization.

In order to improve on vocational education, re-orientation is a basic necessity. Added to or accompanying this is education.

Re-orientation- the thinking of Hausa people has to be changed if a meaningful development is to be realized. Female gender has to be seen as a partner in progress and not an on looker upon what men may bring. She has to be seen as capable of thinking and acting. Her talents have to be tapped not wasted. To do this the following steps have to be taken:

1. The co-operation of Islamic scholars has to be sought to enlighten the public on the teachings of Islam as it affect girl vocational education.
2. Discourage early marriage and when it happens, allow the girl to pursue a career or vocation i.e. through the continuing education programe.
3. For effective curriculum planning and implementation there is the need to involve the literate master crafts men to come together and make their impacts.
4. The illiterate masters should be involved in designing the programmers and be encouraged to benefit from the adult education programmes
5. We need to marry the oral/practical, with written / theoretical aspects. The curriculum for vocational education must address this seriously. This will enable the girl to put the theory into practice.
6. Skills that will prepare the girl for a future role most be included because it is only when a girl sees the relevance of what she is doing to her future prospects word she be committed to pursue it with vigour.
7. Although handwork, perseverance are needed qualities potently are interest and the ability. Individual must be guided towards a vocation based on ability and interest.
8. The need for follow up programmes can not be overemphasized. This is to asses how individuals are coping in the different fields and if there is the need to modify the system.
9. Our local craft men most be involved in passing the knowledge to the student. Our girls should be attached to them for their field work. . The lukewarm attitude of people towards equal educational and vocational opportunity for girls is skill a concern. We all need to put heads together to see that girls are equip with vocational skills which will lead to their economic empowerment.

### **Conclusion**

This paper has discussed the impact of culture and tradition on vocation education. It has examined both the positive and negative practices. It went ahead to suggest ways of the test of life. Since culture is suppose to be dynamic and not static. The need to marry the traditional practices and the present system into the curriculum of vocational education

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