ASSESSMENT OF THE VIABILITY OF COMMUNITY RESOURCE CENTRES AS ALTERNATIVE SCHOOL IN PROMOTING GIRL CHILD EDUCATION IN KADUNA STATE-NIGERIA

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DECLARATION

I declare that the work in this dissertation titled **"Assessment of the Viability of Community Resource Centres as Alternative School in Promoting Girl Child Education in Kaduna State-Nigeria,"** was carried out by me in the Department of Home Economics. The information derived from the literature has been duly acknowledged in the text and list of references provided. No part of this dissertation was previously presented for another degree or diploma at any other Institution

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Signature **Date**

CERTIFICATION

This dissertation titled **"ASSESSMENT OF THE VIABILITY OF COMMUNITY RESOURCE CENTRES AS ALTERNATIVE SCHOOL IN PROMOTING GIRL CHILD EDUCATION IN KADUNA STATE-NIGERIA"** by Blessed EDORHE meets the regulations governing the award of Masters in Education (M.Ed) Home Economics and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated to all those in the vanguard of promoting girl child education.

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ABSTRACT

This study assessed the viability of community resource centres as alternative school in promoting girl child education in Kaduna state, Nigeria. Five objectives and five research questions were formulated. Five null hypotheses were formulated and tested at 0.05 level of significance. Descriptive design was used for the study. Out of a population of 864,355, a sample size of 355 was identified for the study. A self designed structured questionnaire titled Alternative School Instrument for Promoting Girl-Child Education was used for data collection. The null hypotheses were tested using the ANOVA statistics. The findings revealed that tailoring and vocational training were the available community resource centres that can be used as alternative schools for the girl child education in Kaduna state. The study also found that community resource centres in Kaduna State were viable as alternative school for the girl-child education with high cumulative mean of 3.131 being higher than the decision/ standard mean of 2.50. The knowledge content of community resource centres in Kaduna State was good enough to serve as alternative schools for girl-child education. As respondents overall cumulative mean response of 3.098 was found to be higher than the decision mean of 2.50. Fashion and design attracted the highest mean response of 3.3. The community resource centres were accepted as alternative schools for girl-child education in Kaduna State as the cumulative mean of 2.841 was found to be higher than the decision mean of 2.50. There are challenges such as societal attitude and payment of fees involved in the operations of community resource centres as alternative for girl-child education as the cumulative mean response was found to be higher than the decision mean of 2.50. It was concluded therefore that community resource centre is a viable alternative in promoting Girl-Child education in Kaduna State. Based on these findings it was recommended that more vigorous sensitization of the public on the importance of community resource centres in promoting girl-child education be carried out by girl-child education vanguards and community resource centres providers.

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OPERATIONAL DEFINITION OF TERMS

Girl- Child: In this work, a girl-child is from 0-18yrs

Girl-Child education: This is empowering the girl-child with life skills for self-reliance.

Alternative Education: This is any form of education different from formal schooling system.

Community resources: This is anything within the community that can be used to teach skills for improving quality of life.

Community resource centers: This is a place where skills are taught to community members for free or at an affordable price.

Viability: this is the ability for something to strive and succeed when the right incentives are provided.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Girl child education, poverty, reproductive health challenges and societal development has suffered several setbacks over the years as a result of formal educational system not being able to meet educational needs. Although at first glance, it might seem that all is well with female education in Nigeria, it is certainly not so. Despite there being schools made specifically to educate girls, Nigeria still has a very low literacy rate among its female population. There is therefore the need to source for alternative means of education.

The girl-child according to Offorma (2009) is a biological female offspring from birth to eighteen years (18years) of age. Education on the other hand is the development in the individual's ability to achieve maximum development of innate potentialities, so as to be in a position to contribute effectively to life in the society. (Akudolu 2009). We can therefore say that girl-child education is the process through which a female child is made a functional member of the society, by enabling her acquire knowledge and skills that will make her realize her potentials.

According to UNESCO (2014) educating girls is good for development; girls' education encourages economic growth, contributes to stable and secure communities, reduces maternal and child mortality, reduces fertility rates, raises schooling levels for the next generation and meets human rights standards. Girls' education is good economics. It is the best investment in a country's national development. (British Council 2014). In spite of the importance of girl child education, Obasi (2013) posits that the girl-child has not been given serious reckoning in education in the traditional Nigeria setting.

The problem of girl-child education goes beyond just this conception; according to Aliyu (2009) inadequate learning facilities constitute a problem to girl-child education. UNICEF, (2007), identified poverty, economic issues, early marriage, teenage pregnancy, culture, and religious misinterpretation and lack of school infrastructure, as some of the barriers militated against the girl-child by formal education system. According to UNESCO (2014), 5.5 million girls are out of school. To promote and improve the girl-child education therefore requires solution that goes beyond what is typically offered in a conventional educational system; an alternative education.

Alternative education also known as non-traditional education according to Sliwka, covers all educational activities that fall outside the formal schooling system. Shafiq (2006) describes a number of approaches to teaching and learning other than the formal schools. Ruzzi and Kraemer (2006) state that alternative education gives young people the attention and support they need to succeed. The term 'alternative education', describes different approaches to teaching and learning, other than the state-provided mainstream education. It is usually in form of public or private schools with often innovated curriculum and a flexible program of study which is based to a large extent on individual student's interests and need. (Aron, 2003; Carnie, 2003; as cited in Sliwka, n.d) Alternative education started as a result of civil agitation in the United States of America in the early fifties and has since grown in leaps and bounds. Alternative school or alternative education in Nigeria is not very popular in educational discourse. Notably one's epistemic background affects one's definitional, disposition, and consideration in any social discourse, thus background and understanding of alternative education may have affected adversely the approach, interest, and method in providing education in a modern society. Nonetheless, UNICEF has been involved in promoting alternative education in Nigeria, this they have done in collaboration with Federal, State, Local

governments, and other United Nations Agencies. In 1997, for example, UNICEF went into collaboration with the federal government through the mass literacy commission, and established the non-formal- education-girl-child education, amongst others in an attempt to provide education for the girl child (Obaji 2005). UNICEF (2004) advocated an alternative education as a strategy in educating the girl-child. In response to this advocacy, other stakeholders and NGOs, are taking steps through the use of community resources in educating the girl-child and empowering her to be self-reliant, through the establishment of community resource centres.

Community resources according to Olabode (2013) are a group of services and, or assistance program, that are provided to members of a community for free or at an affordable price. Each resource is made available to community members, to help them become self-reliant, and improve their human right and well-being. Community resources try to broadly solve problems, fill cultural gaps, and enhance community life. According to Community Tool Box, (http://.ctb.ku.edu.), "Community resources can be persons, physical structure, or places. It can be business or organizations that provide support to the local economy. Persons may include volunteers who are willing to share their skills, knowledge, expertise, and enthusiasm in enhancing learning, while physical structure can include recreational centres, halls, parks, and, or market square that could serve as a classroom for training.

There are few literature on the use of community resource centres as alternative schools especially in relation to girl-child education, however, the government and NGOs, have continued to utilize community resource centres to proffer some sort of learning opportunities for needing populace, for example Operation Blessing, an arm of a Christian Broadcasting Network, has a vocational training centre in Wuna village, in

Gwagwalada Area Council of the F.C.T. Abuja. The building being used as a classroom was donated by the village head. Sustainable skills like sewing, interior decoration, pomade production, bead making are some of the training giving to learners at the centre.

The Hope Initiative of the Vulnerable and Marginalized people, have a skill acquisition centre at Bosso, Minna, Niger state. Skills like sewing, bead making, soap making, are some of the skills taught.

The use of community resource centres in education, especially the establishment of skill acquisition centres, seems to be gaining ground in Nigeria. With the present plight of the girl-child, it has become imminent that a conscious effort be made at assessing the viabilities of community resource centres as alternative school in promoting girl-child education.

1.2 Statement of the Problem

Girls' and boys' enrolment in primary schooling has increased markedly worldwide since the start of the millennium, from 84% in 1999 to 91% in 2011 (British Council 2014). The number of out-of-school children has almost halved. Enrolment increases have been most pronounced in Sub-Saharan Africa and South and West Asia. Many countries have achieved even greater increases (UNESCO 2014). The National Bureau of Statistics (NBS)'s 2014 reports show that enrolment, at all levels of education, has increased in most states of the country. The report stated that the rate of primary school age girls enrollment in school increased to 47.9 percent from 45.7 percent between 2010 and 2013, while the percentage of female (girls) enrollment in secondary schools increased from 45.3 percent in 2010 to 47.3 percent in 2013. In Kaduna state, from a population of 226,360 female enrollment in primary school and 87,587 in junior secondary female enrollment in 2013/2014 the population has grown tremendously. The

state government said 1.81 million pupils were enrolled into public primary school in 2016/2017 session; this is due to the free feeding program by the state government. According to the state Annual School Census Report 2016/2017, obtained by NAN, girls constitute 875,135 of the enrolment figure, representing 48.19 per content. (News Agency of Nigeria, 2018)

The increased enrolment rates have created challenges in ensuring quality education. The expansion of free primary schooling and subsequent rapid increase in enrolment has created enormous demands on formal education system and significant challenges in ensuring good quality schooling and learning outcomes. Resources are stretched. (UNESCO 2014). Nigeria's population growth has put pressure on the country's resources, public ser-vices and infrastructure. With children under 15 years of age accounting for 45 per cent of the 171 million populations, the burden on education has become overwhelming.

Girls' education is a human right. It is also our responsibility. Educating girls contributes significantly to the development of a stable, prosperous and healthy nation state whose citizens are active, productive and empowered. Despite the simile increase in girls' enrollment, yet data indicate that in Nigeria over 5.5 million girls are out-of-school. 12% girls compared to 10% boys will drop out of primary school in the last class, class 6, before completion. (UNESCO 2014).

According to statistics obtained by Vanguard Learning from Africa-Development Information's Policy Brief and Editorial entitled: "Education, Governance, Peace and Security: Percentage of Males/Females with no Education by Geographical Zones," of the six geopolitical zones, the North East, with 62.8%, has the highest number of females with no education, followed by North-West with 61.1%. 38% of females in North-Central

have no education; South-East 18.7%; South-West 17.1% and South-South 13%. (Ayobami and Asomba and Youdeowei 2015)

It is against this backdrop therefore, that it becomes pertinent to ask what can then be done in promoting girl-child education; hence an assessment of community resource centres as alternative schools in promoting girl-child education.

1.3 Objectives of the Study

The major objective of the study is assessment of the viability of community resource centres as alternative schools in promoting girl-child education in Kaduna State.

Specifically, this research sought to

1. identify the available community resource centres as alternative to schools for girl-child education in Kaduna State.
2. examine the viability of community resource centres as alternative school for girl-child education in Kaduna state.
3. determine the extent to which the knowledge content offered by the community resource centres are capable to serve as alternative school for girl-child education in Kaduna state.
4. determine the acceptability of community resource centres as viable school for girl-child education in Kaduna State.
5. Identify the challenges of community resource centres as viable alternative for girl-child education Kaduna state.

1.4 Research Questions

In the light of the objectives of study, the following research questions were aimed at guiding the conduct of this research work.

1. What are the available community resource centres that serve as alternative to school for girl-child education in Kaduna State?
2. What extent are community resource centres viable to serve as alternative to school for girl child education in Kaduna State?
3. What extent is the knowledge content offered by community resource centres, capable to serve as viable alternative to school for girl-child education in Kaduna State?
4. What extent are community resource centres accepted as viable alternative to school for girl-child education in Kaduna State?
5. What are the challenges involved in the operation of community resource centres for girl-child Kaduna State?

1.5 Research Hypotheses

In order to achieve the stated objectives, the following null hypotheses were formulated:

1. The girl-child, teachers and administrators do not significantly differ in their mean response on the availability of community resource centres in Kaduna state.
2. There is no significant difference in the mean response of the girl-child, teachers and administrators on the viability of community resource centres as alternative to school for girl-child education in Kaduna State.
3. The mean response of the girl-child, teachers and administrators on the knowledge content offered by community resource centres to serve as viable alternative to schools for girl-child education in Kaduna State do not significantly differs.

4. There is no significant difference in the mean response of the girl-child, teachers and administrators on the acceptability of community resource centres as viable alternative school for girl-child education in Kaduna State.
5. There is no significant difference in the mean response of the girl-child, teachers and administrators on the challenges involved in the operations of community resource centres as alternative to school for girl-child education in Kaduna State.

1.6 Significance of the Study

The research work "The Assessment of the Viability of Community Resource Centres as Alternative Schools in Promoting Girl-Child Education" is important to the following people; the girl-child, parents, guardians, NGOS and other stakeholders.

The result of the study, when made public, will make available to the girl-child information on those alternatives that are available and the community resource centres that provide such alternatives, for example, tailoring, bead and cake making, hair-dressing. The girl-child will be better prepared to face the challenges that will come in the course of using these community resource centers as alternative school. This information will better equip the girl-child in taking informed decision about education.

Parents, guardians, and other stakeholders who are directly and indirectly involved in providing the girl-child with education will find the information contained in this study useful especially in making decisions on providing the girl-child with alternative education; what alternatives are available, the knowledge content offered, including the challenges involved in the use of such alternatives. This information will enable them make informed choices.

This work also is useful to NGOS involved in girl child education. This work will provide information that will intensify advocacy, especially for alternative schools as strategies in promoting girl-child education; it will direct the campaign to the use of community resource centres as alternative schools, especially as the cry for girl-child education is gaining momentum. This work will be useful to NGOS and advocates of girl-child education deciding what community resource centres to setup, it will also provide such NGOS and advocates with information on the opinion of other community resource centre providers on the viability of community resource centres as alternative school, and the knowledge content offered at community resource centres, as well as the challenges involved in the operations of community resource centres as an alternative to school for girl-child education.

1.7 Delimitation of the Study

This study "The assessment of the viability of community resource centres as alternative schools in promoting girl-child education" is delimited to assessing community resource centres as alternative school for girl- child education. This is because some community resource centres are available, and hence they can be readily accessed for the study.

The study was carried out in ten (10) local government areas of Kaduna State. The choice of ten local government areas was because these local government areas have community resource centres that are girl-child friendly; hence, getting useful and unbiased information for the study. The study was delimited to community resource centre providers, teachers at such centres, as well as the girl-child.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

The chapter is presented under the following sub-headings:

2.1 Theoretical Framework

2.2 Concept of Education

2.3 Girl-child Education in Nigeria

2.4 Alternative Education

2.5 Community Resource Centres as Alternative School for Girl-Child Education

2.6 Viability of Community Resource Centres as Alternative school

2.7 Knowledge Content of Community Resource Centres

2.8 Challenges of Community Resource Centres as Alternative Schools

2.9 Acceptability of Community Resource Centres

2.10 Review of Related Empirical Studies

2.11 Summary of Related Literature

2.1 Theoretical Framework

This study was guided by the invitational learning theory by William Watson Purkey who first introduced Invitation theory in 1978. He is the developer of a model of communication called “Invitational Education”. It was developed as a method of creating environments in which self concept could be enhanced and human potential more fully developed (Purkey and Novak 2015). Invitational Theory is a view of professional practice that addresses the total environment and all relationships formed in educational organizations. It is a process for communicating caring and appropriate

messages intended to summon forth the realization of human potential as well as for identifying and changing those institutional and relational forces that defeat and destroy potential. Having the ability to identify forces that destroy potential the theory was used in this study to identify

those factors contributing to the girl-child not enrolling in school or dropping out of school by checking the type of messages the girl-child receive from five components of the learning environment (people, places, policies, processes, and programs) and influencing their behaviour to learn .

An invitation is simply a message that tells people that they are liked. These messages are the building blocks of community and of change. Invitations can be formal or informal, verbal or nonverbal, intentional or unintentional. Educators need strive to be intentionally inviting and to make education a welcoming process, (Purkey and Novak, 2015).

Invitational Education consists of four value-based assumptions about the nature of people and their potential: (1) Respect- people are able, valuable, and responsible and should be treated accordingly; (2) Trust- education should be a collaborative, cooperative activity;

(3) Optimism- people possess untapped potential in all areas of human endeavor; and (4) Intentionality- human potential can best be realized by places, policies, programmes and processes that are specifically designed to invite development, and by people who are intentionally inviting with themselves and others, personally and professionally.

Invitational Education theory, believes that every person and everything in and around

the learning environment adds to, or subtracts from, the process of being a beneficial presence in the lives of human beings (girl-child) depending on the type of messages

they transmit to the girl-child. The learning environment comprises five factors namely: people, places, policies, programs and processes. The five factors should be so intentionally inviting in order to create an environment in which each child is cordially summoned to develop intellectually, socially, physically, psychologically and spiritually. Invitational education suggests some practical strategies for making learning environment the most inviting place. The theory helped to examine how people (administrators, teacher and the girl-child), places (physical environment of the community resource centres), policies (centres rules and regulations), programmes (knowledge content) and processes (methods used to come up with a better community resource centre) sends messages that influences the girl-child's decision to be educated.

Invitational theory was helpful to this study in the sense that it creates a learning environment, which sends caring signals or messages to the girl-child that she is liked and encourage her to learn. The theory is critical to the creation of an intentionally inviting learning environment (community resource centres) in which learners are given the opportunity to work freely and develop their full potentials. The invitational education theory promotes creation of inviting learning environments in which the girl-child feel liked, welcomed and free to express herself, to the extent of developing potentially because people develop their potentials in a welcoming and inviting environment.

2.2 Concept of Education

Education represents opportunities. At all ages, education empowers people with the knowledge, skills and confidence they need to shape a better future, however overtime, education has been used interchangeably with schooling. As a result, much emphasis on schooling thereby misses the essence of education, which is empowering with skills for a better future.

Barret, Chawla-Duggan, Lowe, Nikel and Ukpo (2006) state that schooling provides the services of education, which is; educating young people through institutionalized and universalized organized learning. Education, according to Hisrt and Peters, as advanced by Barret, Chawla-Dujjan, Lowe, Nikel and Ukpo (2006) is the development of desirable qualities in people. Aliyu (2009) defines education as the development of desirable habits, skills and attitudes, which makes an individual a good citizen. UNESCO (1974) defines education as 'the entire process of social life by means of which individuals and social groups learn to develop consciously within for the benefit of national and international communities, the whole of personal capabilities, attitude, aptitude and knowledge.

This means that the process of education is not restricted to a singular medium or channel; it is the entire process of a social life that equips the individual to develop capacity to contribute, for the benefit of all. Education can be in form of:

a. Informal education

b. Formal education

c. Non-formal education

2.2.1 Informal Education

Mango (2002 as cited in Aliyu 2009) defines informal education as a life process whereby every individual acquires attitude, values, skills and knowledge from daily experiences in his or her environment. Ruto (2004) revealed that informal education before the coming of the missionaries, made use of variety of learning methods ranging from imitation to the use of riddles and proverbs. To support these educational experiences, were the more specific activities with a set time schedule, designated teachers and learners. Such deliberate efforts occurred for instance at evening sessions, around the fireplaces where the elderly men shared the history of the tribe with the younger children. Education is gained incidentally and can come from variety of sources, children learn from everyday

living and doing. According to Aliyu (2009) education gotten from informal system is educative, but do not have sequential study or instruction planned into them.

2.2.2 Formal Education

Ngaka, Openjuru and Mazur (2012) describe formal education as the "hierarchically structured, chronologically graded educational system, running from primary education through to university including a variety of specialized programs and institutions. It is an educational system popularly referred to as the "school type" by which learning is carried out in classrooms."

According to Aliyu (2009) the performance in formal education is usually determined by examinations and learners are graded pass or fail for the purpose of qualification or progression. Formal education is mainly concerned about knowledge and it involves a deliberate and systematic transmission. Zaki (1987) states that the methodology is basically expositive, scarcely relating to the desired behavioral objectives.

2.2.3 Non-Formal Education

The United Nations Economic Commission for Africa (1989) defines non-formal education as a "loosely structured formal educational training activities, not located within the highly structured formal educational, occupational or performance system, graded toward certain selected and intended specific educational objectives. It compliments activities within the formal education and training system by providing extracurricular learning experience, by offering opportunities for continuity of education."

According to Zaki (1987) although there is no comprehensive and standard definition of non-formal education in usage, however if a given educational system is endowed with

flexibility in curricular and methodology, capable of adapting to the needs and interest of students, then its non-formal education.

Non-formal education includes:

a) Quranic intergrated education

b) Adult literacy

c) Distance learning

d) Nomadic education

e) Health extension education

f) Nutrition education

g) Life skill program

h) Agricultural education.

Ruto (2004) states that "the reality of the situation regarding education is that there are many who do not have access to formal institutions, yet in many developing countries, all attention is reserved for enrolled children at the expense of the non-enrolled.

2.2.4 Education as a Right

The Universal Declaration of Human Rights (1984) states that "everyone has a right to education." Article seven (7) of UNICEF (1995) rights of the child states that "every child is entitled to receive free and compulsory basic education and equal opportunities for higher education, based on individual ability." The EFA conference held in Jomitien, Thailand (1995) declared among others, that every person shall be able to benefit from educational opportunities designed to meet their basic learning. In 2013, the Nigerian government signed into law the child rights act and established UBE to provide free and compulsory education for the first time in nine years of education.

It is the girl child's fundamental human right to have a chance at actualizing her full potential. She has a right to leading a meaningful life, she has a right of exploring and exploiting her innate abilities and education is one sure way of actualizing these rights, therefore she has a right to education.

2.3 Girl-Child Education

In discussing girl-child education, it is important that the concept of girl child be clearly understood first and foremost.

Ponte (2006) describes the girl-child as socially constructed category around female person between ages 0 and 18. It is the age before one becomes an adult. According to Alabi, Bahah and Alabi (2012) during this period, the young child (girl-child) is completely under the care of adults, who may be parents, guardians or older siblings. Her personality is built and developed, as well as influenced by those around, as she is dependent on others.

The girl child all over the world especially in Africa and Nigeria in particular, has had her destiny sealed from birth, by traditional and cultural practices on account of her biological sex. Girl-children are called weaker sex in order to justify societal discrimination and oppression against them. According to Igube (2004) "women and girls have been treated in the most inhuman ways from inception of human civilization." The legacy of injustice against the girl child has continued in some part of the world especially in Africa and Asian countries.

According to Oyigbenu (2010) they must remain silent hewers of wood and drawers of water, bearers of children and toilers of arduous labour from sun-rise to sun-down. They can be seen, but not heard in both private and public spaces of decision making." The girl

child, by natural status ascribed to her by male defined norms of societal conduct and behavior, remains a property to be owned and commoditized. Consequently, her rights are circumscribed by traditions, custom and chauvinism of male patriarchy, especially the right of quality education.

Oyigbenu (2010) further states that, it is indisputable that no meaningful agenda setting and developmental objective can be attained in a situation where the girl-child is sidelined and consigned to the kitchen closet without conscious policy consideration for improvement, through the acquisition of quality education that liberates and equip her for sound economic, political, social and cultural participation, for self-actualization and development: because education is the bedrock of all developments.

Over the years, the girl-child has been grossly neglected, she is left out in decision making, even in decision of her education. Oleribe (2007) posits that the "denial of girl-child education is the commonest manifestation of neglect of child education, and the most retrogressive of all forms of neglect."

According to Alabi et al (2012) education is the right of every girl, everywhere and the key to a transforming life and the life of the community. Without education, girls are denied the opportunity to develop their full potentials and to play a productive and equal role in their families, societies, country and the world.

Monuba (2012) decries the low-level of girl child education. Globally, 36 million school age girls are not in school and that Nigeria accounted for over six million of the girls that are not in school. UNICEF (2007) states that access to basic education especially in the Northern states of Nigeria has remained low.

Alabi et al (2012) report that access to education means the right to education. It is also the opportunity provided for the girl-child to be educated.

UNICEF (2007) underscores the link between child labour and a lack of education in their education for all (EFA) global monitoring report. According to UNICEF, in rural areas where access to schools, availability of trained teachers and educational supply is severely limited, the girl child is placed at a disadvantage and vulnerable position. Girls bear the heaviest burden of household responsibility, including care of sick parents/siblings, street hawking, first to drop out of school, majority are given out in marriage early, forced to marry men they don't love, who sometimes are old enough to be their fathers, given out to foster parents, denied education in favour of their brothers and made to enter into unholy competition of child bearing with their husbands' other wives. (Erinosho, 1998, Oleribe, 2005 in Oleribe 2007).

Girl child education is the empowerment of women. Anan (2005) posits that "without achieving gender equality for girls in education, the world has no chance of achieving many of their ambitions, social and development targets, it has set for itself." Investing in girls' education yields high returns because it cuts through families' vicious circle. Children of educated women are more likely to go to school and consequently, this has an experiential positive effect on education and poverty reduction for generations to come. Unfortunately, as laudable as the benefit of educating the girl child is, there is still a global acknowledgement of low ratio of girl's access, retention, drop out and completion ratio of basic education in the sub-Saharan Africa. Globally, two thirds of all those who have no access to education are girls and women. Sixty-five million girls and women never even started school, and an estimated 100 million do not complete primary

education, often because the quality is poor and their opportunities are far from equal to those of boys (Okorie 2017).

2.3.1 Barriers to Girl-Child Education

The economic, cultural and physical features that combine to deny the girl-child education are numerous and this makes it almost impossible for all but the most determined girl to overcome. Even when possible, there are other impediments that prevent many from enrolling or completing school.

Obasi (2013) classified these barriers into:

Geographical Features

Alabi and Alabi (2012) maintain that the considerable spatial disparity and in some cases, incompetency of institutional provisions relate directly to difficulty in accessing education, which adversely affect girls more than boys. There is an overall and profound urban/rural dichotomy which favours town and cities especially in respect to educational provisions for girls.

Socio-Cultural Factor

A major deterrent of female enrollment and following through of educational opportunities is the near universal, fundamental, cultural bias in favour of the male. The wide spread operation of patriarchal system of social organization, of customary early marriage to heavier domestic and subsistence duties of female generally lowers regard for the girl child's life. All this combines differentially to adversely affect the participation of girls in formal education. (Bista 2004; Kainuwa& Yusuf, 2013; Alabi& Alibi, 2012).

Economic Factor

Together with the fundamental socio-cultural bias in favour of male, the economic factor, especially in terms of poverty and hunger, is probably the most influential in adversely affecting female participation in education especially in rural areas.

Alabi and Alabi (2012) identify child labour, poverty and lack of sponsorship, quest for wealth, engagement of children as house helps; are clogs in the wheel of girl's access to education. World Bank (2003 as cited in Obasi 2013) states that more than 350 million people, over half of Africa's population live below poverty line of one dollar a day. This implies that poverty is a strong barrier to girl-child's education. In such harsh economic circumstances, both direct and hidden cost of a family sending daughters to school are perceived by parents to be prohibitive, in terms of provision of books, uniform/clothing, as well as the loss of vital help at home. In most cases the contribution of girls is unpaid, because of the patriarchal and partrilocal predominance. Investment in a girl's school is seen as wasteful, since it benefits the family into which the girl marries rather than her own. (Dills, 2006 in Alabi&Alabi, 2012; Atama, 2012)

Educational Factor

Educational factors deter the girl child from participating in schooling. Difficulties in accessibility, due to long distance from homes, lack of school facilities and low teacher quality according to UNICEF (2007) act as barriers to girl-child education. UNICEF (2007) further observes that, most schools lack adequate classroom space, furniture and equipment, water and sanitation facilities. In spite of these barriers, the importance and benefit of girl-child education cannot be over emphasized.

2.3.2 Benefit of Girl-Child Education

The benefit of educating the girl-child to countries, families and to girls themselves are so substantial that some economists including Lawrence Summer (2014), a former Harvard university president and former director of president Obama's National Economic Council have stated that "educating girls may be the single highest return on investment available in developing world."

Educating girls not only stimulates economic growth, it also improves the well-being of women and gives them more opportunities in their communities and countries. These benefits can be classified into:

Higher Income

According to Herz (2011), World Bank studies found out that on the whole one more year of primary education beyond the mean, boosts a person's eventual wage rate of average by 5 percent to 15 percent, with generally higher return for girls than boys. And on one more year of secondary school beyond the mean, boosts a person's wage rate on average of 15 percent to 25 percent, again with a generally higher increase for girls than boys. (Herz, 2011)

Faster Economic Growth

Education generally leads to economic growth, increasing education, empowers the girl-child to be self-reliant which promotes national development, she gets better job placement into various industries and places of work, which helps her to earn a good remuneration. According to Atama (2012) education enables the girl-child to contribute to innovation and creativity in various fields of endavour that stems up the economic growth of a nation, as a result of improved quality of nation's human resources, which will assist

in future education at all levels of higher education resulting in curbing unemployment and under employment in the midst of available resources in the nation.

Family Well-Being

Educating girls is the surest part of smaller, healthier and better educated families. Offorma (2009) asserts that, with adequate education, a girl-child is enlightened on health and national issues; a better way of bringing up her children; protect herself and her children from trafficking, sexual exploitation, STDs, HIV/AIDS and other health and social problems. Women spend more time than men in caring for children, so the more education a woman has, the more likely it is for her to earn a higher income, which will benefit her family. Educated mothers are sure to maintain small family size.

Mental Empowerment

According to Olarebe (2007) when a woman is educated the whole family is positively impacted. Her mental empowerment destroys foolishness and positively augments parenting, helping her to impact the right kind of virtues and skills to the family. Until a woman is fully empowered mentally, she remains a burden to her family and friends.

Nkwantabisa (2012) posits that education trains up the girl-child's mind, ending up in equipping the individual with knowledge which can be applied to situations to achieve a better result. It also builds up self-confidence and self-esteem in the girl. Education improves her managerial abilities; she acquires good leadership skills and broadens the girl-child's outlook in terms of marriage, child upbringing, home keeping and relationship in the society.

Physical Well-Being

The individual obtains skilled man-power; it enriches the individual and equips her with better standards and builds her up, to become an asset in terms of human resources and technological development, education improves her self-worth.

Social Empowerment

Education empowers the girl-child to become self-reliant and play her natural responsibilities better, as well as attaining higher development and enable her associate with the right kind of people including the right kind of man to marry. Better educated women are better able to manage life in a changing social, economic and cultural environment. (Howley, Leslie, Ross, Blom&Schmalzk, 2000 in Oleribe, 2007)

2.3.3 The Girl-Child and Schooling System

In developing world, millions of girls attend school for just a few years; some have no access to school. UNESCO (2013) stated that 31 million girls of primary school out of these 17 million are expected never to enter school. In Nigeria, there are almost 5.5 million, in Pakistan over 3million, in Ethiopia over 1million girls are out of school but with the drive for UBE, enrollment has risen dramatically. However, the cost of education, the time or duration of education, distance from residence or location of the school, structure and environment of the school, including the facilities, infrastructure, biased curriculum content, overcrowded classrooms, security of school environment and even number of schools available make going to school bleak for the girl child all over the world.

2.3.4 Strategies in Promoting Girl Child Education

Uneducated and under-educated girls are robbed of the opportunity to improve their own lives. Denying them their rights to quality education, effectively denies them of all other

human rights and shrinks the chances of succeeding generations, particularly in chances of their daughters developing their full potentials. To avert this and increase the chances of all girls having access to quality education in Nigeria, the following steps need to be taken.

According to Obaji (2005) building on existing child friendly initiative which is supported by UNICEF, Nigeria has developed Strategy for Acceleration of Girls' Education, (SAGEN) and the Girls' Education Project (GEP). The use of radio is a key strategy to reach the nomadic population through interactive radio instruction. Furthermore there has been a creation of awareness nationwide on girls' education and some state governments have initiated programs to promote girls' education, for example, Kano State has prohibited the collection of all forms of fees in secondary school from the girl-child. Gombe State promulgated an edict against the withdrawal of girls from schools, while Niger, Bauchi and Yobe states have removed financial disincentive affecting girls' enrollment in secondary school. Girls that have dropped out of secondary schools as a result of early marriage, teenage pregnancies are encouraged to return to school, as in the case with the women Day College in Minna, Niger state (Obaji 2005).

The Akwa-ibom state government in 2011 enacted a law that punishes parents, guardian of any school age child found outside the school, hawking or doing any other activity during school hours within the first nine years of school, in addition to provision of uniforms, shoes and books.

The establishment of Non-Formal Education –Girl-Child Education by the Federal Government in 2003 in collaboration with UNICEF is also a strategy by the Nigeria government to foster girl-child education.

2.4 Alternative Education

The Advanced Learner's Dictionary defines alternative as different from the usual or traditional way in which something is done. Alternative education according to Shafiq (2006) is also known as non-traditional education that describes a number of approaches to teaching and learning other than regular ones.

The Center for Effective Collaboration and Practice (2007) defined it as "any school that offers alternative learning experience beyond those provided by traditional schools". Although in the broadest sense, the term 'alternative education lacks precise meaning, it however covers all educational activities that falls outside the traditional school system including special program for dropouts and others that do not have access to school.

Alternative education began as result of discontent with formal education in the 1960s and 1970s. According to Miller (2007) the history of alternative education is a colourful story of social reforms and individualists, religious beliefs and romantic reform. Among the foremost proponents of alternative education in the 1930s was John Dewey. He and his friends formed a powerful progressive education movement based on the belief that education should primarily serve the needs of children and focus on understanding, action and experience rather than just knowledge and memorization.

Other civil rights activists criticized the formal educational system as cold, dehumanizing, irrelevant institution, largely indifferent to humanity and personhood of those within them. (Lange &Sletten, 2002). The public school was also criticized for defining excellence solely in narrow cognitive term at the expense of equity. (Lange &Sletten, 2002).

Alternative education can broadly be classified into; alternative out-side of public school and alternative inside the public school. According to Lange &Slettern (2002) examples

of alternatives outside public school include 'freedom school and open school.' These are schools developed as community school model which run outside public education system in setting, ranging from church basement, to store fronts. Experts from within the community usually serve as teachers, while example of alternative within the public school is the 'other-way' school. This school was established in the 1960s by Herbert Kohl within the Berkeley California public school system. It capitalizes on individual learning style by providing an unstructured setting and different type of learning experiences, either in machine shop, restaurant, art studio, or saloon.

Other alternative include: schools without walls: which offer community based learning experiences and incorporate community resource persons as instructors. Continuation Schools: providing an option for drop-out, pregnant students and teenage parents and potential drop-outs. These are designed to provide a less competitive, more industrialized approach to learning. Lange &Sletten (2002) argue that many educators believe that alternative education is one important answer to meeting the need of disenfranchised youth.

In Nigeria, the 'school-on –wheel' is an example of an attempt at providing alternative education to the Nigerian child by the Federal Government through the National Directorate of Employment. The school was established in 1989, this mobile school situates in rural areas where access to formal education is a distance away. It brings education to the rural dwellers especially the girl child. (The beehive.org/946/2372). The school on wheel teaches vocational skills for six months to students, experts in various subjects taught are used within the community, while the Directorate of Employment provides all the teaching instructional materials. (Courtesy: an oral interview with the HOD Vocation, school-on-wheel Abuja 10th of September, 2012).

According to Obaji (2005) UNICEF in 1997, in collaboration with the federal, state, local government and other United Nation Agencies,established the Non-Formal-Education-Girl-Child-Education, through the mass literacy commission. This was an attempt at providing education to girls through an informal setting. Literacy lessons, vocational skills and environmental health were taught alongside Quaranic lessons. For example in Sokoto State, parents' attitude to formal education has continued to pose threats to attaining the 'Education for All' goal. Non-Formal-Education-Girl-Child-Education model centres is one of the multi-prong approaches adopted by the state government with assistance from UNICEF to eradicate illiteracy among youths and drop-outs. The GidanSalanke Centre was one of such Qu'ranic schools which later became 'GidanSalnke-Girl-Child Centre. This model school started in six local government areas but it is now in all the local government areas of Sokoto State. (The EFA, 2000 Assessment Country Report).

According to Zaki (1987) the current emphasis on how inadequate formal system of education is in meeting effectively, efficiently, the need of individual and that of the society, has shown to a growing number of researchers the urgent need to provide alternatives that escape from formal standard.

2.5 Community Resource Centre

Since the 1970s, educationalists have increasingly looked towards alternative approaches as an avenue that can enhance access to education of vulnerable groups. This emerged as a response to the general dissatisfaction of conventional school, and one of such alternative approaches is the increasing use of community resources.

A community resource is anything within the community that can be used to improve the quality of community life. According to Environmental Educational & Training

Environmental Partnership (EETAP 1998) community resources include people, places or objects located off the primary site that may be used to achieve educational objectives and they can be found in all sector of the community. Those human resources that are willing to share their expertise, skill and knowledge with learners. Learning centres could include town halls, market squares, church and mosques, to mention a few.

The definition given by Castek (www.ehow.com/facts-5415604) states that community resources are a group of services and/ or assistance program that are provided to the members of a community for free or at an affordable price. Each resource made available to community members to help them become self-reliant and maintain their human rights and well-being, paints a picture of a deliberate harnessing of persons, places and objects in providing education for self-reliance, while community resource centre, is a place which provides information, equipment and support. The use of community resource centres in education has come a long way. Before the advent of formal education, communities have been getting their young educated in life skill that helps them become all they wanted to be, through apprenticeship education. Uemora (1999) argues that although some communities have historically been involved in their children's education, it has not been fully recognized that communities themselves have what it takes to contribute to education because according to Araia (2012) due to excessive foreign influence, Africa was unable to feel its potential and exploit some skills and talents embedded in its tradition, for instance, the vocational education of today simply eroded and replaced the traditional African apprenticeship. However, it is increasingly evident today, especially since the wake of Dakar conference (2000) that the formal schooling system alone can't meet the EFA goal especially the educational needs of the girl child, hence the continuous increase and growth in number and range of alternatives. (Hopper, 2006).

Community resource centres cut across the informal, non-formal and sometimes the formal system of education. They provide an innovated kind of learning, where skill for self-reliance are being taught, with instructors who are experts, artisans in the various crafts, skills, and trade in various communities.

The EFA call has increased the appeal and urgency of community resource centres as an approach to alternative education. Examples of alternative schools in Asia, Africa and Nigeria in particular was summarized on Table1:

Alternative Schools in Asia and some African countries;

Country	Program	Year of Establishment	sponsor	Target population
Philippines	Mobile tent school	1985	World bank/ UNICEF	Ethnic minority in mountains
Pakistan	Home Schools	1981	UNICEF	Girls
Mali	Ecole du Village	1992	Save the children	Children in Lolondieba district
Uganda	COPE	1996	UNICEF	Street children rural population, AIDS/war orphans
Nigeria	School-on-Wheel	1989	NDE	Girls/ Rural Dwellers
HIVAM		2008	NGO	Girl-Child/neglected group

The mobile school in Philippines is meant to provide basic education to ethnic minority groups in the remote mountain region. It entails a mobile teacher who moves from one village to another. The program is appealing because it is adapted to the culture and life style of the people and it is an efficient way to reach the scattered school aged children.

The home schools located in slum settlements, at the outskirts of Karachi, have flexible school hour, starting at interval hour of 8:00, 11:00am, 2:00 and 5:00pm flexibility in time and location is therefore a hall mark of these provision.

The Uganda's Complementary Opportunity for Primary Education (COPE) is a joint venture of the government of Uganda and UNICEF, which is executed by the ministry of education (Republic of Uganda/UNICEF, 1997 in Ruto, 2004), while Mali's EDV is housed by an NGO and it is only now that the ministry of Basic Education has declared interests in the EDV model. The learning centres are managed by the community. There is a strong gender emphasis practice, pro girl that ensures that they form at least 50% of the total population. The school year and hour are also flexible to ensure maximum attendance by the learner.

While COPE teachers are paraprofessional instructors, EDV utilizes adult literacy trainers from the respective villages, who are then given a month refresher course.

The incidence of unemployment and a drive for the empowerment of women and the girl-child, have given rise to various skill acquisition. In a survey carried out by NAN (2012) across the country, it was observed that thousands of youths are now being trained in various skill acquisition centres.

All the examples from the above table, teach vocational skills to their target population in periods ranging from six months to 2 years. The school on wheel is similar to the mobile school in Philippine, in the sense that both take education to rural dwellers and make use of professionals and experts of various skills to teach learners.

The Hope initiative for the vulnerable and marginalized provides skill acquisition at various communities with the time ranging from 3 to 6 months. (Hope initiative info/contact html).

2.6 Viability of Community ResourceCentres

Since the wake of Dakar conference, 2000, there has been a general cry for an alternative means of educating the countries' populace, especially the girl-child. The increase in the establishment of community resource centres is an indication that educators and other stakeholders are beginning to see the importance of diversifying means of educating out of school children of which the girl- child takes a higher percentage , however to have a viable option, and for community resource centres to reach their full potential, there is a need to consciously examine the stigma that has been associated with the programs and the students who attend such centres since their development decades ago. (McGee, 2001; Anastos, 2003; Brown & Beckett, 2007b; Kim & Taylor, 2008; Kim, 2010, as cited in Gode, 2013). Gregory (2001, in Gode, 2013) wrote, "Alternative schools are often treated as second -class citizens. They often seem to be misunderstood by the society. The public tend to view these nontraditional programs as a last attempt at educating students. (Gregory, 2001; Kraemer &Ruzzi, 2001 Anastos, 2003; in Gode, 2013).

Although, there are no available literatures on viability of community resources centres as alternative school, it is safe to say that for community resource centres to be viable, factors such societal acceptance and inherent challenges be critically looked into by all stakeholders.

2.7 Knowledge Content of Community ResourceCentres

Ebert II, Ebert, and Bentley (2003) curriculum refers to the means and material with which students interact for the purpose of achieving identified educational outcomes.

These educational outcomes, according to UNESCO (1974) are 'developing consciously within an individual or social group, the whole of their personal capabilities, aptitude and attitude and knowledge that will help benefit him, the nation and international communities.' Alade (2011) defines curriculum as a program of education prepared for definite group of learners within a time frame in order to achieve the intended behavioral outcomes. Alade (2011) in his description of curriculum sees it as the inner engine which propels education to achieve for both the individual and the society what they hold up as a prize. Curriculum is the medium through which educational institutions seek to translate the societal values in concrete reality. Through it, educational institutions actualize what the society considers as desirable learning.

However, curriculum has been a central issue in alternative education since the beginning of the implementation of alternative and by extension 'community resource centres'. Nevertheless, Sliwkan.d, (www.oecd.org/edu/40805108.pdf) posits that most alternative school enjoy considerable freedom in the design of their curricular depending on the philosophies and objectives of setting up such programs and the target learners.

According to Lange and Slettern (2002) "alternative programs vary from one particular state or community, as the emphasis is different." This variance tells on the knowledge content offered at such centres. Some offer short-term educational program while others, long. Programs such as academic skills, employment related skills are taught, depending on the duration. (alternative schools: information for families, www.cecp/aif.org/familybeliefs/docs/attsch.pdf). For example the Eldoret resort centresat

Kamakunji, Ghana, knowledge content such as mathematics, English, Kiswahili and tailoring, knitting, hair-dressing and some science are being taught to the girl child (Ayieko, 2000). Although there are no available literatures to ascertain the developmental process of the curriculum visa vise the knowledge content in community resource centres, nevertheless, Ruto (2004) in his research on the curriculum content of non-formal program, revealed that 70% of respondent of non-formal programs stated that they make use of existing formal school curriculum.

The definition of alternative education, as educational activities, whose approaches differ from traditional education with innovative curriculum, (of which community resource centre is a type of alternative education) have given credence to this practice, thus Ruto (2004) opines that the essence of relevant curriculum with immediate use should therefore rank high in an alternative program, as reflected in its knowledge content.

2.8 Acceptability of Community Resource Centres as Alternative to School

Acceptability is something that is considered to be socially okay or within the realm of what is appropriate, or something that is tolerable but not necessarily desired. (http://www.yourdictionary.com/acceptability). The issue of the acceptability of community resource centres as alternative to school for the girl-child cannot be taken at face value. Society may accept that community resource centres, provide some sort of education, particularly in the face of massive unemployment, it could also be perceived that community resource centres have been accepted by the society as a place for learning and developing an individual's potential for self sustenance but would they accept community resource centres as an alternative for their girl-child? Although a literature search for the present study, did not find empirical studies that investigated acceptability

of community resource centres as alternative to school, however the stigmatization and societal misconception puts a question to its acceptability.

There is the belief that students who attend alternative education programs are inferior to their conventional school counterparts. Compounding this stigma is the longstanding belief that formal schools should be able to address the needs of all students, regardless of their inadequacies. Communities want to believe that their school system should have the ability to address the needs of all students, the girl-child inclusive, thus eliminating the need for any form of alternative education. (V. Smith et al., 1976 in Gode, 2013). With this mindset, creating alternative schools is always difficult and often controversial. The idea that alternative education programs, e.g. community resource centres, are better suited for someone else's child or for a different neighborhood, adds to the obstacles of the acceptance of community resource centres.

The social stigma that plagues alternative school students relates to the assumption that the educational failure of students is associated with external factors such as socio economic status, ethnicity and race, family characteristics, and intrinsic motivation, as opposed to factors within the school system itself. (Kim & Taylor, 2008 in Gode, 2013). In today's age of accountability, schools are challenged with meeting the needs of all students, the girl-child in particular regardless of the obstacles that stand in the way, hence, community resource centres..

2.9 Challenges of Community Resource Centres as Alternative to School

Despite the recognition of the limitation of formal school to perform its educational functions and the potential usefulness of community resources, community resource

centres have not essentially been transformed to stand as an “alternative”, in its own right achieving certain educational goal in the society.

Although there are limited literatures on problem and challenges, an x-ray of the challenge faced in non-formal education in translating into an alternative will be used in an attempt to foretell possible challenge.

2.9.1 Non-Formal Education

DSE (1993 as cited in Ruto 2004) maintains that despite the contribution of non-formal education, non-formal school is still not viewed as an approach with “parity of esteem” with formal structures. Indeed NFE is mainly regarded as the “sector of the poor”, perhaps because it was conceived in the first place to address their plight and has tended to remain in the periphery.

Another inhibiting factor to NFE transition to an “Alternative” status lies in its conception and definition. It has been argued that first; the term does not describe anything new. (Collette 1996, La Belle and Word, 1996, Evans, 1981 in Ruto 2004). It overlaps with other terms like “functional literacy, out-of-school education” and so on, thus many have difficulties in differentiating non-formal education from other educational model.

There is also the argument that the definition seems to reflect the broaden categories of structure rather than describe content and pedagogy of educational activities. (Hildebrand 1991 in Ruto 2004). Hopper (2009) posits that the definition gives formal system the authenticity over NFE, this places NFE as a second fiddle to formal educational or a “mopping up operation” of an ineffective formal system.

There is also the limited notion of what NFE represents. Combs (1976 as advanced by Ruto 2004) attacks what he calls “the myopic notion that the sole function of NFE is to

provide the equivalent of regular school subject and skills through, out-of-school channels, for the benefit of unfortunates who were deprived of real schooling earlier".

Another challenge of NFE transcending into an alternative education, according to Ruto (2004) is the question of "intent". He contended that the question has been; can NFE really meaningfully contribute to development more cheaply and effectively, or is it a reformist ploy designed to maintain an unjust social and economic order with no countries, and thereby sustain condition of dependency of poor nations? These have hindered the transition of non-formal education to an alternative status.

2.10 Review of Related Empirical Studies

This section reviewed the related studies on the problem under investigation.

Ruto (2004) conducted a very comprehensive study on the contribution of non-formal schools in enhancing the provision of Basic Education in Kenya, with practical relevance to the current study. The objectives for the study included;

1. Identify and analyze non-formal schools according to school category and function.
2. Understanding their learning processes and factors impacting on them and
3. Posit the contribution of non-formal schools are making towards enhancing the provision of basic education in Kenya.

An interactive design was adopted for the study. Quota sampling was used in selecting 30 schools; snowball sampling was used to complement the quota sampling. Purposive sampling technique was used to select respondents for the study and they include;

Teacher	-	30
Learners	-	50
Head teachers/initiators	-	50
Parents	-	75
Total	-	205

Instrument of gathering information included; interviews, Focus group discussion, observation, document analyses and pictorial representation. Analysis of data for the study was an ongoing process. Notes based on interviews discussions and observations were noted on a daily basis and detailed out on the log. The second stage involved transcribing the tapes and noting down emerging trends and finally coding and analyzing of the data Maxqda, a computer aided qualitative data analysis package was used. For more statistical information, SPSS and Excel were respectively utilized involving simple statistics. The data were therefore analyzed thematically; data were quantified and tabulated or illustrated in diagrams. The study revealed that there has been an overly romanticism of the role of alternative provision. Non-formal schools ascribed a big role without accompanying changes in policy and financing and without a full examination of its ability to provide an equitable learning experience. The schools are envisioned to augment the countries basic education plan and yet they have not been properly empowered to do so. This study is very detailed and comprehensive and includes wealth of knowledge that are of more importance to the present research work, as it covers, the type of non-formal schools which is in line with objective 1 of the present study, the curriculum, challenges, all these related to the study at hand. Although Ruto's study focused on non-formal education for all children, the present study is limited to the girl-

child which is a more prevalent issue globally, the present study is also an attempt to examine the ability of community resource centres to provide education for Nigerian citizens and in particular the girl-child. It would also be interesting to compare how this research works. Community resource centres as alternative schools in promoting girl-child education (in Nigeria) fits in comparison to non-formal education at enhancing basic education in Kenya.

Aliyu (2009) conducted a research on an assessment of parents' attitudes towards girl-child education in Kaduna State as perceived by Teachers and School Principals. The study aimed at identifying the problems militating against girl-child education in Kaduna State. The sample size used includes 40 secondary schools, 40 principals and 344 teachers. Questionnaire was used as the instrument for data collection. The simple random sampling was used in selecting four zones out of twelve educational zones in Kaduna state, while the proportional sampling technique was used in selecting the number of schools per zones and the number of teacher. The demographic data was analyzed using frequency and percentage table. The four null hypotheses were postulated and tested using T-test and inferential statistics to test opinion of the respondent. From the findings it was discovered that preference of male over female education is common in the society and poverty is a major factor in terminating girl-child education in Kaduna state, it was also revealed that culture and tradition hinders girl-child education and that government does not provide sufficient learning facilities and material for education of the girl-child.

This study is similar to the present study in the sense that both looked at the girl-child education in Kaduna state and its barriers, however this present study was not just to appraise the problems of girl-child education in Kaduna state, but also to assess solutions

outside the formal educational system; an alternative school. The opinions of the girl-child, providers of such alternative programs, as well as the opinion of the teachers were all assessed.

Ofoegbu (2009) conducted a research on female access to basic education: A case for Open Distance Learning. The purpose of the study was to produce empirical evidence supporting the assumption that open distance learning will improve female access to basic education. The population of the study consists of twenty-five lecturers in the five open distance learning/ community resource centers in Benin, Edo state. The instrument for data collection was a questionnaire and T-test was used in analyzing the result. The findings revealed that female access to basic education will be significantly affected by open distance learning and that open distance learning will greatly influence attendance and retention of basic education by female.

The study by Ofoegbu, is important to the study at hand in that it answers in part, one of the objectives of the study at hand 'identified available community resource centres that could serve as alternative to school for girl-child education.' Also both studies focus at improving and promoting girl-child education through alternative means outside the formal schooling system, even though the alternatives are different. While the previous study focuses on ODL, the present study accessed community resource centres as alternative school in promoting girl-child education.

Nevertheless, the study did not identify nor specify those factors responsible for influencing the attendance and retention of female's access to basic education using ODL, it also failed to establish how ODL affects female access to basic education, neither did it show how ODL will influence the attendance and retention of female's access to basic education. The sample used for the study is too small, just twenty-five lecturers. What

about the female student whose access to basic education is been studied? Her opinion was not sought in the study under review. It would have been interesting to know if the girl-child was also of the opinion that ODLl significantly affected her access to basic education and if she thought that ODL greatly influenced the attendance and retention of female's access to basic education. The present study therefore, seeks to bridge these identified gaps by not just proffering ways of improving and promoting girl-child's access to education. It assesses the viability of such ways. For example, the knowledge content, the challenges involved in the operations of community resource centres and how it can affect its viability as alternative school in promoting girl-child education, and the opinion of the girl-child was sought.

The study by Okocha (2009) investigated parental attitudes towards vocational education: implication of counseling. The study sought to answer the extent to which parents attitude towards vocational education influence their willingness to allow their children (at this instance, the girl-child) take vocational education as a career.

Opportunity sampling technique as used for sampling 200 parents, while the instrument for gathering data was the use of questionnaire. Frequency and percentage were used to analyze data collected. The findings included; parents feel that vocational and technical education programs are appropriate and relevant in terms of economic productivity and they also support the establishment of more vocational and skill training centres. This study is important to the study at hand in that, its finding of parents' attitude can serve as a guide in determining the acceptability of community resource centres and its viability as alternative school for the girls.

However, the sampling technique used is a biased one (opportunity sampling) and this could have had an effect on the findings, which means the finding could not be said to be

the true feeling of parents across board; hence a more comprehensive and unbiased study, which was what this present study did by assessing the viability of community resource centres (of which vocational education is an integral part) as alternative school in promoting girl-child education.

Lanyasunya, Ogogo and Waweru (2012) conducted a research on an empirical investigation of the viability of alternative approach to basic education among the Samburu Nomadic Pastoralist of Nothern Kenya. The study had the following objectives:

1. To determine the influence of Government Policies on the viability of AABE in Samburu county.
2. To examine the relationship between resources-input in AABE Centers and viability of AABE in Saburu county.
3. To investigate the influence of perception about AABE on its viability in Samburu county.
4. To establish the impact of nomadic pastoralists' lifestyle on viability of AABE in Samburu county.
5. To determine the effect of Distance to AABE centers on viability of AABE in Samburu county.
6. To determine the effect of centers approach on viability of AABE in Samburu county.

The sample size used includes; 400 learners' household heads, 56 teachers from 56 AABE Centers and 10 AABE providers. Stratified random sampling technique was used, while descriptive and inferential statistics were employed to analyze and present the data. The study found that 92.5% of the population regarded AABE as inferior to formal education, 69.1% viewed government policy as lacking, 91.1% viewed AABE approach

as inappropriate, 80% acknowledged that nomadic lifestyle affected success of AABE, 62.7% indicated that AABE Centres were beyond the ideal 2.5 km and 73.4% said that resource input was adequate. The study recommended for policies with a multi-faceted approach to development in nomadic pastoralist areas; addressing the problems of water, medical facilities, infrastructure, livelihoods and conflicts as a way of mitigating low enrollment and literacy levels. This study is important to the present study in that both were concerned about the viability of alternative education in solving educational problem; however the target populations are different, likewise their specific objectives. While this study was concerned with alternative approach in basic education for nomadic pastoralists with no reference to a particular alternative approach, the present study focuses on improving girl-child education through community resource centres as alternative approach. The objectives of the present study is assessing the alternative itself, (looking within) and not just government policies.

Fatimayin (2013) carried out a research on effectiveness of vocational skill Acquisition program on women empowerment: National Open University of Nigeria as a case study. The study was aimed at investigating the availability and effectiveness of vocational skill acquisition for women as provided by NOUN and also ascertains the effectiveness of the skill acquisition training for empowering women. Samples of 50 Open Distance Learning female students were randomly selected from skill acquisition program of NOUN's centre for life learning. Questionnaire was used and frequency count and percentage used to analysis result. The findings revealed that NOUN vocational skill programs are available however; women in rural areas have little or no access to these programs. It also revealed that NOUN vocational skill acquisition empowers women, as graduates were either self-employed or employed by other. It also discovered that ODL can be a potential solution to the problem of women unemployment, thus it was recommended that skill acquisition

centres be established in rural areas. The study is similar to the present study in the sense that skill acquisition centres are also some of the examples of community resource centres considered in the present study, thus it partially answered the question of what community resource centres are available that could serve as alternative to school for girl-child education. However, it failed to establish reasons for the lack of and/or inadequate access of rural women to these skill acquisition programs. Hence, the present study fills in the gap, by finding out not just the available community resource centres, but identified the challenges in the operations of community resource centres as alternative school and also determine the acceptability of such alternative in promoting girl-child education, as these could be possible reasons for the inadequate access to such programs

3 Summary of Related Literature

The study reviewed the concept of education, girl-child education. Alternative education as well as community resource centres, knowledge content of community resource centres, and the challenges faced in the operations of community resource centres as alternative school were also reviewed. Education at all ages empowers people with the knowledge, skill and confidence they need to shape a better future. However overtime, educations have been used interchangeably with schooling. As a result, the much emphasis on schooling thereby misses the essence of education. The school only offers the services of education, meaning education can take place formally, informally and non-formally.

The plight of girl-child can better be imagined than experienced, as she has suffered so many denials, including denial to education. The call for improve access to girl-child education has been on the rise. According to Araia (2002) due to excessive foreign influence, Africa has not been able to feel its potential and exploit some new skills and talents embedded in its tradition. However, it is increasingly evident today, especially

since the wake of Dakar conference (2000), that formal schooling system alone cannot meet the educational needs of the girl-child, hence the search for alternatives.

In spite of these reviewed literatures, there are still very few literatures on alternative education, and the use of community resource centres as alternative to schools. This study has therefore filled the gaps by providing relevant information on 'community resource centres' as alternative school for the girl-child education.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter describes the methodology employed in conducting the study and it is discussed under the following sub-headings:

3.1 Research Design

3.2 Population for the Study

3.3 Sample size and Sampling Procedure

3.4 Instrument for Data Collection

3.4.1 Validation of the Instrument

3.4.2 Pilot Study

3.4.3 Reliability of Instrument

3.5 Procedure for Data Collection

3.6 Procedure for Data Analysis

3.1 Research Design

The survey descriptive design was adopted for this study. A survey research according to Gravetter and Forzano (2009) is extensively used as efficient way of gathering large amount of information. By presenting a carefully constructed question, it is possible to obtain self-reported answers on attitude, opinions, and personal characteristics. The survey method was used in the present study to get the opinion of all the community resource providers, teachers and the girl-child scattered in all the community resource centres of Kaduna State.

3.2 Population for the Study

There are forty-eight community resource centres in Kaduna State (courtesy: Industrial Training Fund, Kaduna Area Office, Kaduna State). The target population for this study however, covered all the community resource centre providers, teachers, and girl-child at the community resource centres. For the total number of community resource centres in local government areas, see Table 3.1 for the population.

Table 3.1: Population for the Study

S/N	No. Local Government Areas	No of community Resource Centers	No of Teachers	No of Student
1.	BirniGwari	1	10	20
2.	Chikun	1	5	15
3.	Giwa	1	7	23
4.	Igabi	2	17	30
5.	Jama'a	2	15	52
6.	Kaduna North	5	31	247
7.	Kaduna South	1	3	18
8.	Kauru	1	6	40
9.	Makarfi	1	7	30
10	Zaria	2	10	261
	TOTAL	17	111	736

Courtesy: Industrial Training Fund, Kaduna State and field work, (2015)

3.3 Sample size and Sampling Procedure

For the purpose of this study, a sample size of three hundred and fifty- five was used. Random Sampling, purposive and proportional sampling technique was employed.

The simple random sampling was used to select 10 local government areas randomly from the twenty three local government Areas. From the ten randomly selected local government areas, purposive sampling was used to select the community resource centres that have programs targeted at the girl-child. Proportional sampling technique was used to

select the number of teachers and girl-child from each Local Government Area selected. The proportional sampling was only used to select teachers and the girl-child because the entire CRC providers were used. A proportion of 40% was used in selecting respondents, for example:20/10 x40%

That is: $\frac{\text{Total no of teachers in a L.G.A}}{\text{Total number of L.G.A}} \times 40\%$

This was based on Nwana's (1981 as cited in Abdullahi 2011) suggestion. Accordingly, if a population is few, 40% or more of the sample will do. Table 3.2 shows the sample size

Table 3.2: Sample Size for the Study

S/N	L.G.A	Community Resource providers	Sample Size	Teachers	Sample Size	Female Students	Girl-CHILD (0- 18yrs)	Sample Size
1	Birnin –Gwari	1	1	10	4	30	20	18
2	Chikun	1	1	5	2	39	15	6
3.	Giwa	1	1	7	3	42	23	9
4.	Igbadi	2	2	17	7	78	30	12
5.	Jama'a	2	2	15	6	119	52	21
6.	Kaduna North	5	5	31	12	461	247	99
7.	Kaduna South	1	1	3	1	29	18	7
8.	Kauru	1	1	6	2	100	40	16
9.	Makarfi	1	1	7	3	54	30	12
10.	Zaria	2	2	10	4	593	261	104
Total	=	17	17	111	44	1545	736	294

Source: field study, (2015).

A sample size of three hundred and fifty- five, comprised of seventeen community resource providers, forty-four teachers and two hundred and ninety four students (girl-child) were selected from ten local government areas.

3.4 Instrument for Data Collection

In collecting data for this research; a self designed questionnaire titled Alternative School Instrument for Promoting Girl-Child Education was developed by the researcher. The questionnaire is divided into two parts.

Part A sought the bio-data of the respondents.

Part B comprises six sections; containing information that helped in gathering data for the research. There are thirty-six (36) items in this section.

Section I: consists of two items in line with objective one, which attempts to identify community resource centres that could be used as alternative schools for the girl-child.

Section II: This was in line with objective two, consisted of four items aimed at answering research question two.

Section III: consists of six items, which was in line with objective three. This section looks at determining the extent to which the knowledge content of community resource centres are capable to serve as alternative school.

Section IV: consists of eight items in line with objectives four which was aimed at determining the accessibility of community resources centres as viable schools for girl-child education.

Section V: is just a question, in line with objective four, which deals with challenges of community resources centres as viable schools for girl-child education.

The four point rating scale was used, thus: Strongly Agree (4), Agree (3), Disagree (2), and Strongly Disagree (1)

3.4.1 Validation of the Instrument

The instrument for data collection was validated through vetting and pilot study. This was to establish reliability of test item in the questionnaire. The questionnaire was given to some experts in the field of measurement/evaluation and lecturers from the department of

Human Development and Consumer Science Education, Faculty of Education, Ahmadu Bello University, Zaria. Their criticisms, comments and corrections improved the quality of the instrument.

3.4.2 Pilot Study

The instrument for the study was subjected to a pretest by conducting a pilot study at Phelyn skill acquisition centre, Abuja. Winner and Dominick (1987) suggest that a pilot study before the main study will confirm possible problematic areas that may be associated with the study. Fifteen copies of questionnaire were administered to the girl-child and five copies to teachers at phelyn skill acquisition centre.

3.4.3 Reliability of the Instrument

The data collected from the pilot study was subjected to a reliability test using a statistical package. Data collected was tested using the Cronbach alpha split half correlation and the result was 0.78. The analysis of the reliability test shows a high reliability which meant that the questionnaire instrument could be used to collect relevant data. According to Orodho (2004) "a correlation coefficient level above 0.75 indicates that an instrument is good enough for use in research."

3.5 Procedure for Data Collection

The researcher got a letter of introduction as in Appendix I (pg 81), from the department and proceeded to the field to administer the questionnaire for data collection. A month was used. The researcher visited a community resource center per day. On getting to the field, the researcher introduced herself and purpose for the visit, after which she presented the letter of introduction for confirmation to community resource centres providers. In some cases she was asked to come back for reply, while at other places, the questionnaires were administered immediately to respondents with help from the resource

providers. At other times, the questionnaires were administered and two days given for the filling and returning of questionnaires to community resource providers, from whom the researcher personally collected the filled questionnaires after the stipulated time.

3.7 Data Analysis Techniques

Various statistical methods were employed to analyze the data collected. Part A was tabulated in frequencies and percentages. Standard deviation were used in analyzing data relating to research question and ANOVA statistics were used to test the highlighted null hypotheses at alpha level or 0.5 or 5% level of significance.

Decision Rule: An acceptable standard was set as 2.50 and any mean value equal or greater than 2.50 the result is valuable. The null hypothesis was therefore accepted if the F calculated is lower than the F-critical, and rejected if otherwise.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF RESULTS

This chapter presents the data and analysis of the findings on the assessment of the viability of community resources as alternative school in promoting girl-child education in Kaduna State, under the following sub-headings:-

4.1 Analysis of bio-data

4.2 Analysis of research questions

4.3 Test of hypotheses

4.4 Summary of major findings

4.5 Discussion of major findings

4.1 Presentation and Analysis of Bio data

Table 4.1.: Distribution of Respondents by their Status

	Frequency	Percent
Students	205	68.1
Teachers	82	27.2
Administrators	14	4.7
Total	301	100.0

Source: field study, (2015)

The table above shows the distribution of respondents by their status. It was observed that 205 or 68.1% were students, 82 or 27.2% were teachers and 14 or 4.7% were administrators. Thus majority of the respondents were students.

Table 4.2: Distribution of Respondents by Qualification of Administrators / Teacher

	Frequency	Percent
no response	205	68.1
NCE	31	10.3
SSCE	23	7.6
OND	18	6.0
HND	14	4.7
BSC	10	3.3
Total	301	100

Source: field study, (2015)

The table above shows that 205 representing 68.1% who were students did not respond to this item on qualification. A total of 31 or 10.3% had NCE certificates while 23 or 7.6% had SSCE as against 18 or 6.0% that had OND while 14 or 4.7% possess HND while 10 or 3.3% possess BSC and the rest 205 representing 68.1% did not disclose their qualification as this comprise the students and some of teachers or administrators who did not disclose their qualification. Thus most of the respondents had NCE Qualification.

4.2 Answering of Research Questions

RQ1: what are the community resource centres that can be used as alternative school for girl-child education?

The responses of respondents on the available community resources that can be used as alternative school are presented in Table 4.3 below.

Table 4.3: Availability of Community Resource Centres that can be used as Alternative School for Girl-Child Education

SN	Items	Response categories				MEAN	STD.DEV	Decision Rule	Decision
		SA	A	D	SD				
1	Hair-dressing saloon	134	115	22	30	3.17	.943	3.17>2.5	There are available
2	Tailoring centres	169	123	4	5	3.51	.614	3.15>2.5	community resource
3	Catering schools	122	101	66	12	3.11	.881	3.11>2.5	centres that can be used
4	Computer training centres	136	107	48	10	3.23	.834	3.23>2.5	as alternatives
5	Skills acquisition centres	137	124	30	10	3.29	.779	3.29>2.5	for girl-child education
6	Vocational training centres	146	106	33	16	3.27	.859	3.27>2.5	
7	Skills empowerment centres	133	93	60	15	3.14	.907	3.14>2.5	
	Cumulative mean					3.23>2.5			

Decision mean=2.50

The above Tables shows the availability of community resource centres that can be used as alternative school for girl-child education. It was observed, that the respondents view of the availability level of the community resource centres, which can be used as alternative school for girl-child education, being high, as the cumulative mean response was found to be 3.23 was found to be higher than the decision/standard mean of 2.50. Specifically, tailoring centres were viewed to be the most available community resource centres, as this attracted the highest mean response of 3.51. Thus there are available community resources that can be used as alternative school for girl-child education.

RQ2: To what extent are community resource centres viable as alternative school for girl-child?

Table 4.4: Extent to which Community Resource Centres are Viable as Alternative school for the Girl-Child Education

S/N	Items	Response categories				Mean	STD.DEV	Decision Rule	Decision
		SA	A	D	SD				
1	Empowerment with skills for self-reliance/poverty reduction	140	142	8	11	3.37	.711	3.37>2.5	The community resource centres makes it a viable alternative school for the girl-child education
2	Development of innate potentials for self-development/self-worth	121	139	22	19	3.20	.830	3.20>2.5	
3	Reduction of unemployment	129	138	26	8	3.29	.735	3.29>2.5	
4	Developing in learners relevant skills that will make them useful to the society	133	145	17	6	3.35	.678	3.35>2.5	
5	The community resource centres provide similar opportunities like formal school	90	89	85	37	2.77	1.012	2.77>2.5	
6	The community resource centres programme are reasons for girls enrolling in such programmes	105	103	70	23	2.96	.943	2.96>2.5	
7	The community resource centres programmes have got experienced & skilled tutors/ trainers its viability as alternative school for the girl-child	85	144	53	19	2.98	.844	2.98>2.5	
8	The community resource centres have good number of students enrollment	130	137	28	6	3.16	.832	3.16>2.5	
	Cumulative mean					3.131>2.5			
7									

Decision mean=2.50

The table above shows the extent to which community resource centres are viable as alternative school for the girl-child. The overall responses show that the viability level of community resource centres as alternative school for the girl-child is very high as the cumulative mean of 3.131 was found to be higher than the decision/standard mean of 2.50. the important aspects of community resource centres' viability include its empowerment with skills for self-reliance/poverty reduction, developing in learners' relevant skills that will make them useful to the society and those areas of functional number of skilled trainers and high enrollment of trainees. Thus, community resource centres are viable as alternative schools for girl-child education.

RQ3: To what extent is the knowledge content of these community resource centres viable alternative schools for girl-child education?

Table 4.5: Extent to which Knowledge Content of the Community Resource Centres are Capable for Alternative school for Girl-Child Education

SN	Items	Response categories				MEAN	STD.DEV	Decision Rule	Decision
		SA	A	D	SD				
1	The knowledge content of community resources programs emphasize vocational skills acquisition in related subjects	127	148	13	13	3.29	744	3.29>2.5	The knowledge content of community resource centres
2	The skills/knowledge taught in community resources centres are not enriching trainees with skills like that of formal schools	89	100	63	49	2.76	1.050	2.76>2.5	make it viable as alternative school for the girl-child
3	The knowledge content include the followings;								education
A	Fashion & design	136	135	19	11	3.32	.751	3.32>2.5	
B	Catering	132	131	22	16	3.26	.812	3.26>2.5	
C	Bread making	139	118	20	24	3.24	.891	3.24>2.5	
D	Soap making	137	126	19	19	3.27	.838	3.27>2.5	
E	Hair dressing	142	114	23	22	3.25	.884	3.25>2.5	
F	Wood work	125	104	42	30	3.08	.975	3.08>2.5	
G	Bakery	125	107	46	23	3.11	.930	3.11>2.5	
H	Carpentry	122	96	48	35	3.01	1.016	3.01>2.5	
I	Automobile	133	80	53	35	3.03	1.042	3.03>2.5	
J	Computer training	147	104	27	23	3.25	.909	3.25>2.5	
K	Hat making	118	102	59	22	3.05	.939	3.05>2.5	
L	Pomade making	124	104	48	25	3.09	.948	3.09>2.5	
M	Literacy & numerical knowledge	87	136	45	33	2.92	.935	2.92>2.5	
4	The knowledge content is standard and uniform	72	118	67	44	2.72	.987	2.72>2.5	
5	The subjects taught are largely responsible for the rate of enrolment	84	171	30	16	3.07	.967	3.07>2.5	
6	The type of knowledge content of the community resource centre influences further training for the girl-child	80	172	35	14	3.06	.753	3.06>2.5	
	Cumulative mean					3.098>2.5			

Decision mean=2.50

The table above shows respondents' views on the extent to which the knowledge content of the community resource centres are capable to serve as alternative schooling for girl-child education. The overall cumulative mean response of 3.098 was found to be higher

than the decision mean of 2.50 implying that the viability of the knowledge content of the community resource centres to serve as alternative schooling is high. Observing the response on each of the 13 items, fashion and design attracted the highest mean response of 3.32 as better alternatives. It was also observed that the respondents were of the high belief that the knowledge content of community resource centres emphasizes vocational skills acquisition related subjects as this item attracted the second highest mean response of 3.29. Similarly, quite a number of the community resource centres in the study area had the knowledge content that could serve as alternative schooling programme for girl-child education as indicated by the mean score.

Thus, the knowledge content of the community resource centres can serve as alternative schooling programme being high having emphasized on vocational skills acquisition related subjects

RQ4: What extent does acceptance of community resource centres serve as alternative school for girl-child education?

Table 4.6: Extent of the Acceptance of Community Resource Centre as Alternative school in Girl-Child Education

SN	Items	Response categories				Mean	Std.Dev	Decision Rule	Decision
		SA	A	D	SD				
1	Community resource centre are being accepted as an alternative means of education	81	112	79	29	2.81	.941	2.81>2.5	The acceptance of community resource centres can serve as alternative school for the girl-child education
2	Parents attitude to community resource centres is fairly encouraging	47	133	94	27	2.66	.847	2.66>2.5	
3	The relationship between the community resource centres and the host community is encouraging	62	111	68	60	2.58	1.028	2.58>2.5	
4	The acceptance of community resource centres have impact on its viability as alternative school for the girl-child	86	126	45	44	2.84	.999	2.84>2.5	
5	Community resource centres as alternative school greatly promote girl-child education for skills	99	175	15	12	3.20	.707	3.20>2.5	
6	The enrolment rate is as a result of its acceptance as alternative school	122	157	5	17	3.28	.757	3.28>2.5	
	Cumulative mean					***2.841***			

Decision mean = 2.50

It was shown in the above Table, that acceptance of community resource centres as alternative school for girl-child education as the cumulative mean of 2.841 was found to be higher than the decision mean of 2.50. Specifically they believe that the enrolment rate is as a result of its acceptance as alternative school. This attracted the highest mean response of 3.28. It was also of the respondent's view that Community resource centres as alternative school had greatly promote girl-child education; this also attracted a mean response of 3.20. This means that community resource centres as alternative schooling for the girl-child is accepted.

RQ5: What are the challenges involved in the operations of community resource centres?

Respondents' response on the challenges involved in the oprations of community resource centres are presented in Table 4.6

Table 4.7: Challenges that are involved in the Operations of Community Resource Centres

SN	Items	Response categories				Mean	Std.Dev	Decision Rule	Decision
		SA	A	D	SD				
1	Low enrolment	69	158	53	21	2.91	.824	2.91>2.5	Societal attitudes towards and payment of fees are challenges involved in the use of community resource centres as alternative school for the girl-child education
2	Nonchalant attitude to learning/ motivation	81	146	53	21	2.95	.851	2.95>2.5	
3	Inadequate source of funding	71	159	56	15	2.95	.788	2.95>2.5	
4	Wrong perception of community resource centres	63	139	73	26	2.79	.870	2.79>2.5	
5	Poor qualification of trainers/teachers	77	89	95	40	2.67	1.000	2.67>2.5	
6	No specific calendar	74	92	95	40	2.66	.992	2.66>2.5	
7	Inadequate facilities	90	134	61	16	2.99	.847	2.99>2.5	
8	Payment of fees	103	136	41	21	3.07	.869	3.07>2.5	
9	Societal attitude towards community resource centres	108	142	42	9	3.16	.771	3.16>2.5	
10	Distance from home	78	115	87	21	2.83	.895	2.83>2.5	
11	Lack of developed curriculum	72	110	83	36	2.72	.959	2.72>2.5	
	Cumulative mean					***2.881>2.5***			

Decision mean=2.50

The challenges involved in the use of community resources are presented in the table 4.6. Most of the respondents were in agreement with most of the challenges as the cumulative mean of 2.881 was found to be higher than the decision mean of 2.50. A mean of 3. 16 and 3.07 shows that societal attitude and the payment of fees are the major challenge involved in the operations of community resource centresa alternative school. Therefore it can be concluded that there are challenges involved in the operations of community resource centres as alternative school.

4.3 Test of Research Hypotheses

The hypotheses of the study were all tested using the Analysis of Variance (ANOVA) statistics for determining differences in the mean responses in the computed set of questions in each section. The hypotheses were tested at 0.05 alpha level of significance.

Hypothesis One: There is no significant difference in the mean response of respondents' on the availability of community Resource centres in Kaduna State.

See Table 4.8 for the presentation and analysis of mean response

Table 4.8: Analysis of Variance Statistics on significant difference in the Mean Response of Respondents on the Availability of Community Resource Centres

	Sum of Squares	df	Mean Square	F	F critical	Sig.	Decision
Between Groups	98.296	2	49.148	1.035	2.60	.357	Accepted
Within Groups	14155.690	298	47.502				
Total	14253.987	300					

Descriptive

Available_resourcses_Comm_Program

	N	Mean	Std. Deviation	Std. Error
Administrators	14	41.0000	6.40913	1.71291
Teachers	82	43.3780	7.37972	.81495
Students	205	42.3463	6.71931	.46930
Total	301	42.5648	6.89299	.39731

The outcome of the above tables shows that there is no significant difference in the mean response of respondents on the **availability of community Resource Centres.** Reasons being that in the ANOVA statistics the calculated p value of 0.357 was found to be higher than the 0.05 alpha level of significance as the calculated F ratio value of 1.035 were found to be lower than the F critical value of 2.60. Secondly in the descriptive statistics table, their mean response regarding **availability of community Resource centres**are 41.0000, 43.3780 and 42.3463 by Administrators, Teachers and students respectively. Thirdly the Post Hoc multiple tests using the scheffe test placed the mean view of the three groups of respondents in one single subset indicating that there is no significant difference among them. Consequently, the null hypothesis which states that there is no significant difference in respondent's mean responses on the **availability of community Resource centres,** is hereby accepted and retained. It therefore means that there are available community resource centres that can be used as alternative school for the girl-child education.

Hypothesis two: there is no significant difference in the mean response of respondents' on the viability of community resource centres as alternative school for girl-child education.

Table 4.9: Analysis of Variance Statistics on significant difference in the Mean Responses of Respondents' on the Viability of Community Resource centres

	Sum of Squares	df	Mean Square	F	Sig.	Decision
Between Groups	12.184	2	6.092	.637	.529	Accepted
Within Groups	2848.740	298	9.560			
Total	2860.924	300				

Descriptive

Objectives_of_Comm_res_Prog

	N	Mean	Std. Deviation	Std. Error	Maximum
Administrators	14	21.2143	2.00686	.53635	24.00
Teachers	82	21.7439	3.65760	.40391	28.00
Students	205	22.0341	2.89757	.20237	28.00
Total	301	21.9169	3.08811	.17800	28.00

The outcome of the above tables shows that there is no significant difference in the mean responses of respondents on the **viability of community resource centres as alternative school for girl-child education**. Reasons being that in the ANOVA statistics, the calculated p value of 0.529 was found to be higher than the 0.05 alpha level of significance as the calculated F ratio value of 0.637 was found to be lower than the F critical value of 2.60. Secondly in the descriptive statistics table their mean response regarding **viability of community resource centres as alternative school** are 21.2143,

21.7439 and 22.0341 by Administrators, Teachers and students respectively. Thirdly the Post Hoc multiple tests using the scheffe test placed the mean response of the three groups of respondents in one single subset indicating that there is no significant difference among them. Consequently, the null hypotheses which state that there is no significant difference in respondents mean responses on the **viability of community resource centres as alternative school for girl-child**, is hereby accepted and retained. It therefore implies that community resource centres are viable as alternative school for girl-child education.

Hypothesis three: there is no significant difference in the mean responses of respondents on the knowledge content offered at community resource centres to serve as viable alternative schools for girl-child education

Table 4.10: Analysis of Variance Statistics on Significant Difference in the Mean Responses of Respondents on the Knowledge Content of Community Resource Centres to Serve as viable Alternative school for Girl-Child Education

	Sum of Squares	df	Mean Square	F	Sig.	Decision
Between Groups	14.604	2	72.302	.990	.373	Accepted
Within Groups	21757.117	298	73.010			
Total	21901.721	300				

Descriptive

Curriculum_Content_of_Comm_Progr

	N	Mean	Std. Deviation	Std. Error
Administrators	14	52.6429	7.95765	2.12677
Teachers	82	56.0244	7.90527	.87299
Students	205	55.8780	8.82064	.61606
Total	301	55.7674	8.54434	.49249

It was observed from the table above that there is no significant difference in the mean responses of respondents on the knowledge content offered at community resource centre to serve as alternative schools for girl-child education. Reasons being that in the ANOVA statistics the calculated p value of 0.373 was found to be higher than the 0.05 alpha level of significance as the calculated F ratio value of 0.990 were found to be lower than the F critical value of 2.60. Secondly in the descriptive statistics table their mean response on the knowledge content offered at community resource centres to serve as alternative schools for girl-child are 52.6429, 56.0244 and 55.8780 by Administrators, Teachers and students respectively. Thirdly the Post Hoc multiple tests using the scheffe test placed the mean response of the three groups of respondents in one single subset indicating that there is no significant difference among them. Consequently, the null hypothesis which states that there is no significant difference in respondents' mean responses on the knowledge content offered at community resource centre to serve as alternative schools for girl-child education, is hereby accepted and retained. This means therefore that the knowledge content offered at the community resource centres in Kaduna state can serve as alternative schools for the girl-child education.

Hypothesis Four: There is no significant differences in mean responses of respondents on the acceptability of community resource centres as viable alternative school for girl-child education

The presentation and analysis were presented in Table 4.11

Table 4.11: Analysis of Variance Statistics on Significant Difference in the Mean Responses of Respondents on the Acceptability of Community Resource Centres as Viable Alternative School for Girl-Child Education

	Sum of Squares	df	Mean Square	F	Sig.	Decision
Between Groups	53.466	2	26.733	1.843	.160	Accepted
Within Groups	4322.800	298	14.506			
Total	4376.266	300				

Challenges_of_Comm_Res_as_Alternative

	N	Mean	Std. Deviation	Std. Error
Administrators	14	28.4286	5.87975	1.57143
Teachers	82	32.5244	5.93426	.65533
Students	205	31.6244	5.80149	.40519
Total	301	31.7209	5.88063	.33895

It was observed from the three tables above that there is no significant difference in the mean responses of respondents on **the acceptability of community resource centre as alternative school for girl-girl education**. Reasons being that in the ANOVA statistics the calculated p value of 0.160 was found to be higher than the 0.005 alpha level of significance as the calculated F ratio value of 1.843 were found to be lower than the F critical value of 2.60. Secondly in the descriptive statistics table their mean response **on the acceptability of community resource centre as alternative school for girl-child education** are 23.0000, 22.0488 and 22.9951 by Administrators, Teachers and students respectively. Thirdly the Post Hoc multiple tests using the scheffe test placed the mean response of the three groups of respondents in one single subset indicating that there are no significant differences among them. Consequently, the null hypotheses which state

that there is no significant difference in respondents mean responses **on the acceptability of community resource centres as alternative school for girl-child education**, is hereby accepted and retained. It implies therefore that community resource centres in Kaduna State are accepted as viable to be alternative schools for girl-child education.

Hypothesis Five: There is no significant difference in the mean responses of respondents on the challenges involved in the operations of community resource centres as alternative to girl child schooling

The presentation and analysis are presented in Table 4.12.

Table 4.12: Analysis of Variance Statistics on Significant Difference in the Mean Responses of Respondents on Challenges Involved in the Operations of Community Resource Centres as Alternative to Girl-Child Education

	Sum of Squares	df	Mean Square	F	F critical	Sig.	Decision
Between Groups	206.600	2	103.300	3.027	2.60	.046	Rejected
Within Groups	10167.958	298	34.121				
Total	10374.558	300					

Descriptive

Acceptance_of_Comm_Res_Prog

	N	Mean	Std. Deviation	Std. Error	Maximum
Administrators	14	23.0000	4.00000	1.06904	32.00
Teachers	82	22.0488	3.22759	.35643	29.00
Students	205	22.9951	4.00428	.27967	32.00
Total	301	22.7375	3.81937	.22014	32.00

Results of the tables above reveal that a significant difference exists in mean responses of respondents on the challenges involved in the operations of community resource

centres as alternative for girl child education. This is because in the ANOVA statistics, the calculated p value of 0.046 was found to be lower than the 0.005 alpha level of significance as the calculated F ratio value of 3.027 was found to be greater than the F critical value of 2.60. Secondly in the descriptive statistics table their mean response on the challenges involved in the operations of community resource centres as alternative for girl child education are 28.4286, 32.5244 and 31.6244 by Administrators, Teachers and students respectively. Thirdly the Post Hoc multiple tests using the scheffe test placed the mean response of Administrators in the least subset 1 and those of Teachers and students in the higher subset 2 implying that students and teachers had higher significant mean perception than the Administrators regarding the challenges involved in the operations of community resource centres as alternative for girl child education. Therefore the null hypotheses which state that there is no significant difference in respondents mean responses on the challenges involved in the operations of community resource centres as alternative for girl child education is hereby rejected. This means therefore that there are challenges involved in the operations of community resource centres as alternative for girl-child education that could affects its viability.

4.4 Summary of Major Findings

The following are the summary of the major findings

1. Tailoring and vocational training were the available community resource centres that can be used as alternative schools for the girl child education in Kaduna State.
2. . The study found that community resource centres in Kaduna State were viable as alternative school for the girl-child education with high cumulative mean of 3.131 being higher than the decision/ standard mean of 2.50.

3. The knowledge content of community resource centres in Kaduna State is good enough to serve as alternative schools for girl-child education. As respondents overall cumulative mean response of 3.098 was found to be higher than the decision mean of 2, 50. Fashion and design attracted the highest mean response of 3.3

4. The community resource centres are accepted as alternative schools for girl-child education in Kaduna State as the cumulative mean of 2.841 was found to be higher than the decision mean of 2.50.

5. There are challenges such as payment of fees, societal attitude, unqualified trainers and teaching facilities involved in the operations of community resource centres as alternative for girl-child education as the cumulative mean response was found to be higher than the decision mean of 2.50..

4.5 Discussion of Major Findings

The findings in both the research question one and null hypothesis one revealed that there are available community resource centres that can be used as alternative school for the girl child education in Kaduna State, such community resource centres include; tailoring centres with a mean response of 3.15. These findings are in line with Fatimayin (2013) who identified vocational skill acquisition centres as an alternative in promoting education and this is an example of the numerous community resource centres that can serve as alternative school for girl-child education, for example tailoring centres, bead making centres, bakery, all these centres spring up daily and can be used as alternative school setup. The findings of research question two revealed that community resource centres are viable as alternative school for girl-child education, with a accumulated mean response of 3.131 higher than the standard mean of 2.05. Research question three

revealed that the knowledge content offered at community resource centres makes it a viable alternative for girl-child education particularly the fact that community resource centres emphasize vocational skill acquisition training for self reliance and empowerment as this had a mean response of 3.29. This was collaborated in the findings of null hypothesis three, which state that there is no significant difference in the mean response of the administrators, teachers and the girl-child on the knowledge content offered at community resource centres to serve as alternative schools with a p value of 0.373 higher than the 0.05 alpha level of significance.

There is a high cry for education for self reliance and a high rate of unemployment, since community resource centres offer such knowledge content, it naturally will be a viable alternative. As more and more people are turning to community resource centres for some sort of education. Either for skill empowerment, or for job opportunity, but whatever the reason, the use of community resource centres in education is gaining more acceptances. Both research question four and null hypothesis four findings revealed that the acceptance of community resource centres makes it a viable alternative school for girl-child education in Kaduna State. Research question five and null hypothesis five findings revealed that there are challenges involved in the operations of community resource centres that can influence its viability as alternative school for girl-child education. Such challenges include societal attitudes to community resource centres. Ruto (2004), Hopper (2009) and Gode, (2013) laid credence to the challenge of societal attitude towards alternative school, as any education outside the formal educational system is seen as a second fiddle to formal system of education. This can and has set a limitation for girl-child education.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents the summary, conclusion and recommendations of the study.

5.1 summary

5.2 conclusion

5.3 recommendation

5.4 contribution to Knowledge

5.5 suggestion for further reading

5.1 Summary

The study was carried out to assess the viability of community resource centres as alternative school in promoting girl-child education in Kaduna state. In order to achieve the objective of the study, five specific objectives were raised, to identify available community resource centres as alternative to schools for the girl-child education. examine the viability of community resource centres as alternative to school for girl-child education in Kaduna State, determine the extent to which the knowledge content offered by community resource centres are capable to serve as alternative school for girl-child education, determine the acceptability of community resource centres as viable for girl-child education, and identify the challenges involved in the operation of community resource centres in Kaduna State. In line with these objectives, five research questions and five null hypotheses were formulated for the study. The survey design was used for the study. A population of eight hundred and sixty-four, (864) and a sample size of three hundred and fifty-five, (355) were used for this study. A self-structured questionnaire titles Alternative School Instrument for Promoting Girl-Child Education was used to gather data from respondents. Data collected were presented in Tables 4.1-4.7. The null hypotheses were tested using ANOVA statistics at 0.05 level of significance. The study

revealed that there is no significant difference in the mean response of administrators, teachers and the girl-child on the availability of community resource centres, there is no significant difference in the mean of the girl-child, teachers and administrators on the viability of community resource centres as alternative school for the girl-child , there is no significant difference in the mean responses of administrators, teachers and the girl-child on the knowledge content offered at community resource centres being able to serve as alternative school for the girl-child , there is no significant difference in the mean responses of the girl-child, administrators and teachers on the acceptability of community resource centres as viable alternative school for girl-child and finally, significant difference exist in the mean responses of administrators, teachers and the girl-child on the challenges involved in the operations of community resource centres as alternative for girl child education which could affect its viability.

5.2 Conclusion

There are available community resource centres that could be used as viable alternative schools for girl-child education, the most readily available being tailoring centres. The knowledge content offered at community resource centres makes it viable alternative school for girl-child education. Societal attitudes and the payment of fees are major challenges involved in the operations of community resource centres in Kaduna State. Acceptability of community resource centres is viable alternative school for girl-child education.

5.3 Recommendations

Based on the major findings, the following recommendations are made:

1. More community resource centres with trend such as bead making, bakery, computer training centres be made available by community resource providers and NGOs involved in the pursuit of girl- child education.
2. Girl child education vanguards, community resource providers, teachers in community resource centres, and the government should vigorously engage in the sensitization of the public on the importance of community resource programmes in promoting girl child education, so as to improve societal attitude towards community resource programmes, consequently the acceptance, viability and reduce the rates of challenges.
3. Incentives be given to girls in form of sponsorship by community resources providers, NGOs and the government, as this will go a long way in reducing the payment burdens and improve the enrolment rate, hence the acceptance level.
4. The Government should give incentives in form of grants to would-be community resource providers so as to promote the establishment of more well equipped community resource centres.
5. Community resource providers should ensure that trained instructors are used to teach at their centres.

5.4 Contributions to Knowledge

After undergoing this study, the followings are some contributions to knowledge

1. There is no significance difference in the mean responses of administrators, teachers and the girl-child on the availability of community resource centres in Kaduna State (p=0.357)

2. There is no significant difference in the mean responses of the girl-child, teachers and administrators on the acceptability of community resource centres as viable alternatives to girl-child education in Kaduna State (p=0.160)

3. There is no significant difference in the mean response of the administrators, teachers and the girl-child on the viability of the community resource centres in Kaduna State (p=0.529)

5.5 Suggestions for Further Studies

The following is suggested for further studies.

1. An evaluation of the curriculum development of community resources centre in Kaduna state.

2. An assessment of the enrollment and completion rate of girls at community resource centres.

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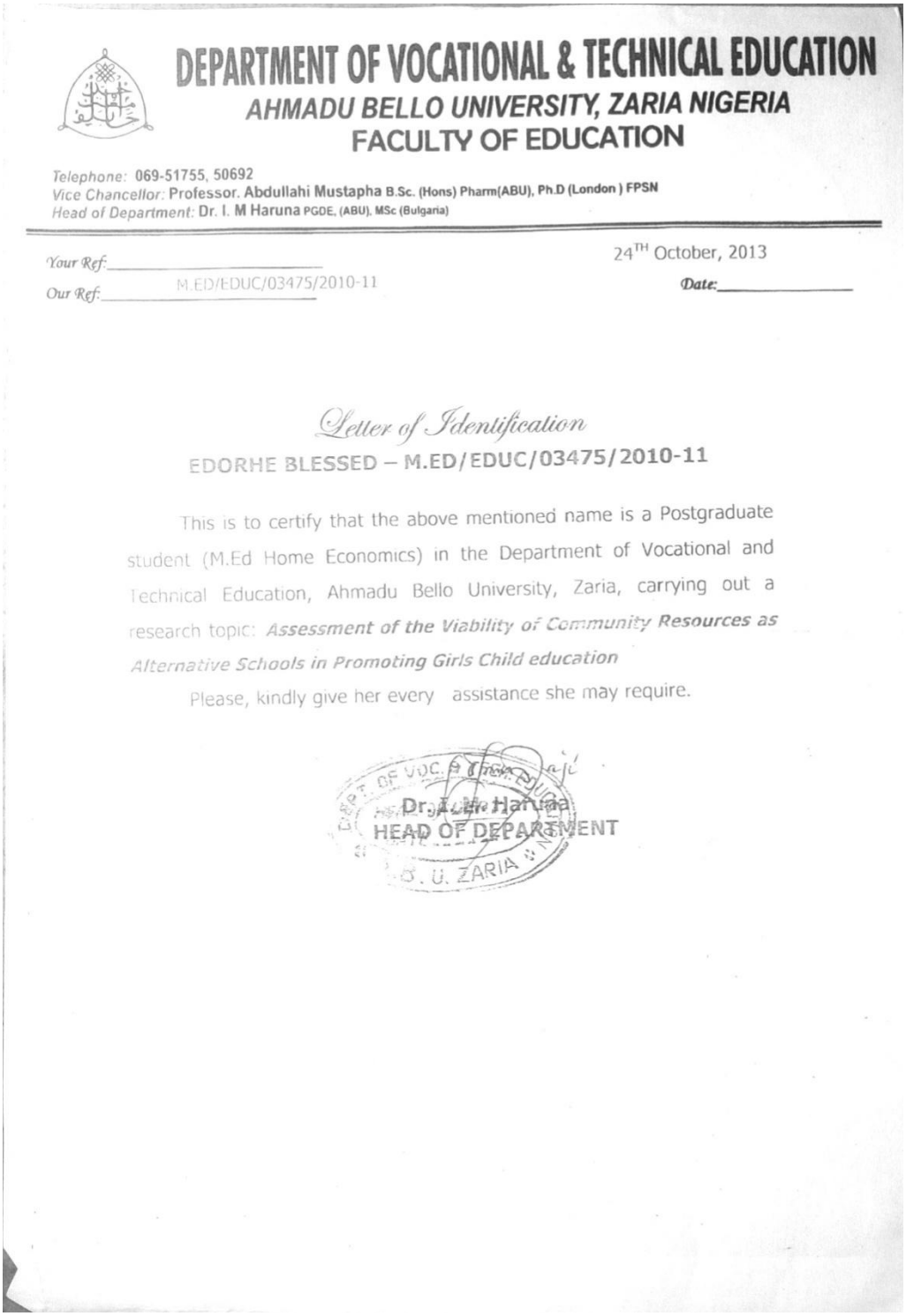
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Appendix I

Letter of Introduction



DEPARTMENT OF VOCATIONAL & TECHNICAL EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA NIGERIA
FACULTY OF EDUCATION

Telephone: 069-51755, 50692
Vice Chancellor: Professor. Abdullahi Mustapha B.Sc. (Hons) Pharm(ABU), Ph.D (London) FPSN
Head of Department: Dr. I. M Haruna PGDE, (ABU), MSc (Bulgaria)

Your Ref:
Our Ref: M.ED/EDUC/03475/2010-11

24TH October, 2013
Date:

Letter of Identification

EDORHE BLESSED – M.ED/EDUC/03475/2010-11

This is to certify that the above mentioned name is a Postgraduate student (M.Ed Home Economics) in the Department of Vocational and Technical Education, Ahmadu Bello University, Zaria, carrying out a research topic: ***Assessment of the Viability of Community Resources as Alternative Schools in Promoting Girls Child education***

Please, kindly give her every assistance she may require.

Dr. I. M. Haruna
HEAD OF DEPARTMENT
A. B. U. ZARIA

Appendix II

Assessment of the Viability of Community Resource Centres as Alternative School in the Promotion of Girl-Child Education Questionnaire

Section A: BIODATA VARIABLES

1. Status of Respondents:

(a) Administrators [ ] (b) Teachers [ ] (c) Students [ ]

2. Qualification of Teacher/Admin:

(a) SSCE [ ] (b) OND [ ] (c) NCE [ ] (d) HND[ ] (e) BSC[ ]

3. Name of Community Resource Centre……..

Viability of Community Resource Centres as Alternative School for the Girl-Child Education

Instructions: Choose the one that is mist agreeable to you

KEY: SA Strongly Agree A Agree D=Disagree SD=Strongly Disagree

Section B: Available community Resourccentres

	Which of these Community resource programs are available in your area/	SA	A	D	SD
1	Hair-dressing saloon				
2	Tailoring centres				
3	Catering schools				
4	Computer training centres				
5	Skills acquisition centres				
6	Vocational training centres				
7	Skills empowerment centres				
	Which of these Community resource programs do girls attend more				
1	Hair-dressing saloon				
2	Tailoring centres				
3	Catering schools				
4	Computer training centres				
5	Skills acquisition centres				
6	Vocational training centres				
7	Skills empowerment centres				

Section C: community resource centres viable as alternative school

	The following makes community resource centres viable	SA	A	D	SD
1	Empowerment with skills for self-reliance/poverty reduction				
2	Development of innate potentials for self-development/sef-worth				
3	Reduction of unemployment				
4	Developing in learners relevant skills that will make them useful to the society				
5	community resource centres provide similar opportunities like formal schools				
6	The community resources centres programme are reasons for girls enrolling in such programmes				
7	community resource centres have got experience skilled tutors/ trainers as alternative school for the girl-child				
8.	the community resource centres have number of students' enrollment				

Section D: knowledge content of community resource centres

	knowledge content of community resource centres	SA	A	D	SD
1	The knowledge content of community resource centres emphasize vocational skills acquisition related subjects				
2	The skill/knowledge taught in community resource centrescan not enrich trainees with skills like that of formal schools				
3	The knowledge content offered in include the followings				
a	Fashion & design				
b	Catering				
c	Bread making				
d	Soap making				
e	Hair dressing				

f	Wood work				
g	Bakery				
h	Carpentry				
i	Automobile				
j	Computer training				
k	Hat making				
l	Pomade making				
m	Literacy & numerical knowledge				
4	The knowledge content is standard and uniform				
5	The subjects taught are largely responsible for the rate of enrolment				
6	The type of knowledge content of the community resource centres influences further training for the girl-child				

Section E: Acceptability of Community resource centres

1	community resource centres are being accepted as an alternative means of education	SA	A	D	SD
2	Parents attitude to community resource centres is fairly encouraging				
5	The relationship between the community resource centres and the host community is encouraging				
6	The acceptability of community resource centres have impact significantly as viable alternative school for girl-child education				
7	Community resource centres as alternative school greatly promote girl-child education in the provision of trade skills				
8	The enrolment rate is as a result of its acceptance as alternative school				

Section F: Challenges of community resource centres as viable alternative schools

	What challenges are posed in the operations of community resource centres as alternative schools	SA	A	D	SD
Q	Low enrolment				
B	Nonchalant attitude to learning				
C	Inadequate funding				
D	Wrong perception of community resources programs				
E	Poor qualification of trainers/teachers				
F	No specific calendar				
G	Inadequate facilities				
H	Payment of fees				
I	Societal attitude towards community resources programs				
J	Distance from home				
K	Lack of developed curriculum				

THANK YOU