ASSESSMENT OF INFLUENCE OF DOMESTIC RESPONSIBILITIES ON MARRIED FEMALE NCE SOCIAL STUDIES STUDENTS' ACADEMIC SUCCESS IN KANO STATE

BY

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M.ED/EDUC/4765/2011-2012

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,

FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA-NIGERIA

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A THESIS SUBMITTED TO THE SCHOOLOF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER DEGREE IN SOCIAL STUDIES EDUCATION

DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION,
FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA-NIGERIA

AUGUST, 2015

DECLARATION

I hereby declare that this study entitled "Assessment of Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State" has been carried by me in the Department of Arts and Social Science Education under the supervision of Dr M.C. Ubah and Dr. H.I. Bayero. The information derived from the literature to the best of my knowledge has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree at any university.

....

Nafisa KabirGALADANCHI Date

CERTIFICATION

This thesis titled "Assessment of Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State" by **Nafisa KabirGALADANCHI** meets the regulations governing the award of the degree of masters in Social Studies of Ahmadu Bello University and is approved for its contribution to knowledge and literary presentation.

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Dr. M.C Ubah Date
Chairman Supervisory Committee

....
Dr. H.I. Bayero Date
Member Supervisory Committee

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Prof. F.S.M Koya Date
Head, Department, Arts and Social Science Education

....
Prof. Kabir Bala Date
Dean, School of Post Graduate Studies

DEDICATION

Dedicated to the memory of my loving father late Professor M.K.M. Galadanchi.

ACKNOWLEDGEMENTS

First and foremost, I wish to express my profound gratitude to Allah (SWT) for the grace to complete this work. Sincere appreciation goes to my major supervisor Dr. M.C Ubah and minor supervisor Dr. H.I. Bayero for the guidance and encouragement. I would like to express my profound thanks to my employer Federal College of Education Kano for sponsoring my studies under the TETFUND intervention.

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I am indebted to my colleagues H. Aisha Tanko and Jamilu Ja'afar who proved to be friends in deed all through our stay in Zaria.

To my mother, I am truly thankful for her prayers and moral support. I am also grateful to my sister in law H. Halima Hilal for helping my mother with the children while I was away. To my husband and children, I say a big thank you for tolerating my absence and for your prayers, and to my niece Khadija, Adam may Allah bless you for escorting me to Zaria.

ABSTRACT

The study titled Assessment of Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State. The study used survey research design and 370 out of the total number of 1315 married and unmarried female social studies students of NCE from Federal College of Education, Kano and Sa'adatu Rimi College of Education-Kumbotso, Kano were used as sample in the study. Purposive sampling technique was used to select the sample and. A questionnaire titledDomestic Responsibilities and Married Female Students Academic Achievement Questionnaire (DRAMFESAQ)was used as data collection instrument. The study answered three (3) research questions and tested three (3) null hypotheses. The data analysis tools were percentage and frequency counts, mean and standard deviation and independent t-test. All hypotheses were tested at 0.05 alpha. The study revealed that On the basis of study level among the NCE students, both NCEII and NCEIII students agreed that domestic responsibilities influence the academic successes of married female students in social studies in the two Colleges of Education surveyed.In addition, both FCE and SRCOE students affirmed that domestic responsibilities affect academic successes of married female students in social studies in the study area.Similarly, both married and unmarried students concurred that domestic responsibilities influence the academic successes of married female students in social studies in the study area. It is based on the above that it can be concluded that domestic responsibilities influence the academic successes of married female social studies students in Colleges of Education, Kano state-Nigeria. In the light of the above, the study recommends the need forgender re-education, Provision for supportive educational environment, Provision for legal protection for women, the need to encourage progressive tutorial programmes for social studies married female students, and the need to create "female-friendly" participatory learning environment in social studies department, among others.

TABLE OF CONTENTS

Page

DECLARATION iii

CERTIFICATION iv

DEDICATION v

ACKNOWLEDGEMENTS vi

ABSTRACT vii

TABLE OF CONTENTS viii

LIST OF TABLES xiii

LIST OF ABBREVIATION xiv

CHAPTER ONE:INTRODUCTION

1.1 Background to the Study 1

1.2 Statement of the Problem 6

1.3 Objectives of the Study 7

1.4 Research Questions 8

1.5 Research Hypotheses 8

1.6 Significance of the Study 9

1.7 Scope of the Study 10

CHAPTER TWO: REVIEW OF RELATED LITERATURE

2.1 Introduction 11

2.2 Theoretical Framework 12

2.3 Concept of Social Studies Education 12

2.4 General Aims and Goals of Social Studies Education Programme 14

2.5 History and Traditions of Social Studies Education in Nigeria 16

2.6 Women and Higher Education in Africa 22

2.6.2 History of Higher Education in Africa 24

2.6.3 Transformation of African Higher Education: Integration of Women 26

2.6.4 Millennium Development Goal 3 29

2.6.5 Challenges for African higher education transformation 32

2.6.6 Women's Role in Higher Education Development in Africa 33

2.7 Higher education in Nigeria 34

2.8 Women's Academic Performance in Higher Education 40

2.9 Gender and Culture 45

2.9.1 Understanding Culture from a Gender Standpoint 47

2.9.2 The rhetoric of culture and the experience of culture 49

2.10 Historical and Political Accounts of Culture in Nigeria 52

2.11 Cultural practices in Nigeria 56

2.11.2 Types of cultural practice 63

2.11.3 Other cultural practices 66

2.11.3.1 40 days stay at home for post-natal women 67

2.11.3.2 Widowhood practices 67

2.11.3.3 Wife inheritance practice 68

2.11.3.4 Wife Batening /Beating 69

2.11.4 Marriage in Nigeria 69

2.11.5 Feminised domestication 71

2.12 Review of Related Empirical Studies 74

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction 81

3.2 Research Design 81

3.3 Population 82

3.4 Sample and Sampling Procedure 83

3.5 Instrumentation 85

3.5.1 Validity of the Instrument 86

3.5.2 Reliability of the Instrument 86

3.6 Data Collection Procedure 86

3.7 Statistical Analysis Procedure 87

CHAPTER FOUR: RESULTS AND DISCUSSION

4.1 Introduction 88

4.2 Presentation of Bio-data variables 88

4.3 Answering Research Questions 89

4.4 Test of Research Hypotheses 90

4.5 Summary of Major Findings 97

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction 99

5.2 Summary 99

5.3 Conclusions 101

5.4 Recommendations 101

5.5 Contributions to Knowledge 103

5.6 Suggestions for Further Studies 103

REFERENCES: 104

APPENDIX ‘A’ 111

LIST OF TABLES

Page

Table 3: *Population Distribution of Married & unmarried NCE Female Students 82*

Table 3.2: *Distribution of the sample based on variables of the study 85*

Table 4.1 *Distribution of respondents by level 88*

Table 4.2 *Distribution of Respondents by Institution 88*

Table 4.3 *Distribution of Respondents by Marital Status 89*

Table 4.4: *Opinion of NCEII and NCEIII students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State 90*

Table 4.5: *Opinion of FCE and SRCOE students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State 92*

Table 4.6: *Opinion of married and unmarried female students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success 93*

Table 4.9: *Independent t-test sample statistics on the mean opinion of NCEII and NCEIII oninfluence of domestic responsibilities on academic achievement of married femalesocial studies students in colleges of education Kano state-Nigeria. 94*

Table 4.9: *Independent t-test sample statistics on the mean opinion of FCE and SRCOE on influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State 95*

Table 4.9: *Independent t-test sample statistics on the mean opinion of married and Unmarried female NCE students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State 96*

LIST OF ABBREVIATION

ABU:	Ahmadu Bello University
ASESP:	African Social and Environmental Studies Programme
CESAC:	Comparative Education Study and Adaptation Center
DRAMFESAPQ:	Domestic Responsibilities and Married Female Students' Academic Performance Questionnaire
FCEK:	Federal College of Education, Kano
NERC:	Nigeria Education Research Council
SRCOE:	Sa'adatu Rimi College of Education
SOSCEAN:	Social Studies and Civic Educators Association of Nigeria
UPE:	Universal Primary Education
USA:	United State of America
USAID:	United States Agency for International Development

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Human capital enhancement is a critical element of National development. Therefore, women participation in tertiary institution plays an important role in the development of societal infrastructure in developing countries like Nigeria. Although strong negative correlation between women domestic responsibilities and educational achievement or attainment has been established less attention has been paid to the effect of married women domestic work on their schooling especially in this part of the world.The Federal Republic of Nigeria (2010) refers to higher education as education offeredat the tertiary level. In this study, higher education in Nigeria refers to institutions that arepost secondary and offer qualifications such as diplomas, bachelor's degrees andpostgraduate degrees such as masters and doctorates. From a global perspective,economic, social and political development is increasingly being driven by theadvancement and application of knowledge, which is anchored, powered, propelled anddetermined largely by the type of higher education found in a country. Higher educationin particular is fundamental to the construction of a knowledge economy and society inall nations (World Bank, 2002). On account of this, higher education for womenshould be a critical aspect of national interest, especially in the context of accessibility,enrolment and academic performance

The population of the world is estimated to be 6.8 billion (Population Reference Bureau,2009). Women constitute more than half of this number and more than 70 per cent ofthem are illiterate and poor (Haese and Kirsten, 2006). The ones who are

receivingschooling at various levels, especially at the tertiary level, are constrained or crippledin various ways, making their academic performance at average and below average levels.

Married women students experience a complex web of life entangled with many roles and tasks, whichrequire the average woman to perform "different roles" at different times in a bid to fulfillher family's needs. These roles have been theoretically characterised as reproductive,productive and community roles (Bakare-Yusuf, 2003:10; Haese & Kirsten, 2006). In a related development,Bakare-Yusuf, like many other feminist scholars, argues that women, both now and in thepast, play pivotal reproductive and productive roles that facilitate patriarchal economicand productive dominance.

The role of women across the world is changing but not always to their advantage. Themost visible example of this is their contribution to economic development, but owing tothe limitations arising from stagnancy or little progress being made in women'seducation, that is, enrolment rate and academic performance in tertiary institutions oflearning, women and, in particular, married women have yet to reach self-fulfillment in all aspects of life. In this regards, Ossat (2002) views higher education forwomen as an achievement and a task.

In May 2002, the Federal Government of Nigeria, in a joint venture with UNICEF,published the findings on an analysis of the situation of women and children in Nigeria.Education and women's development were key issues on which the searchlight wasfocused and these were discussed intensively. Both are regarded as being inseparable andcomplementary. In a

different study conducted in South Africa, a further assessmentshows that higher education – any type, not excluding women – has come underconsiderable pressure to be more responsive to the marketplace and to produce new kindsof knowledge workers (Jansen, 2001).

Women are workers at home; the duties they perform are enormous and require their huge energy and time. This in most cases leave them with little or no time to concentrate in their academic pursuit for those of them that are opportuned to go to school. In addition, poorly remunerated in their various places of work, womenin Nigeria are among the poorest in Africa and the developing world. Also, they are lessempowered, thereby making it difficult for them to perform their tasks and roles at home(Potokri, 2011), in the workplace and in the larger society efficiently and effectivelybecause of the improperly connected variables: women, education and development. Tobe precise, the goodness of higher education for a married woman cannot be neglected, quantified oroveremphasised.

Nevertheless, Potokri (2011) observes that there is no African country that does not want to increase the educationalparticipation of women at tertiary institutions of learning, or, better still, enhance theiracademic performance, given its importance as highlighted above. Higher education forwomen is worth prioritising, hence it cannot be overemphasised. Although most countriesconsider higher education for women a desirable instrument for development, its currentunder provision is a major stumbling block to economic, social, mental and politicaldevelopment. On account of this, the low participation and low enrolment of women inhigher education has been viewed as being synonymous with low economic

productivity,the prevalence of preventable diseases, malnutrition, the population explosion and masspoverty (Bolarin, 2005). Similarly, higher education for womengives them a greater sense of how to reduce risks in life and change their behaviour. It will also avails them the opportunity to utilize their knowledge to ensure proper upbringing of their children at home. It can also assist them to effectively and efficiently manage their home and resources.

The barriers to women's participation, enrolment and academic performance, as well asto completing their education are numerous and have been documented by several studies. These barriers are related to policy, infrastructure,household and family resources and community beliefs and practices. However, Jamil (2003)articulates that many notable barriers to women's education are not by law within thelimits or responsibility of the government or the education sector. Householdcircumstances and community beliefs and practices are examples of the types of barrierthat may not be affected by government leadership and action, but that seriously affectwomen's education. He further states that the relationship is indirect and subject more toinfluence than control. On the other hand, while policy, school-related infrastructure, andschooling and instruction may be difficult to change, they are within government'smandate and organisational control (Jamil, 2003).

Similarly, buttressing the opinion of Jamil, (2000:7) in Potokri (2011)states that: "It is apparent to say that these barriers affect femalestudents" enrolment and completion rates; and each is related to the others, comprisingparts of an interlocking social system that includes national and local, private and public,and group and individual

dimensions.”Therefore, Lips (1999) suggests that if we are to grapplesuccessfully with the problems of women’s education and economic development, ofpreparing women to take their rightful place in society, there are a number of issues onwhich to focus, one of them being indispensable higher education for women. In addition,Lips (1999) affirms that pay equity, the “glass ceiling”, work and family balance and thefeminisation of poverty, among other things, must be addressed in order to promote andencourage women to pursue higher education.

Moreover, Potokri (2011) states that in recent years, there has been a global endeavour to prioritise women’s education as afoundation for further development. Lips (1999) reveal that women’s access touniversity-level education has increased in New Zealand and the United States ofAmerica, as well as most of the other countries in the world. In this context, most of thewomen in her study regard higher education as a major route for getting to the top orholding key, sensitive and powerful positions in a country.In countries like Nigeria and other developing countries, there is still cause for concernas the percentage of female participation in higher education is still very low comparedwith developed countries (Lips, 1999; Bolarin, 2006).

In this regard, remarkable efforts have been made by government and other stakeholdersto help improve the situation. Such efforts are a response to a variety of complex socialissues and economic trends. They include, but are not limited to, societal changesresulting from industrialisation, globalisation, population explosion, politicalinstability, democracy, women’s emancipation and liberation strategies. These efforts,especially as they concern

women's education in tertiary institutions, are greatlydetermined, influenced and constrained by tradition and cultural practices. Nigeria, like most African countries, is vastly culturally endowed and is multicultural.This explains and determines to a large extent the knowledge, beliefs, art, morals, laws,customs and habits acquired by the people of a society (Potokri, 2011).Culture is a package, which draws from the beliefs, taboos, superstitions, customs andtraditions of a society or nation. Culture in Africa is knowledge-based and includes andinfluences what we teach, how we learn, and our history and values in all spheres of ourenvironment, be it at home, in the workplace or at school. Evidence abounds (Potokri, 2011) that indigenous groups have their own knowledge –African knowledge – which could mirror significantly the attitudes of women themselvestowards higher education. For married women, the pressure to conform to religious, traditional andcultural practices is powerful and has a profound effect on how they live their lives.Education is one of the major linchpins for both the economic and political well-being of asociety. Women's education and national development are fundamental to developmentin the 21st century. Therefore, it is against this background that this study seeks to examine the influenceof Domestic Responsibilities on Academicsuccessof Married Female Social Studies Students in Colleges of Education, Kano state-Nigeria as a contribution towards the development of knowledge and literary presentation in the study area and Nigeria at large.

1.2 Statement of the Problem

In Nigeria there is a popular saying that "women's education ends in the kitchen",implying that education is not useful to them; in other words, education is not meant forthem. The situation is exacerbated when they get married. At that point the chances ofwomen

furthering their education are very slim. Women, especially married women, inNigeria are relegated to the kitchen and their major role is childbearing. As such, right from early childhood, the Nigerian female child ispsychologically attuned to see herself as a future homemaker and mother of children.These combined have contributed immensely to weaken the morale of married female students both mentally and psychologically in their attempt to achieve academic excellence. This later transformed into performances below their capabilities in their various courses of study. Therefore, disturbed by the current state of things, this study seeks to examine the Influence of Domestic Responsibilities on Academic Success of Married Female Social Studies Students in Colleges of Education, Kano State-Nigeria.

1.3 Objectivesof the Study

The main aim of this study is to assess the influence of domestic responsibilities on married female NCE social studies students' academic success in Kano State. The study seeks to achieve the following specific objectives:

i. To determine if there is difference between the views of NCEII and NCEIII students on theinfluence of domestic responsibilities on married female NCE social studies students' academic success in Kano State;
ii. To examine if there is difference between the views of FCE and SRCOE NCEII students on theinfluence of domestic responsibilities on married female NCE social studies students' academic success in Kano State;

iii. To find out if there is difference between the views of married and unmarried studentson theinfluence of domestic responsibilities on married female NCE social studies students' academic success in Kano State.

1.4 Research Questions

The study wasguided by the following questions:

i. Is there any difference between the views of NCEII and NCEIII students on theinfluence of domestic responsibilities on married female NCE social studies students' academic success in Kano State?

ii. Is there any difference between the views of FCE and SRCOE students on theinfluence of domestic responsibilities on married female NCE social studies students' academic success in Kano State?

iii. Is there any difference between the views of married and unmarried students on the Influence of domestic responsibilities on married female NCE social studies students' academic success in Kano State?

1.5 Research Hypotheses

For the purpose of this study, the following hypotheses were formulated and tested at 0.05 level of significance:

H_{01}: There is no significant difference between the views of NCEII and NCEIII students on the influence of domestic responsibilities on married female NCE social studies students' academic success in Kano State;

$H_{02:}$ There is no significant difference between the views of FCE and SRCOE students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State;

H_{03}: There is no significant difference between the views of married and unmarried students on the influence of domestic responsibilities on married female NCE social studies students' academic success in Kano State.

1.6 Significance of the Study

The study is aimed atassessing the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State. On completion, the research findings shall have the following benefits to all stakeholders (women, husbands, families', institutions of higher learning, government, NGOs, civil society groups etc).

Firstly, on the part of the female gender, the findings will reveal the likely causes of their unfavourable academic performances and consequentlythe continued dominance of male gender in educational pursuit.

Secondly, the findings of the research will assist the government who are policy makers in devising ways of tackling the issue of married female backwardness in their quest for excellence in higher education. It will also serve as a wake-up call for the government to revive and impose domestic and international policy aimed at women empowerment and eliminating segregation against female genders in all its manifestations.

Thirdly, the findings will also help the authorities in various educational institutions to devise means of tackling the problem in their domains.The NGOs, and civil society groups will also find the outcome of this research useful in their advocacy work and struggles to eliminate all sorts of discriminations against women folk in the study area and

beyond.Moreover, to the researcher, the study will assist with adequate literature and methodologies in order to conduct the research effectively. The work will also avail prospective researchers of areas that need to be further studied. The research work can also help in the world of knowledge to readers.

This study will make a contribution to thesparse literature on married women students and academic performance in Nigerianhigher education. Universities in particular are charged with some basic responsibilitieswhich include conducting research. It is believed that the findings of this study willcontribute to the body of knowledge. Although data gathered by this study reflect thesituation at two Nigerian higher education institutions, the analysis is likely to bevaluable to higher education institutions broadly. Hence, it would be useful to a largenumber of scholars and stakeholders within universities, and across faculties anddepartments. In a nutshell, this study can help to shape educational policy for women andhigher education. In other words, the findings of this study may help tertiary institutionsof learning develop support structures to assist married women students in highereducation.

1.7 Scope of the Study

This study is delimited to two tertiary institutions in Kano that social studies is being studied. These are: Federal College of Education Kano and Saadatu Rimi College of Education, Kumbotso-Kano state, Nigeria.The study also covers married and unmarried NCEII AND NCEIII female social studies students in the above named colleges. The category of respondents selected have had interaction with social studies and to anextent will

have a better opinion on the problem under review of which they are directly or indirectly affected in one way or the other.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

In this chapter, the systematic presentations of literature that are relevant to the topic under study are outlined. This involves reviewing what other researchers have done on related topics.The review of the related literature is aimed at contributing towards a clearer understanding of the nature and meaning of the problem being identified, which will help to reduce the chances of selecting irrelevant or outdated data or information. A critical assessment of the work of other scholars served as the springboard to this study. For clarity of presentation, the review of related literature is split into the following sub-headings:

- Theoretical Framework
- Concept of Social Studies Education
- General aims and Goals of Social Studies Education Programme
- Women and Higher Education in Africa
- History of higher education in Africa
- Higher Education in Nigeria
- Women Academic Performance in Higher Education
- Gender and Culture
- The Rhetoric of Culture

- Cultural Practices in Nigeria
- Review of related Empirical Studies
- Summary

2.2 Theoretical Framework

Success is consistently being equated with performance. In this work, success refers to students ability to complete a given programme after undergoing series of examination. Bichi (1977) maintains that studies of academic performance are based on many assumptions concerning students performance in GCE examination. As pointed out by the UNICEF (2001:4) those Nigerian women and particularly married ones are for from enjoying equal right due to mainly their marital responsibilities, lower level of educational attainment and biases against them in employment and so on. This dominant made them to start searching for equal right in all spheres of life (teaching profession inclusive). It is as a result of this struggle that the number of married women in the teaching profession is increasing daily. Married woman are out struggling to obtain higher quantifications in order to improve themselves educationally, socially and politically. Osborne (2004) argued that academic achievement is the grade the student earns in his studies. It can be distribution, credit, merit, pass or fail. Bernstein (2007) stated that Academic performance is the main measure for assessing progress and growth in schools under its jurisdiction. A school growth in schools under its jurisdiction. A school growth is measure by how well it is moving towards its stated goals. A school's academic performance index base is subtracted from its API growth to determine how much the school improved in a year.

2.3 Concept of Social Studies Education

It would not be an overstatement to confidently state that few subject areas or fields of inquiry have experienced the degree of controversy and heated debates as that of the Social Studies Education. This controversy is, in no small way, due to the fact that over the years a number of competing views have emerged with respect to the contents and best strategies for achieving the main goals of Social Studies Education. In addition, Social Studies Education according to Howe and Marshall (1999) has not been immune to the wider debates and controversies which have characterized virtually every aspect of education, including pedagogical practices, financing, the curriculum, administrative practices, and education's role in society and national development. However, Chula (2006) defined Social Studies Education as a "programme of study which society uses to instill in students the knowledge, skills, attitude and action it considers important concerning the relationship human being has with each other; their world and themselves." Similarly, Muhammad (2012) posited that: "Social studies is the study of man, as he interacts with different environments. This could be physical, social, political, economic or cultural environments'.

According to Ololobou (2010), social studies is "the integrated study of man as he battles for survival in the environment both physical and social. It promotes awareness, appreciation, and understanding of the reciprocal relationship between man and the environment. The essence of studying social studies is to make out of learners, persons who are responsive and responsible citizens". According to Omooba, Obi and Olabode (2008), social studies "is a programme of study which a social studies teacher uses to instill in students the knowledge, skills, attitudes and actions it considers important concerning the relationships human beings have with one another, their world and themselves". According to Mezieobi, Fubara and Mezieobi (2008), social

studies may be simply defined as an "integrative field of study which probes man's symbiotic relationships with his environments endows man with the reflective or contemplative capacities, intellectual, affective, social and work skills, to enable him understand his world and its problems, and to rationally solve or cope with them for effective living in the society."

Therefore, looking at various conceptions of social studies education by different social studies educators above it can be deduced that man is at the centre of social studies education as he relates with his physical, social, economic, political, technological, educational, cultural/traditional environments among others. However, considering the complexities and dynamism of man's interactions in the aforementioned environments, social studies education always gives priority to inculcating those skills that will assists man to interact and relate effectively in these environment in a non-conflictual manner. Among these skills for effective living and interactions in the society which social studies education programme promote are social and economic skills. Socio-economic skills enable man to relate functions and positively contribute to the development of the society. Socio-economic skills are very important and necessary for man's survival in the society. They enable man to relate and functions effectively in a non-conflictual way in all the aforementioned environments.

2.4 General Aims and Goals of Social Studies Education Programme

The aims and goals of Social Studies Education Programme are derived from the overall national philosophical goals and aims of education in Nigeria as outline in the National

Policy on Education revised (2010). According to Ololobou (2010), aims are broad targets of schooling. They are general foreseen ends of education. They are often stated in a broad and vague manner. They give guidance and direction to school programmes. Kissock (1981)sighted in Ololobour (2010) made a distinction between ultimate goals and mediate goals. Whereas, the former refers to general statement which relates closely to programme rationale and scope, the latter are less broad drawn out of the ultimate goals but guide educational activities at different levels of education.

The general aims of social studies education as outlined by Ololobou, (2010) include:

i. The development of an understanding of the environment in the learners.

ii. The development of useful skills and abilities which will enable learners to deal with and manage the forces of the world around them.

iii. To inculcate in learners the desire for harmonious living through an understanding of the social and cultural diversities in the society.

However, Mezieobi, Fubara and Mezieobi (2008) identified seven (7) goals of social studies. They are: Didactic or knowledge and information goals, Reflective thinking goal, Affective goal, Citizenship transmission goal, Pupil self-enhancement goal, Socio-political activism goal, Skills goal. In a related development, Omooba, Obi and Olabode(2008) identified the following goals and objectives of social studies. These are: Good citizenship; Development of critical thinking; enlightened patriotism, Positive social attitude, Problem solving skills, Concept of historical time; Concept of integration; Concept of change.

However, an examination of the above aims and goals of social studies education as identified by social studies educators will reveal that social studies education is more than just a programme/course of study but a way of life. This was perhaps the reason why Ubah (1991) described social studies education as both a subject and a way of life. The above aims and goals of social studies education as identified by the authorities above implies that social studies education is aimed at equipping its learners with appropriate and time-tested skills for worthwhile living in the society. It is also aimed at inculcating in the mind of learners appropriate values, attitudes and competencies which when combined with skills will promote the development of responsive and responsible citizenry who are adequately equipped to solve socio-economic, political and other sorts of problems that may confront them and the community or society they find themselves.

2.5 History and Traditions of Social Studies Education in Nigeria

Social studies education has been viewed as a subject and a way of life. It was introduced into the Nigerian school system to inculcate the right types of values, attitudes and skills with major aim of breeding effective citizenry. The history of social studies education as subject and a way of life is a story of turf wars among competing camps, each with its own leaders, philosophies, beliefs, and pedagogical practices. This can be seen by the way and manner social studies educator views the subject.

However, in an attempt to trace the historical development of social studies education in Nigeria and elsewhere, Ololobou (2007) opined that Social Studies Education was first used in the United States of America during the last two decades of the 19thcentury. Thus, the use of the term was officially approved in 1966 upto 1992, with three Social Studies traditions in

the United States; which includes; Social Studies as reflective inquiry, Social Studies as Social Science and Social Studies as Citizenship Education. Moreover, Muhammad (2012) is of the view that Social Studies was introduced as a subject at the Conference of African Educators held in Mombasa, Kenya between 16th- 30th August, 1968. The conference had a comparative representative by African countries such as; Nigeria, Ghana, Sierra-Leone, Kenya, Uganda, Ethiopia, Lesotho, Malawi, Tanzania, Zambia and Botswana. The conference suggested the introduction of Social Studies in primary schools and teacher training colleges of member countries. Similarly, other conferences such as the Mombasa Conference of 1967 and the Oxford Conference were held, in which it was unanimously agreed that the teaching of History and Geography needed a review to emphasize natural heritage and national achievement hoping that these objectives would help to develop national pride and identity through the content of Social Studies.

Furtherstill, Ololobou (2007) maintained that the emergence of Social Studies Education in the educational sector in Nigeria dated back to 1958, in the defunct Western region. The region co-operated educationally with the University of Ohio, USA, in what was christened the "Ohio Project"; during the period of co-operation, Social Studies was taught in Teachers Training Colleges in the region. This resurfaced at the Comprehensive High School, Ayetoro, Egbado, in the defunct Western regions. The Ayetoro Comprehensive High School was actually an experiment in the comprehensive system of education and curriculum development jointly initiated by the United State Agency of International Development (USAID) and the government of the defunct Western Region in 1963.The experimental teaching of Social Studies did not experience a total success in the Eastern Nigeria due to

the civil war. The Northern states' education committee of the Interim Common Services Agency (after the creation of six states from the existing Northern States), however made a decision that Social Studies should be introduced into schools and colleges in the Northern states.

However, by 1969, Social Studies department was firmly established in the Institute of Education, Ahmadu Bello University in Zaria. In that very year, a national curriculum conference was held in Lagos and this gave a better national recognition to the subject as a means of achieving national objectives of education. However, 1970 witnessed another tremendous position change in Social Studies as materials produced for primary and teacher's colleges in the Northern states were out and the CESAC's book were modified and refined. More states such as Lagos, Kwara and Kaduna began to introduce the subject in 1971. Representatives from the East Central State Ministry of Education also attended Social Studies Association of Nigeria (SOSAN) now Social Studies and Civic Educators Association of Nigeria (SOSCEAN) Conference in 1971 with the full support for the teaching and learning of the subject. With the first National Curriculum Workshop held in Ibadan under the sponsorship of the Nigeria Education Research Council (NERC), the first ever National Social Studies Syllabus for primary schools was produced. Concepts, nature, objectives, teaching strategies, instructional materials, and evaluation techniques were discussed at the conference.

Based on the necessity for training of pre-service Social Studies teachers in primary schools, the Nigeria Education Research Council (NERC) produced syllabus for teachers colleges in 1972 and the Institute of Education; ABU Zaria introduced the

subject into its Post Graduate Diploma in Education (PGDE) programme. In the same year, a degree Course in Social Studies in ABU, Zaria and Nigeria Certificate in Education (NCE) programme in Advanced Teacher's College Sokoto was introduced in 1973. Further, 1974 and 1975 witnessed another development at the Institute of Education, University of Lagos, where the subject was introduced at Associateship and NCE levels. Additionally 1976 was another year when Universal Free Primary Education was launched throughout the country, and the teaching of Social Studies in the primary schools replaced separate subjects of the social sciences. It became compulsory in Teachers' Colleges. In 1978, two- year Bachelor of Education (B.Ed.) degree programmes in Social Studies was also introduced at ABU, Zaria.

However, by 1980, the discipline of Social Studies was offered at all levels of our educational system and the National Policy on Education made it a core subject in primary and junior secondary schools. In 1981, the NERC now Nigerian Educational Research and Development Council (NERDC), thought it wise to review the National Primary Social Studies Curriculum Guide which was produced in 1971. The revised guide was published by the Federal Ministry of Education in 1983. However, 1981 and 1984 witnessed another rapid development because many more universities started post-graduate degree programmes in Social Studies. Typical example of such institutions included: Ife, Ibadan, Ilorin, Lagos, Nsukka and Jos. The Joint Consultative Committee (JCC) also approved the Junior Secondary School Social Studies Syllabus (Udoh, 1989). The National Teachers' Institute did not only produce the Grade II Social Studies Syllabus and texts, it also went ahead to write course books on Social Studies for NCE for Distance Learning System, the distribution of which started in January 1990. Almost

all Colleges of Education now offer Social Studies in their current programmes. Degree and post-graduate programme in Social Studies are now being offered in more than ten universities in Nigeria. The skepticism on the nature, scope and philosophy of Social Studies has been over to some extent. It is now a compulsory subject in the first nine years of a Nigerian child's education courtesy of the new 9-year Basic Education Curriculum launched in 2007.

In a related development, there is an ongoing effort by stakeholders in the field of social studies education to pursue the review and full implementation of social studies education curriculum for senior secondary schools in Nigeria. The curriculum was developed some years back, but its implementation is yet to be realized, this will serve as a measure boost to the subject. However, the merger of Social Studies teachers association and that of Civic Education teachers association under one umbrella in 2012 as Social Studies and Civic Educators Association of Nigeria (SOSCEAN) is another good step in the right direction especially when it comes to pursuing common goals and promoting and protecting their interests; their voices will be louder and their words will have weight.According to American Education Reaches Out [AERO] (2011), Social Studies Education has traditionally had three different approaches: a social science tradition, a citizen transmission approach, and a reflective inquiry model. Each of these three approaches bears consideration and in some degree should be incorporated into a social studies curriculum. The social science tradition emphasizes that students should be taught traditional academic disciplines (history, geography, sociology, economics, etc.), including both content and methodological approaches and, at the higher grade levels, epistemological assumptions. The goal here is to develop students' intellectual skills based on traditional,

time-tested academic disciplines. Upon completion of secondary school, students will have some understanding of the academic fields of history, geography, sociology, etc., both ways of knowing and subject-specific content. The social science approach form part of the wider considerations in developing Nigeria's social studies education curriculum at all levels as relevant contents from traditional social science subjects are used. This is why many Nigerian social studies educators see social studies education as eclectic distillation of knowledge. However, in line with social science tradition, Muhammad (2012) sees Social Studies as integrated study of Social Science and Humanities to promote civic competence with the school programme. Social Studies Education systematically draws its contents from disciplines such as Anthropology, Economics, Geography, History, Law, Political Science, Religious, as well as appropriate contents from the Humanities, Mathematics and Natural Sciences.

A citizen transmission approach emphasizes that the purpose of social studies is to prepare students to be effective, contributing members of their local community and their state and to be informed, active citizens of the Nigerian nation. Thus, a major emphasis of citizen transmission is Nigerian history and government and civics. Many Progressives, owing to the social reconstruction dimension of John Dewey's philosophy, also see a purpose of social studies education as citizenship. However, for them, the purpose of social studies education is, at a minimum, to foster an active disposition toward citizenship and, in its extreme, to develop commitments to particular political agendas (which some would argue are rather radical agendas).However, standing on Dewey's Progressive philosophy of education is the view that the primary purpose of Social Studies education is reflective inquiry, that is, students will develop critical-thinking and problem-solving skills in the

context of relevant, “real world,” engaging issues. By acquiring these skills, students can then enter their working and adult lives equipped to resolve problems of their own and of their communities and their nation. To some degree, the reflective inquiry tradition has a practical orientation: solving problems facing students and communities right now. However, like the citizen transmission approach, the reflective inquiry model is not easily pigeon-holed. Reflective inquiry also encourages students to examine the deeper issues of human existence, from the purpose of the good life to the meaning of death. It begs students to consider whether there are eternal (perennial) truths, or whether all human existence is bounded by time, place, and culture.

A third element of a Social Studies Education needs to foster reflection and to develop critical-thinking and problem-solving skills. Out of reflection emerges a will for social action (for example, to end the injustice of segregation); with critical thinking and problem-solving skills, students will have the courage and means to translate their will into action. And, in their own lives now and in their adult lives, students will face problems that they need to solve.

2.6 Women and Higher Educationin Africa

The history of higher education in Africa can be said to be enmeshed in controversies of cultural beliefs and practices. This is because culture and religion in Africa are well respected and put in high esteem. Hence culture and religion are the most sensitive issues in the African continent. Africa remains the poorest continent (World Bank, 2008). Numerous factors contribute to this situation, but arguably the main reason is the failure to assert

education as a relevant and fundamental requisite for poverty alleviation. In the opinion of Potokri(2011), this arises, amongst other reasons, from continued economic and social ties between African countries and their former colonial masters.This suggests that African countries still look up to their colonial masters as models in every sphere of life. To break away from these ties, African countries need to realize the extent of the social, cultural and traditional differentials which are evident between Africa and Europe/America. Also, as a necessary means towards empowerment, African countries must probe into the gains afforded by higher education for their citizens in relation to the needs of Africa. Global awareness of the gains of higher education necessitates the broadening of participation in higher education (Potokri, 2011).

The debate on widening participation in education, particularly higher education, currently extends beyond national boundaries. Research findings, particularly in South Africa, suggest redress and transformation of African higher education as a vehicle for widening higher education participation in the continent (Naidoo, 1998). Beyond the African continent, for instance in the USA, affirmative action previously enjoyed attention and priority; however in recent times the emphasis has moved to diversity policies. Despite evidence of redress and transformation in higher education policies, many African countries, being low income countries and developing societies, have identified and recognized the influence of socio-economic constraints and enablers (Quddus, 1999). Similarly, Potokri (2011) observes that the social constraints in many African countries include sanitation, health and obsolete infrastructure; while enablers include human rights, freedom and well-structured political institutions, among others. Further, countries on the African continent are now becoming

more aware of the need to develop the skills of the working population – including both men and women (Hong, 2004). People are the most important resource of any given country; therefore the extent to which a country can advance in terms of development and sustainable growth depends on skills acquired by her people. And higher education is the prerequisite for developing skills, especially medium and high-level skills.

2.6.2 History of Higher Education in Africa

Higher education systems and institutions in Africa have developed during different periods − many were established at the end of the period of colonization and at the beginning of independence. Referring to the work of Teferra and Altbach (2004), higher education institutions across Africa were established to serve as centres intended for and responsible for the provision of technical knowledge for practical purposes (Potokri, 2011).Similarly, Teferra and Altbach (2004) in Potokri (2011) note further that colleges such as Gordon Memorial College in Khartoum (Sudan), Makerere Government College in Kampala (Uganda), Yaba Higher College in Lagos (Nigeria), the Princess of Wales School and College in Achimota (Ghana), and Fourah Bay College in Freetown (Sierra Leone), were created between the end of the nineteenth century and the period between the First and Second World Wars in British colonies. These institutions formed the foundation of the higher education sector in former British colonies. France established higher education institutions towards the formal end of colonization, with centres in Dakar (Senegal), Tananarive (Madagascar) and Abidjan (Côte d'Ivoire), as did the Belgians in the Congo.

Besides the institutions already mentioned, many others were established during the 1960s. At this point in time, Potokri (2011) notes that the colonial masters' policies on gender equality had not yet been conceptualized, even in their own countries. Therefore, Potokri (2011) suggests that this may have been responsible, in part, for the gender gap in educational institutions in Africa, given the ties that continued to exist between African countries and their former colonial masters. To date, little has changed in terms of education organization and curriculum; neither have the philosophies with regard to the gender dimension changed meaningfully in education institutions ranging from primary to higher institutions of learning (Lewis, 2002).Looking back in history, higher education in Africa is as old as the pyramids of Egypt, and the oldest university still existing in the world today is Egypt's Al-AZhar, which was founded as, and is still a major seat of Islamic learning.

Indeed, Al-AZhar is the only major higher education institution in the world that is still organized according to its original Islamic model. In contrast, all other universities inAfrica and the world at large have embraced the western model of higher education organization. Although Africa can claim an ancient higher education tradition, the fact is that traditional institutions of higher education in Africa have all faded, following the impact of colonialism (Potokri, 2011).Colonial policies, asserts Potokri (2011), play themselves out in different ways in various African institutions of higher learning. For instance, higher education institutions in francophone – French speaking – countries are shaped predominately by the policy of assimilation (aimed at making African people become French people, that is, behaving, dressing, speaking, and doing things generally like French people); while the policy of association (involving a much more authoritarian approach to governance, and

supporting indirect rule in Africa) directs and shapes higher education institutions in Anglophone – English speaking – countries. In Nigeria, higher education institutions are broadly divided into three categories based on ownership and funding: federal government, state government and private institutions.

All higher education institutions were established to promote national economic development. Such institutions are also expected to teach, conduct research, and promote the African heritage. For this reason, many Africa institutions of higher learning can be regarded as 'black'' institutions. Unlike South Africa, universities in Nigeria were not founded on ethnic or racial lines.As illustrated in the writings of the above authors, Potokri (2011) states that it is evident that the legacy of colonialism remains a cardinal factor affecting African higher education. While many countries on the African continent were regarded as being independent and sovereign states by the 1960s and thereafter, higher education on the continent is still far from attaining independence or sovereignty. This explains why the language of instruction in most African higher education institutions remains the same as that of the colonisers. This is ultimately an important and relevant factor to consider in the understanding and analysis of African higher education.

2.6.3 Transformation of African Higher Education: Integration of Women

The global move to massification, a process that has its origins from the 1960s onwards, has been one of the most significant aspects of transformation in higher education systems (Sayed, 2002). Governments, in a variety of national contexts, have made public commitments to increase gross enrolments. This has been evident, for example, in South

Africa, where calls have been made for a 40 per cent participation rate of the eligible higher education cohort (Sayed, 2002). Significantly for Sub-Saharan African countries, higher education has recently re-emerged as an important dimension in the development efforts of donor agencies (See for example, UNESCO, 1998a; ACU, 2000; DFID, 2000; World Bank, 2000a; 2000b). The massification of higher education systems has been associated with increasing access and participation for those who have traditionally been absent or excluded (Sayed, 2002). In most contexts, "this has been realised by increasing female participation, alongside increasing access for minority groups, the disabled, mature and non-residential students" (Potokri, 2011).

Transformation is a pre-condition for achieving overall development that is "centered" on people; it is aimed at eradicating class and segregation of any kind between people. Following this line of thinking, I suggest transformation is linked to widening participation in higher education. Widening participation policies link „individual choices", "institutional responsiveness", and „national and universal salvation" (Morley, 2009).Neoliberalism conceptualizes the individual as following her/his interests as an autonomous entrepreneur. This implies that women as individuals pursuing their educational „self-interests", will enlarge economic benefits for the „self", „family" and society at large. Underpinning policy priorities is the assumption that macro and micro level aspirations will overlap and that governments and citizens will choose the most appropriate providers and programmes, which result in developmental strategies (Naidoo, 2006).

One major and significant aspect of transformation in African higher education is connected to the participation of women, either as academic staff or as students. In this study my emphasis is on women students. It has been documented that women's participation as students in higher education in Africa is showing an increasing trend (UNESCO, 2006). Despite this trend, Morley *et al*. (2009) and others note that women's enrolment rates in higher education in Sub- Saharan Africa are by far the lowest in the world. Similarly the 2003/04 EFA Global Monitoring Report (UNESCO, 2006) claims that, in general, Sub-Saharan Africa has low enrolment rates and strong gender disparities and inequalities.

The enrolment of women students in institutions of higher learning has shown a remarkable increase following the establishment of private higher education institutions, and part-time studies in both public and private institutions Akande 2006), in order to reach out to those who would not otherwise enjoy the privilege of higher education, especially women. The research of Akande (2006) provides evidence of a symbiotic relationship between women's participation in higher education through a part-time degree programme, and socio-economic empowerment. I suggest that this symbiotic relationship creates an enabling condition for improvement in the enrolment rate of women students in higher education. The increase of women‟ s participation in all sectors of life is not only needed for the development of African countries – it is also crucial to ensuring that both women and men can fully exercise their rights and emancipation".

Beck (2002) suggests that education, particularly higher education, should be seen as the main channel towards emancipation or liberation. In order for women to be able to

meaningfully contribute to societal development and perhaps not to be seen as „political outsiders“ or „second class citizens“ .The emancipation of women relies on their absorption into the mainstream of society through the creation of expanded and inclusive national machinery, which opens the possibility that traditional deadlocks barring women access to power, such as higher education, need to be broken (Potokri, 2003).In simple terms, this perspective points to the changing roles of women in modern societies, which in turn motivate them to seek higher education. These findings serve as a pointer to understanding women's need for higher education as a foundation for accessing and acquiring the kind of knowledge they require for their transformative roles Potokri (2011). Furthermore, the influence of the Millennium Development Goal 3 is equally instrumental in understanding the transformation of higher education in Africa, especially as it concerns women.

2.6.4 Millennium Development Goal 3

Goal 3: Promote gender equality and empower women

One hundred and eighty nine United Nations member states convened and adopted the Millennium Declaration in the year 2000; the meeting distilled the core goals and targets agreed to at international conferences and world summits during the 1990s. Built on the Declaration, the United Nations, the World Bank and the Organisation for Economic Cooperation and Development compiled eight Millennium Development Goals (MDGs) that are interrelated and essential for the development and growth of countries (UNDP 2008).

In the same year as the Millennium Summit and Declaration, the UN Security Council adopted a resolution embracing the interactions between women's empowerment, gender equality, and the peace and security agenda (*ibid.*). Together, the Millennium Declaration

and the eight Millennium Development Goals (MDGs) are a promise and memorandum of understanding by the governments one hundred and eighty – nine of the 189 countries to achieve social justice for all.

More so, they offer a collective vision for a just and equal world. Since the Millennium Summit in 2000, numerous initiatives have been put in place to understand the gender equality dimensions of the MDGs. These initiatives separately and collectively noted the commitments to achieve women's emancipation. These initiatives include: the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), ratified by 186 member states, the International Conference on Population and Development (ICPD) Programme of Action, the Beijing Platform for Action, and Security Council resolutions 1325, 1820, 1888 and 1889 on women, peace and security, and sexual violence in conflict. In addition, government commitments to take action are illuminated in regional treaties such as the Protocol to the African Charter on Human and Peoples" Rights on the Rights of Women in Africa, and in an increasing number of national legal and constitutional gender equality guarantees (UNIFEM report 2010).

The third Millennium Development Goal (MDG3) has a special place among the MDGs. Not only is it a key development goal in its own right, but it is also an important means to unlocking and achieving other MDGs. Improving gender equality is necessary for the achievement of all the MDGs: "acting on MDG3 has a catalytic effect on all MDGs and makes their attainment more feasible. As governments continue to shift towards MDG-based planning, the UNDP assists them in building the institutional capacities, policies and

programmes needed to achieve the MDGs. The UNDP also supports governments in monitoring and channeling the MDGs to local communities. From a gender standpoint, the UNDP works to ensure that policies, programmes and budgets respond to the needs of both women and men, while helping women to better influence and shape these policies (Potokri, 2008).

The Millennium Development Goals (MDGs) have dominated the UN development agenda since their inception. They have become the most visible expression of international commitment and a framework aimed at sustainable development; hence initiatives and policies on development and gender equality in many countries of the world are based on the MDGS. Apart from international compliance, the MDGs align with the local and national philosophies of many developing countries, especially newly independent countries or those where civil war or regimes such as apartheid have recently ended. Such countries see the MDGs as a yardstick for accessing and evaluating nation building and development. The MDGs largely correspond with states‟ obligations under international human rights law. Therefore, most states have existing, immediate, and binding duties regarding the issues covered by the MDGs. Despite the third goal's central tenet of gender equality and the empowerment of women, its target appears to focus more on eliminating gender disparity in primary education, than on any other level of education, in particular higher education.

Based on the above discussion, it is indeed logical to agree, that the Millennium Development Goal 3 is recognized not only as a goal in itself, but also as an essential step for achieving all other goals. Further, and given the comments in this section, the influence

of Millennium goal 3 is equally instrumental to the understanding of transformation of higher education in Africa which is noteworthy (Potokri, 2011).

2.6.5 Challenges for African higher education transformation

In an attempt to offer knowledge as a power base for women and to fully integrate women into the higher education sector, higher education should not been seen as a sole space but central to the acquisition and production of knowledge that shapes the contemporary world (Assie-Lumumba, 2006). "In African states, social institutions of higher learning are still mostly being organized according to the parameters of colonial legacies with regards to the nature of the institutions, and the criteria of access to them" (Potokri, 2011). Furthermore, there are societal factors and values, such as the pressure on girls to marry and other obstacles in educational institutions that lead to gender disparity. The pressure on girls to marry, a factor that causes gender disparity in Africa, is dominant in Sahelian/Islamic countries such as Egypt, Tunisia, Burkina Faso, Mali, Niger, and Senegal. Compared to their male counterparts, young African women in Tanzania, even with their academic achievements and potential, tend to leave school earlier to marry, in compliance with social norms. Nevertheless, the gender gap in Tanzania is narrower than in many developing countries because of its socialist legacy (Assie-Lumumba, 2006). Given global discussions on women and higher education, gender has become more integrated into the mainstream discourse on higher education in industrialized countries. However, studies on gender issues are still scarce in African countries (Morley, 2003). Morley (2003:9) found that even the more economically advanced countries, for instance, "confirm the difficulties at the policy,

institutional, organisational, and micro-political level of putting in place strategies for social inclusion in higher education".

However, Potokri (2011) observes that higher education in Africa remains mostly associated with men. Pereira (2002:1), in her analysis of higher education in Nigeria, notes that "although the university system tends to be spoken of in gender neutral terms, the effects of their workings are far from gender neutral as shown by the proportion of women students and academics". In a study in Zimbabwe, Gaidzanwa (2007) observed a similar situation and notes that the University of Zimbabwe is an unfriendly and overtly gender-based, hostile environment for both female students and staff members. Assie-Lumumba (2006) stresses that like many other social factors, gender does not constitute a variable that acts alone. It is indeed the interface with other socially significant factors that constitute solid obstacles to higher education for women (*ibid: 20*).

2.6.6 Women's Role in Higher Education Development in Africa

Despite the many challenges that militate against women's success in higher education, such as colonization legacies and the gendered dichotomy or disequilibrium of higher education, African women seek higher education passionately, realizing that it is a major means of liberating themselves (Mama and Barnes, 2007). The antecedents to the energy that women pour into Africa's educational and intellectual development are evident in the memoirs of early women educators like Charlotte Maxeke of South Africa, Constance Cummings-John of Liberia, Mrs Ekpo and Funmilayo Kuti both of Nigeria, amongst others, who all contributed immensely towards the development of higher education across the continent

(Mama & Barnes, 2007). Accordingly, Mama and Barnes reveal that in the pre-independence years (1940s-1960s) these women established educational institutions in their respective countries. These institutions included the vocational schools for young ladies set up by Constance Cummings-John on her return to Freetown (where she later became Africa's first woman mayor); Mrs Ekpo's educational initiatives for women in the Calabar area of southeast Nigeria; Funmilayo Kuti's workshops for illiterate market women; and other non-formal education initiatives carried out by African women in a spirit of charitability (Mama and Barnes, 2007).

Mama and Barnes (2007) also document that before the early 1900s, education among Muslim African women was carried out by *mallamas*, in the tradition of the 19th century scholar and teacher Nana Asma'u, daughter of Usman Dan Fodio (*ibid.*:2). On this note, the same authors opine that Africa's colonial-era universities began as extensions of elitist metropolitan institutions. Although Mama and Barnes were writing about universities in particular, their conclusion suggests that at no time have women been formally excluded from Africa's post-independence higher education sector, which is something women can take pride in. It is documented that the contributions of women to the development of higher education in Africa, such as those illuminated above, carried no monetary reward (Mama and Barnes, 2007).

2.7 Higher education in Nigeria

Nigeria is a federation of 36 states; the capital is situated in Abuja. The population of Nigeria is pegged at approximately at 137 million, making it the most populous nation in

Africa and the largest black nation in the world. The large population is one reason why higher education in the country is significant and from time to time visited by researchers from across the world. Higher education in Nigeria is inevitable given the human, natural, physical, material and other forms of resources available. It is pointless to define higher education in detail. However, it does makes sense to say here that higher education is that aspect of education (dissemination and receipt of knowledge) that is offered to or acquired by students after the completion of their secondary school education.

In Nigeria, higher education is generally referred to as tertiary education. This term is expanded to include universities, polytechnics, colleges of education and monotechnics. There are in addition other non-conventional higher education institutions. These are usually professional bodies known for the promotion and regulation of professionalism in certain areas of endeavour, but do not usually have a particular place or centre of their own for teaching and learning like other conventional higher education institutions (universities, polytechnics etc). Examples of non-conventional higher education institutions are the Institute of Chartered Accountants Nigeria (ICAN), the Chartered Institute of Administration (CIA), the Nigeria Institute of Management (NIM), and the Chartered Institute of Bankers (CIB).

The difference in conventional higher education lies mainly in the types of programme they run, the skill they develop, and the duration of their programmes and qualifications or certificates offered on completion of the programmes. Universities are meant for the development of high level manpower within the context of the needs of the nation.

Universities award degrees, and polytechnics, monotechnics and colleges of education develop middle-level manpower and award diplomas (ordinary national and higher national diplomas). Recently, most polytechnics have been upgraded, following the discrimination of the Higher National Diploma (HND) and the bachelor's degree from the university by employers of labour. Colleges of Education award the Nigeria Certificate of Education (NCE).

Irrespective of their classification, institutions of higher education are charged collectively with the task of attaining certain objectives. These objectives are clearly stated in the national policy on education (Federal Republic of Nigeria 2004:36) as the following: (1) the acquisition, development and inculcation of the proper value orientation for the survival of the individual and society; (2) the development of the intellectual capacity of the individual to understand and appreciate the environment; (3) the acquisition of both physical and intellectual skills which enable individuals to develop into useful members of the community; and (4) the acquisition of an objective view of the local and external environment. In a global context, Wegner (1978) and Roosovsky (1990) note that higher education is commonly associated with at least five purposes:

i. to prepare students to understand, conduct or apply research of various kinds
ii. to instruct students in the rational traditions and academic disciplines associated with liberal or advanced learning
iii. to provide vocational training that will enable students to enter the workforce, earn a living, and engage in productive and satisfying labour
iv. to initiate students into the study of substantive visions of the good

v. to foster the dispositions and skills required for democratic citizenship

Put together, in terms of national and international perspectives, higher education is thus meant to be development oriented, whether in physical or psychological dimensions (Yaqub, 2001). The history of higher education in Nigeria can be traced back to the 1890s when Sierra Leonean re-captives took the initiative (though unsuccessful) to establish a higher education institution by making land available somewhere between Yaba and Ebute Metta in Lagos (Fafunwa, 1975). In 1896, some individuals attempted to establish the Lagos Training and Industrial Institute but also failed. In 1934, the first institution of higher learning, Yaba Higher College, was established. The name has, however, since been changed, as between the 1960s and the present day it became known as the Yaba College of Technology. It is still in operation as a polytechnic and awards its graduates an Ordinary National Diploma (OND) for a two-year programme plus one year's industrial attachment, and a Higher National Diploma (HND) for a four-year programme and a one year industrial attachment programme. Today, there is a strong move from the public sector and from students and members of staff of the institution for it to be upgraded to the status of a university and the name changed to the University of Technology, Yaba. It is pertinent to reveal that before the establishment of Yaba Higher College, some training schools and institutions had already been established. For example, schools which can now be regarded as monotechnics in Oyo State started in Lagos in 1908.

Following the high dropout rate and higher numbers of Nigerians studying overseas, in 1943 the government set up a commission (the Elliot Commission) to advice on higher education

needs. One major outcome was the establishment of the University College in Ibadan in 1948. The university college offered degrees to graduates jointly with the University of London on completion of their programmes. This was the only university in the country until 1960 when Nigeria gained its independence. Independence made way for more universities because of the demand for higher education (Jubril, 2003). In addition, few people saw the need for overseas universities.This view was fuelled by increasing job opportunities for Nigerians. In 1962, the Federal.

Government established the University of Lagos in Lagos (then the capital city) on the recommendation of the Ashby Commission. This Commission was set up by the government in April 1959 to conduct an investigation into Nigeria's needs in the field of post-secondary school certificate and higher education over the next twenty years (1960–1980). On the recommendation of the Commission the federal government deemed it necessary to establish at least one university in each region of the federation: the University of Nigeria, Nsukka (East); the Ahmadu Bello University, Zaria (North); the University of Ile-Ife, Osun (West); and the University of Benin, Edo (Mid-West). This group of universities is often referred to as the first-generation universities.In the 1970s, the petroleum boom led to an increase in the number of higher education institutions in Nigeria. In 1976, seven universities were established in the following locations: Calabar, Jos, Ilorin, Kano, Port Harcourt, Sokoto and Maiduguri. These universities are referred to as the second-generation universities. These were mainly specialised universities of technology and agriculture and consist of the Universities of Owerri, Minna, Yola, Bauchi, Akure, Abeokuta, Umudike and Makurdi. During this period, the Nigerian Military Academy was upgraded to the status of a

university. Today it is known as the Nigerian Defence Academy (NDA), the premier military university in Nigeria.

In the 1980s, enrolment in higher education, particularly at universities across the country, rose tremendously. Existing universities could no longer admit all the prospective students and, for this reason, more higher education institutions including polytechnics and colleges of education were established by the federal and state governments. During this period, state governments prioritised the establishment of universities in their respective states to accommodate the increased numbers of students demanding higher education. Universities established during this period are referred to as third-generation universities. In recent times, the number of higher institutions of learning has increased as the government alone can no longer manage or provide higher education for all Nigerians as well as students from neighbouring countries. This has left the government of the country with no option but to give approval for the establishment of private universities.

Private individuals and Christian missionaries are at the forefront of private higher education establishments in Nigeria. Admission to all tertiary institutions in Nigeria is conducted by the Joint Admission and Matriculation Board. This examination board was set up by an Act of Parliament in 1978 to conduct entrance examinations (UME) for students seeking admission into different tertiary institutions. It is important to note that the board conducts examinations for full-time studies and placement for direct-entry students only. The respective institutions conduct entry examinations for other modes of study, such as part

time, distance learning and correspondence. The admission and entrance examination requirements for all modes of study (full time, part time and distance) are uniform.

Between 2000 and 2001, Nigeria's entire tertiary education system (federal, state and private) comprised 220 institutions: 17 federal universities, four federal universities of technology, three federal universities of agriculture, one national open university, four national centres for specialised tertiary instruction, 16 state universities, seven private universities, one military university, 17 federal polytechnics, 27 state polytechnics, seven private polytechnics, 22 federal teacher training colleges, 38 state teacher training colleges, four private teacher training colleges, 36 colleges of agriculture, 12 specialised training institutes, and four parastatal supervisory agencies (Jubril, 2003). The numbers of these institutions have risen sharply as governments at federal and state levels have established new higher institutions in order to meet up with the increasing demands by its populace.As at 2015 a federal universities and 4 universities of education were added. Today, Nigeria is the country with the highest number of tertiary institutions on the African continents.

2.8 Women's Academic Performance in Higher Education

Student academic performance is the outcome or result of a student's study at the end of a given period. In addition, it is said to be the achievements obtained by students in relation to ability or level of understanding, representing the academic inputs in terms of skills, knowledge and technical knowhow that have been assimilated (McCarthy, Lindgren, Mengeling, Tsulikian & Engvall, 2003). It is measured or shown in grade points and class of degree. Having said that, the educational process is complex; it makes sense to highlight that

ascertaining or determining student academic performance is done through evaluation. Evaluation is often said by psychologists and test and measurement experts to be sensitive, significant and critical, and without it academic performance would be unknown. The outcome of students‟ evaluation largely reveals “academic performance”.

It is for this reason that academic performance of students is greatly relied on as an indicator for academic achievement. In other words, it is believed that it shows how much in terms of content (impacted knowledge) the students have learnt, retained, utilised and can apply in the present and in the future (Potokri 2011). In a nutshell, student academic performance, according to Cuttance (1998), is the learning outcomes of schooling in terms of the cognitive and affective outcomes that students acquire as a result of their schooling. In addition, a number of social outcomes are derived from schooling; these are socialization and social control functions. Because the latter outcomes relate to schools as institutions, measures of them are usually described at the level of the school. This is the reason why most tertiary institutions in Nigeria award certificates on the basis of academic requirements and character worthiness. For the purpose of clarity, the broad set of outcomes from schooling is categorised into cognitive outcomes, affective outcomes and psychomotor outcomes. However, Cuttance (1998), states that assessment of performance focuses on three types of analysis of students learning outcome data: the level of achievement of students in relation to externally established standards, the relative change over time in cohort difference in student achievement and the difference in achievement among groups of students, as well as, finally, the progress made over time by students attending school. In this case, concentration is on higher education with regard to data on the last two learning outcomes. Also, in the

proposed study, the cognitive learning outcomes will be the major focus as the study assesses the effects of domestic responsibilities on academic performance of married femalestudents in social studies in federal college of education, Kano and Sa'adatu Rimi College of education, Kano.

With regard to the effectiveness of educational institutions and students, the cognitive learning outcome is often used because it is centred on the core curriculum of literacy and numeracy. When taking a look at the academic performance of women students in higher education, it is of paramount importance to consider cognitive learning outcomes as a major yardstick because they involve curriculum-based knowledge and skills. To explicate, this entails the acquisition of proportional knowledge, knowledge application, higher-order problem-solving skills and the development of the capacity to construct knowledge from constituent elements and contexts; specifically, at the higher education level of science, social and human systems, technology, the arts and health. It makes sense to look at women students‟ academic performance from this perspective because other academic or learning outcomes depend greatly on cognitive learning outcomes (Shield, 2001).

Academic success is, without doubt, the main focus of all educational activities and has received tremendous attention from educationists across the world. However, prediction or determination of academic performance is still not clear to many people. Once again, the assessment of academic performance is a complex and by no means easy task. There are several ways in which students‟ academic performance in higher education is assessed. They include examinations, tests, continuous assessment tasks and projects. A number of

authors in the recent past have discussed female issues in higher education. It has been reported that female students do not perform as brilliantly as male students in subjects or courses that are quantitatively oriented. It has also been revealed by a number of authors (e.g. Crowl, 1997; Poon Wai-Yee, 2004; Bolarin, 2006) that female students perform better in the arts or language-related courses.

With the increasing number of women in higher education (Aina *et al.*, 2009) and the diversity of women students attending higher education today there is undoubtedly interest in knowing their academic performance. Mckenzie and Schweitzer (2001) write that knowing academic performance of students in higher education will make sense if the factors predicting academic performance are examined. Mckenzie and Schweitzer (2001) study was a prospective investigation of the academic, psychosocial, cognitive, and demographic predictors of academic performance of first year Australian University students. In their study, Mckenzie and Schweitzer used questionnaire and collected semesters‟ academic grade points for analysis. Their study identified previous academic performance of students as the most significant predictor. In other relevant literatures, Poon Wai-Yee (2002) argues that women students‟ academic performance in higher institutions of learning has increased in Hong Kong compared with the recent past; while academic performance of women students in Nigeria has improved slightly. They emphasise that women students' academic performance declines as they move from one academic session to another (see tables 2.1 and 2.3 below). In common, both studies, Poo Wai-Yee (2002) and Bamidele and Odusola (2006) assert that educational support for women who are studying seem to be on the increase. Bamdele and Odunsola in the same study specifically identified

parental influence and support to be a key factor in the slight improvement in the academic performance of female students in undergraduate economics programme in higher education. However, their academic performance is still very low when compared to male students in tertiary institutions of learning in Nigeria. While the reviewed studies are limited to single women students my research focus is on married women students.

Hard work, great motivation and support from family members and determination emanating from interest could have helped immensely in improving female academic performance. It is also possible that they learned to adjust to higher education environment by second academic session. Beck and Beck–Gernsheim (2002) stress that support from husbands and family members can help women a great deal. For instance, "release them from compulsory domestic work and help them to become liberalised" (Becks, 2005: 9). This is likely to change their attitude and behaviour towards higher education and probably improve their academic performance.

Nevertheless, Bolarin (2006) highlight the fact that, on aggregate, women" s academic performance is still at low ebb as underperformance is recorded in most disciplines, including science, engineering, social science and technology. These studies and related literature show there are many intricately related factors that make academic performance (at best) situational. The following factors affect women students' academic performance in one way or another:

i. Student factors – attitudes, individual differences, physical health and readiness, and expectations (Weiner 1983).

ii. Teachers/instructional/curriculum factors – teachers‟ attitudes to students, type of classroom, learning environment, teacher adequacy as regards professional qualifications and instructional content and presentation, use of relevant instructional material.

iii. Home, cultural and parental factors (Bolarin, 2006; and Poon Wai-Yee, 2004), as well as home background and cultural practices, have been found to influence students' academic performance more than the fixed material and economic conditions of society.

iv. Institutional factors – type of school, population, control, discipline, personnel interactions and examination or evaluation polices.

The educational research literature is replete with findings that indicate that the academic performance of women students in higher education is difficult to predict as a result of the many factors operating on it.

2.9 Gender and Culture

Parpart(1991) asserts that feminism originated in "eighteen century England" as a social movement that promoted equality between sexes and as a system of thought that challenged mainstream science. It spread to other parts of the world and has been critiqued from various perspectives, and in particular as part of the colonisation of knowledge in the third world aided by the methods of social anthropology.The origins of feminism are diverse – ranging from resistance to oppressive practices in the third world, to struggles for equality in the first world (Friedman 2003 stress further that while women have fought on their own behalf for centuries all over the world, feminism as a political movement really developed in the twentieth century. Importantly, feminism has been influenced by socialist thought and

practice, and anti-imperialist and nationalist struggles in the third world. Ussher (1999:99) writes that feminist scholars or researchers focus on a "critical analysis of gender relationships in research and theory … and recognition of the need for social change to improve the lives of women". This study believes that the above is a methodological means of listening to the voices of women and attempting to respond in a way that will navigate their lives towards prosperity.

The 1960s saw the rise of movements for the liberation of women in every country in the West. Equally so, the 1960s was a "time of prosperity in the West yet a time when young people especially women challenged the capitalist value they found around them – values such as competition, inequality and consumerism" (Firedman 2003). Friedman. assert further that they not only challenged the exploitative aspect of capitalist society, that is, aspects which led to wealth on the one hand and poverty on the other, but they also challenged associated characteristics of the capitalist society in which they lived, as well as racism and imperialist foreign policy. At that time (1960s) capitalism was undergoing transformations which affected women's roles generally. Capitalism as noticed by concerned scholars and reported by Friedman (2003) significantly affected the role of women in the labour force. As revealed by the literature, before the 1960s during the Second World War, women were enticed into wage labour but at the end of the war they were encouraged to go back into the home to make way for men returning from the war front. The post-war period mirrored and emphasised feminized domestication, women as consumers, motherhood. The return of many women to the home after the Second World War created a new identity for women who were known and identified as working class. This created

tension between the reality of women's lives and the ideal image of family life. This tension caused women to think and question their lives especially when they examined women's lives in the era prior to the Second World War, during the Second World War and after the Second World War. The actual genesis or springboard of the feminist movement can therefore be said to have been in the thinking and questioning about women's lives and experiences.

2.9.1 Understanding Culture from a Gender Standpoint

Gender is often defined as the socio-cultural meaning attributed to the physical and biological differences between the sexes, and how such meanings are manifested both symbolically and materially in societies. Accordingly, gender is considered to be more complex than sex. Wood (2009) writes that there is nothing a person does to acquire her or his sex; it is a classification that society makes based on genetic and biological factors and, for most people, it endures throughout their lives. For this singular reason, thinkers and inquirers of gender propose that gender changes over time. For instance, Wood pinpoints the fact that we are born male or female (sex), but we learn to act in masculine and/or feminine ways (gender). Based on this, gender is commonly described as a social construct that varies across culture, over time within a given culture, and over the course of individual life spans.Drawing upon the understanding of culture and the stance or perspective of gender scholars above, I would say that gender is culture itself and vice versa. The basis of my opinion here is connected to the writing of Wilkimaon (2000). She says:

… what gender means and how we express it depends on a society's values, beliefs and preferred ways of organizing collective life (*ibid*.:23). When these values and beliefs are put into action by people in any society, it is simply culture in practice (cultural practices). These practices vary from one society to another depending on their historical, political development, experience, religion and traditions etc. Built on this understanding, it is logical to say that gender grows out of cultural ideas that stipulate the social meaning and expectation of each sex (Wilikinson, 2000).Culture and its practices are assumed to be the masculine and feminine meanings that societies bestow on people either as individuals or as a group. These meanings are not stable but are expected to change with changes in age and status, thereby leading to change in roles (gender roles). For example, the roles or gender expectations of a young girl will change when she becomes a woman and further change when she gets married.

Her roles do not cease to change when she is married; they continue to change as she gives birth to children and advances in age. This situation is same for a boy growing up to become a man, a married man and a father. Stromquist (1999) and Boler (1999) articulate that gender roles and expectations are what categorises people into "real men" and "real women". Stronquist draws on the example that "real men" don't cry in public and are successful and powerful in their professional and public lives, while Boler exemplify "real women" as being tied to femininity. Furthermore, according to these authors, to be feminine is to be physically attractive, deferential, emotionally expressive, nurturing, and concerned with people and relationships. This suggests the rationale for linking women's roles to the home and children and the roles of men to career and providing for the family, that is,

gender differentials. In line with the gender differentials illustrated above, society tends to see them – gender differentials – as normal, natural and right; therefore attempts by anyone be it man or woman to operate or behave outside these expectations are seen as a serious violation or taboo.

2.9.2 The rhetoric of culture and the experience of culture

Culture affects women differently at different points in their lives. For instance, cultural expectations and responsibilities for women change if they are married, single mothers, aged, or divorced. This suggests that African women re-imagine themselves "as members of different groups, in several places, and being citizens of the world, all at the same time" (Ratele, 2007:66). work „*Subverting identity after 1994: the South African Indian woman as playwright*" illuminates culture as portraying the identity of people. In her work, she argues that South African Indians" constructed notions of identity are located in history and place. This indicates that the identities of people change on account of their history and place of habitation. With respect to the Indian South African woman, their culture, as well as their identity, is constantly shifting according to the political, social and economic environment. This arguably applies to all women across the world. In the words of Govender, "the so-called Indian South African woman's identity has experienced shifts in both the apartheid and post apartheid eras".

In many West African countries and others where the military ruled from the 1980s to the late 1990s, the culture and identities of both men and women shifted between the pre-colonial period, the military regime, and the infant democracy era in the 2000s. During these

periods, women who used to be housewives could no longer stay at home to perform domestic work, but looked for work or engaged in petty trade following the austerity measures brought about as a result of harsh economic policies favoured by military rulers (Ezeilo, 2000). These circumstances, together with other aspects of lifestyle adjustment, such as friendly co-existence among women and men of all ethnicities and race, suggest that culture is learnt, and is fluid. To this end, it can be said that the success or failure of an individual or institution depends, to a reasonable extent, on the acceptance of the notion of a changing culture.

The lifestyle and achievements of women in Africa have been characterized or influenced by evolution in terms of changes from the pre-colonial, colonial, military and democracy periods in different countries. To be able to evaluate or assess the rhetoric of culture and cultural experiences of women, it is ideal that we should „question culture" . According to Ratele (2007), "cultivating a questioning attitude to culture is an estimable goal of critical inquiry and practice". Questioning culture is also needed when „subverting the closed discourse about culture that rules the worlds of women and men and is thought to be a critical gender issue" . While the study did not turn blind eyes on the fact that questioning culture will prompt better understanding of its impact on men and women.In South Africa, Shope (2006) notes that when women challenge patriarchal definitions of tradition and introduce gender equity, they are accused of „ruining" culture. This suggests that many African men consider it "culturally improper" for women to question culture. Through „culture questioning" , African women are able to understand themselves, and thereafter to re-define and re-construct themselves beyond the „clutches of state-invoked culture – as

more than just women‟ (Wilson-Tagoe, 2003; Acker & Webber, 2006).Questioning culture is a major prerequisite for the liberation of women. This is evident in Desiree Lewis's conversation with Molara Ogundipe-Leslie (Lewis, 2005). In that conversation, it seems that Molara Ogundipe-Leslie questions cultural practices that are handed down through generations:

We must remember that there were radical outlets for women in indigenous African cultures, and in our colonial societies, contact with Europe brought with it the inheritors of the British suffragette movements in Nigeria, while my mother, a teachers' college professor, was a practitioner of many radical ideas about women of the Victorian period. I was raised with male siblings, as well as female and male wards… (Lewis, 2005:132).The act of questioning culture identifies the limitations and imperfections of culture and its influence on people; thus cultures that fail to acknowledge their own imperfections and limits are harmful to their members (Ratele, 2007). Concomitantly, „questioning culture‟ as evident in the writing of many gender and feminist scholars, necessitated the need for shaping and re-shaping their thinking (for example, Pereira, 2002; Amadiume, 1987; Hooks, 2000). This partly explains why many radical feminist writers today consistently affirm new ways of thinking and speaking, and pursue what is „visionary‟ and „imaginative‟ − these new ways of thinking and speaking challenge gender and feminist scholars to transcend neo-imperial and patriarchal boundaries (Lewis, 2005). Such feminists, according to Lewis (2005), suggest that "it may be in imaginative expression that we can find the most abundant sources to resist the coercive powers of our present discursive context" (*ibid: 76*). It is therefore vital that women speak for themselves, and question for themselves.

As a means of consolidating the writings and views of the writers mentioned above, Ratele (2007) notes that we need to constantly distinguish a positive cultural feeling from an exclusionary „us-only‟ tendency. Hence, an African feminist's questioning of culture will always be an attempt to show that the cultural world is made up of many stories, in which gendered power figures prominently alongside state, economic and racial forces (Ratele, 2007). Accordingly, such an approach shows that society does not begin and end with one's own culture, however hegemonic, and that any single individual's consciousness is only one minor part of culture. Furthermore, the ability and desire to question received views, including those of one's avowed culture, is one of the greatest gifts a culture can nourish in its members (Ratele, 2007). And, in a world that demands us to love our culture, to teach a child to approach what they get from the world with a questioning attitude sets up that child for an open, interested and productive life (*ibid.*:75). Furthermore, it relaxes restrictions around culture, and establishes conditions to allow it to flourish.

2.10 Historical and Political Accounts of Culture in Nigeria

In Nigeria, as in other developing societies in Africa, feminist scholars and anthropologists alike write that the historical and political account of culture explains how a legacy of colonial administration, cultural nationalism and patriarchal postcolonial nation building have largely contributed to the rigidification of Africa culture (Amadiume, 1987). This provides an explanation as to why culture is sometimes connoted to be the fixed traditions and customs of people of the same society by sociologists. Feminists view culture as a "fluid" practice, meaning that it possesses the quality of being able to change. In short,

culture from the standpoint of feminists and anthropologists suggests that culture, gender and women's lives are regulated by ever-changing political agitations, movements and institutions, thereby leading to fluidity of culture. The fluidity of culture, as argued by anthropologists and feminist scholars, is supported by legislation, official myth-making and dominant ideology promoted as beneficial either by persons or institutions in male-dominant spheres. Amadiume (1987) argue, that pre-colonial cultural practices were far more flexible and, in some cases, supported women's intellectual and political empowerment. In these study, respective studies, Amadiume emphasise that, before colonisation, women in Nigeria enjoyed some degree of autonomy and operated autonomous institutions. Amadiume limits her discussion to the realities of the Yoruba tribe. For example, according to her, before colonisation women – elderly women in some communities – served as the head of the community and were known as "Baale". In addition, women's ownership of property was not seen as a problem.

In an attempt to comprehend Oyewumi's argument I remember the stories of my grandfather (my mother's father) once told me about the property his mother "Inine" (meaning grandmother) owned. He also told me about the advice, assistance and contribution "Inine" gave people both old and young in her town – Kokori, one of towns of the Urhobo tribe in Delta State of Nigeria. This story, though not documented, corroborates the argument of Oyewumi. Colonisation was accompanied by the stripping off or depriving of women of the autonomy in all forms that they enjoyed prior to colonisation. Many of these women and the younger generations who were aware of these histories or were told stories like I was told saw justification in the struggle of feminists. Amadiume hold that gender was not an

organising principle in African societies before colonisation, even though there might have been other forms of social inequalities. According to these authors, the systematic patriarchalisation of African societies has occurred through colonialism, the introduction of Christianity and Islam, and the process of state formation. Other scholars argue that the cultural discourses on power and empowerment run counter to colonial representation of women's access to power (Becker, 2000).

Furthermore, Amadiume, present provocative challenges to Western feminist constructions of African women and gender systems. Drawing upon historiographical, ethnohistorical and ethnographic evidence, they argue that western notions of women and gender are premised on a "bio-logic" inappropriate for understanding the gendered histories of African societies. They claim that the very notion of "woman" as a fundamental category indexing shared interests, desires, and social positions, was introduced by colonialism and the biologically determinist ideology it imposed on West African societies. The writers here are concerned with women's ownership of property in the same way as men and the equal opportunity to participate in community affairs, leadership, power and empowerment. Given this I would say that the views expressed by these writers are aligned with liberal and Marxist feminist theorists.

Literature emanating from women of other third world or developing nations focuses on the relationship between feminism and nationalism. In *Feminism and nationalism in thethird world*, Jayawardena reminds her readers that many men in the third world reject western feminism because they see it as mainly Eurocentric. She argues that given the rejection of

western feminism by men, in particular in the third world, and the Eurocentric view that the women's movement is, in any case, a Western European and North American phenomenon occasionally exported to or imitated in the third world, it is necessary to show that … feminism is not imposed on the third world by the west, but rather that historical circumstances produced important material and ideological changes that affected women, even though the impact of imperialism and Western though was admittedly among significant elements in these historical circumstance(Jayawardena, 1986:2). Jayawardena goes on to examine the history of women's struggles in twelve Asian and Middle Eastern countries, highlighting not only the struggles and organisation which arose in response to foreign domination and the nationalist thrust, important though she says these were, but also the struggles around gender relations that preceded them and the role of great or exceptional women in the respective histories of her chosen case studies. She discusses, for example, Raden Kartini, who lived in Indonesia between 1879 and 1904 and struggled for the right to an education normally denied women; or the warrior queen Lakashmi Bai the Rani of Jhanis, who in India during the war against the British in 1857 led her troops on horseback, indistinguishable in dress and behaviour from men and died in combat (Jayawardena, 1986:140, 78). In my interpretation, all these women stood for the cause of womanhood. For them, the promotion of women's welfare and interests, particularly through freedom from male domination and gender equality, is not limited to speaking, that is, making the voices of women heard, but can be demonstrated in the forms of action and leadership exhibited by the likes of Lakashmi Bai the Jhanis.

The historical and political accounts of culture in Nigeria, Asia and the Middle East, as reflected above, are similar given the narration and the reviewed literature. The scholars who presented the cases or happenings that led to the understanding of the feminists‟ struggle and different dimensions of feminism wrote from different places yet their narrations coincide. Nigeria, Asia and the Middle East are all developing nations; therefore the reviewed literature here could serve as a means of understanding the historical and political accounts or development of feminism in other developing nations, especially during and after colonisation.

2.11 Cultural practices in Nigeria

Culture and cultural practices are very strong and deep rooted in Nigeria. This is because some of the cultural practices has religious backing and blessings. “For many years in the minds of women has been dissatisfaction. This they suffer individually, difficult to voice out; not knowing that it affects a lot more of them. Within is the problem yet they struggle to do most of the domestic work: cleaning the kitchen, the sitting room, washing clothes, taking the children to school and bringing them back from school. They enjoy seeing the children playing around them; also see their husbands go to work and come back. While, they do this routine, most of them see themselves and would refer to themselves as "housewives". The major occupation then in the women world; because it was the only perfect dream of young girls growing up to be wives and mothers; the highest ambition is to have children and a beautiful house, their only fight is to get and keep their husbands. All they did for years was just that” (Frazer, 1995).

Despite the „expanse“ of time, there is the possibility that life for some women, especially in the Nigerian society, has not change „compared“ to the lives of women Frazer describes above. (From my experience as a teacher, discussions with female/women student(s) in the classroom, interactions at social gatherings or functions with other women and the views of women on national television talk shows), it appears that the major difference can be linked to their wishes or dreams. Today, that most women, including young girls, no longer dream of just becoming housewives but of becoming women who can contribute to the home, while support their husbands as co-providers for the family and making their impact felt in the larger society. In fact, they dream of being career women and not just housewives, as they believe this will be more fulfilling than just being a housewife confined to the home. To make their dreams reality, they clamour for education, knowing that this is the only way. This dream is far from the reach of many women owing to certain constraints or stumbling blocks that stand their way, thereby making participation in higher education a mirage for many. These same stumbling blocks or constraints militate against the overall schooling of the ones schooling in various higher education institutions in Nigeria (Abe, 1987; Bolarin, 2006).

In this study, I am particularly concerned with the academic success performance of married women students in higher education. In the past, Bolarin (2006) identified numerous factors that affected the academic performance of female students in education. These authors argue that cultural practice is cardinal in Nigerian higher education. This links up with what is researched here. This research seeks to understand how these cultural practices affect women. Although Bolarin and other scholars cited above state that these practices do affect

women, but their study did not focus on married women in particular. In this study I want to see how domestic responsibilities influences the academic success of married femalestudents in Nigerian higher education. One can explore the relationship between cultural practices, learning and academic performance at any level one chooses, from the global, to the directly interpersonal, to the single individual trying to make sense of some cultural practices.

The momentary interaction between a lecturer and a student, for instance, is imbued with influences from the classroom culture, from the culture of the subject discipline, from the school, from the community, from the nation and ultimately from the changing nature of international politics and economics, as well as from the home cultures, traditions and histories of the individual student concerned. Crowl (1997) reveal that cultural practice in relation to people's traditions have a way of playing out, be it in the classroom, the school environment, the community or the society at large.Given the centrality of issues of cultural practices to so much gender studies and policy and sociology research in education, reasonable attention has been devoted to exploring what is meant, or ought to be meant, when cultural practice is discussed. If we want to understand the extent of and ways in which cultural practices contribute to, or detract from, the promotion of women's education and their academic performance in higher education, then we need to be clear about the definition of culture, traditions and cultural practices we are using.

Culture comes from the Latin word *cultus*, meaning ritual cult of the ethos, affirmation of the bonds of society which invest with values, one's pursuits and thereby one'slife

(Fadeyi,1995; defines culture as “the notion of human consciousness ... the products of human consciousness (i.e., systems of thought and technology), by means of which humanity attempts to assert control over nature”. (Pillay 2007) define culture as the totality of socially transmitted behaviour patterns, arts, beliefs, institutions, and all other products of human works and thought characteristic of a community or population which provides them with a general design for living and patterns for interpreting reality. That which is cultural and subject to human manipulation is assigned more worth than that which is natural; hence, women and women's roles are denigrated or devalued, whether “explicitly or implicitly” (Lewis 2005:185).

Pillay (2007) pinpoint the fact that culture includes behaviours, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies and practices peculiar to a particular group of people. Culture can ordinarily be defined as a way of doing things. Every culture has a worldview that it uses in order to evaluate its own experiences. For Nigerians, in my understanding, this view originates in the indigenous ideas of classical West African history, supported and sustained by monarch institutions. Culture is not limited to things, events, community and environment, but can be extended to religion, tradition, sport, schooling and many more. In this study, I am concerned with the day-to-day cultural practices in the name of beliefs, norms and taboos enveloped in traditions and how they affect or influence married women students' academic performance in higher education.

Ordinarily, cultural practice can be defined as a pattern of behaviour accepted by a society. Scholastically, cultural practice has been defined in different ways and by different authors,

scholars and publishers. Among these definitions is that of Fadeyi (1995) and Mbiti (1969). According to Fadeyi, cultural practice is the application to life of the totality of what is learned in the form of modes of thinking, acting and feeling by individuals as members of society. In the broadest sense, this term can apply to any culture at any time. Besides, Mbiti regards cultural practices as the traditional practices developed within specific norms, or beliefs and protected in many jurisdictions for indigenous people. Furthermore, Fadeyi (1995) and Mbiti (1969) agree that cultural practices include religious and spiritual practices; medical treatment practices; forms of artistic expression; dietary and culinary preferences; cultural institutions; natural resources management; housing and construction practices; childcare practices, governance, leadership and conflict resolution; power relationships; and "everyday life" including household relationships. Despite the large expanse of time between the writings of Mbiti (1969) and Pillay *et al.* (2007) there appear to be a lot of commonalities in their definitions. Equally so, there is a significant difference in terms of their view and language usage. While Mbiti included and highlighted traditional practices and norms in his definition, Pillay*et al.* emphases were on the components of culture. Norms as included in the definition of Mbiti are taboos.

These taboos are what make it more difficult for people to distance themselves from cultural practices. In this study, Mbiti‟ s definition is upheld because of its broadness. In my view, the definition encompasses all the major concepts and the scope of cultural practices. Hence, it serves as a working definition. A look at cultural practices and women students' experiences and academic performance in institutions of higher learning is necessary and germane to my study, especially when the writings of Glele (1991) and UNESCO (2006) are

considered together with the rationale for this study. Both Glele and UNESCO write that it is extremely difficult, if not impossible, to separate people from culture given their history. This is a clear case of what happens in Nigeria where my study is carried out (Falola, 2001). Accordingly, there is the myth that the traditions and cultural practices in Nigeria, as in most parts of the world, represent the pinnacle of human activities, career and achievement (Beek, 2002). Cultural practices as norms, taboos and so on (traditions) are highly responsible for the "making and unmaking" of personhood (Rosaldo, 1974). Traditional attitudes dictate that women are the physical property of their husbands and deprive them of any authority over marital issues and relations (Unifem, 2010). In a nutshell, it can be premised that womanhood is at the mercy of various cultural practices; could this be the reason why Roberston (2000) said that "women live in a disintegrating culture?

On account of the above, I see and would simply describe cultural practice as the fusion of culture and tradition. Using the working definition, culture is simply "everyday life", that is, a way of life – how things are done on a daily basis, while tradition encompasses the norms, beliefs, taboos and suchlike that are embraced or respected.Bolarin (2006) point to tradition and cultural practices as the reason for the under-representation of Nigerian women in all facets of life. Broadly speaking, cultural practice in the context of tradition has been collectively seen as a bottleneck for women in Nigeria and on the Africa continent. For example, the statement issued by a recent international summit convened to address the economic crisis in Africa show that.

In Africa, the gender gap is even wider and the situation is more complex due to the cultural and traditional context which is anchored in beliefs, norms and practices which breed discrimination, incapabilities and feminized poverty (Conclusion of the 8th meeting of the African partnership forum, Germany, May 2007).The fusion of culture and tradition seems to have blinded the "intellect and reasoning eyes and ears" of women. In fact, it has made them dogmatic; they can do very little on their own without first referring to culture and its implications or consequences. Simply put, culture defines people and subjects them to control. As is beautifully observed and expressed by Lorde (1982:45), “it is axiomatic that if we do not define ourselves for ourselves, we will be defined by others for their use and to our detriment”. This is what cultural practice does to women. Similarly, men in particular use cultural practices and tradition to control the thinking of women to their own advantage. "If you can control a man's thinking you do not have to worry about his action."

Men are able to control the thinking of women because women have not been able to realise who they are; hence they have failed to define themselves for themselves against the hurdle of culture (Freedman2003; Collins, 1991). No wonder Pillay (2007:4) writes that to question yourself is to know yourself. She further states: "It is not surprising that men's thinking about women has not changed, and that women about women's thinking is showing little sign of change is frightening". In agreement with Pillay, it is this bifurcation of self, complicated by tradition or cultural practices, which is so destructive for women in general. In traditional Nigerian society, men used traditions, implementing them as cultural practices to “colonise” women, making them see themselves as inferior to men. In addition, making them see themselves as biological destined for and confined to a specific role and dependant

on men. In recent times, such thinking still exists. This is seen as a conspiracy against women, aimed at discouraging and preventing them from attaining equality with men in all spheres of life. For this reason, their education, especially at the higher education level, as a gateway to their success in life has not been given serious attention.

However, while some researchers and educators condemn cultural practices and regard them as "evil" in terms of women's education, other studies (Vogel, 1967) emphasis that tradition and culture are, in a way, helpful to students, including women who are schooling or studying cross-cultural and interdisciplinary courses at institutions of higher learning. He argue that culture plays a large role in shaping the development of individual minds, and individuals" thoughts and deeds serve to maintain or to alter the cultural milieu. He is of the opinion that, as people live, play, work and solve problems together as husband and wife, friends, family members, relatives and community members, so their spontaneous ways of thinking, talking, acting and coexisting – the ideas that come to mind, the words they choose and the tools they make use of – embody an accumulated set of cultural values and beliefs that have been constructed and refined over the years if not generations. And, as they get things done collectively, they learn from the habits and attitude of the more experienced friends, relatives, parents, teachers and colleagues. It is through taking part in such joint activities that individual members of a society are inducted into these "ways of knowing" and take over and make their own values, skills and knowledge that are enacted in the process.

2.11.2 Types of cultural practice

In Nigeria, cultural practices vary from one ethnic group to another. These practices largely depend on the tradition of the people and perhaps blend with their religion. Nigeria is a country where different religions are practised, with Christianity, Islam and traditional worship being well established. These religions are scattered across the country, with Islam dominating in the North, Christianity dominating in the South and traditional worship cutting across the country. It is important to note that some religious beliefs are imbedded in the culture of the people, thereby reflecting in the aggregate or exact cultural practices in different parts of the country. As previously discussed, there appears to be some similarities in cultural practices across ethnic groups in Nigeria (Falola, 2001). Nevertheless, culture in Nigeria requires men and women to play different roles, as do young and older members. To be precise, very often different families, clans and lineages have their own specialised stories, songs, dances, crafts, designs and history that together form their culture. According to Glele (1991), and Collins (1991) it is thus true that culture creates a division of labour for different ages, sexes, marital status and so on. Thus one can see that members of the community or society share a set of beliefs, values, habits and practices. In the literature reviewed, I have shown that there is wide acceptance that there is a link between culture, marriage and higher education for women. In Nigeria, there are numerous cultural practices associated with marriage. These include the following:

Early childhood marriage: This can be defined as a situation where girls get married before the statutory age for marriage. The minimum age of marriage for girls, as recommended by the World Health Organization (WHO) and the 1999 Constitution of the Federal Republic of Nigeria is 18 years. In Nigeria, the number of girls married at below 18 years is relatively high (WHO, 1998). This practice is more common among the Hausa people (Northern part

of Nigeria). In Nigeria, some parents prefer to marry their daughters at an early age because they believe that girls are an economic liability. They substantiate their argument with an Asian proverb which states "bringing up girls is like watering the neighbour's garden". Early childhood marriage often involves girls being withdrawn from school and early pregnancy. Early maternity lessens the life expectancy of girls and adversely affects their health, nutrition, education and employment opportunities.

Female genital mutilation: This is sometimes referred to as female circumcision and is a practice which involves the cutting away of all or part of the external female genitalia or all other procedures involving other injury to the female genital organs (WHO 1998). Female genital mutilation is a common cultural practice in many ethnic societies in Nigeria, particularly in the southern parts and rural communities (Mama, 2003). The rationale behind this act is to reduce female promiscuity before and after marriage (OZo-Eson, 2008). In Delta State, among the Urhobo people, women must be circumcised before marriage. This is similar to what obtains in the Esan community of Edo State Nigeria. According to (OZo-Eson, 2008) young women who are mature enough for circumcision are usually not told nor have prior knowledge of the day the circumcision (operation) will take place. She further states that they are deceived and lured to the place of the operation where they are held down by their elders and forced to have the operation without any pain killers.

***Purdah*:** The word "purdah" literally refers to a curtain. Fabric is used to conceal a woman's body usually including her face. This implies a division between the male and the female domain and also the seclusion of women (Abid, 2009). According to Abid (2009), Purdah may be considered as a cultural denomination of the English word "veil", which, besides meaning curtain and to hide or to conceal, refers to Muslim women's head and body

coverings. Purdah is symbolic of a form of religiosity that claims modesty (Abid, 2009). The practice of purdah requires the wearer of the "veil" to act in a culturally appropriate manner. In Nigeria, the practice of purdah is only found among the Hausas, the Yoruba Muslims and a few other Muslims, for example the Auchi people in South Nigeria. This cultural practice confines women to the home and denies women socialisation, educational opportunity and economic participation.

Son preference: The practice of son preference is the preferential treatment by parents of male children. This often manifests itself in the neglect, deprivation or discriminatory treatment of girls to the detriment of their physical and mental health. In traditional Nigerian society, son preference is perpetuated by the traditional role of men in agriculture and as property owners. According to United Nations (1994), son preference manifests itself in a number of ways, all of which have negative repercussions for girls and women. The United Nations reveals that discriminatory treatment of girls and women can arise in different areas, which include the following:

Education: Families with higher income may send both boys and girls to school, but low income families choose to send the boy rather than the girl.

Family nutrition: Girls will be breastfed for a shorter period than boys in order to hasten conception to produce a boy. In families where food is scare, the most nutritious food is reserved for boys and men.

2.11.3 Other cultural practices

Apart from the cultural practices discussed in the previous section, there are numerous other cultural practices in Nigeria that affect women socially, economically and politically, and in their general life style. These cultural practices include the following:

2.11.3.1 40 days stay at home for post-natal women

This practice compels women who have given birth to stay at home for 40 days after delivery. This is to ensure that they are given adequate care. During this period, the woman's mother or mother-in-law comes to stay with her and helps her with domestic work and takes care of the new baby, especially bathing the baby.

2.11.3.2 Widowhood practices

Widowhood is the state or period of being a widow or widower. When the husband dies, the wife is referred to as a widow. When the woman or wife dies, the husband is known as a widower. A survey in the United States of America reveals that widowhood is more common among women than men. A similar situation exists in Nigeria. In a study in Imo state, Nigeria, interviews and discussions were held with traditional rulers, leaders of women's organisations and widows. Five factors that impact on the health and economic status of widows were identified: a long period of incarceration during mourning; an obligatory poor standard of hygiene; deprivation of the husband's property and maltreatment by his relatives; the enforcement of persistent wailing; and the practice of demanding that a widow sit in the same room with her husband's body until burial (WHO, 1998). The death of a husband or spouse often means not just the loss of a life companion but also the end of a whole way of life (Benokraitis, 2005:506;). Benokraitis emphasises that unfamiliar tasks –

managing finances, cooking meals, fixing the faucet – suddenly fall on the surviving spouse. Cultural practice in Nigeria strongly supports the woman remaining a widow after the death of her husband in order to take care of the children. Besides, many women feel comfortable remaining a widow because of the love that existed between them and their deceased husband, finding it difficult to transfer their love to someone else. In the practice of widowhood as it applied to women, a woman is not seen in the public for months after the husband dies. According to Agnes Ushang Ingwu, a feminist and advocate of women's empowerment and liberation in the Bette community, Cross river state in Nigeria, widowhood in reference to community's mourning laws requires women to stay in seclusion for six to 12 months (it was originally up to two years). During this period the woman wears only black clothes. Widowed men and women exhibit depressive symptoms such as sadness, insomnia, appetite loss, weight loss and self-dissatisfaction. Some longitudinal studies report that men and women experience similar physical and emotional difficulties initially and, with time, do not differ much in their ability to cope with the loss of a spouse (Van Baarsen & Van Groenou, 2001).

2.11.3.3 Wife inheritance practice

This is a cultural practice that entails a brother or relative of the deceased marrying the widow to sustain and carry on the family name. The practice is very popular among many ethnic groups in Nigeria. Bauman (1998) testifies that wife inheritance is not only limited to one country in Africa but is common to many countries in Africa. According to her, the

practice is known as *chokolo* in Malawi; in Ngoni, Ndebele and Zuhi it is called *ukungena*. While in Shona it is called *kugara nhaka*.

2.11.3.4 Wife Batening /Beating

Nigerian culture and tradition tolerate wife beating as long as the wife is not beaten by a stranger. In other words the husband is free to beat his wife. The Nigerian penal code of the North supports wife beating. According to this penal code a wife can be beaten with "a stick not bigger than the husband's thumb" (cited in OZo-Eson, 2008). Culture and tradition forbid women to hit their husbands if in a fight. In Urhobo land, in the event of a fight between a husband and wife, the wife is not expected to hit the man. If she does and the man falls to the ground in the course of the fight, the wife is sent back to her parent's home. To come back to the house or to be reconciled requires the presence of elderly people and family members. Also the woman (wife) has to buy/kill a goat for sacrifice and to appease to the gods of the land.

2.11.4 Marriage in Nigeria

Marriage itself can be regarded as a major cultural practice in Nigeria. As in Ghana, marriage in Nigeria is seen as requisite life stage, rather than an option, and it remains the most important social institution and a major cultural practice (Falola, 2001:133).

Cultural practice in Nigeria mandates marriage for men and women. It is only when people are married that they can be said to be "responsible" in society. Defined broadly, marriage is

a socially approved mating relationship that is expected to be stable and enduring (Benokraitis, 2005). Marriage is a critical rite of passage for both men and women, but the effect of this rite on the two sexes is very different (Watson, 2005). The forms of marriage vary within the different groups in Nigeria because the members of a society construct its norms or culturally defined rules for behaviour. Norms that define marriage include formal laws and traditional and religious doctrines. Marriage in Nigeria is therefore synonymous with the existence of norms, although one is seldom aware of them until they are violated or until an attempt is made to enter a new environment where one is trying to establish oneself. This ties up with the point made earlier that culture is responsible for the "making or unmaking" of people especially women. Women cherish marriage more in Nigeria (World Bank 2008) and thus put in much to sustain it. It is quite interesting to know as I have observed that the success of marriage and other forms of cultural practice depend on the role women play; they are instrumental in conceiving, practicing and sustaining cultural practices yet they are the most affected by them.

Culturally, marriage in Nigeria takes place only when the dowry has been paid. In other words, there is no marriage without the payment of dowry. This is therefore the starting point and a compulsory requirement for marriage. Dowry is a socially legitimized payment normally given by the groom's family to the bride's family and is the same as bride price. Mandela (1991) refers to bride price as „*lobola* ", and defines it as bride price in European lore, where the "bride" is converted into a sort of feudal slave purchased from the father by the husband's family. In Nigeria, dowry usually takes the form of money. The amount payable as dowry varies from one ethnic group to another. Some families and ethnic groups

use the level of a woman's education as a parameter for determining dowry. The practice of using women's education for hiking dowry is dominant among the Ibos in the eastern part of Nigeria.

Despite some cultural variations, marriage in most western industrialised countries and on the African continent of which Nigeria is part has some common characteristics (Benocraits, 2005;). In sum, married couples are expected to share economic responsibilities, to engage in sexual activity with their spouses, and to bear and raise children. However, this is not true for many parts of the world because marriage is seen to be female dependence on men – both social and economic (Mandela, 1991). This certainly pertains to Nigeria and many other countries in Africa where cultural practices paint marriage for women as economic dependence on men and agree on the issue of child bearing and raising and the continuation of the family from generation to generation (Falola, 1999; 2001). Falola (2001) emphasises that cultural practices associated with marriage in all parts of Nigeria view the raising of children, especially in the context of taking care of them (domestically), to be solely the woman's job. These beliefs and practices have helped to confine many Nigerian women to the home and to exclude them from involvement in society.

2.11.5 Feminised domestication

Feminised domestication is coined from the words "feminine" and "domestic". Literally, "feminine" is described as any institution(s) or person having the qualities or appearance considered to be typical of women and "domestic" as a term that connects people or persons to the home or family – a servant who works in the house. In this study, the view of Rosaldo

(1974) is upheld, given her broad view on feminised domestication and its relevancy to Nigerian society. By feminised domestication Rosaldo means "those minimal institutions and modes of activity that are organized immediately around one or more mothers and their children". She argues that women are associated with a "domestic orientation", while men are primarily associated with extra-domestic, political and military spheres of activity. In my opinion, feminised domestication restricts domestic work to women. Aina (1998) and Chodorow (1974), who also wrote essays on women, culture and society, both insist that women's domestic orientation is structurally and culturally constructed and " insofar as woman is universally defined in terms of largely maternal and domestic role, we can account for her universal subordination"(Rosaldo, 1974:7).

Feminised domestication comprises domestic activities such as cooking, washing, cleaning the home, bathing and dressing the children for school, among many others tasks. Feminised domestication is a prevailing cultural practice that instils in women the belief that they are solely responsible for all domestic work in the home. In this culture, women are made to believe that it is not proper for their husbands to do such work. For instance, in Nigeria, married men are prevented from entering the kitchen to prepare food for themselves. Their wives must prepare and have their food ready at all time; wash their clothes and those of the children. Domestic activities for women are highly demanding and time consuming. Feminised domestication keeps women busy at all times within the home and does not allow them do anything personal for themselves Benokraitis (2005) and Haese & Kristen emphasise that domestic work confines women to the home; denies many paid employment;

jeopardises their ambitions for further education or continuing schooling for those who drop out of school; and denies them empowerment and self-actualisation.

Furthermore, feminised domestication is a core cultural practice in Nigeria which largely determines the success of a women's marriage (Asiyanbola, 2005). It adds to the value or worth of women whether married or not if embraced. It is for this reason that mothers inculcate in their girl child early in life the concept and practice of domestication. By this, the girl child is expected by her mother to master the art of sweeping, cleaning, washing, bathing her younger siblings and cooking. She is made to believe that her success and happiness in life depend on how effectively and efficiently she can manage her home.

The father's house is simply seen as her father's house and not her home – she gets a home of her own only when she is married and then she can be regarded as a true, responsible woman. Chodorow (1974) developed a theory linking adult sex role behaviour to the fact that children's early involvement is with their female parent. Chodorow contends that girls are integrated through ties with female kin into the world of domestic work. Age and sex, rather than achievement, may define their status, while boys must "learn" to be men.The above is no different from what exists in Nigeria, where many if not all see domestication as a compulsory task for women. It is upon this belief of imbibed feminised domestication that girls or young women are recruited and employed by civilised and aging women to their households to assist and possibly carry out the more elaborate household routines and to train their daughters to become competent in domestication.

2.12 Review of Related Empirical Studies

Discussed below are empirical studies conducted that have direct bearing and relationship with the current study.

First and foremost, Lasode and Awatedu (2013) conducted a study to examine the Challenges faced by married university undergraduate female students in Ogun State, Nigeria. The study seeks to find out common challenges faced by married undergraduate female students in Universities in Ogun State, Nigeria, factors responsible and the effects these have on them. The study utilized the survey design with sample consisting of 150 married undergraduate female students purposively selected from two of the six Universities in Ogun State. Combining work with family responsibilities and school obligations lead to stress among 108(83.1%) respondents and these have the greatest effect on their general life. The study used percentage and frequency table as data analysis instruments.

The study however recommends that the spouse should help their wife with some domestic chores and family responsibilities because this willhelp in relieving them of the multiple roles they are engaged in.The married undergraduate female students should learn to delegate roles to others around them. Delegationreduced role strain by passing some role demands to someone else. Childcare, for example, could be delegatedto a spouse, family member such as parents, or care provider.Crèche and foster parenting for childcare around the universities need to be developed.Barriers to intrusion which is a common coping mechanism to reduce role strain should be used such asturning off a cell phone when resting.Undergraduates should try as much as possible to finish their studies before getting

married especially thefemale counterparts because a woman tends to be saddled with many responsibilities in marriage and womenoften are the primary caregivers in the home, thus they have higher demands from the family role.

However, Ogunsanmi and Owuamanam, (2013) carried out a study titled "Stress among married female sandwich undergraduates inSouthwest Nigeria". The study investigated stress and their consequences among married female sandwich undergraduates in SouthwestNigeria. Stressors of interest were occupational stress, family responsibility stress, academic activities stress, financialstress, cultural roles stress, religious roles stress and programme generated stress. The consequences of these among thewomen on the sandwich programme were examined and ranked. Also, the contribution of each of the stressors to stressin the women was examined. The study was a descriptive research of the survey type. The population was all marriedfemale sandwich undergraduates from Southwest Nigeria in four hundred (400) and five hundred (500) levels of2012/2013 academic session on the sandwich academic programmes of Ekiti State University, Ado Ekiti, Nigeria. Asample of 181 women was selected through stratified random sampling techniques. The research instrument was aquestionnaire which was validated by the researchers. One (1) research question was raised and one (1) hypothesis waspostulated and tested at 0.05 level of significance. Results of the analyses revealed that the women experienceddifferent magnitudes of the consequences of stress. Also, all the stressors taken together significantly predicted stressamong the women. Counselling implications of the findings were highlighted. Based on the findings, it wasrecommended that married female undergraduates should be aided financially through scholarships and awards becausedemands of the roles of

being married women conflicted with demands of education in their lives. In addition, culturalexpectations for the married woman in the society should be subjects of interest to counsellors in marriage counselling.

Similarly, Olatunde and Peter (2012)conducted a study titled "Determinants of Female Students' Performance in Primary Schools in Loitokitok District of Rift Valley Province, Kenya. The study looked at the factors that determine female students' performance in selected primary schools in Loitokitok District of Rift Valley Province, Kenya between 2009 and 2010. The study adopted the survey design of the ex post-facto type. The female students in the district have been victims of diverse and turbulent circumstances that have pushed them to academic oblivion for a long time. The sample size was determined using the Slovene's formula that was suitable for sampling finite population. Six public, mixed and day primary schools, three of whom were rural and three urban, were selected and one validated instrument was employed to gather data. Three research questions were answered. The data were analysed using Pearson correlation and multiple regression analysis statistics. The results showed that cultural factors (i.e. sexual experience ($r = 0.563$), early marriage ($r = 0.407$) and early pregnancy ($r = 0.489$)) had effect on the academic performance of female students. Also class size ($r = 0.488$), domestic factors ($r = 0.447$) had effect on the academic performance of female students in the district. There was a significant positive correlation among all the variables combined together and the dependent measure ($R = 0.692$; $F(8, 29) = 2.412$; $p < 0.05$). The variables also accounted for 47.9% of the total variance in the dependent measure ($R2 = 0.479$). It was recommended that guidance and counseling be intensified in the middle classes, more teachers be recruited to match the high students'

population in public schools, the parental education be boosted, the community be sensitized on negative socio-cultural practices and that the government takes stern measures against perpetrators of sexual offences and ensure that the gender policy on education was implemented to the letter.

Moreover, Forster and Offei-Ansah (2012) conducted a study titled "Family Roles and Coping Strategies of Female Students in Ghanaian Public Universities. A survey was conducted to identify the family roles female students in five public universities in Ghana played and the strategies they used to manage the roles while in school, to ensure academic excellence. Questionnaire was used to collect data in order to allow for a wide coverage and generalization. Family roles performed by the students while in school were found to include: running errands; meal provision; fulfilling marital obligations; decision making; laundering; settling disputes; cleaning; supervising domestic work; shopping; helping children to do school assignments; financial support; disciplining children; fetching water; mending clothes; child, elderly and invalid care; and leading religious activities. Coping strategies adopted by the students to manage these family roles and academic work were: creation of new social boundaries; delegation of roles; acting in context; prioritizing activities; postponing responsibilities; pre-planning activities; dovetailing family and academic work. Mature and married students had more family roles to play than non-mature and single students. It is recommended that Ghanaian universities should strategies for retention and academic excellence of female students to make gender equity meaningful. Consequently, the universities have to create a continuum of services that will reduce the

time female students spend on non-academic issues to enable them concentrate on their intellectual development.

In a related development, Ogbogu (2013) conducted a study titled "Work-Family role conflict among academic women in Nigerian Public Universities. The study examined academic women's experiences of work-family role conflict and determined the implications on their job performance. It also identified the factors that trigger academic women's work-family role conflict in Nigerian Public Universities. The study utilized both primary and secondary data. Primary data were generated from the administration of questionnaires on 250 randomly selected female academic staff from 3 purposively selected Public Universities in Southern Nigeria. Results revealed that several factors such as long hours of work, overcrowded job schedules, inadequate working facilities, family and domestic responsibilities, teacher-student ratio and cohesive Heads of Departments accounted for greater work-family conflict. It was also found that women's experiences of work-family conflict impacted negatively on their level of job performance and well-being. The study concluded that universities need to pay attention to the interface of work and family by initiating family friendly policies that take into consideration the multifaceted roles of women.

The above empirical studies share some commonalities and differ in some ways with the current study. Most of the studies employed survey design as the current study. With the exception of two studies, all the other studies used students in higher institutions of learning which coincides with the current study. The findings of the above reviewed studies revealed the negative effect of domestic responsibilities on married female students' academic

performances. This study will build upon the findings made by other researchers in this field as the study tries to concentrate the issue with respect to female married students of social studies in the study area.

Summary

The literature is largely in agreement that academic performance favours male students and that it is discouraging for women students on aggregate in higher education (Poon Wai-Yee, 2004; Bolarin, 2006). However, the scholarship on women students shows that their performance is tied to multi-attributional factors, both in the short term and the long term. These are classified as internal and external factors. In other words, they are controllable and uncontrollable factors. These attributes or factors have varying impacts on different categories of women student (married and single) and therefore account for differentials in academic performance. This differentiation is crucial, especially in the light of my own experience and the existing literature, for improving married women students' academic performance in higher education.

To a large extent, the literature reveals that uncontrollable factors, such as culture, affect women students‟ performance and enrolment more than they do males, especially in Africa where cultural practices and traditional beliefs and customs are still very dominant (Bolarin, 2006; Ukoha, 2005). Intellectually, most scholars argue that cultural practice is a cardinal problem linked to the academic performance of women and as a result jeopardises their empowerment potential and liberation (Beck, 1999; 2002; 2005). Apart from checks on and

the eradication of cultural practices that impede women's academic performance and participation in higher education, various authors and publication (Unterhalter, 2004; Mukangare & Koda, 1997) believe that policy makers could come to the rescue of higher education for women with gender-sensitive policies. The use of gender-sensitive policies have proven to be helpful in encouraging and promoting higher education for women in countries such as South Africa, Kenya, Tanzania, New Zealand, the United States and the United Kingdom (Lips, 1999; Jamil, 2000).

Interestingly, the literature reveals that the participation and academic performance of women students can be enhanced if degree courses in women's studies are introduced in higher education; similarly, courses meant for women only should be established in countries on the Africa continent as has been done in developed countries. The literature also establishes the premise that performance perceptions are important determinants of behaviour and hence are related. Lastly, there has been no focused study on academic performance, cultural practices and married women students in Nigerian. Much of the knowledge in this area is intuitive and experiential. To this end the literature reveals that culture and gender are significant means to the understanding of women's lives and experiences given the perspectives of gender scholars and feminists. In the light of this, the literature reveals that culture and gender are important elements of feminism.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the methodology used in conducting this studyon the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State. The chapter discusses the following sub-headings:

- Research Design
- Population of the Study
- Sample and Sampling Procedure
- Instrumentation
- Validity of Instrument
- Reliability of the Instrument
- Data Collection Procedure
- Statistical Analysis Procedure

3.2 Research Design

The design used in this study was survey design. This is a research method that describes a given state of affairs at a particular time. According to Olayiwola (2010) this research design permits the gathering of information through the use of questionnaires and interviews, from a population based on appropriate sampling techniques. According to Obeka, (2011) survey research is interested in some characteristics of the population or universe and uses a carefully selected sample from the population for intensive study of the characteristics of the population.This is in line with the opinion of Kennedy (2011) who asserts that "survey design studied large and small population by selecting samples drawn from the population to discover the idealistic incidence, distribution and inter-relations on sociological and psychological variables of the study. This is in line with the motive of this study that seeks to gather the opinion of married students on the influence of domestic responsibilities on their academic achievement ofmarried female social studies students in the above named teacher training institutions in Kano state-Nigeria.

3.3 Population

The population of this study consisted of all married and unmarried female Social Studiesstudents of Federal College of Education, Kano and Sa'adatu Rimi College of Education, Kano at NCE level. There are a total number of 2315 married and unmarried female students consisting of 1207 and 1108 NCEII and NCEIII students respectively in the two Colleges. This is based on the official data obtained from academic offices of the two Colleges. The table below shows the distribution of married and unmarried female students in social studies according to their various Colleges and their marital status:

Table 3: Population Distribution of Married& unmarried NCE Female Students

Name	Married	Unmarried	Total
FCE, Kano	466	671	1137
SRCOE, Kano	607	571	1178
Total	1073	1242	2315

SOURCE: Academic Office

3.4 Sample and Sampling Procedure

The study used purposive sampling technique to choose the participants for the survey. Purposive sampling as stated by (Lois , 2013) is a form of non-probability sampling in which decisions concerning the individuals to be included in the sample are taken by the researcher, based upon a variety of criteria which may include specialist knowledge of the research issue, or capacity and willingness to participate in the research. Purposive sampling was used for choosing participating schools for the survey because of the following reasons:

i. The results are expected to be more accurate
ii. It is less time consuming
iii. It is less expensive as it involves lesser search costs
iv. It is most appropriate respondents are selected for the study.

The table below shows the number of participants selected from the two colleges of education accordingly. A total number of 370 married and unmarried female social studies students out of the population of 2315 students were purposively selected. The decision was based on the sample size table by research Advisors (2006). Who opined that for population of 2315, at 95 percent confidence level and margin error of 5 percent, 330 sample size could be used. The study in order to ensure adequate representation and coverage exceeded the

number of sample size to 370 respondents. The decision was aimed at adding credibility to the results.

Table 3.2: Distribution of the sample based on variables of the study

LEVEL		MARITAL STATUS	TOTAL	INSTITUTIONs	TOTAL
NCEII	197	MARRIED	217	FCE, KANO	162
NCEIII	173	UNMARRIED	153	SRCOE, KANO	208
TOTAL	370		370		370

3.5 Instrumentation

This studyusedstructured Questionnaire titled "Domestic Responsibilities and Married Female Students Academic Achievement Questionnaire (DRAMFESAQ) as a means of data collection. The technique of data collection provides vital information on how a researcher obtains the needed details on which the results and conclusions from the study are based (Olayiwola, 2010). According to Olayiwola (2010) a questionnaire is a "survey, self-report research method used to present highly structured items or questions in writing". The questionnaire is chosen as a method of data gathering because of the following:

i. It helps to cover the large area and sample population of the study.

ii. It would instill confidence in the respondents to freely give out views they fear might get them into trouble or disapproved by others.

iii. It will give enough time to respondents to respond to the items appropriately.

iv. It will help the research to distribute the questionnaires to respondents easily in order to meet up with the time factors.

The questionnaire is designed based on modified Likert four-point scale in which respondents are required to respond to each item in terms of degrees of agreements and disagreement. The respondents are expected to react to each item on a four point scale ranging from Agree (A)1 Stronglyagree 2 (SA) Disagreed 3 (D) Strongly Disagree (SD) 4

3.5.1 Validity of the Instrument

The construct validity of the questionnaire was ascertained by the supervisors, and other Social Studies experts. It was also scrutinized by language experts for validation as well as language appropriateness and clarity.

3.5.2 Reliability of the Instrument

In order to determine the stability and consistency of the research instrument, pilot study was conducted at Federal College of Education, Zaria using 23 married female students of social studies department. The data collected from the pilot study was statistically analyzed for the purpose of determining the reliability coefficient. The Cronbach alpha formula for calculating reliability co-efficient was used. Consequently, the reliability co-efficient of 0.85 was realized.The reliability co-efficient is considered adequate for the internal consistencies of the items in the instrument. Muhammad (2012) said that an instrument is considered reliable if its reliability co-efficient is between 0.64 and closer to 1, the more the reliable is the instrument. Based on the above, this instrument which has 0.85 reliability co-efficient can be said to be reliable and stable for the main work.

3.6 Data Collection Procedure

The researcher obtained an introductory letter from the Department of Arts and Social Science Education, Ahmadu Bello University, Zaria. The letter was presented to the authorities of Federal College of Education, Kano and Sa'adatu Rimi College of Education, Kumbotso, Kanowhich enabled the researcher to secure access to classified documents useful for the study. The letter is also meant to solicit official support needed to carry out the study in their respective Colleges.

Further, the researcher and two research assistants' administered the questionnaire to the respondents in the two Colleges of Education on the same day in order to avoid loss of questionnaire and external influence while filling the questionnaire. The study strictly complies with research ethics and other guidelines which might be set by the two institutions.However, 162 questionnaires were administered to Married and unmarried female students of social studies in Federal College of Education, Kano while 208 questionnaires were administered to their counterparts in Sa'adatu Rimi College of Education, Kumbotso-Kano using random sampling as a way of getting their views on the study. The data collected from the survey were coded and subsequently subjected to appropriate statistical analysis procedure.

3.7 Statistical Analysis Procedure

Descriptive and inferential statistical techniques were used in the analysis of the data. Descriptive statistics involves the use of frequencies and percentages, which were used to compute the bio-data variable of the respondents. The study used Mean and standard deviation to answer the research questions. Moreover, independent sample t-test statistic was used to test the research hypotheses. The hypotheses weretested at 0.05 alpha.

CHAPTER FOUR

RESULTS AND DISCUSSION

4.1 Introduction

This chapter presents the data analysis and its discussion of results. The data were collated from married and unmarried female social studies students in Federal College of Education, Kano and Sa'adatu Rimi College of Education, Kano.

4.2: Presentation of Bio-data variables

Table 4.1 Distribution of respondents by level

Gender	Frequency	Percent
NCEII	197	53.24
NCEIII	173	46.76
Total	370	100.0

Details from the table 4.1 shows that 197 students representing 53.24% were NCEII respondents, while the remaining 173 respondents, representing 46.76% were NCEIII respondents. This shows that the number of NCEII respondents outnumbered that of their NCEIII counterparts.

Table 4.2 Distribution of Respondents by Institution

Level	Frequency	Percent
FCE	162	43.78
SRCOE	208	56.22
Total	370	100.0

Based on the frequency distribution the table 4.2 above, 162 students, representing 43.78% were respondents from Federal College of Education, Kano (FCEK) while 208 respondents representing 56.22% were respondents from Sa'adatu Rimi College of Education (SRCOE), Kumbotso-Kano state, Nigeria.

Table 4.3 Distribution of Respondents by Marital Status

Marital status	Frequency	Percent
Married	217	58.6
Unmarried	153	41.4
Total	370	100.0

Based on the frequency distribution table above, 217 femalestudents' representing 58.6% were married, while 153 femalerespondents representing 41.4% were unmarried.

4.3 Answering Research Questions

Presented below are quantitative and qualitative answers provided for the questions raised by the study. The frequency table, mean and standard deviation were used as statistical tools to answer the questions raised. To answer this research question all the 30 items on influence of domestic responsibilities on academic achievement of married female social studies students in colleges of education Kano state-Nigeria as answered by teachers and students were tabulated indicating their frequencies of response of Strongly Agree, Agree, Disagree and Strongly Disagree respectively.

4.4 Test of Research Hypotheses

The hypotheses formulated in the study were statistically tested using appropriate statistical tools. The outcomes of the statistical analysis are presented below to guide the study on either to retain or reject the null hypotheses set by the study.

H_{01}: There is no significant difference between the views of NCEII and NCEIII students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State;

Research Question 1: Is there any difference between the views of NCEII and NCEIII students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State?

Table 4.4: Opinion of NCEII and NCEIII students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State

Opinion of NCEII & NCEIII respondents	Level	N	Mean	std.dev
Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success	NCEII	197	77.0508	6.72852
	NCEIII	173	76.1329	6.25520

The table above shows the views of NCEII and NCEIII studentsInfluence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Successin Colleges of Education Kano state-Nigeria. Their calculated mean responses were 77.0508 and 76.1329 by NCEII and NCEIII students respectively.Therefore, the question which states that is there any difference between the views of NCEII and NCEIII students on the

influence ofDomestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State is hereby answered.

Details in (Appendix A) revealed the Opinion of NCEII and NCEIIImarried female social studies students on Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Successin Colleges of Education Kano state-Nigeria. Both level of respondents' highest mean of responses of 3.4569 and 3.4566 for NCEII and NCEIII respondents respectively showed that Married female students have less time to conduct independent study. The NCEII respondents details on this item showed that while 147strongly agreed, 20 simply agreed as against 3 that disagreed simply and the rest 27 of the urban respondents strongly disagreed. On the other hand, the NCEIII respondents detail response on this item showed that while 128 were of strong agreement, 18 simply agreed as against 5 that disagreed simply and the rest 22 strongly disagreed. In the same vein, both groups of respondents believe that Married women students are not able to study at home, as this item attracted their second highest mean responses of 3.2893 and 3.3064 by NCEII and NCEIII respondents respectively. The detail of NCEIIrespondents' response on this item showed that 109 were of strong agreement, while 46 were in simple agreement, as against 32 that simply disagreed and the rest 10 strongly disagreed. The NCEIII respondents detail response on this item showed that while 116 were in strong agreement, 18 were in simple agreement as against 15 that simply disagreed and the rest 24 in strong disagreement with this view. Other details can be found in (Appendix B).

Research Question 2: Is there any difference between the views of FCE and SRCOE students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State?

Table 4.5: Opinion of FCE and SRCOE studentson the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State

OPINIONS OF FCEK & SRCOE STUDENTS	Institutions	N	Mean	std.dev
Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success	FCE	162	77.0617	6.45451
	SRCOE	208	76.2788	6.56363

The table 4.5 above shows the opinions of FCE and SRCOE studentson the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State. Their calculated mean responses were 77.0617 and 76.2788 by FCE and SRCOE students respectively.Therefore, the question which states that is there any difference between the views of FCE and SRCOEon the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State is hereby answered.

On the basis of Institution of student respondents, both FCE and SRCOE students believe that Married female students have less time to conduct independent study with the highest mean responses of 3.3889 and 3.5096 by FCE and SRCOE respectively. According to the FCE students detail response on this item, 116 were of strong agreement, while 18 were in Simple agreement as against 3 that simply disagreed and the rest 25 in strong disagreement. The SRCOE detail response on this item showed that while 159 were of strong agreement, 20 were in Simple agreement as against 5 that simply disagreed and the rest 24 of the SRCOE respondents were in strong disagreement with this view.

However, both students from the two institutions equally believe that generally male students are more intelligent than their female counterparts. This view attracted their second highest mean response of 3.3333 and 3.2404 by FCE and SRCOE respectively. The FCEdetails of responses showed that while 94 were in strong agreement, 34 others were in Simple agreement as against 28 that simply disagreed with the item and the remaining 6 in strong disagreement with it. The SRCOE details on this item showed that 118 were in strong agreement, while 48 were in Simple agreement as against 44 in simple disagreement and the rest 7 of the SRCOE respondents in strong disagreement. Other details can be located in (Appendix C).

Research Question 3: Is there any difference between the views of married and unmarried students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State?

Table 4.6: Opinion of married and unmarried female students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success

Opinions of Married & Unmarried students	Status	N	Mean	Std. Dev.
Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success	Married	217	76.7097	6.59360
	Unmarried	153	76.4967	6.43093

The table 4.6 above shows the views of married and unmarried female studentson the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State. Their calculated mean responses were 76.7097 and 76.4967 by all the Married and unmarried students respectively.Therefore, the question

which states that is there any difference between the opinions of married and unmarried students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State is hereby answered.

Table 4.9: Independent t-test sample statistics on the mean opinion of NCEII and NCEIII on influence of domestic responsibilities on academic achievement of married female social studies students in colleges of education Kano state-Nigeria.

Variable	Level	N	Mean	std.dev	std.err	Df	T-Cal.	t-crit.	Sig (p)
Influence of domestic responsibilities on academic achievement of married female social studies students	NCEII	**197**	**77.0508**	**6.72852**	**.47939**	**368**	**1.353**	**1.96**	**0.177**
	NCEIII	**173**	**76.1329**	**6.25520**	**.47557**				

Calculated p > 0.05, calculated t< 1.96 at df368

The result emanating from the above Independent sample t-test statistics showed that there is no significant difference between the views of NCEII and NCEIII students' on influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State. This is due to the fact that the calculated significance (P) value of 0.177 is higher than the 0.05 alpha level of significance while the calculated t value of 1.353 is lower than the 1.96 critical t value at Df 368. Their calculated mean responses were 77.0508 and 76.1329 for the NCEII and NCEIII students respectively. Therefore, the null hypothesis which states that there is no significant difference between the opinions ofNCEII and NCEIII students' on influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano Stateis hereby accepted and retained.

H_{02}: There is no significant difference between the views of FCE and SRCOE students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State;

Table 4.9:Independent t-test sample statistics on the mean opinion of FCE and SRCOE on influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State

Opinions of FCE & SRCOE	Institutions	N	Mean	std.dev	Df	T-Cal.	t -crit.	Sig (p)
Influence Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success	FCE	162	77.0617	6.45451				
	SRCOE	208	76.2788	6.56363	368	1.147	1.96	0.252

Calculated p > 0.05, calculated t < 1.96 at Df368

The result emanating from the above Independent sample t-statistics showed that there is no significant difference between the opinion of FCE and SRCOE students on influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano StateThis is due to the fact that the calculated significance (P) value of 0.252 is higher than the 0.05 alpha level of significance while the calculated t value of 1.147 is lower than the 1.96 critical t value at Df 368. Their calculated mean responses were 77.0617 and 76.6278 by all the FCE and SRCOE students respectively. Therefore, the null hypothesis which states that there is no significant difference between the opinions of FCE and SRCOE studentson the influence of Domestic Responsibilities on Married Female

NCE Social Studies Students' Academic Success in Kano Stateis hereby accepted and retained.

H_{03}: There is no significant difference between the views of married and unmarried students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State.

Table 4.9: Independent t-test sample statistics on the mean opinion of married and Unmarried female NCE studentson the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State

Opinions of married & unmarried students	Status	N	Mean	std.dev	Df	t-cal	t -crit.	Sig (p)
Influence of domestic responsibilit ieson married female NCE students	Married	217	76.7097	6.59360	368	0.309	1.96	0.757
	Unmarried	153	76.4967	6.43093				

Calculated p > 0.05, calculated t < 1.96 at Df 368

The result emanating from the table4.9 above Independent sample t-statistics showed that there is no significant difference between the opinions of married and unmarried students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State.This is due to the fact that the calculated significance (P) value of 0.757 is higher than the 0.05 alpha level of significance while the calculated t value of 0.309 is lower than the 1.96 critical t value at Df 368. Their calculated mean responses

were 76.7097 and 76.4967 by all the Married and unmarried female students respectively. Therefore, the null hypothesis which states that there is no significant difference between the opinions of married and unmarried students on the Influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano Stateis hereby accepted and retained.

4.5 Summary of Major Findings

The following are the major findings of the study:

Less time to conduct independent study by married female students is one reason that influence their academic success. The detail of students responses on this opinion showed that 147 NCE II respondents strongly agreed, 20 simply agreed, 3 disagreed and the rest 27 respondents strongly disagreed. The NCE III detail response on this item showed that 128 of them strongly agreed, 18 simply agreed, 5 disagreed and the rest 22 strongly disagreed. In the same vein, both groups of respondents believed that married female students are not able to study at home, the details of NCE II respondents' response on this item showed that 109 strongly agreed, 46 simply agreed, 32 disagreed and the rest 10 strongly disagreed. While NCE III detail response on this item showed that 116 strongly agreed, 18 simply agreed, 15 disagreed and the rest 24 strongly disagreed.

According to the table 4.5 above both FCE and SRCOE students respondents believe that married female students have less time to conduct independent study. This item attracted their highest mean responses of 3.3889 and 3.5096 respectively. The detail response on this item by FCE respondents showed that 116 strongly agreed, 18 simply agreed, 3 disagreed

and the rest 25 strongly disagreed. The detail of SRCOE students response on this item showed that 159 strongly agreed, 20 simply agreed, 5 disagreed and the rest 24 strongly disagreed. However, both students from the two institutions equally believe that generally male students are more intelligent than their female counterparts. This view attracted their second highest mean responses of 3.3333 and 3.2404 respectively. The FCE details response showed that 94 strongly agreed, 34 simply agreed, 28 disagreed and the rest 6 strongly disagreed. The SRCOE details on this item showed that 118 strongly agreed, 48 simply agreed, 44 disagreed and the rest 7 strongly disagreed with this item.

Table 4.6 revealed that both married and unmarried students concurred that domestic responsibilities influence the academic success of married female students. Their calculated mean responses were 76.7097 and 76.4967 respectively. The detail response on this item by married female students is that 176 strongly agreed, 27 agreed, 11 disagreed and 3 strongly disagreed. The unmarried detail response on this item showed that 121 strongly agreed, 16 agreed, 9 disagreed and 7 strongly disagreed with this item.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter treats summary of the research, conclusions on the basis of the findings of the research. Further, some practical recommendations were put forward based on the findings of the study to enhance and promote effective teaching and learning of social studies education for maximum outcome.

5.2 Summary

The study is titled ‘Influence of Domestic Responsibilities on Married Female NCE Social Studies Students’ Academic Success in Kano State. The study was guided by three objectives, three research questions and three hypotheses. However, the study used married and unmarried female students of NCEfrom Federal College of Education, Kano and Sa’adatu Rimi College of Education, Kano respectively.Related empirical studies were reviewed citing similarities and identifying differences with the current study. The review further identifies some of the gaps between the current study and those reviewed which the current seeks to fill.

Furthermore, survey research design was used. The study used purposive sampling technique to pick sample from the respondents in the sampled colleges. The study also used a questionnaire titled Domestic Responsibilities and Married Female Students Academic Achievement Questionnaire (DRAMFESAQ)as data collection instrument. The instrument was validated by supervisors and statisticians for content and face values. The study pilot tested the instrument and it was certified as statistically fit for the main work. However, the study used independent sample t-test to test the study's null hypotheses and the mean, standard deviation to answer the research questions. The study however discovered the following:

i. Independent sample t-test statistics showed that that there is no significant difference between the views of NCEII and NCEIII students' on influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State. This is due to the fact that the calculated significance (P) value of 0.177 is higher than the 0.05 alpha level of significance while the calculated t value of 1.353 is lower than the 1.96 critical t value at Df 368.

ii. Independent sample test showed that that there is no significant difference between the opinion of FCE and SRCOE students on influence of Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano StateThis is due to the fact that the calculated significance (P) value of 0.252 is higher than the 0.05 alpha level of significance while the calculated t value of 1.147 is lower than the 1.96 critical t value at Df 368.

iii. Independent sample t-statistics showed that there is no significant difference between the opinions of married and unmarried students on the Influence of

Domestic Responsibilities on Married Female NCE Social Studies Students' Academic Success in Kano State.This is due to the fact that the calculated significance (P) value of 0.757 is higher than the 0.05 alpha level of significance while the calculated t value of 0.309 is lower than the 1.96 critical t value at Df 368.

5.3 Conclusions

Based on the findings of this research, the following conclusions were drawn:-

i. On the basis of study level among the NCE students, both NCEII and NCEIII students agreed that domestic responsibilities influences the academic success of married female students in social studies in the two colleges of education surveyed;
ii. In addition, based on the institutions they belong, both FCE and SRCOE students affirmed that domestic responsibilities affects academic success of married female students in social studies in the study area;
iii. Similarly, both married and unmarried students concurred that domestic responsibilities influences the academic success of married female students in social studies in the study area. It is based on the above that it can be concluded that domestic responsibilities influences the academic achievement of married female social studies students in colleges of education, Kano state-Nigeria

5.4 Recommendations

Based on the findings of the study, it is recommended as follows:

1. Encourage progressive tutorial programmes: - Schools should be encouraged to provide progressive gender focused tutorial programmes and to offer complete instructional programs in a cycle or level. Reduce the direct costs of schooling for the children from poor families Subsidizing education for girls, a strong case can be made for providing free or subsidizing textbooks for girls as well as scholarship, free waiver and other incentives that, by reducing direct costs to parents, would give the room to study hard and think only for their academics and improve girls' academic achievement.
2. To encourage greater female regular attendance and to pay full attention for school matter and to enhance their academic achievement an earmarked budget in cash or in kind should be allocated. In addition, provision of incentives and scholarship programmes can address the direct cost of married female students schooling to poor households. With a careful targeting of such schemes the poor household girls' can be benefited.
3. Create "female-friendly" participatory learning environments-It should be targeted teachers, principals and headmasters in the secondary school to be more sensitized to the needs of most group of girls and trained them to address unmet needs. Train both new and experienced teachers to be gender sensitive and unbiased about girls' potential for learning and recruiting more women to each at the secondary level. In addition, attempt should be made to stop gender bias from the curriculum and to improve the provision of quality education.

4. The spouse should help their wife with some domestic chores and family responsibilities because this will help in relieving them of the multiple roles they are engaged in.
5. The married undergraduate female students should learn to delegate roles to others around them. Delegation reduced role strain by passing some role demands to someone else. Childcare, for example, could be delegated to a spouse, family member such as parents, or care provider.Crèche and foster parenting for childcare around the colleges need to be developed.

5.5 Contributions to Knowledge

The study has the following contribution to knowledge and literary presentations:

1. The study identified that marital responsibilities affects academic successes of married female students in social studies in colleges of education, Kano state-Nigeria.
2. The study further established that marital responsibilities is a major factor that negatively affects the academic successes of married female social studies students in colleges of education, Kano state-Nigeria.

5.6 Suggestions for Further Studies

The following topic could be researched by future researchers to give the findings a wider coverage.

i. Comparative Analysis on Influence of Marital Status on Academic Achievement of Social Studies Students in Colleges of Education, Kano State-Nigeria.

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APPENDIX 'A'

DOMESTIC RESPONSIBILITIES AND MARRIED FEMALE STUDENTS ACADEMIC SUCCESS QUESTIONNAIRE (DRAMFESAQ)

1a.	INSTITUTION: FCE, KANO ( ) SRCOE, KANO( )	1b	MARITAL STATUS MARRIES [ ] UNMARRIED [ ]	1c	LEVEL: FCEK ( ) SRCOE ( )

SECTION B

S/N		SA	A	SD	D
1.	Married women students are more interested in the certificate itself than in grades				
2.	Cultural practices in Nigeria require women to concentrate only on their home, children and husbands				
3.	Married women students are not able to study at home				
4.	Husbands should employ the services of house help if women are studying in higher institutions				
5.	Cultural practices affect married women Academic performances compared to that of the single female students				
6.	Marital status influences the academic performances of students in higher education				
7.	Academic of married women students in higher education does not have impact on their academic knowledge				
8.	The dream of women is to become house wives and mothers rather than higher education graduates				

9.	Married female students have restricted and unfavourable teacher- students relationship				
10.	Married female students rarely stay on campus to concentrate fully on their academics				
11.	Generally male students are more intelligent than their female counterparts				
12.	Married female students often attend lectures late				
13.	Married female have the feeling of psychological inferiority because of their marriage				
14.	Married female students have less time to conduct independent study				
15.	Married female students have poor study habit				
16.	The burden of domestic chore leave married female students with little or no time and energy to succeed academically				
17.	Married female students rarely participate in group assignments				
18.	Married female students have poor social and interpersonal relationship with their colleagues				
19.	Married female students are psychologically, mentally and emotionally distracted by their marital issues and problems				
20.	Married female students have little or no time to visit library for their academic activities				
21.	Married female students are favoured by the teachers in the college				
22	Married female students often rely on their colleagues to pass their exams and tests				
23	Married female students are not regular with lectures				
24.	Courses offered by married female students influence				

	their attitudes towards education				
25.	Cultural practices in Nigeria establish that men are breadwinners				
26.	Grooms family consider higher education as a gateway to indecency and unsubmissiveness for married women				
27.	Women studying in higher education should be exempted from domestic chores				
28.	The husband qualification can influence a married woman's academic performance in higher education				
29.	Family background and qualifications can influence married female students performances				
30.	The academic performance of married women in higher education has an impact on their skills				