

**ASSESSMENT OF THE SOCIO-CULTURAL FACTORS AFFECTING GIRL-CHILD
EDUCATION IN SABON-GARI AND ZARIA LOCAL GOVERNMENT
AREAS OF KADUNA STATE**

BY

RUTH OLUCHI NWOBODO

**DEPARTMENT OF PUBLIC ADMINISTRATION,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA**

AUGUST, 2018

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BY

**Ruth Oluchi Nwobodo
M.Sc/ADMIN/29208/2012-2013**

**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
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**DEPARTMENT OF PUBLIC ADMINISTRATION,
FACULTY OF ADMINISTRATION,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA**

AUGUST, 2018

DECLARATION

I declare that the work in this thesis entitled “Socio-cultural Factors Affecting Girl-child Education in Sabon-gari and Zaria LGAs of Kaduna state” has been carried out by me in the Department of Public Administration. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma in this or any other institution.

Ruth Oluchi NWOBODO

Name of Student

Signature

Date

CERTIFICATION

This dissertation titled “Socio-Cultural Factors Affecting Girl-Child Education In Sabongari and Zaria Local Government Areas of Kaduna State” by Ruth Oluchi NWOBODO meets the regulations governing the award of the degree of Masters of Science (Public Administration) of Ahmadu Bello University, Zaria, Nigeria and is approved for its contributions to scientific knowledge and literary presentation.

Dr. Ibrahim Adamu _____
Chairman Supervisory Committee Signature Date

Dr. Silas Anyio _____
Member Supervisory Committee Signature Date

Dr. H.A Yusuf _____
Head of Department Signature Date

Prof. S.Z. Abubakar _____
Dean, School of Postgraduate Studies Signature Date

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ABSTRACT

This study examined the socio-cultural factors and challenges affecting girl-child education in Sabon-gari and Zaria Local Government Areas of Kaduna State(2009-2013). The problem investigated revolved around early marriage, purdah system, government policies and programmes. The study aimed to determine the extent to which early marriage and purdah hinders or affects the education of the girl-child and to examine how government policies and programmes may have promoted girl-child education in Sabon-gari and Zaria Local Government Areas of Kaduna State. Data was collected using structured questionnaire and structured interview. Quantitative data was analysed using frequency counts and percentages while the Karl Pearson's coefficient of correlation was used to test the hypotheses with SPSS version 20.0. The study established that the parents in Sabon-gari and Zaria Local Government Areas give unequal educational opportunity to their children (boys & girls) because majority of the girls below 18 years were giving out for early marriage and this religious/ cultural practices have hindered girl-child education in these local government areas, and that there is strong practice of purdah in Sabon-gari and Zaria local government areas as a result of religious and cultural beliefs of the majority of the inhabitants, and this have prevented girls from furthering their education and engaging in economic activities or skill acquisition programs. The study recommends among others that regular awareness campaigns and seminars should be held especially in the rural areas about the importance of girl-child education. Also, adult education centre should be established in rural areas so that even the girls who dropped out as a result of early marriage or purdah system can benefit from it, after all, education is a lifelong process. More so, it was recommended that parents, state and federal government should jointly and cooperatively promote girl-child education using all means at their disposal to eliminate religious, cultural, social, and economic barriers to the education of the girl-child.

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CHAPTER ONE INTRODUCTION

1.1 Background to the Study

It is widely believed that for a society to be fully developed, all her citizens must be given equal opportunity to develop the right kind of attitudes that will lead to a sense of civic responsibility. The role that education plays in the improvement of the quality of people's lives, acceleration of economic growth, harnessing of human intellect and potentials, realization of political stability, appreciation of tolerance and the institution of peace and unity cannot be quantified (Jasada, 1999 cited in Abbagana 2013). Education is the means whereby society reproduces itself. It is the means of social continuity (Dewey 1916 cited in Zajda 2001). This is the process through which society passes its main characteristics to the next generation as well as a dynamic instrument of change and development. Education is therefore not for the purpose of white collar jobs alone, but for the individual and societal development, hence it is desirable that everyone should have it including the girls.

Girl-child education is very important for the overall development of the country. The place of women in the development of any society is fundamental such that any deliberate neglect of their education could point to danger for the entire society. No wonder Aggrey (1949) of Ghana said, "the surest way to keep people down is to educate the men and neglect the women, if you educate a man you simply educate an individual, but if you educate a woman you educate a whole nation". This is because she would pass on her knowledge to her peers and other family members particularly her daughters, thereby multiplying the effects of her own education.

Since the Universal Declaration of Human Rights of 1948, and much later United Nations Declaration of Human Rights of 1989, the right to education has always been regarded as the most central of all rights. However, girl-child education in the Nigerian context is a discouraging

one, despite global efforts to re-design education at both national and international levels. Girls are discriminated against thereby making it difficult for them to exercise their educational rights. Before the advent of British rule and the coming of Christian Missionaries in Nigeria, informal education was what the culture requires to train and prepare both men and women for survival. Some parents are still unaware of the values of western education (Ozigi&Ocho, 1981 cited in Okafor 2010). They see western education to be only suitable for socio-economic development of the society and not for spiritual and moral training which is of more importance to them. The cultural expectation of girls and the priority accorded to their future role as mothers and wives have a strong negative bearing on their formal education. According to Amadi (2013), the problems of girl-child education have been in existence since the introduction of British rule in Nigeria. He said parents were very reluctant to send their girls to school and this was partly because the traditional system of education often dictates that the place of the girl in the society is in the home. Some parents prefer to have their girls at home doing domestic works whereas the boys are sent to school for the belief that girls do not carry on the family name like boys. This however limits education to male children whom according to such parents would occupy their place when they die. To set the girl-child free from all these negative holds is the need for opposing laws, cultural and religious beliefs, norms, values, structures and systems that limits most especially educational opportunities for girls vis a vis women.

Educating the girl child brings about self-awareness, increased self-assertiveness in the society, raising the consciousness of women to encourage their participation in national development (Awe 1992, cited in Adedokun&Olufunke 2010). Education will therefore give them sound mind to reason, to liberate her from poverty, and develop her as well as the nation in which she lives. It is based on this above back drop that this study intends to assess the socio-

cultural factors affecting girl-child education in Sabon-gari and Zaria Local Government Areas of Kaduna State from 2009 – 2013.

1.2 Statement of the Research Problem

It is a paradox and an issue of concern in Sabon-gari and Zaria LGAs of Kaduna State a predominantly Muslim communities where Islam makes education compulsory for all yet, women are left out. There is a rapid existence decline in the standard of education and girls' enrolment, retention and completion of senior secondary education in Sabon-gari and Zaria LGAs of Kaduna state. Education is a fundamental right for girls and fulfilling this basic right is the only way to realize other rights of the girl child.

Researchers observed that the socio-cultural environment in which the girl child operates does not motivate her to attain her full potential. Girls are discriminated against by virtue of her sex, the structure of the society, its values, traditions and institutions thereby making it difficult for them to exercise their rights. They are victims of various traditional and cultural practices, they are objects of poverty, their faces are only to be seen but their voices not to be heard, they are seen as being sub servant to their male counterparts; their place is said to be in the kitchen. For instance, girls are withdrawn from school or denied access to higher education because of the belief that the higher her educational qualification the lower her chances of getting a suitable husband.

Early marriage, the practice of Purdah, teenage pregnancies etc are limiting factors to girl child education in these LGAs. Girls are often married or betrothed shortly after puberty, i.e. between the ages of 12 to 13 and this is the period when they are expected to transit to secondary school. These cultural and religious biases have indeed contributed to the low level of girl child

education in Sabon-gari and Zaria LGAs of Kaduna state. They do not only deprive them the needed education to unearth their talents and potentials but also jeopardizes their lives.

Although, the Universal Basic Education provides for Primary and Secondary Education in Nigeria, this initiative has not bridged the gap between girls and boys enrolment in Sabon-gari and Zaria LGAs of Kaduna State. For instance in 2011 to 2013 sessions, enrolment of students in senior secondary school in these Local Government Areas male and female were about 7920 – 5925, 7954 – 5975 and 8101 – 5905 respectively (Ministry of Education Kaduna State 2013). Among children of the same parents, boys are more often given the first option of attending schools in preference to the girls. The general belief especially among the Hausas in relation to girls' education is that her education is seen as a wasteful undertaking for parents, the benefit of which is reaped by her husband after marriage. To date, one cannot miss the presence of school age girls in motor parks, market places and streets hawking during school hours to augment family income in Sabon-gari and Zaria LGAs of Kaduna State. This disparity remains a threat to government especially in achieving Millennium Development Goals that seeks to eliminate gender disparity in primary and secondary education in 2005 and at all levels of education no later than 2015. To this effect this study attempts to examine to what extent socio-cultural factors affect girl child education in Sabon-gari and Zaria Local Government areas of Kaduna State.

1.3 Research Questions

The study sought to answer the following questions:

- i. What are the socio-cultural factors affecting girl-child in Sabon-gari and Zaria Local Government Areas of Kaduna State?

- ii. How has early marriage affected girl-child education in Sabon-gari and Zaria LGAs of Kaduna State.
- iii. To what extent is purdah a hindrance to the education of the girl child in Sabon-gari and Zaria Local Government Areas of Kaduna State .
- iv. Are there government policies and programmes aimed to enhance the educational development of girl-child in Sabon-gari and Zaria local government areas of Kaduna state?
- v. How effective are these policies in promoting girl-child education in these LGAs of Kaduna State

1.4 Objectives of the Study

The aim of the research is to examine the extent to which socio-cultural factors affect girl-child education in Sabon-gari and Zaria local government areas of Kaduna state. This will be achieved through the following specific research objectives.

- i. To examine the socio-cultural factors affecting girl-child in Sabon-gari and Zaria Local Government Areas of Kaduna State.
- ii. To determine how has early marriage affected girl-child education in Sabon-gari and Zaria Local Government Areas of Kaduna State.
- iii. To find out the extent to which purdah has hindered girl-child education in Sabon-gari and Zaria local government areas of Kaduna state.
- iv. To identify the government policies and programmes aimed to enhance the educational development of girl-child in Sabon-gari and Zaria Local Government areas of Kaduna state.

- v. To ascertain the impact of those policies in promoting girl-child education in the study LGAs

1.5 Research Hypotheses

This study hypothesizes that:

- H₀₁: Early marriage does not significantly affect girl-child education in Sabon Gari and Zaria Local Government Areas of Kaduna State
- H₀₂: Purdah does not significantly affect girl-child education in Sabon-gari and Zaria Local Government areas of Kaduna state.
- H₀₃: Government policies and programmes does not significantly impact on educational development of girl-child in Sabon-gari and Zaria local government areas of Kaduna state.

1.6 Justification and Significance of the Study

A society committed to fighting poverty and the achievement of the Millennium Development Goals (MDGs), girls' education should be given a priority. There are evidence of the benefits of girls' education which span across a wide range of areas including; maternal and child health, social stability, economic growth and development etc.

A number of research works have been carried out by several researchers on issues related to girl child education in Nigeria. Most of these works focused on: access to education and enrolment, retention and Dropout, gender disparity in education, socio-economic status of parents and how it affects the education of the girl child amongst others. For instance, studies on gender issues in basic education and national development by Ajala and Alonge (2013), which centred on the importance of educating both boys and girls, how this brings increase in their subsequent earnings and expands future opportunities and choices for both of them. In a study

carried out by Offorma (2009) on girl child education in Africa, she discussed the crucial issues or factors in the girl child education citing examples in some African countries. Although Amadi (2013) conducted a research on socio-cultural factors on the girl child education in Anambra state but limited his scope to three towns in Ihiala LGA, the researcher emphasized on factors responsible for limited access of the girl-child education. However, this research work focuses on socio-cultural factors that affect the education of female children in Sabon-gari and Zaria LGAs of Kaduna State between the periods of 2009-2013. More precisely, the work determines to find out traditions, practices and religious beliefs responsible for the low enrolment of girl children in Sabon-gari and Zaria LGAs of Kaduna State. This stands to fill certain gaps.

This research work will add value to the existing body of knowledge in the area of girl-child education, particularly in these LGAs and Kaduna state at large. It expands the frontier of knowledge by identifying socio-cultural factors that are responsible for low girl-child education in Sabon-gari and Zaria Local Government Areas of Kaduna State. These factors when identified go a long way in providing answers to questions like why has there been low enrolment of girls into primary and secondary schools in these LGAs.

The study also brings to light the danger that characterize an economy with high level of illiteracy like Nigeria and the role education plays in the improvement of the quality of people's lives, acceleration of economic growth, harnessing of human intellect and potentials, realization of political stability etc.

This study will also be significant to parents or guardians, because it brought to light rights of the girl-child, and what punishment awaits any parent or guardian who deprives the girl-child her rights especially her educational rights as specified in Section 18 of the

Nigerian Constitution, the Universal Basic Education (UBE) Act 2004, and the Child Rights Act 2003 etc.

This study will also be of immense importance to government, thus for Nigeria to experience meaningful sustainable development, the female population cannot be ignored. For this reason, this study informs government of the benefits of female education and the need for concerted effort to promote girls' education specifically in Sabon-gari and Zaria LGAs. These benefits include among others increased economic productivity, higher family income, reduced fertility rates, and improved health and survival rates for infants and children.

Finally, this study will also stimulate government to provide basic facilities like; quality classroom teachers, comfortable classrooms, quality teaching and writing materials, portable drinking water, clean toilets for convenience, school uniforms and lunch meals for students etc. These would enhance enlightenment campaigns on the re-orientation of parents and guardians on the essence of enrolling their wards into schools especially the girl-child in these local government areas and the country in general.

1.7 Scope and Limitations of the Study.

The study is focused on socio-cultural factors affecting girl child education; there are other relevant factors which have not been addressed by the researcher but also have implications on girl-child education. This study however covers the situation in Sabon-gari and Zaria local government areas of Kaduna state. This study covers the year 2009-2013 as it falls under the period government aims to achieve Millennium Development Goal that seeks to eliminate gender disparity in primary and secondary education by 2005 and at all levels of education no later than 2015 though the study is not centred at assessing the MDGs on girl-child education. This sectoral plan aims at achieving Education for All (EFA) by 2015.

In Nigeria there are various levels of education, this study is therefore concerned with female students in senior secondary school level due to the fact that students at this level could perceive or account for activities taking place within their environment. It is also at this level that school dropout rate is recorded high. Girls out of school, parents, principals and community leaders form part of the respondents. It is worthy to state that time, finance and resources are constraints to this research.

1.8 Operational Definition of Terms

Socio-cultural factors: these are social and cultural perceptions, beliefs, values, customs, norms and systems of a given people or society.

Government policies: Government objectives, programmes and projects aimed at enhancing girl child education. For example; an enabling law on girl child education, mass mobilization and enlightenment campaigns, free basic education for all, establishment of schools and adequate facilities, employment of qualified personnel etc.

Purdah: in this study, purdah refers to religious or cultural practice which confines married women at home. For instance, it restricts them from associating with other women or interacting with others, furthering education or going to school etc.

Early Marriage: A situation where a girl-child below 18 years of age is given into marriage.

Education: It is a way of life. It is a process of teaching, training and learning especially in schools; such as pre-primary, secondary and university levels to improve and develop skills that will enhance the status of the recipients in a country.

Girl-Child: Is a person who is a female and of eighteen (18) years old or below.

Girl-Child Education: Attending the formal school from primary to senior secondary school by the girl child.

Primary Education: The first six years of basic formal education.

Secondary Education: Formal education received just after primary education in a post primary institution.

Educational Programmes: The entire offering of school, including the out of school activities and the arrangement of sequence of subjects and activities.

Administrators: Any educational official responsible for the management or direction of an educational establishment or system or an administrative unit of it.

Belief: The acceptance of a proposition as true or of a situation or object as actually existent.

Rights: Refers to the freedom and privileges of the girl-child, for instance; rights to life, rights to freedom from discrimination, rights to freedom from cultural practices, rights to education, rights to safe and healthy environment etc.

Institution: A large important organization that has a particular purpose, for example, a university.

Tertiary Education: Is the education given after secondary education in universities, colleges of education, polytechnics, including those institutions offering correspondence courses.

Patriarchy: Means a social system in which descent is traced through the male in the family and which serves men's interests.

Matriarchy: Denotes a type of social organization in which mothers head family, descent may be reckoned through them.

1.9 Organization of the Study

The work is made up of five chapters. Chapter one comprises of background to the study, research problem, research questions, and objectives of the study, hypothesis, and significance of the study, scope and delimitation of the study, operational definition of terms, organization and chapterization. Chapter two comprises of reviews of related literature and theoretical framework

of the study. Chapter three looks at research methodology. This includes research design, sources of data collection, population of the study, sample size, sampling technique and method of data analysis. Chapter four contains data presentation and analysis of the study. Finally, Chapter five focuses on the conclusion of the whole study with a summary of the principal findings and recommendations.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

Literature review is very essential in validating any educational research. Text books, journals, seminar papers, educational materials and speech e.t.c related to girl-child education, gender issues, socio-cultural factors and other contextual terms were reviewed. The theoretical frame work adopted for the purpose of this research work is the functionalist theory. This theory is discussed and applied to the research topic which is assessment of the socio-cultural factors affecting girl-child education.

2.2 Conceptual Review

In this study, the key concepts in the title, namely, girl-child and education were reviewed. The researcher had also presented and discussed the issues and or socio-cultural factors in the girl-child education.

2.2.1 The Girl-Child

Within the context of the Nigerian environment, several definitions of the child exist. According to Offorma (2009) the girl-child is a biological female offspring from birth to eighteen (18) years of age. This is the age before one becomes young adult. This period covers the crèche, nursery or early childhood (0–5 years), primary (6–12 years) and secondary school (12–18 years). During this period, the young child is totally under the care of the adult who may be her parents or guardians and older siblings. It is made up of infancy, childhood, early and late adolescence stages of development. She also said this period, the girl-child is malleable, builds and develops her personality and character. She is very dependent on the significant others, those on whom she models her behaviour, through observation, repetition and imitation. Her physical,

mental, social, spiritual and emotional developments start and progress to get to the peak at the young adult stage.

Ningi (2012) opines that girl-child is a biological female offspring from birth to eighteen (18) years of age. This is the age before one becomes adult during which, the child is totally under the care of an adult who may be her parents, guardians and older siblings. At this stage, the girl-child is malleable, builds and develops her personality and character. She is very dependent on those whom she models her behaviour, through observation, repetition and imitation. Her physical, social, mental, spiritual and emotional developments start and progress to get to the peak at the young adult stage

Education is one of the fundamental rights of individuals. Article 26 of the universal declaration of human rights, which was adopted by the United Nations General Assembly as cited by Nwangwu, (1976) in Duze, and Yar'zever, (2013) stipulated that: Everyone has the right to education. This shall be made free in the elementary and primary stages, elementary Education shall be made compulsory while technical and professional education shall be made generally available. Higher education shall be equally accessible to all on the basis of merit and Parents have a prior right to choose the kind of education that shall be given to their children.

Annan (2000) said in respect of Girl-Child Education that “No development strategy is better than one that involves women as central players. It has immediate benefits for nutrition, health, savings and re-investment at the family, community and national level. In order words, educating girls is a social development policy that works. It is a long-term investment that yields on exceptionally high return”. This statement represents a call for girl-child education. It is however, discovered that girl-child education is not easy to come by as it is usually proclaimed as many impediments stand in the way of the girl-child. The rights of the girl-children are always

being denied and this denial leads to lack of access to education. Inaccessibility to education thus results in child labour, which deprives the girl-child of her childhood potentials, dignity and joy. The resultant effect is poverty and the only key to ending poverty among women-folk, as a whole is education of the girl-child because as the saying goes “catch them young” for the young girl-child will grow to full woman in later years.

2.2.2 Rights of the Girl-Child

According to Adedokun, et al (2010), every individual in the society is entitled to some rights as citizens of that particular society. The same is true of the girl-child. She is entitled to a lot of human rights but because she is regarded as being weak she is vulnerable to the violations of these rights. Like any other person in the society, she likewise requires the right to enjoy and exercise these rights. Some of the rights of the girl-child as stated by The People’s Movement for Human Rights Education include the following:-

- i. Right to freedom from discrimination based on gender, age, race, colour, language, ethnicity or the status of the girl-child’s parents.
- ii. Right to a standard of living adequate for a child’s intellectual, physical, moral and spiritual development.
- iii. Right to a safe and healthy environment.
- iv. Right to equal access to food and nutrition.
- v. Right to freedom from cultural practices, customs and traditions harmful to the girl-child including female genital mutilation.
- vi. Right to education; free and compulsory primary education and freedom from all types of discrimination at all levels of education. Linked with the above rights is the right to

information about health, sexuality and reproduction, protection from physical and mental abuse.

2.2.3 Concept of Education

Education remains a potent and dynamic instrument for national development, social transformation and now internationally accepted as a key development index. It is in recognition of this importance that governments all over the world have made commitments for its citizens to have access to education. Over the years, Nigeria has expressed commitment to education with special emphasis on female education. The girl-child educational attainment is low, as records have shown that fewer girls go to school than boys. The gender gap is said to widen as girls move up the formal education ladder (Obanya, 2007). An estimated fifty percent of the population of Nigeria (i.e. 70 million) is made up of women and girls (Obanya, 2004). Thus, for Nigeria to experience meaningful sustainable development, the female population cannot be ignored. For this reason, government being aware of the benefits of female education has made concerted effort to promote girls' education. Section 18 of the Nigerian Constitution, the Universal Basic Education (UBE) Act 2004, the Child Rights Act 2003, and Article 17 of the African Charter guarantee the right of every Nigerian child to education. The UBE Act and the Child Rights Act further made provision for free and compulsory basic education up to junior secondary level for every child. Despite all these efforts, the girl-child education attainment is low as majority of girls drop out for various reasons before completion of junior secondary education. Why has the situation persisted despite efforts by governments, international organizations and NGOs to boost female education over the years? It appears the real issues have not been appropriately addressed. One area that seems to have not been well explored is the issue of gender stereotypes. In Nigerian society, gender stereotyping is pronounced in every aspect of

human activity and several authors have pointed to this and other range of issues that interplay to affect female access to education.

Hughes, Kroehler, and Zanden (1999) define Education as a learning process that ushers in relatively permanent change in behaviour or capability that result from experience. Education is one aspect of the many-sided process of socialization by which people acquire behaviours essential for effective participation in society.

Bullock and Stallybrass (1977) are of the view that it is: (1) a passing on of a cultural heritage; (2) it is the initiation of the young into worthwhile ways of thinking and doing; (3) it is a fostering of the individual's growth. Onyekwelu (2005) sees education as a tool that teaches someone how to think, what is good and what is bad, how to solve problems, to know what is fair and unfair, rational and irrational. He avers that education imbues an individual with the confidence to adapt to think, what is good and what is bad, how to solve problems, to know what is fair and unfair, rational and irrational anywhere; it builds self-esteem and self-respect, it brings out the best in you and enables you to assert yourself positively, and most importantly, education helps one to identify his/her strengths and weaknesses.

Offorma (2009) defines education as the process of providing information to an inexperienced person to help him/her develop physically, mentally, socially emotionally, spiritually, politically and economically. According to her, the fact that at graduation ceremonies, one hears the vice-chancellors pronounce the words while awarding degrees to their institutions graduates "you have been found worthy in character and learning" can be attributed to the definition of education as given above. She added that it means that the individual has acquired adequate and appropriate knowledge, skills, attitudes and values, known as cognitive,

psychomotor and effective behaviours to be able to function optimally as a citizen. These behaviours are the focus of training individuals in institutions of learning.

Education encapsulates all these definitions and benefits because, the end product is the emergence of a mentally liberated individual that is free to make decisions for him/her and shape his/her life, be self-reliant and contribute to national and community development. All of the above seem to underscore Nigeria's National Education Policy (2004) thrust which seeks to, among other things, create and promote self-realization, better human relationship, individual and national efficiency, effective citizenship, national consciousness, national unity, as well as towards social, cultural, economic, political, scientific and technological progress.

2.2.4 Girl-Child Education

It is a known fact that any person who is below eighteen (18) years is legally considered to be a child. Girl-child education incorporates the necessary attitude, cultural and behavioural training which parents give to their daughters at home to enable them become useful, resourceful and respectful citizens of their countries.

Chidebelu (2009) defines girl-child education as the functional teaching or training in skills acquisition which many girls undertake in the shades of seamstress or in computer training centres, weaving/fashion designing centres as well as catering and interior decoration centres, etc. Most importantly, the concept is over specialized and highly controlled trainings acquired in schools, colleges and other institutions of higher learning.

Ejikeme (2000) captured this fact when he said that denying girl children access to early childhood education makes them socially excluded, creating room for them to grow up to become illiterate women in later life and be classified as disadvantaged candidates for adult education, women empowerment programmes and other women rescue remedial or support

programmes that smack off underdevelopment. Unfortunately, the right of a girl-child to access quality education has been denied and there are consequences. Though some of the challenges are deeply rooted in our traditional background, they have affected the society at large.

Mangvwat (2005) agree with this when she says that operation and discrimination against women and girls have been so deeply ingrained, for so long in virtually every culture.

In specific terms, education can lead to many benefits, mortality, improvement of child nutrition and health, lower fertility rates, enhancement of women's domestic role and their participation in the domain of politics, improvement of economic productivity and growth and protection of girls from HIV/AIDs, abuse and exploitation. Investment in girls education most likely will yield some of the highest returns on all development investment by generating both private and social benefits that accrue to individuals, families and society at large (Idoko, 2009).

It has also been established that the benefits of girls-education includes economic productivity, social development, intergenerational education, social equity and sustainability of development effort.

2.2.5 Gender Stereotype and Girl-Child in Nigeria

Nigeria is a society which is rife with gender stereotypes and biases, which places a high premium on the male gender (Para-Mallam, 2010). He said the moment a child is born the gender role education process begins. Male child is perceived as an asset that is highly treasured in most Nigerian homes. In education, priority is usually given to men because of the cultural perception of their role as breadwinners. For females, the belief is that they will eventually marry and come under their husbands hence they are treated as inferior. Furthermore, to perpetuate the superiority of the male child over the girl-child, the girl-child is trained to put herself below her male siblings. In some homes, in order to make up for the financial inadequacy of the family, the

girl-child is sent out to hawk in order to raise money for the family needs. Some of the girls are married off at a tender age so that the bride price will be spent on the education of the boy-child and on other family needs. In some cases, the girl-child may be given off for domestic labour in urban area for a regular income to the family.

Ezeliora and Ezeokana (2011) identifies that these traditional beliefs and practices have successfully provided two different developmental grounds in the same home for the growth of the boy-child and the girl-child. They further stated that psychological effect of gender stereotypes and socio-cultural beliefs on the girl-child is the internalization of the low value accorded them by society. These beliefs according to Raswork (2006) together with other socializing processes observed for boys and girls are designed to instil a feeling of superiority to boys while girls are groomed to accept subjugation and inferiority with apathy. This established patriarchal system has long endured the passage of time cutting across geographical boundaries as well as class differences.

Okeke (1999) notes that although males and females can never be identical, gender differences and gender stereotyping tend to be exaggerated to a point that they constituted into myths and predicaments which tend to limit personal and professional growth and utilization of one's potentials.

In African society, a girl is conditioned to believe that women are inferior to men, that her place is in the home and that she is therefore to be seen and not to be heard. As a result, Ezeliora and Ezeokana (2011) view the effect of gender stereotype on the girl-child as emotional disorientation, which at times results to feeling of insecurity and poor self-esteem. Several studies maintain that negative stereotypes often cause negative responses, which can manifest themselves in the stereotyped individual's reactions, performance on a task, motivation, and low

self-esteem. Santrock (2001) opines that, negative stereotypes hinder girls' ability to fulfil their potential by limiting their choices and opportunities.

A 1999 Survey of Harmful Traditional Practices against Women and Girls in Nigeria (Federal Ministry of Women Affairs and Social Development 1999) found that proverbs and local sayings act as psychological constraints against transforming societal attitudes and behaviour. This practice has further helped to undermine girls' self-esteem. This finding is not contrary to those of several other researchers like Para-Mallam (2010) who found that gender-stereotyped beliefs and practices derived from African traditional society continue to affect the everyday lives, social aspirations and development prospects of girls and women.

These traditional practices and beliefs impose a lot of restrictions on the female gender. It is regrettable that despite our progress as a society there is still an underestimation of the value of the girl-child. Women and girls who constitute over 50% of the nation's population have been discriminated against and denied education which is one of the fundamental human rights and a veritable tool for development and empowerment.

2.2.6 Gender Gap in Education

For decades, there had existed an enormous gender educational disparity in Nigeria this is as a result of some underlying socio-cultural factors (Okpukpara&Chukwuone, 2005). Statistical report of Federal Government of Nigeria and United Nations Children Fund 1997-2001 indicated a ratio of 94:75 in the enrolment to primary schools at the national level, while the enrolment was twice higher in the Northern States, for example, girls' net enrolment in Sokoto state (one of the six target states under the UNICEF African Girls' Education Initiative) is 15%, compared to 59% for boys (Ajala&Alonge 2013). Other independent research presented a net enrolment into

primary school at 67% boys to 52% girls while in 1995; it was 67% boys to 47% girls (Oniye&Okoro, 2006).

According to Ajala and Alonge (2013), the 2005 National School Census (NSC) revealed a net enrolment ratio for primary education of 83.71% (87.01% for males and 81.39% for females), suggesting that a substantial proportion (16%) of the primary school-age population (6–11 years) was not enrolled in schools. Girls' net enrolment ratio (NER) in some states in the south is as high as 70%, while in the north; some states have an NER as low as 24%. The picture is worse in secondary schools, with the national female enrolment ratio at 44%. The regional breakdown shows an alarming disparity, with girls' net enrolment ratio of 60% in the south-west and only 10% in the north-west.

Between 2002 and 2005, completion rates improved for boys by 3% (from 83.4% to 86.4%), while they declined for girls by 8% (from 83% to 75%). Gender participation (measured by gender ratio) still favoured males, with wide variations in gender-gap access in primary school education across the states and zones. The underlying causes for low attendance by girls include the low value accorded by parents to girls' education, early marriages, poverty, low-quality learning environments, and the cultural norms that impact negatively on girls' education.

The girl-child in Nigeria has been greatly marginalized educationally which is tantamount to denial of rights. Against this backdrop, UNESCO (2005) identified some attempts by Nigeria to promote the girl-child education. Such attempts include:

a. Enactment of laws

Laws were enacted to prohibit the employment of school age girls without exposure to educational opportunity. An example of such laws in Nigeria is the National Assembly compulsory free Universal Basic Education Bill, 2003. It is stated in the bill that every parent shall ensure that his or her child or ward attends and completes her primary and junior secondary education, while erring parent is to be reprimanded on first conviction and pay a fine of NGN2000 or face a month imprisonment on second conviction (National Assembly UBE Bill 2003, Onye and Okoro, 2006). This national effort moved some state governments to also promulgate edicts against collection of any form of fees in girls' schools as well as withdrawal of girls from schools.

b. Task forces on the Education of the girl-child

In 1993, there was inauguration of task forces at the National, Zonal and State levels in Nigeria by the National Commission for Women Affairs. The major focus of the task forces is to create awareness on issues that have to do with girl-child education. The following objectives are to be achieved by the task forces:

- i. Identify areas of intervention in the education of girl-child
- ii. Work out a definite programme of activities to bridge the gap between the level of literacy among boys and girls
- iii. Identify those traditional norms, values and administrative practices that encourage and widen the disparity between girls and boys
- iv. Eliminate, through mass mobilization, enlightenment campaigns and other programmes the socio-cultural practices that limit the full development of the girl-child

c. Formulation of Policies on girl child education

The National Policy on Women (2000) is a policy document which included issues relating to girl-child education. The objectives of this policy are:

- i. To expand the facilities for “second chance education to girls and women”
- ii. To enforce legal provision of penalties for withdrawal of girls from school for marriage
- iii. To provide education and relevant training for girls and women with special needs the handicapped, gifted, nomads, out of school etc.

d. Joint effort by UNICEF and Federal Government

UNICEF in conjunction with the Federal Government and its partners are working to put in place the following procedure in order to improve on the enrolment and education of the girl-child in some states of the federation with the focus of lowering the rate of female illiteracy:

- i. Meet with traditional rulers, religious leaders, NGOs, and other community groups to conduct advocacy activities so as to build support for girls’ education;
- ii. Promote employment of more female teachers who will serve as role models; establish more girls-only primary/secondary schools and organize rallies on the negative effects of child labour, especially for girls.
- iii. Improve the quality of educational service delivery to encourage girls’ participation and promote learning outcomes, retention, and achievement, by providing in-service training for teachers, administrators and inspectors.
- iv. Evaluation and innovation of the curriculum for gender sensitivity.
- v. Improve on the learning environment by renovating schools, provision of classroom furniture, books and materials for learning.

- vi. Promote sustainability and community ownership of this initiative by empowering the community members.

Some other approaches are the establishment of clubs like Girls Education Movement (GEM), Mothers Club meant to monitor girls in the schools. Strategy for Accelerating Girls Education in Nigeria (SAGEN) launched in 2003 by the Federal Government of Nigeria is meant to focus on increasing girls' education especially in the mostly affected states such as Sokoto, Yobe, Edo, Ebonyi, Zamfara and Bauchi. Human Development Foundation of Nigeria (HDFN) in Kaduna State focused on girls serving as house help, beggars' children and the orphans. Girl-child in these categories is enrolled in schools owned by the NGO and supplies the needed materials. Millennium Hope is another NGO project embarked upon by the onetime Kaduna State Governor's wife, Aminat Namadi Sambo. Its focus is on Al-majiri and the hawking girls. The children are given western education in their Tangaya schools (Quranic schools) and needed materials such as school uniform, food, cloth are provided. UNICEF has also greatly contributed to the efforts of reaching these most marginalized through their organization of workshops and seminars to stakeholders especially the teachers as well as provision of materials that could make schools to be friendly to children.

2.2.7 Students' Perspective on Female Dropouts in Nigeria

In a study conducted by Kainuwa and Yusuf (2013), the researchers sought to find reasons why female children drop out of the Nigerian school system every year, from students' perspective. Findings on causes of drop out as perceived by female students revealed that, the most compelling reason for female dropout is poor economic conditions of their families. There were numerous other reasons given which were held responsible for drop outs among female students. Prominent among these were lack of school facilities and involvement in household

chores. Students who engage in street hawking eventually drop out of school, Parents' illness and death also contributed to female students dropping out of school. This research shows that female students admitted that their parents wanted them to become Hafiz-e-Quran. Some female students mentioned early marriage as an important factor hindering female educational participation. Respondents also were of the opinion that Western education is against Islamic religion. The findings of this study revealed that poverty is indeed a barrier to girl-child education. In Nigeria the situation is worsened by the societal norms, values, beliefs, practices and patterns which maintain a gendered household division of labour, decision-making and resource allocation. Some female students said that girls in particular have to work every day before going to school by taking part in various household chores like fetching water and cleaning the homestead. This explains why girls usually arrive at school later than boys and participate less in classroom activities because they are extremely tired, this later result to withdrawal or drop out.

Atayi (2008), mentioned in his work titled "Disabling Barriers to Girls Primary Education in Arua District", that Poverty lessens the possibility and opportunities of children from affected households to acquire or progress in education. The research, however, revealed that girls' school attendance and their access to learning materials were greatly influenced by their socio-economic status. Many female students complain about the high demands of education (text books, school uniform, pocket money, transportation, financial contributions for schools etc.) especially when it concern female children. Consequently, this trend leads to female students' dropout more especially those from low income families. This sometimes resulted to discrimination on the part of female children by parents when a choice has to be made as to who would go to school. The findings agree with the World Bank Review Report (2000) which

indicates that developing nations have the largest number of children who don't have access to primary education. This report reviews that 72 million out of the 113 million primary schools age children are estimated to be out of school by 2015.

Abena (1991), cited by Atayi (2008) writes; in African traditional societies, cultural norms and values dictate that the major role of the woman is centred on maintaining the home-front, whereby she was expected to marry soon after puberty. In this role, she does not need formal education to fit in. Traditionally, patriarchal attitudes lead to preference by parents for boy's education. In Nigeria, many girls are married off at young ages to husbands who are often much older than themselves. The findings of this study have revealed a very slow progress in female children educational participation over the years. The enrolment, retention and completion have been in favour of the boys, which is a clear expression of male dominance in academic activities and a rift in the gender issue. UNESCO study (1980) aligns with this study proving that 64% of women in Africa are illiterate and can neither read nor write. UNESCO also noted that in the mid-1980s, fewer than half of school age girls were enrolled into primary schools.

Kainuwa and Yusuf (2013) concluded that there is no doubt that the existence of this problem significantly reflects not only the wastage in the educational systems but also the benefits missed from educating females. When compared to the international statistics, this wastage seems more significant in Nigeria than in other parts of the world. The fact that the majority of female dropouts come from Muslim families shows that religion in general, and Islam in this particular case, could play a role in influencing female education.

2.2.8 Issues in Girl-Child Education

In a study carried out by Offorma (2009) on girl child education in Africa, she discussed the crucial issues or factors in the girl child education citing examples in some African countries.

Such issues include;

- i. Access to education and enrolment
- ii. Retention and Dropout
- iii. Equity
- iv. Quality and
- v. Achievement in school subjects

Access to Education and Enrolment

Access to education according to Offorma (2009) simply means the right to education. It is also the opportunity provided for the girl-child to be educated. Access deals with the availability, convenience and ability to be educated. It is true that many governments make provision for the education of their citizens, but the provisions most of the time do not take cognizance of the peculiarities of the girl-child. Research has shown that millions of girls do not have access to school despite the concerted efforts to push the cause forward.

Okeke, Nzewi and Njoku (2008) identified child labour, poverty and lack of sponsorship, quest for wealth, bereavement, truancy, broken home, engagement of children as house helps, as factors or the clog in the wheel of children's access to education in Nigeria. According to World Bank (2003), More than 350 million people, over half Africa's population, live below the poverty line of one dollar a day. This implies that poverty, too, excludes children, including the girl-child, from school. Most of the factors that militate against the girl-child access to education are socio-cultural. It has been reported in BBC News (2006), that African patriarchal societal

viewpoint favours boys over girls because boys maintain the family lineage. That their mothers were not educated is another reason that makes them feel that their daughters do not need education. Despite the introduction of free primary education in the country which accounted for an increase in enrolment, a sizeable number of children, especially girls, still find themselves out of school owing to a number of reasons. These reasons are: demands for their labour in the homes such as assisting in looking after their young siblings; child marriage, doing house chores, death of mother, and looking after the sick member of the family. Some of the girls are given to marriage against their wish and when they refuse, they are threatened with death. The children are given to marriage at a tender age in quest of dowry from the husbands. Some parents justify the denial of girls of their right to education to prevent them from bringing shame to the family through early pregnancy. Yet others believe that women who are at the same level of education as the men are a disgrace to the community because more often than not, they will not get married. For such parents, early marriage is the best way to prevent this and at the same time preserve traditions.

Retention/Dropout

UNICEF (2003) reported that in Sub-Saharan Africa, the number of girls out of school each year has risen from 20 million in 1990 to 24 million in 2002. Of the 25 selected countries studied, fifteen (15) were in sub-Saharan Africa. The criteria studied were: low enrolment rates for girls; gender gaps of more than 10 percent in primary education; countries with more than one million girls out of school; countries included on the World Bank's Education For All Fast Track Initiative and countries hard hit by a range of crises that affect school opportunities for girls. UNICEF said to wait for an end to the conflict would be to dismiss the rights of generations of children. UNICEF noted that in the area, as few as 15 percent of primary school-

aged children were in school and girls represented only one quarter of the number. Only 560 of the 8,000 teachers in southern Sudan are women, which was merely seven percent (Nduru, 2003).

In rural areas, social and cultural patterns combined with relatively poor quality of schooling place girls, their education and development in a disadvantaged and vulnerable position. Girls bear the heaviest burden for household responsibilities, including care of sick parents and siblings, and are first ones to drop out of school. In the South eastern Nigeria more boys than girls drop out of school UBEC(2003), cited by Offorma (2009). This is a function of some factors that distract the boys from schools. These factors include: preference for a trade, quest for money, parental decision, lack of employment opportunities, hawking/street trading, long process of education and lack of counselling.

Equity

The enrolment percentages of the boy-child are consistently higher than that of the girl-child. Despite government's programmes for children's education, there are still gaps in the enrolment of the boy-child and the girl-child education in Nigeria. The FME (2006) found out that 'In the south, a moderate bias towards boys' enrolment is evident in the south west, while the south east displays a bias towards girls' enrolment. In the north there is a strong evidence of bias towards boys' enrolment...' Offorma, (2008) confirmed that disparity is more in the Northern part of the country in favour of the boy-child than in the southern part.

Quality

Quality of education aims at getting children into school within ten years. It also stresses the priority to ensure access to and improve the quality of education for girls and women. Many countries mapped out programmes to facilitate the implementation of the initiatives. Nigeria

embarked on Universal Basic Education. All these are in a bid to meet the Millennium Development Goal number two, which is to achieve Universal Basic Education. Offorma(2009) stated that less motivated teachers, examination malpractice, gender biased curriculum, lack of school facilities and instructional materials, incessant strike actions are some of the variables in the quality of education of children. Wamahiu (2008) cited in Offorma (2009) said quality education is not about how well a child is performing in school but a number of factors that enrich the wellbeing of a child in school. She cited the issues of administration of discipline, corporal punishment, sexual harassment, child abuse and child labour as some of the things that lead to exclusion of groups of students from accessing quality education. United Nation statistics, national reports and studies initiated by non-governmental organizations in 2005 repeatedly showed that girls, as a group, had lower literacy rates, receive less health care, and are more impoverished than boys.

Achievement

Offorma (2009) observed that the achievement of boys and girls at foundation level is poor. This implies the foundation is weak as the primary level of education is the foundation for the higher education. If Nigeria and Africa are to achieve the Education For All goal, particular attention must be paid to the primary school level. She also observed that girl-child does well in school when given the opportunity. Teacher quality, availability of facilities, instructional resources, infrastructure, supervision of instruction, provision of school meals, hands-on and learner centred methods and approaches, parental involvement and learner-friendly environment are some factors that influence quality education. She recommended a child-centred curriculum and not a diversified and value system based curriculum considering the multi-cultural, multi-linguistic and multi-religious nature of Africa. She also recommended the people be educated on

the importance of taking their girls to schools rather than marrying them to older men. She concluded that education is the right of every girl everywhere and key to transforming her life and the life of her community. Finally, African governments must pass legislation that makes the education of girls mandatory for primary school, and then enforce these laws stringently in the rural communities.

Denying girl-children access to early childhood education makes them to grow up to become illiterate women in life and classified as disadvantaged candidates for adult education, women empowerment programmes and other women rescue, remedial or support programs. This assertion thus paints the consequence of neglecting the girl-child education in Sabon-gari and Zaria local government areas and Nigeria at large.

2.2.9 Socio-Cultural Barriers to Girl Child Education

Atayi (2008) observed that Parents' demand for the education of their daughters is low, reflecting both cultural norms and girls' work in and around the home. This is worsened by cultural perceptions of girls as child minders, marriage material and a burden to the family. Some parents believe that, education is not worthwhile for their daughters who will move into their husbands' families when they marry and that the gains in productivity or income due to education will accrue to the families of the sons-in-law rather than to them. In other societies parents only educate their daughters with high bride price in mind because the more education a girl has, the higher the bride price payable. Literate and academically trained parents are more likely than illiterate and traditionally trained ones to enrol their daughters in school; and at the same time regions with the highest proportions of traditions and cultures and also highest proportion of illiterate adults are therefore those with the widest gender gaps. It has been further documented that 36 percent of children whose mothers have no education are out-of-school

compared to 16 percent of children whose mothers are educated in Uganda (Atayi 2008). Demographic surveys across the developing world show that a significant percentage of girls get married by the age of fifteen and with very few exceptions, marriage ends their schooling. This adds to the vicious cycle of maternal illiteracy diminishing the chance of daughters' schooling. Other studies also show that maternal illiteracy is a far more significant factor than paternal illiteracy in depriving girls of schooling (Chimombo 2005, UNESCO 2005b, W.B.2003).

In many countries, traditional and cultural practices strongly affect girls' enrolment into school. Where family resources are limited, they tend to place the highest priority on educating boys, recognizing them as future heads of household. Where girls are enrolled, they often face many more barriers to learning than boys do. Furthermore, the gender disparity is exacerbated by the powerful economic and social rationale for investing in the education of sons rather than daughters, as daughters are perceived to be less valuable once educated, and less likely to abide by the will of the father, brother or husband. The plight of women, in terms of education is compounded by this negative attitude of parents toward female education (Oniye, 2010).

In addition, socio-cultural norms promulgating early marriage and childbirth cut short if not preclude girls' education in many countries. In many countries, girls who become pregnant (out of wedlock) are not permitted to return to school although no equal sanction is borne by the fathers of such children. Considering that one in five pregnancies in Africa occurs among teenagers aged 13-19 and that more than 50 percent of girls are married before the age of 18, these norms become significant obstacles on girls' path to education.

Another contributing factor influencing cultural and traditional practices of parents on girl-child education is the initiation ceremonies which still mark the transition from childhood to adulthood among communities in Sub-Saharan Africa. Evidently lot of dilemmas faced by girl-

children were created by attending ceremonies more especially when the schedules of such ceremonies overlap with the school calendar and that leads to absenteeism and dropouts. Although, communities accept the girls as adults, teachers or schools continue to consider them as children. Sometimes they may be punished for not participating in some activities which adults do not normally participate in. Traditionally, initiated girls may also feel it difficult to continue schooling after passage to adult hood as the next step is expected to be marriage (UNESCO, et al, 2002).

Among the other cultural constrains on girl-child education that creates similar dilemmas to those who pass-through initiation ceremonies is Circumcision. According to Njau and Wamahiu (1998) circumcision functions to enhance the social status of teenagers and acts as a mechanism for curbing female sexuality and premarital pregnancy, with the help of payment of bride price and early marriage which emphasized female virginity before marriage, these practices were perceived to increase economic returns to the family through bride wealth.

A relationship has been found in many countries between late entry of girl's to schools, frequent absenteeism and finally dropping out of school. Girls may start school at the age of 10, since the distance from school may be too great to allow small children without older siblings to walk on their own. At the age of 11 or 12 they are forced to leave school as their parents may be afraid of sexual harassment and abduction (UNESCO, 2002).

Girl-child pregnancy and the incidence of dropout are closely related throughout Africa (Njau and Wamahiu, 1998). Usually unwanted, these pregnancies end the schooling of girl-child through self-withdrawal and national pregnancy policies that ensures the expulsion of girl children from the education system with little or no chance of re-entry. Njau and Wamahiu (1998) argue that it is the societal responses to pregnancy rather than pregnancy per se that push

girls out of school and hamper their opportunities for educational and career development. They note that in most African countries, school policies and practices are based on the mistaken assumption that the problem of premarital girl-children pregnancy is caused by the girls themselves, and to a lesser extent, by their parents.

In rural and poor families, the education of girls is often seen as worthy of consideration only up to marriageable levels. It is therefore, pertinent for the girl-child to be educated to be liberated from the hold of child-labour as well as the scourge of HIV/AIDS and other social ills as faced by the girl-child. Certain cultural practices serve as hindrance to girl-child education; this makes her vulnerable to diseases such as HIV/AIDS, early marriage, denial of rights and child labour. In his message to the United Nations International Literacy Day the Secretary-General Banki-moon (2011) explained with a warning that illiteracy undermines efforts to eliminate a host of social ills such as poverty and sickness and threatens the very stability of nations. He said “Illiteracy exacerbates cycles of poverty, ill-health and deprivation. It weakens communities and undermines democratic processes through marginalization and exclusion.

The Global Campaign for Education states that seven million cases of HIV could be prevented in the next decade if every child receives an education (UNAIDS 2010).

The Commission on the Status of Women (CSW) 53rd session concluded that there is a clear need to strengthen education to achieve gender equality and the empowerment of women and ensure their rights to education at all levels and the enjoyment of the highest attainable standard of physical and mental health, including sexual and reproductive health as well as sex education based on full and accurate information in a manner consistent with the evolving capacities of girls and boys, and with appropriate direction and guidance.

Inaccessibility, low participation, withdrawal and dropout of girl-children are attributed to many factors of cultural and traditional practices of the parents, prominent among these factors are: cultural beliefs, customs, early marriage and other traditions practiced by them. Keeping girls, the most vulnerable and marginalized in school beyond primary, is therefore critical as well as ensuring where they can learn free from all forms of violence and discrimination. In order to reach the millions of girls that are out of school or have never received any formal schooling, it is equally important to diversify girls' educational opportunities by ensuring their access to quality technical vocational, literacy and skills education and training.

2.2.10 Relevance of Girl-Child Education on Development of Nigeria

It could be said that education is essential for both boys and girls but the benefits of educating girls tend to be greater. Abdul (2003), referring to a UNESCO report (1991), says that the education of a girl is vital for the effective preparation of today's girls into tomorrow's responsible adult women. The female child, just like the male child is entitled to all the citizenship rights, one of which is access to compulsory basic education and opportunity for higher education depending on her ability. Educating the girl-child (who transforms later into a woman) will empower her to be strong and resourceful in such a way that she is able to contribute maximally to the sustenance and development of the society in which she lives. The importance of educating the girl-child is further brought to the fore by Abacha (1997) cited in Adedokun, et al (2010) while stating his view to support the fact that development has to be participatory and sustainable. He believed that progress is only feasible if we create a Nigeria made up of a united people with a united purpose... our nation needs men and women who are

bold, and imaginative, dedicated and committed, people who put honour, service and patriotism above everything else.

Every individual in the society is entitled to some rights as citizens of that particular society. The same is true of the girl-child. She is entitled to a lot of human rights but because she is regarded as being weak she is vulnerable to the violations of these rights. Like any other person in the society, she likewise requires the right to enjoy and exercise these rights. Adedokun, et al (2010) were of the view that the girl-child can only claim these rights and exercise them if she understands what they mean and their implications upon her livelihood and dignity. The girl-child should therefore be made to know that education is empowerment and when she is empowered, she can fight for her rights and exercise such. Education of the girl child therefore must be seen as a priority in the educational process of any nation. This implies conscious government efforts aimed at bridging the existing gender gap in education.

Expanding the educational opportunities available to the girl-child will not only positively improve her living standard but alleviate poverty. National Policy on Education (2004) describes this type of education as one that will make her self-reliant. Adedokun, et al (2010), opined that educating the girl-child will therefore help her socialize, reproduce knowledge and even lead her towards the production of new knowledge. She therefore contributes to the development of the society, socially, economically, politically, morally, intellectually and spiritually as well as technologically.

The World Declaration on Education for All (EFA, 1990) report emphasizes that learning opportunity shall be expanded for all so that every individual will participate in the process of national building. For education to be effective and impactful on girl children, there is need for

citizen mobilization, there is need to bring awareness to parents on the importance of the education of the girl-child and the pessimistic attitudes of people to the girl-child change.

Girl-children who are not educated cannot have adequate access to information on how to prevent diseases and this unenlightened tendency will prevent them from having access to medical treatment and health care services in the hospitals (Adedokun, et-al 2010).

Poor girl-child education denies her the opportunity and power to influence significantly public policy and programmes. She will remain marginalized and exploited. The consequence of these does not rest on her alone but her male counterpart as well and the nation which will be deprived of the gains of her education.

2.3 Empirical Reviews

Ningi (2012) conducted a research on Girl-child Education: Challenges for Sustainable Development in Northern Nigeria. She examines the factors militating against girl-child education in the area in question through the instrumentalities of primary and secondary sourced data. The study found that illiteracy and poverty are factors which further put the girl-child at high risk of exploitation and violation of her right. That impediments to Girl-child Education in Northern Nigeria amongst others are; the socio-cultural background and ignorance of Northerners, economic stagnation characterized by pervasive poverty which has virtually weakened all sectors of development, especially the education sector, and above all inefficient and ineffective implementation of the national and state government policies on education. She further stated that government policies are beautifully designed on paper without proper implementation. She recorded that four (4) out of ten (10) girl-children did not complete primary school in 2002/2003. The researcher also noted that some parents hide under the cloak of

“religion” to unjustly deny the girl-child her right to education because to such parents, western education is synonymous with Christianity. However, it is worth noting that, Islam as a complete way of life for Muslims has spelt out everything as it relates to the well-being of every Muslim, both male and female. More so, as rightly observed by Badejo in Ningi, the position of women under Islam has been the subject of repeated controversy among Muslims ever since they came under the influence of Western civilization and education. However, she further noted that it has been the basic stand of the Supreme Council of Islamic Affairs ever since it came into existence and formulated its approach to existing social and economic problems that Islam is not a rigid framework of laws and institutions, but a set of principles capable of fresh application in changing social conditions.

In reviewing Ningi’s study, one could deduce that she have depicted other factors and authenticated the ones adduced by scholars and practitioners as factors militating against girl-child education in Nigerian local governments and proffered suggestions for way forward. Consequently, she did not state the methodology and scope of the study, because studying the 19 Northern states in Nigeria is too large. She also concluded and generalized that (4) out of ten (10) girl-children did not complete primary school in 2002/2003. It is important to note that the researcher did not state source to justify her finding.

Duze and Yar’zever (2013) conducted a research on factors influencing the attitudes of Hausa male parents toward girl-child education in Kano, Nigeria. The study aimed to find the contributing factors for the negative parental attitude to girl-child education in Kano state. Functionalist perspective, liberal perspective and conflict views on education by Durkheim were adopted. The questionnaire administered was divided into two parts. Part 1 comprised of four items, the demographic characteristics of respondents while part two had five items of statements

on why negative parental attitude which include cultural believes, religion misconception, early marriage, polygamy and continuation of family name. The main instrument for the data collection was a questionnaire administered in a form of interview conducted in Hausa language. Six research assistants were recruited to assist with the data collection. All the research assistants were indigenous Hausa people, familiar with the norms and values of the respondents. The population of the study consists of married Hausa males between the ages of 18-59 years. This is because the study was interested in assessing the influence of males' attitudes toward girl-child education. The study was conducted among the Hausa people, a dominant ethnic group in northern Nigeria. The choice of this ethnic group was largely predicated on the traditional character of this patriarchal group and its attitude towards girl-child education. A sample of one thousand (1,000) male respondents was drawn from both rural and urban areas. In order to draw the sample a combination of sampling methods was employed appropriate to the sampling units. A multistage selection process was adopted involving cluster, simple random and systematic sampling methods. Five local government areas were selected which include Kano Municipal, NassarawaAlbasu, Tofa and Gwale, The data collected were analysed using a number of statistical packages and methods. Analysis includes frequency and percentages, cross tabulations of relevant variables were used in analysing the data. Inferential statistic was used to test the hypotheses through chi-square to determine whether the observed is significantly different from what is expected.

The study shows that parental cultural beliefs and place of residence were determinant factors in parental negative behaviour towards girl-child education, for instance 64. 6% of urban respondents had positive attitude towards girl-child education as against 33.6% of rural respondents. In addition, girl-child education is associated with age of the respondents, with

younger male respondents having positive attitude towards girl-child education than their older counterparts. For instance the proportion of respondents within the age group of 26-40 years with positive attitude towards girl-child was higher than the proportion of respondents over 41 years. This is in agreement with other findings from northern Nigeria especially the Hausa states which show the difference in urban and rural areas in terms of girl-child education (Tahir, 2005). Other factors includes parental cultural believes on girl-child education with 50% negative attitude for urban area compared with 86% for rural areas, religion misconception with 42% for urban having negative altitude as against 31% for rural parents, income 52% of urban as against 28% of rural. Thus the research question which states that what are the contributing factors for the negative parental attitude towards girl-child education in Kano state, Nigeria shows that parental residence, cultural believes, type of marriage, religion misconception, age at marriage and income have great negative influence on girl-child education in the study area. Therefore, parental type of marriage is very significant for girl-child education because as the children increases, preference for male child increase within the family. This is in agreement with other studies (Offorma, 2008; Ocho, 2005 and Bakari, 2002).

This study was limited to access of education by the girl-child; it did not take into consideration other crucial issues in girl-child education like retention and dropout, equity, enrolment, quality and achievement in school subjects as identified by Offorma (2008). It also limited the scope or study group to only male adults (i.e. married men) ignoring female adults (i.e. married women) who are also parents of these girls. It is a known fact that women have more influence on their children especially the girl-child since they play major role in their upbringing and they grow up to see their mothers as role models as well. As such, a research like this cannot neglect their opinion. Further studies should include these short comings into

account. Hence, it will be important for future studies to look at some other factors apart from early marriage that influence girl-child dropout from schools. However, this study seeks to buttress this.

Usman, (2007) and Daiyabu, (2008) cited in Eweniyi, and Usman, (2013) have expressed concern about girl-child education as a subject of serious concern in Nigeria especially the Northern part of the country. Thus, their study investigated the perception of parents on the socio-cultural, religious and economic factors affecting girl-child education in the Northern part of Nigeria. The study adopted the descriptive survey research design. The sample consisted of 1,200 parents and adults purposefully selected from states in Northern Nigeria. This sample was selected from six purposefully selected states in the Northern part of Nigeria; Sokoto, Jigawa, Kano, Katsina, Kaduna, Borno. The reason for the purposive selection was to allow the inclusion of states where the practices of negative attitude towards girl-child education are most predominantly practiced. Four local government areas were randomly selected for the study in each state. 50 subjects were selected for the study in each LGA; this gave a total of 200 subjects in each state, totalling 1,200 for the whole study. The subjects were made up of adult males and females, educated and non-educate subjects from both rural and urban settings of the states. Three research questions and three null hypotheses were raised and tested. The questionnaire consisted of four sections. Section A demanded for personal data of the respondents while sections B, C and D consisted of information on socio-cultural, religious and economic factors affecting girl-child education respectively in the areas under study. The data collected on this study were analysed using frequency counts and percentages for descriptive analysis while t-test statistical method was used to test the hypothesis.

The study found that, fear of public criticism of sending girls to school, cultural condemnation of mixing boys and girls together in schools, females being culturally meant for domestic works, lack of girls rights were considered as the socio-cultural factors influencing the girl-child education in the Northern part of Nigeria. However, the above findings support the conclusion of Federal Government of Nigeria (2006), World Bank (2001) and UNESCO (2001) that there is a lot of disinterest and ignorance concerning the education of girls. They observed that many Nigerian girls suffer the society's neglect of their education; such children have become vulnerable to various ills in the society. Also, the study found out that some religious factors like lack of religious obligation to western education, parental commitment to the girl-child marital life, moral condemnation of girl-child education, lack of religious legal action for girl-child education, fear of early pregnancy, love of Qura'anic education, non-recognition of western education, fear of conversion to other religion, and undue exposure of girls to western education were rated high by participants. These findings support the earlier conclusions of Usman, (2007) and Daiyabu, (2008) cited in Eweniyi, and Usman, (2013) that many Muslim parents in the Northern part of Nigeria fear that the involvement of girls in education might bring moral decadence. Such may include female promiscuity, exposure of female bodies, harassment by opposite sex, pre-marital sex leading to unwanted pregnancy and abortion or illegitimate children. They also observed that girl-child education will threaten girl-child chances of legitimate, cultural and religious marriage which the parents believe would deprive their girls of Islamic moral training and orientation.

They also discovered that factors such as belief that girls can generate money for the family, girls can guide beggars and thus make money, girls early courtship can attract money, school fees payment is a burden, education does not yield immediate gain, family poverty, and

lack of free education were considered as the economic factors influencing girl-child education in Northern part of Nigeria.

These researchers have done so much in bringing out facts on issues affecting girl-child education in some selected Northern states of Nigeria including Kaduna state but they didn't include Sabon-gari and Zaria Local Government Areas as it may not be possible for them to cover all local governments within the selected states which is why our study tend to find out the socio-cultural factors affecting girl-child education in these local government areas of Kaduna state. More so, this study attempts to see the efficacy of their findings in Sabon-gari and Zaria Local Government Areas of Kaduna State.

Adebola, Anyachebelu, and Madu (2012) in their study examined the socio-cultural factors affecting the girl-child and strategies towards the empowerment of the Nigerian girl-child. The population of the study comprised of all 228 female load carriers in three major markets in Ibadan, Oyo State, Nigeria. A structured questionnaire was used for data collection. Data collected were analysed applying frequency counts and mean statistics.

The study revealed that poverty in the society is a major factor that made the girl-child not to go to school or stopped schooling. The prevailing economic hardship constrains parents' financial support for education.

Another finding revealed that socio-cultural factors which affect girl-child education in the study area ranges from early marriage, female genital mutilation, widowhood practices and taboos. These findings fall in line with the findings of Adebola (2009) and Udoh (2001) cited in Adebola, et al (2012) who opined that socio-cultural factors affecting girl-child involve early marriage, female genital mutilation and widowhood practices. The study further revealed that the girl-child is affected psychologically. Udoh (2001) cited in Adebola et al (2012) futher stated

that the early responsibility of motherhood thrust on a girl would sentence her to life of slavery, a life without fulfilment, except to breed children.

The researchers recommended strategies to remedy this situation. This includes;

Educating the girl-child as it is the primary vehicle by which economically and socially marginalized children can lift themselves out of poverty and obtain the means to participate fully in their communities.

That the girl-child can be trained in vocational skills like fashion designing, hair dressing, soap making, interior decoration, bead making and so on.

That girls' clubs can be set up in schools and markets to educate girls about harmful effects of socio-cultural factors as well as importance of education.

These researchers did justice in examining the subject matter, however, their study did not state the time-limit for the study, the study population did not capture all the category of respondents needed for the study rather they focused only on female load carriers in the three major markets of Ibadan in Oyo state. While our study covers the period 2009-2013 and population under study covers girls out of school, female students, parents, principals and community leaders in Sabon-gari and Zaria local government areas of Kaduna state.

2.4 Theoretical Framework

For the purpose of this study, the researcher adopted the Durkheim's theory of functionalism.

2.4.1 Functionalist Theory

Durkheim Emile (1858–1917) was a well-known sociologist famous for his views on the structure of society. His work focused on how traditional and modern societies evolved and

function. Durkheim's theories were founded on the concept of social facts, defined as the norms, values, and structures of society. Durkheim likened society to that of a living organism, in which each organ plays a necessary role in keeping the being alive. As a functionalist, Durkheim's perspective on society stressed the necessary interconnectivity of all of its elements. To him, society was greater than the sum of its parts. He asserted that individual behaviour was not the same as collective behaviour and that studying collective behaviour was quite different from studying an individual's action. He further stated that collective consciousness, values, and rules are critical to a functional society

Functionalism

Functionalism emphasizes a societal equilibrium. If something happens to disrupt the order and the flow of the system, society must adjust to achieve a stable state. According to Durkheim, society is a system of interrelated parts where no one part can function without the other. These parts make up the whole of society. If one part changes, it has an impact on society as a whole. Durkheim argued, that even the socially deviant members of society are necessary, as punishments for deviance affirm established cultural values and norms, that is, punishment of a crime reaffirms our moral consciousness

For instance, the state provides free Universal Basic Education for children. The family of the children pays taxes which the state uses to promote this policy. The children who benefits from this education policy go on to become law-abiding and employed citizens, who pay taxes to support the state eventually. In other words the state provides free Basic Education for All (boys and girls respectively), but a disruption or disequilibrium in the system occurs perhaps, the education is truncated, and the children drop out and become criminals or irresponsible. The system adjusts to improve the education and attempts to rehabilitate the criminals for them to

become law-abiding and taxpaying citizens. Durkheim actually viewed crime and delinquent behaviour as a normal and necessary occurrence in the social system. He proposed that crime led to reactions from society. These shared reactions were used to create common agreements of what individuals felt were moral and ethical norms by which to abide. These commonly held norms and values led to boundaries and rules for the society.

To the functionalist theorists, societies and individuals exist and work to sustain each other in an organic matter. They view each part of the society as performing a function that keeps and sustain the entire society. That failure in the performance of one result's to a breakdown of the entire society. This implies that every part no matter how small has a vital role to play if the sustenance and unity of the whole is desired. Inadequate or low girl-child enrolment therefore results from the inability of the society to function well by not being able to provide for the poor families the adequate socialization, education, incentives, responsiveness to human problems, equality of access to the resources and opportunities, infrastructure as well as the necessities and provisions needed for decent standard of living. The functionalists also believe that the problems associated with girl-child education is as a result of the poor families haven equally failed in their function and responsibilities as parents and are therefore responsible for the existence and prevalence of problems as early marriage, low enrolment and drop-out, high level of illiteracy etc. among girls social in the society. They equally maintain that the socio-cultural problems associated with girl-child education also arose as a natural phenomenon and as a way of life to these poor families. To them, parents look up to income generating activities involving girls to sustain their families. They see school fees as a burden and school as non-money making venture therefore; girls are often engaged in activities that could generate financial benefits for the family.

In conclusion if equal education opportunity is given to girls as the boys, she will not only develop personally but also participate in the overall development of her society. This to a large extent will reduce the poverty level of the female folks and social vices in her society.

CHAPTER THREE RESEARCH METHODOLOGY

3.1 Introduction

This chapter entails the research methodology adopted in this study. It discusses the research design, population and sample size of the study, sampling technique and procedures, sources of data collection, methods of data analysis as well as instruments of data collection. It further justifies the use of the aforementioned methodology in the conduct of this research work. Sabon-gari and Zaria Local Government Areas are the selected study areas for this research.

3.2 Research Design

The research design used for the purpose of this research work is the survey research method. This design is suitable for the study because the study attempted a survey and description of the opinions of a large number of people on the socio-cultural factors affecting girl-child education in Sabon-gari and Zaria LGAs. This type of research focuses on populations; a population is the number of people living in a geographical area, like a country, a state etc. Although in research and statistics, the term population is used in a more specialized sense to include not just people but also animals and objects which are members of the target of the study (anonymous).

Therefore, for the purpose of this research, sample will be carefully selected to represent the characteristics of the population because it is difficult to study all the subjects or objects of the population. Every subject of the population possesses same characteristics such that if a sample is taken out of the population for analysis, the same information could be true of the whole population.

This research is designed to evaluate socio-cultural factors affecting girl-child education in Sabon-gari and Zaria LGAs of Kaduna state. To achieve this, variables relating to these

factors like, early marriage, teenage pregnancy, cultural practices, religious and traditional beliefs, parents' level of literacy, poverty e.t.c shall be investigated. The dependent variable with regards to this research is girl-child education while the independent variable is socio-cultural factors. A five point LIKERT Scale ordinal level measurement of, strongly agree, agree, undecided, disagree, strongly disagree were used. Both primary and secondary data were collected.

3.3 Sources and Method of Data Collection

Data were collected and analysed from primary and secondary sources.

Primary Source of Data: This refers to data obtained from the field with the aid of questionnaire, interview guide and observation. Data such as demographic profile of the respondent and responses in respect to the study's objectives were collected.

Administration of Instrument

- **Questionnaire:** this comprises of both open ended and close ended questions for easy coding, tabulation and analysis. The questionnaire were designed and administered in order to generate adequate and objective data that provides viable responses to the research questions set for the study. The questionnaire obtained information for analyzing the research questions and testing of the hypotheses postulated. The questionnaire developed was divided into two sections. Section A contained the personal data of the respondents such as sex, age, marital status, etc while section B contained questions aimed at investigating the research questions earlier stated in chapter one. Questions are structured in open ended and close ended form; this is to give the researcher the opportunity to extract as much as possible the information available to respondents. A five point LIKERT Scale ordinal level measurement of strongly agreed, agreed,

undecided, disagreed and strongly disagreed were used. Research assistants, mainly graduates from Ahmadu Bello University Zaria were recruited to assist with the data collection. All the research assistants were indigenous Hausa people, familiar with the norms and values of the respondents.

- **Interview:** Ackroyd & Hughes (1989) defined interview as ‘encounters between a researcher and a respondent in which the latter is asked a series of questions relevant to the subject of the research. Respondents’ answers constitute the raw data analyzed at a later point in time by the researcher’. The interview guide were structured in open ended form, this allow respondents express themselves freely, by so doing more relevant information were generated. The researcher interviewed girls out of school because they are the ones whose basic educational rights are denied. Parents, principals and community leaders were also interviewed.

Secondary Source of Data:

Secondary source of data which are documented works previously done in this area published in journals, educative materials obtained from the internet, ministry of education, etc. The aim of this is to review literatures on socio-cultural factors, education and girl child empowerment. This is to further supplement data that were collected during the fieldwork.

3.4 Population of the Study

The population of the study are female students of public schools in Sabon-gari and Zaria Local Government Areas of Kaduna State, girls out of school, parents, principals and community leaders. But for the purpose of this study, the researcher purposely selected two districts from each Local Government Area namely; Sabon gari and Muchia districts in Sabon-gari LGA, Dakace and Tudun/jukun districts in Zaria LGA. The reason for the purposive selection was to allow the inclusion of areas where socio-cultural factors predominantly affects girl-child

education. Also these are the districts with mixed public senior secondary schools. The table below shows the population of the study from the above mentioned districts under Sabon-gari and Zaria Local Government Areas.

Table 3.1 Distribution of Population of the Study into Categories

Populations	Sabon-Gari LGA		Zaria LGA		Total
	Sabon-gari District	Muchia District	Waje District	Tukur-Tukur District	
Mixed population	874	395	520	495	2284
Girls out of school	10	10	10	10	40
Principals	1	1	1	1	4
Parents	40	40	40	40	160
Community Leaders	5	5	5	5	20
Total	930	451	576	551	2508

Source: Ministry of Education Report (2015).

Therefore the total population of the study gives 2508. It is not ideal to conduct research on large population; therefore, the idea of sampling comes to play in which case a certain portion of the entire population will be selected to represent the whole population.

3.5 Sampling and Sample Size

Sampling is the process of drawing sample size from the total population. In determining the sample size needed to be representative for the total population of this study, the “Small Sample Techniques” presented by Krejcie and Morgan (1970) was adopted as thus:

$$S = \frac{X^2 NP (1-P)}{d^2 (N-1) + X^2 P (1-P)}$$

Where:

S= Sample size

X^2 = Table value of chi square at degree freedom (df) = 1 for desired confidence 0.05=3.84

N= Population Size

P= Population Proportion (assumed to be 0.50)

d= degree of accuracy (expressed as a proportion). Assuming standard error= 0.05%

$$S = \frac{3.84 \times 2508 \times 0.50 (1- 0.50)}{(0.05)^2 (2508 -1) + 3.84 \times 0.50 (1-0.50)}$$

$$S = \frac{2373.12}{7.22}$$

$$S = 328.67$$

Therefore the sample size for the study is 329 the details of the sample size for the respondents are presented in the table 3.2 below:

Table 3.2: Sample Size Distribution of the Respondents by Districts

Populations	Sabon-Gari LGA		Zaria LGA		Total
	Sabon-gari District	MuchiaDistrict	Waje District	Tukur-Tukur District	
Female Students	64	57	30	70	219
Girls out of school	5	5	5	5	20
Principals	1	1	1	1	4
Parents	11	11	11	11	64
Community Leaders	5	5	5	5	20
Total	87	79	52	93	329

Source: Field Survey by the Researcher, (2015)

Sample size indicated above, was selected using stratified sampling technique. The choice of stratified sampling technique is hinged on the fact that it is a probability sampling technique wherein the researcher divides the entire population into different subgroups or strata, then randomly selects the final subjects proportionally from the different strata. Stratified sampling is a method of sampling from a population. In statistical surveys, when sub-populations within an overall population vary, it is advantageous to sample each subpopulation (stratum) independently. Then simple random sampling or systematic sampling is applied within each stratum.

3.6 Sampling Technique

This study adopted the purposive sampling through random sampling technique of probability sampling method for female students and principals. Two districts from each LGAs were purposively sampled through random sampling. The choice of this technique is basically to avoid bias or absence of systematic variance. In this sampling, every subject in the population is given equal and independent chance of being included in the sample.

Multi-stage sampling was used to sample the opinions of girls out of school, parents and community leaders. Multi-stage sampling technique is made of systematic random sampling. Systematic random sampling incorporates the selection of the sample population for the purposes of conducting interviews and administering questionnaires on socio-cultural factors affecting girl-child education in Sabon-gari and Zaria local government areas. Sabon-gari LGA being a fairly metropolitan setting with heterogeneous urban characteristic, people of different cultures and traditions is made up of eight educational districts namely: Sabon-Gari, Jafaaru, Muchia, Hanwa, Samaru and Basawa districts, two districts were selected; Muchia and Hanwa districts. Zaria Local Government Area has a distinctive homogeneous settlement of traditional Hausa people and is made up of six districts: Waje, Zaria/Kewaye, Tukur-Tukur, Dutsen-Abba, Gyellesu and Wucicciri districts. Waje and Tukur-Tukur were selected.

3.6.1 Validity of the Instrument

According to Creswell (2003), validity is the degree by which the sample of test items represents the content the test is designed to measure. Mugenda and Mugenda (2003) contend that the usual procedure in assessing the content validity of a measure is to use a professional or expert in a particular field. In this study to ensure validity of the questionnaire, the questionnaire

(draft form) was presented to a panel of two supervisors at the proposal level in the University for their Independent Review on its factorial, criterion and content. Based on their comments and suggestions, necessary adjustments were done on the draft questionnaire. Further professional advice was sought from experts in the subject matter and especially the research supervisor.

3.6.2 Reliability of the Instrument

According to Babbie (2004), reliability refers to the consistency of measurement and is frequently assessed using the test–retest reliability method. Reliability is increased by including many similar items on a measure, by testing a diverse sample of individuals and by using uniform testing procedures. The researcher selected a pilot group of 20 individuals from the target population to test the reliability of the research instrument. In order to test the reliability of the instruments, internal consistency techniques will be applied using Cronbach's Alpha. The alpha value ranges between 0 and 1 with reliability increasing with the increase in value. Coefficient of 0.6-0.7 is a commonly accepted rule of thumb that indicates acceptable reliability and 0.8 or higher indicated good reliability (Mugenda, 2008). Based on the consistent feedback received from the responses the researcher concluded that the instrument was reliable in giving the required information. The result is presented thus;

Cronbach Alpha	
Variable	Cronbach Alpha
EM	0.741
PD	0.720
GPP	0.730

Source: SPSS Output (2015)

3.7 Technique of Data Analysis

Research study produces a mass of raw data, such as the responses of participants to an achievement, ability or attitude test. This study uses both qualitative and quantitative methods of data analysis in which the data collected will be subjected to both descriptive and inferential

statistical analysis. The descriptive statistics were used to analyse distribution, tabulation, percentage of respondents' characteristics, the standard deviation was used to analyzed the opinion of respondents on some of the variables used in the study. The inferential statistics used in the study is multiple regression to test the three null hypotheses.

Regression measures the level of effect amongst variables usually a dependent and independent variables. For the purpose of this study the dependent variable used here is Girl-child education while the predictors of girl child education include; purdah, government policy and early marriage.

3.7.1 Model Specification

The model for this study therefore becomes;

$$GCE = f(\text{Sociocultural factors})$$

$$GCE = \alpha + \beta_1 EM + \beta_2 PD + \beta_3 GPP + \mu$$

Where;

GCE = Girl child education

EM= Early Marriage

PD= Purdah

GPP= Government Policies and Programmes

α = Intercept

μ = Stochastic error term

β_{1-3} = Beta coefficient

3.7.2 Variable Measurement

Variable	Nature of Variable	Proxy (ies)	Measurement	Source
Girl child education	Dependent	GCE	Ordinal	Amadi (2013)

Early marriage	Independent Variable	EM	Ordinal	Amadi (2013)
Purdah	Independent variable	PD	Ordinal	Amadi (2013)
Government Policies and Programmes	Independent	GPP	Ordinal	Amadi (2013)

Source: Compiled by Author

CHAPTER FOUR

AN OVERVIEW OF CHILD RIGHT ACT 2003

4.1 Background

On 20 November 1989, the United Nations General Assembly adopted the Convention on the Rights of the Child (CRC). In July 1990, the African Union Assembly of Heads of States and Governments adopted the African Union Charter on the Rights and Welfare of the Child (CRWC). Nigeria signed both international instruments and ratified them in 1991 and 2000, respectively. Both instruments contain a universal set of standards and principles for survival, development, protection and participation of children and recognize children as human beings and subjects of rights.

A draft Child Rights Bill, principally aimed at enacting the principles enshrined in the CRC and the CRWC into law in Nigeria, was prepared in the early 1990s. It was only after so many years, several heads of government and much debate among parliamentarians that the National Assembly passed the Bill into law in July 2003. It received the assent of the President of the Federal Republic of Nigeria, Chief Olusegun Obasanjo, in September 2003 and was promulgated as the *Child Rights Act 2003*.

4.2 Structure and Content of the Child Rights Act 2003

The *Child Rights Act 2003* (CRA) incorporates all the rights and responsibilities of children; consolidates all laws relating to children into a single law; and specifies the duties and obligations of government, parents and other authorities, organizations and bodies.

4.2.1 Definition of a Child

The *Act* defines a child as a person below the age of 18 years.

4.2.2 Basic Provisions of the CRA

- i. The CRA categorically states that the best interest of the child shall remain paramount in all considerations. A child retains the right to survival and development and to a name and registration at birth, and shall be given such protection and care as is necessary for his or her wellbeing.
- ii. The Act provides for freedom from discrimination on the grounds of belonging to a particular community or ethnic group, place of origin, sex, religion, the circumstances of birth, disability, deprivation or political opinion; and it states that the dignity of the child shall be respected at all times.
- iii. No Nigerian child shall be subjected to physical, mental or emotional injury, abuse or neglect, maltreatment, torture, inhuman or degrading punishment, attacks on their honor or reputation.
- iv. Every Nigerian child is entitled to rest, leisure and enjoyment of the best attainable state of physical, mental and spiritual health.
- v. Every government in Nigeria shall strive to reduce the infant mortality rate, provide medical and health care, adequate nutrition and safe drinking water, hygienic and sanitized environments, combat diseases and malnutrition, and support and mobilize through local and community resources the development of primary health care for children.
- vi. There are provisions for children in need of special protection measures. These children shall be protected in a manner that enables them to achieve their fullest possible social integration and moral development.

vii. Expectant and nursing mothers shall be catered for, and every parent or guardian with legal custody of a child under the age of two years shall ensure his or her immunization against diseases, or face judicial penalties.

viii. Betrothal and marriage of children are prohibited.

ix. Causing tattoos or marks as well as female genital mutilation are punishable offences under the Act.

x. So also is exposure of children to pornographic materials, trafficking of children, their use of narcotic drugs, or the use of children in any criminal activities, abduction and unlawful removal or transfer from lawful custody.

xi. Forced or exploitative labor including employment of children as domestic help outside their own home or family environment is also regarded as an offence.

xii. Buying, selling, hiring or otherwise dealing in children for purpose of begging, hawking, prostitution or for unlawful immoral purposes are punishable under the Act and may carry a prison term.

4.2.3 Children's Responsibilities

The Act also confers responsibilities on children, which include working towards the cohesion of their families, respecting their parents and elders, contributing to the moral well-being of society, and strengthening social and national solidarity. The Act mandates parents, guardians, institutions and authorities in whose care children are placed to provide the necessary guidance, education and training to enable the children to live up to these responsibilities.

4.2.4 Child Justice

The Act provides for a Child Justice Administration to replace the Juvenile Justice Administration which had been in existence for several decades in Nigeria. The provisions

prohibit the subjection of any child to the criminal justice process, and guarantees that due process be given to any child subjected to the child justice system, at all stages of investigation, adjudication and disposition of any case against such a child. It prohibits the use of capital punishment, use of imprisonment and use of corporal punishment for children less than 18 years of age. These are all novel provisions, as no such prohibition existed under previous legislation on children, the Children and Young Persons Act(CYPA).

The Act explicitly states deprivation of liberty as a measure of last resort. Children's residential centres and children's correctional centres are to be established to replace Borstal institutions, the approved schools and remand homes created under the Borstal Institutions and Remand Centres Act Cap 38, Laws of the Federation of Nigeria, 1990. When the court decides against institutionalization, it should utilize such disposition measures as dismissing the charge, placing the child under care, guidance and supervision which is now a replacement for probation and probation officers. The Act also discourages institutionalization of pregnant girls. But where institutionalization is unavoidable, it mandates the establishment of special centres for mothers.

4.2.5 Children Living Under Difficult Circumstances

To support the principle of creating institutions for servicing the needs and welfare of children living in difficult circumstances, like orphans, street children and children with physical disabilities, the *Act* contains provisions for the establishment, registration, regulation and monitoring of those institutions. The Act stipulates supervisory functions and responsibilities of the Ministry which include monitoring, provision of financial support, and research and reporting on activities of these homes.

4.3 Domestication at State Level

The provisions of the Act supersede all other legislation that has a bearing on the rights of the child. Having been enacted at the national level, the states are expected to formally adopt and adapt the Act for domestication as state laws: Issues of child rights protection are on the residual list of the Nigerian Constitution, giving states exclusive responsibility and jurisdiction to make laws relevant to their specific situations. State laws inimical to the rights of the child are also to be amended or annulled as may be required to conform to the Act and CRC.

The Child Rights Act 2003 has been promulgated into law (passed by the state assembly and assented to by the state governor) in 24 states: Abia, Akwa-Ibom, Anambra, Benue, Cross River, Delta, Ebonyi, Edo, Ekiti, Imo, Jigawa, Kwara, Lagos, Nassarawa, Ogun, Ondo, Osun, Oyo, Plateau, Rivers, Niger, Bayelsa, Kogi and Taraba. Adamawa, Bauchi, Borno, Enugu, Gombe, Kaduna, Kano, Katsina, Kebbi, Sokoto, Yobe and Zamfara do not yet have a law conforming to the Child Rights Act 2003 (UNICEF 2011).

There is no doubt that societal recognition to the value of education in the north has been displaced paving way to the ignorance of the people deplorable condition of education particularly that of the girl-child. This situation arose because of many reasons among which are; socio-cultural and ignorance, economic stagnation characterized by pervasive poverty which has virtually weakened all sectors of development, especially the education sector, and above all inefficient and ineffective implementation of the national and state government policies on education. These impediments contributed to poor school enrolment particularly that of the girl-child who is considered not necessarily relevant to pursue formal education in traditional social set up. Traditional beliefs to some extent hamper the girl-child education. It ranges from the fact that girls do not carry on the family name like boys. If at all they send their children, it is limited

to the male children who according to such parents would occupy their place in the case of death. As such, every available means is used to train the boys at the detriment of girls because of their important role in protecting the “family name”.

CHAPTER FIVE DATA PRESENTATION AND ANALYSIS

5.1 Introduction

This chapter presents the data obtained from the field as well as their analysis and the findings resulting from them. The first part captured the demographic profile of the respondents. The second section considered information in respect to internal control and revenue generation using descriptive analysis comprising of the mean score and then inferential result alongside robustness tests conducted.

5.2 Data Presentation and Analysis

Descriptive statistics conducted include frequency, percentages, mean and regression analysis were used in analysing the data collected from the survey where three hundred and twenty nine (329) questionnaires were distributed to respondents to collect information out of which 289 were returned. Out of the entire questionnaires collected, scrutiny was carried out on the questionnaires and it was observed that some were incompletely filled. The incompletely filled questionnaires were filtered out and a total of 243 were valid for analysis as seen in the table below which represents 73.9% of total questionnaire administered

Table 1: Response rate of the respondents

	Respondents
Questionnaires Administered	329
Returned	289
Incomplete	46
Completed	243
Response rate	73.9%

Source: Researchers computation (2017)

After the scrutiny for errors, omissions, completeness and inconsistencies, approximately 73.9% were found to be adequately completed. This is a good response rate considering the difficulties in getting responses to questionnaires in Nigeria.

5.2.1 Descriptive Statistics

This section presents the descriptive statistics of the demographic characteristics, the respondents of this study. The demographic characteristics include; gender, age, level of education, marital status and religion. The rule for this analysis is that mean responses of 1-1.49, 1.50-2.49 and 2.50-4.00 are rated below average, average and above average respectively, while the analysis of the demographic characteristics is based on percentage as given thus.

Demographic profile of respondents

Table 2: Gender Distribution

Principals		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	4	100.0	100.0	100.0
	Total	4	100.0	100.0	
Female Students					
Valid	Female	146	100.0	100.0	100.0
	Total	146	100.0	100.0	
Parents					
Valid	Male	48	82.76	82.76	82.76
	Female	10	17.24	17.24	100.00
	Total	58	100.0	100.0	
Girls out of school					
Valid	Female	15	100.0	100.0	100.0
	Total	15	100.0	100.0	
Community leaders					
Valid	Male	20	100.0	100.0	100.0
	Total	20	100.0	100.0	

Source: Field Survey (2017)

As can be inferred from the demographic profile of the respondents, the result shows that all the principals of the sampled school were majorly male counterparts. Mixed schools were chosen where the female categories were issued questionnaire. Parents sampled include both male and female parents where result shows that a significant portion of the analysis majorly covered the male counterpart as evidenced by a score of 82.76%. Girls out of school and community leaders were as well captured in the analysis.

Principals of the sampled schools were interviewed where responses from the principals reveal that importantly among the various factors that influence girl child education is the religious beliefs (purdah) their parents hold on. Also, the principals identified other factors such as giving out girl children early in marriage where their chances of going to school is very slim and they are kept indoors all the time. Hence, the likelihood of enlightenment through educational means is not handy as their husbands decide what they want.

Table 3: Educational Qualification

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	secondary education	31	12.8	12.8	12.8
	Primary education	136	56.0	56.0	68.7
	tertiary education	63	25.9	25.9	94.7
	Others	13	5.3	5.3	100.0
	Total	243	100.0	100.0	

Source: Field Survey (2017)

Table 2 shows the educational qualification of the sampled respondents. The table reveal that most of the sampled populace were holders of first leaving certificate as majority of the respondents are still in secondary school. Respondents with SSCE certificate were 12.8%, tertiary degree holders constitute 25.9% while other certification constitute 5.3% of the populace. This implies that significant portions of the sampled populace are holders of First school leaving certificate.

Table 4: Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-30yrs	145	59.7	59.7	91.4
	31-40yrs	77	31.7	31.7	31.7
	41-50yrs	21	8.6	8.6	100.0
	Total	243	100.0	100.0	

Source: Field Survey (2017)

As can be inferred from table above, results shows that more of the sampled populace comprised of persons within the age bracket of 18-30yrs as evidenced by 59.7%, 31-40years of age comprised 31.7% while 8.6% constitute those within the age bracket of 41-50yrs. This implies that a significant portion of the sample covered were young youngsters still in school. Parents, community leaders and girls out of school constitute part of the entire sample but majority of the responses were teenagers.

Table 5: Marital status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	53	21.8	21.8	21.8
	Single	167	68.7	68.7	90.5
	Divorced	23	9.5	9.5	100.0
	Total	243	100.0	100.0	

Source: SPSS Output (2017)

The result presented above depicts that a significant portion of the population sampled were single as evidenced by 68.7% of the respondents, married constitute 21.8% while divorced constitute 9.5% of the total respondents. This implies most of the respondents are still youngsters.

Table 6: Religion

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Islam	197	81.1	81.1	81.1
Christianity	33	13.6	13.6	94.7
Traditionalist	13	5.3	5.3	100.0
Total	243	100.0	100.0	

Source: SPSS Output (2017)

The result depicts that a significant portion of the respondents are of the Islamic religion as evidenced by 81.1% of the respondents. Those of the Christian background constitute 13.6% while traditionalist constitute 5.3% of the sampled respondents. This implies that a significant portion of the covered respondents are of the Islamic religion and are knowledgeable of the central focus of this study in line with Purdah as a variable of the study.

Table 7: Descriptive Statistics (Early Marriage)

Variable	Min	Max	Mean	SD	Skewness	Kurtosis
Your religion/culture encourages giving out girl-children out in marriage early	1.00	5.00	2.77	1.39	.17	-1.39
You give equal education chance to all your children (both boys and girls)	1.00	5.00	1.05	1.32	-.27	-1.17
You determine the level of education of your girl-children	1.00	5.00	3.09	1.37	-.11	-1.26
There is no need to educate the girl child since she will get married and her needs will be catered for by her husband	1.00	5.00	2.88	1.35	.07	-1.30
A girl below 18yrs should be given out in marriage	1.00	5.00	3.18	1.34	-.29	-1.19
Early marriage isan impediment to girl-child education	1.00	5.00	3.02	1.38	-.10	-1.32

Source: SPSS Output (2017)

From the result of the descriptive statistics the result reveals that the religion /culture of the sampled respondents encourage giving out girl-children in marriage early as it is the culture of the Northern people. This is evidenced by a high mean score of 2.77. Also, equal chance is given to all children (both boys and girls) as evidenced by a low mean score of 1.05. This implies

that the male and female children are not given equal chance of exposure to education. Determining the level of education of girl children is often time taken by the parents as evidenced by a high mean score of 3.09. This implies that the female wards are not really given the privilege to enjoy education.

Also, there is no need to educate the girl child since she will get married and her needs will be catered by her husband as evidenced by a high mean score of 2.88. The culture and tradition of the people to a great extent influence the way parents decide over the education of the girl child. The result shows that the responsibility is handed over to the husband as they often are given out in marriage early enough. The fate of the girl child is decided by the husband and only exposed husbands might decide to train them in the long-run.

A girl below 18 years of age is often given out in marriage by their wards since the tradition and religion of the sampled respondents believe in early marriage. Thus, the girl child is given out in marriage from below 18 years of age as evidenced by a high mean score of 3.18. Still ahead, respondents were of the opinion that early marriage is not an impediment to the girl child education as evidenced by a high score of 3.02. This implies that the fact that girls are given out in marriage does not mean they are denied the privilege of schooling. Of course, that depends on the capacity of the husband and his level of exposure. If the husband does not value education, it means that the chances of school for the girl child may be abused except on rare occasion where the man holds education with high esteem.

The skewness and kurtosis statistics shows that the data were both positively and negatively skewed in their nominal scale and are leptokurtic implying that the responses were normally distributed and are linear in nature. Hence, linearity relationship between the dependent

(Girl Child Education) and independent variables (Purdah, early marriage and government policies and programmes) can be easily ascertained.

Table 8: Descriptive statistics (Purdah)

	Min	Max	Mean	SD	Skewness	Kurtosis
Purdah is your culture and must be practiced	1.00	5.00	3.16	1.37	-.29	-1.28
This religious/cultural practices confines a married girl at home, she is not to be seen or heard	1.00	5.00	3.36	1.32	-.43	-1.02
Purdah does not allow married girls to further their education	1.00	5.00	3.01	1.25	-.04	-1.15
Purdah discourage married girls from associating with her pairs and counterparts	1.00	5.00	3.09	1.14	-.21	-1.02
Married girls under purdah does not need to engage in economic activities or skill acquisition	1.00	5.00	2.88	1.20	-.007	-1.15

Source: SPSS Output (2017)

Purdah is a cultural believe and must be practiced by the people as evidenced by a high mean score of 3.16. This implies that the people hold their cultural believe with high esteem and must practice it against all odds. Also, the religious/cultural practices confines a married girl at home where she is not to be seen or heard in the society as evidenced by a high mean score of 3.36. This implies that the religion/culture goes a long way to determine the involvement of a married girl in the society. Culturally and religiously, a woman is expected to bes indoors and is not expected to be seen in the society except on the permission of her husband and her outing must be brief except for religious reasons where she is allowed to mix with her female counterparts.

Also, purdah does not make room for married girls to further their education as evidenced by a high mean score of 3.01. This is because on getting involved with western education, she might not regard her husband and may feel more enlightened than her husband. Infact, result

shows that purdah exempt married girls from associating with her pairs and counterparts except for obvious reasons under the express permission of her husband as evidenced by a high mean score of 3.09. Married girls under purdah do not need to engage in economic activities or skill acquisition except under the permission of her husband who is the head as evidenced by a high mean score of 2.88. This implies that married girls under purdah are not given the chance to participate in economic activities or skill acquisition except under the express permission of her husband. This affect the education of the girl-child as she is held bound as a slave within the walls of her home.

Table 9: Descriptive Statistics (Government Policies and Programmes)

	Min	Max	Mean	Std. Dev.
There is adequate government policies/ programmes on girl-child education in your local government	1.00	5.00	2.90	1.08488
Government policies/programmes enhance girl child education in your area	1.00	5.00	2.98	1.05222
Government provide scholarship schemes to promote girl child education in your local government	1.00	5.00	2.82	1.03001

Source: SPSS Output (2017)

As can be inferred from the table above, there is adequate government policies/programmes existing on girl child education at the grass root level as evidenced by a high mean score of 2.90 and at the same time that government policies/programmes has the potency to enhance girl child education at the grass root level as evidenced as well by a high mean score of 2.98. This implies that these policies and programmes exist on paper but there is no proper follow up to ensure that such policies and programmes are brought to bear. In fact, result reveal that government provide scholarship schemes to promote girl child education at the local government level but the problem here is that they are not adequately made available to a significant number of the girl children. This is occasioned by diversification of the allocated

funds for education by sycophants who parade themselves as government agents for personal reasons. Hence, the funds become inadequate to sponsor the girl child.

5.2.2 Reliability Result

The Cronbach Alpha computed for each of the variables revealed the nature of the reliability of the instrument owing to the fact that the Alpha level is above 70% as the optimal region often time recommended by researchers. The result for each is further presented below;

Table 10: Cronbach Alpha

Variable	Cronbach Alpha
EM	0.741
PD	0.720
GPP	0.730

Source: SPSS Output (2017)

As can be inferred from the result above, early marriage had an alpha value of 0.741, purdah scored 0.720, government policies and programmes scored 0.730. This implies that the instrument used therein to explain the level of interaction between the endogenous and exogenous groups were reliable enough haven scored above 0.70.

5.2.3 Robustness Test

In order to make better the validity of all statistical inferences to be drawn from the study, this section present the result of the robustness test conducted. The robustness test adopted for the purpose of this study is the multicollinearity test, to check whether they exist in the data. In order to test for multicollinearity, tolerance value and variance inflation factor (VIF) were checked as given thus;

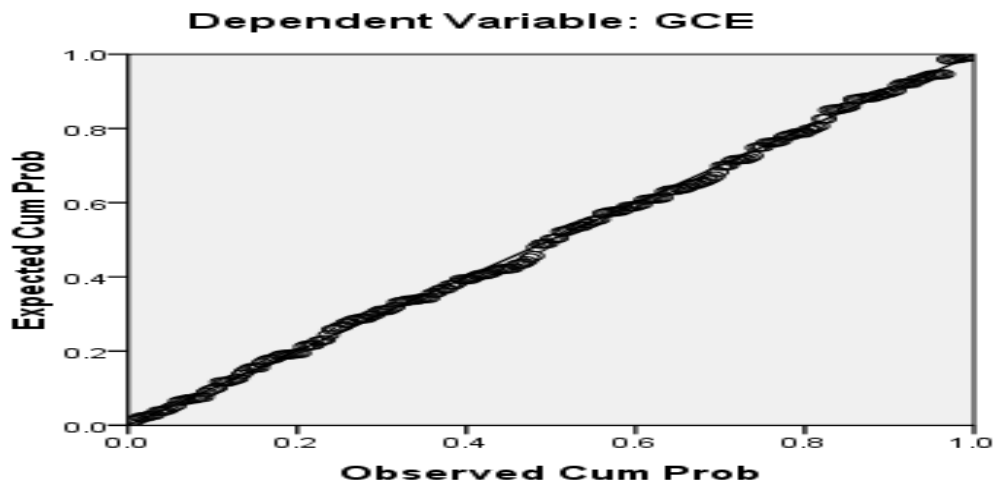
Table 11: Multicollinearity test

Variables	Tolerance	VIF
EM	.239	4.187
PD	.279	3.588
GPP	.353	2.834

Source: SPSS Output (2017)

The Tolerance value and Variance Inflation Factor (VIF) are two advanced measures of assessing multicollinearity between the independent variables of the study. We have adopted the Tolerance and Variance Inflation Factor (VIF) as test for multicollinearity. From the table above, the variance inflation factors were consistently less than 10 indicating complete absence of multicollinearity since the range value is between 0 to 10. In addition, the tolerance values are consistently less than 1.00. Thus, further substantiates the fact that there is complete absence of multicollinearity between the independent variables (Neter, Kutner, Nachtsheim & Wasserman, 1996; Tobachnick, and Fidell, 1996). This further provides evidence that multicollinearity will not affect the inferences drawn from the results of this study.

Hetttest



One of the classical assumption of linear relationship is normality of the distribution of the data set. In order for a linear regression to be conducted, the linearity assumption must be met. Normality result presented above shows that the data set assume a normal distribution as evidenced by the observed plot against the dependent variable. Hence, the data set assumes that the data is normally distributed with residuals being constant along the slope.

Table 12: Correlations Matrix

		GCE	EM	PD	GPP
Pearson Correlation	GCE	1.000			
	EM	-.756	1.000		
	PD	-.716	.837	1.000	
	GPP	-.617	.789	.747	1.000

Source: SPSS Output (2017)

Pearson correlation reveals the extent of relationship existing between the endogenous and exogenous groups and amongst the exogenous groups. The result shows that early management negatively and significantly correlates with girl child education as evidenced by a matrix value of -0.756. This implies that early marriage inversely affect girl child education that is as girls marry early, the likelihood of them going back to school is very slim. Also, the result further shows that purdah as a cultural believe negatively affect girl child education by -0.716. That is about -71.6% changes in girl child education might be likened to purdah ideology.

Finally, the result of the Pearson correlation further depicts that government policies and programmes if not looked into adequately may negatively influence girl child education and to a significant extent as evidenced by the matrix value of -0.617. The association of the predictor proxies amongst themselves were found to be significant but not to the extent of causing bias judgment (multi-collinearity) thereby affecting the inference drawn from the study. Though a more robust technique of assessment of multi-collinearity which combines variance inflation factor and tolerance range was adopted in the course of the research work.

5.2.4 A Comparative Trend of Enrolment, Drop-out and Retention of Students in the Study Schools by Class and Sex

Table 13: Enrolment of Male and Female Students in GSS Muchia, Sabon-Gari LGA from 2009-2015

YEAR	JSS 1		JSS2		JSS3		SSS 1		SSS 2		SSS 3		TOTAL
	M	F	M	F	M	F	M	F	M	F	M	F	
2009/2010	209	150	191	170	194	155	183	143	171	116	150	87	1949
2010/2011	200	114	207	123	186	167	189	131	180	123	151	81	1933
2011/2012	180	155	197	103	202	88	172	144	177	115	174	93	1728
2012/2013	230	162	180	143	197	92	192	72	170	130	168	91	1897
2013/2014	179	120	221	122	176	97	175	78	180	68	168	115	1739
2014/2015	187	125	165	93	219	104	169	81	171	65	173	52	1604

Source: Field Survey 2018

GSS Muchia is a mixed secondary school in Sabon-gari Local Government Area of Kaduna State. The data of enrolment for a period of six years (2009-2015) shows that the transition of students from one class to another is associated with drop-out. In 2009/2010 session 209 boys and 150 girls enrolled into JSS1, 207 boys and 123 girls moved to JSS2. In JSS3 202 boys and 88 girls further moved to JSS3. Clearly stated, from JSS1 to JSS3 about 7 boys and 62 girls drop-out at the junior secondary level. The rate of drop-out for this level among boys and girls is 3% and 41% respectively. At senior secondary level, 192 male and 72 female students transited to SS1. Also, out of these students in SSS 1 only 173 male and 52 female students completed SSS3. Hence from JSS1 to SS3 it is observed that 36 male and 98 female drop-out. This indicates that about 10% male and 28% female students drop-out between SS1 to SS3 while 17% male and 65% female students didn't complete SS3. In other words, 83% of boys and 35% of girls completed senior secondary level.

Table14: Enrolment of Male and Female Students in GCC, Sabon-Gari LGA from 2009 – 2015

YEAR	JSS 1		JSS2		JSS3		SSS 1		SSS 2		SSS 3		TOTAL
	M	F	M	F	M	F	M	F	M	F	M	F	
2009/2010	61	54	59	47	63	56	45	38	51	42	55	40	611
2010/2011	74	55	60	51	57	42	57	41	44	35	50	38	604
2011/2012	91	67	72	51	59	45	49	34	57	38	44	30	637
2012/2013	65	49	88	60	68	47	53	42	45	30	53	31	631
2013/2014	73	51	65	41	85	51	65	40	52	37	45	28	633
2014/2015	77	53	70	47	61	38	79	39	65	35	50	26	640

Source: Field Survey 2018

GCC is a mixed secondary school in Muchia district of Sabon Gari Local Government Area. The number of male and female students who enrolled into JSS1 2009/2010 were 61 and 54. In JSS2 their number reduced by 1% and 3% respectively. Out of these 61boys and 54girls in JSS1 59boys and 45girls moved to JSS3. 53boys and 42girls successfully transited into SS1 that is 10% and 6% drop-out from JSS3 to SS1. In SS3 2014/2015 session only 50 maleand 26 female completed senior secondary level. This figure shows that about 18% of boys and 52%of girls did not complete SS3. This proves that the percentage of girls who didn't complete senior secondary level is way higher.However it is observed that gender bias still exist in girl-child education in Sabon-gari LGA of Kaduna State. The danger of this trend cannot equate the merits of educating the prospective housewives, mothers and career women. Educating and empowering the girl child implies preparing her for future motherhood challenges that will in the nearest future affect a family and the larger society either positively or negatively.

Table15: Enrolment of Male and Female Students in GSS Tukur-Tukur Zaria LGA from 2009-2015

YEAR	JSS 1		JSS2		JSS3		SSS 1		SSS 2		SSS 3		TOTAL
	M	F	M	F	M	F	M	F	M	F	M	F	
2009/2010	189	153	179	150	185	142	177	121	173	119	173	103	1864
2010/2011	190	147	187	153	179	149	170	132	168	117	162	97	1851
2011/2012	200	175	170	131	170	147	171	132	165	121	153	85	1820
2012/2013	175	156	191	157	168	120	166	126	160	127	163	86	1795
2013/2014	180	160	173	141	184	135	159	105	162	102	159	96	1756
2014/2015	170	140	175	143	171	133	180	121	159	97	158	83	1730

Source: Field Survey 2018

The above table shows the statistics of enrolment in GSS Tukur-Tukur from 2009/2010 Session to 2014/2015 Session. The proportion of males attending this secondary school is found to be lower compared to male. For instance in 2009/2010 JSS1, 189boys and 153girls enrolled, in 2010/2011 session all the153girls transited to JSS2 while 187boys did. 170boys and 147girls transited to JSS3. Invariably, from JSS1 to JSS3 19male and 6female dropout. This means the drop-out rate for boys and girls at junior secondary level are 10% and 4%respectively.Out of 170boys and 147girls in JSS3 only 166boys and 126girls transited to SS1 leaving the transition rate for boys to be 98% and girls 86%. Record shows that in SS3 158boys and 83girls completed senior secondary level. Drop-out rate fromJSS1-SS3 is 16% and 45% respectively.The statistics indicate high percentage of enrolment of the boy child as against the girl child. The pattern of enrolment and transition from Junior to Senior Secondary consistently favoured the male child except for that of transition from JSS1 to JSS2 where there is 0 record of drop-out among girls and 2 among boys. This data further shows that gender disparity is still an issue in this Local Government Area.At the level of junior secondary education there is a slight difference in the gender disparity while at the senior secondary level the gender disparity is widening. This situation is quite worrisome and requires more efforts even though there are various

interventions by the government and non-governmental actors who have been involved in improving education with special interest in girl-child.

Table16: Enrolment of Male and Female Students in GSS Waje Zaria LGA from 2009 – 2015

YEAR	JSS 1		JSS2		JSS3		SSS 1		SSS 2		SSS 3		TOTAL
	M	F	M	F	M	F	M	F	M	F	M	F	
2009/2010	91	70	83	72	77	64	65	50	67	55	55	40	780
2010/2011	97	82	86	65	78	68	73	54	65	49	67	51	835
2011/2012	70	63	81	73	82	60	75	60	69	50	65	47	795
2012/2013	82	69	67	57	73	52	73	57	67	48	61	30	736
2013/2014	79	68	80	51	65	49	63	45	69	44	61	33	707
2014/2015	92	70	79	60	78	46	62	42	60	41	66	35	731

Source: Field Survey 2018

The table above shows the statistics of enrolment for the period 2009-2015. GSS Waje is located in a rural area of Zaria Local Government Area. From the table 91 male students and 70 female students enrolled into JSS1 in 2009/2010 session. Out of this number only 82 male and 60 female students moved to JSS3. This implies 9 boys and 10 girls drop-out, which is about 10% of boys and 14% of girls did not complete junior secondary school. 73 boys and 57 girls transited to SS1 but only 66 boys and 35 girls completed SS3. We can say 25 boys and 35 girls dropout from JSS1 to SS3. In other words 27% of boys and 50% of girls drop-out. The record shows that the enrolment of the girl-child is lower than that of the boys yet the drop-out rate among the girls is higher. That is not to say that there is no incident of drop-out among the boys, though the rate of drop-out among boys is minimal.

It is observed that the drop-out rate is as a result of either socio-cultural or economic factors. This is why one can not miss the presence of school age children in motor parks, market places, petrol stations, in restaurants serving and washing dishes, in houses as housemaids and on the streets hawking. Proceeds from hawking are used to augment family income and in ardoning the bride's room at the time of marriage. Among indigenous people it is an abomination to allow a grown lady to remain in her father's house without marriage.

5.3 Test of formulated Hypotheses

Model	Standardized Coefficients	T	Sig.	Decision
	Beta			
EM	-.442	I	.000	Reject
PD	-.300	II	.000	Reject
GPP	.018	III	.896	Fail to Reject

Source: (SPSS Output, 2017)

The criteria upon which the test procedure is based on is that if p-value computed is greater than 0.05 significance level, we fail to reject the null hypothesis but if otherwise, the hypothesis formulated is rejected. As can be inferred from the presented result above, asymptotic p-values of all the exogenous variables were less than 0.05 significance level except for government policies and programmes with high asymptotic p-value suggesting that early marriage and purdah negatively and significantly influence the changes in girl child education, hence, the first and second hypotheses are rejected while on the other hand government policies and programmes showed a positive interaction with girl child education though not statistically significant at 5% significance level, hence we fail to reject the third null hypothesis earlier stated.

From the analysis, we draw inference that early marriage and purdah negatively and significantly impacts on girl child education while government policies and programmes positively and significantly impact on girl child education..

5.4 Discussion of Findings

Table 12: Model Summary

Model	Unstandardized Coefficients	T	Sig.		
	B	Std. Error			
1	(Constant)	19.915	.629	31.641	.000
	EM	-.442	.071	-6.246	.000
	PD	-.300	.083	-3.614	.000
	GPP	.018	.136	.131	.896

R	0.771	
R ²	0.594	
Adj. R ²	0.589	
F-stat	116.666	
P-value f-stat		0.00

Source: SPSS Output (2017)

5.4.1 Early Marriage and Girl Child Education

From the regression result, the standardized coefficients shows the individual contribution of the exogenous groups on the endogenous variable at standardized level after accounting for standard errors. The result shows that early marriage significantly affect girl child education as evidenced by the asymptotic p-value of 0.00 which is statistically significant at 1% and 5% significance level. The associated t-value and coefficient of -6.246 and -0.442 depicts that assuming all other factors are held constant, early marriage account for a -44.2% changes in girl child education. That is, a slight change in early marriage decision would negatively and significantly influence the girl child education. Findings from this study is consistent with the findings of Federal Government of Nigeria (2006), World Bank (2001) and UNESCO (2001) that there is a lot of disinterest and ignorance, concerning the education of girls and that girls suffer the society neglect of their education due to early marriage to avoid the fear of pregnancy. Also, the study finding is in consonance with the findings of (Usman, 2007; Bagudo, 2007; Giwa & Abdulmalik, 2006, Daiyabu, 2008) that many Muslim parents in the Northern part of Nigeria do fear that the involvement of girls in education might bring about morale decadence and as such, girls are committed to early marriage to guard against pre-marital sex, harassment by opposite sex, and avoidance of abortion tendencies. This goes a long way to negatively affect the girl child as evidenced by the analysis earlier conducted.

5.4.2 Purdah and Girl Child Education

Also, the result reveal that purdah as a religious believe negatively and significantly influence girl child education by -0.30 given an error margin of 8.3% with associated t-value of -3.614. The asymptotic p-value of 0.00 depicts that purdah as a traditional believe influence girl child education up to 30% which is statistically significant at 1% and 5% significance level, that is, assuming all other factors are held constant, purdah significantly influence a negative change on girl child education with a corresponding slight change. Also, the findings of this study as to the fact that purdah negatively affect girl child education is consistent with the findings of Usman (2007) and Daiyabu (2008) that factors such as socio-cultural beliefs goes a long way to affect the girl-education significantly. Parents of these wards often times hold their culture with high esteem and wouldn't do anything that contradicts their sociocultural belief. Hence this goes a long way to impede the chances of the girl going to school and she is left at an ignorant state which affects her mental faculty and predisposes her to dangers of ignorance.

5.4.3 Government policies and Programmes and Girl Child Education

Finally, the result reveal that government policies and programmes positively influence girl child education but not to a significant extent as evidenced by a high asymptotic p-value of 0.896 with a low t-value of 0.131 with high error margin of 13.6%. This implies that at specific level, government policies and programmes positively but insignificantly impact on girl child education, though a significant relationship could be brought to bear in the long-run analysis. Government dedicated commitment towards educational development to a large extent affect the masses. When funds are effectively disbursed to reach the masses at the grass root, a positive effect would definitely be felt and to a large extent.

The fitness statistic value of 116.666 significant at 5% significance level implies that the variables of the study were properly selected and combined to explain the changes in the dependent variable. The coefficient of multiple determination represented by the R-squared value of 0.771 implies that on a collective level, the predictor proxies determine girl child education by 77.1% assuming all other factors are held constant. The adjusted R-square value of 0.594 implies that after adjusting for all other factors, an effect of 59.4% can still be inferred.

5.5 Summary of Findings

The findings of this study has both theoretical and practical implication. Theoretically, findings demonstrate the extent to which girl child education is influenced by some stringent factors such as purdah and early marriage on girl child education in Sabon-Gari and Zaria Local Government Areas of Kaduna state. The result has shown how that the identified socio-cultural factors significantly influence the girl child education. The more the parents hold these factors at high esteem, the more likely it is for their female wards to suffer from ignorance.. Hence, as ignorant parents give their female wards out early in marriage, their chances of going to school is extremely left in jeopardy. This is because the husband himself might not be an educated elite who holds education with high esteem and see no reason why his wife should be sent to school when the ideal reason for marriage is for procreation.

This study found that gender disparity in education is still an issue of concern. The proportion of females attending secondary school is found to be lower compared to that of males especially at the senior secondary level. This means that there is high rate of drop-out among girls than boys.

Government policies and programmes geared towards rejuvenating education goes a long way to determine girl children education. When policies and programmes that mandate the

schooling of female children are put in place against the notion of the parents and the necessary facilities are made available, girl children are positively induced and enlightened significantly. By so doing, they contribute their quota to socioeconomic development. Hence, government must see reason to mandate the education of girl children for sustainable development to be achieved.

Theoretically, the findings of this study shows to researchers how that specific sociocultural factors such as purdah, early marriage ideology and government programmes and policies positively and negatively interact with girl child education. Hence, this serves as a reference point for researchers to form their arguments.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

This study was conducted in line with examining the sociocultural factors affecting girl child education in Sabon-Gari and Zaria Local Government Areas of Kaduna State with specific objective to identify whether purdah, early marriage ideology and government policies and programmes significantly influence girl child education. Data were collected through structured questionnaire with a cross sectional design and regression analysis was conducted to ascertain the sociocultural factor that affect girl child education. Findings from the study reveal that amongst the several factors affecting girl child education, purdah and early marriage ideology negatively and significantly influence girl child education while government policy and programmes positively but insignificantly influence girl child education and in the overall, findings reveal that girl child education is significantly influenced by the identified sociocultural factors.

This implies that as the people hold their sociocultural belief with high esteem as regard purdah and early marriage, the girl-child suffers more as she is predisposed to high ignorance which to a large extent affects her interaction in the society at large. On the other hand, government judicious commitment in ensuring sustainability in educational development to a large extent induce a positive change on the girl child in the long-run against all odds. Government as an important syndicate of sustainable education to a large extent can control the mentality of the masses by formulating cardinal policies and programmes that mandate the girl child to be dully educated.

6.2 Conclusion

This study found that gender disparity is still an issue in the study area. At the level of junior secondary education there is a slight difference in the gender disparity while at the senior secondary level the gender disparity is widening. This implies that more boys than girls enrol into secondary school yet at senior secondary level there is a high rate of drop-out among girls than boys. The drop-out rate is as a result of either socio-cultural or economic factors. This is why one can not miss the presence of school age children in motor parks, market places, petrol stations, in restaurants serving and washing dishes, in houses as housemaids and on the streets hawking. The danger of this trend cannot equate the merits of educating the prospective housewives, mothers and career women.

Also, findings reveal that early marriage negatively and significantly affect girl-child education. This implies that socio-cultural factors are therefore reflected in the pattern of behaviours, beliefs, preference, custom and traditions which account for gender based differences within the local governments. It has been observed therefore that the sociocultural environments in which the girl-child operates does not motivate her to attain her full potentials. Hence, this study concludes that socio-cultural factors are significant determinants of girl-child education in the study areas.

6.3 Recommendation

In view of the research findings, the study recommends that;

- i. The issue of early marriage should be discouraged, this can be through the passage of the child rights bill in all the states of the federation. Government should put in place the necessary legal instruments endorsed by the legislative arm of government to

- prohibit and prosecute those that encourage gender bias to girl-child education irrespective of their positions and status in the society.
- ii. Individuals, communication networks and non-governmental organization should sponsor educational campaign through the mass media, rallies, seminars, workshops and conferences to discuss the needs and way forward for girl-child education. It is vital to have religious leaders and organization preach the needs for formal education as a necessary tool for advancing spiritual fulfilment and sustainable national development.
 - iii. Scholarship and bursary should be given to females to encourage them to progress in their educational pursuits and also improving girls' education focusing on retaining girls in schools, creating opportunities to marginalized women by means of alternative schooling (for instance neighbourhood mobile classes).
 - iv. There should be more focus on gender sensitive rural development programs; and more importantly working to bring a cultural revolution towards gender equality in all aspects. Strategies of such programs should put into consideration the peculiarity of every environment, specific problems, causes and traditions in order to be effective.

6.4 Suggestions for Further Research

The study suggest that a more comprehensive study be carried out in other factors such as retention and dropout, equity, enrolment, quality and achievement in school subjects at broader level in Nigeria using more robust technique of analysis.

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APPENDIX I
QUESTIONNAIRE FOR RESPONDENTS

Department of Public Administration,
Faculty of Administration,
Ahmadu Bello University,
Zaria.

15th February, 2015.

Dear Respondent,

I am a post graduate student in the Department of Public Administration, Ahmadu Bello University, Zaria, undertaking a research on the topic “SOCIO-CULTURAL FACTORS AFFECTING GIRL CHILD EDUCATION IN SABON-GARI AND ZARIA LGA”.

I will be grateful if you can fill the attached questionnaire with full sincerity and utmost accuracy. I promise that all information provided by you would be used only for academic research purpose and shall be treated with absolute confidentiality.

Thank you for your anticipated cooperation.

Yours faithfully,

Signed.

RUTH OLUCHI NWOBODO

Appendix II

QUESTIONNAIRE FOR FEMELE STUDENTS

NOTES: This is a study on: Socio-cultural Factors Affecting Girl Child Education in Sabon-gari and Zaria LGAs; you are kindly requested to read the questions carefully and provide valid answers to each question either by ticking or providing your personal suggestions to questions.

SECTION A: PERSONAL DATA

1. Your School and Local Govt. Area.....
2. Sex: (a) Male [] (b) Female []
3. Age: (a) 12-15 [] (b) 16-19 [] (c) 20-23 [] (d) 24 and above []
4. Marital Status: (a) Single [] (b) Married [] (c) Divorced [] (d) Widow []
5. Religion: (a) Islam [] (b) Christianity [] (c) Traditionalist []

SECTION B: Questions Related to Hypothesis One (Early marriage does not hamper girl-child education).

S/No	Early marriage does not hamper girl-child education	1	2	3	4	5
1.	Your religion/culture encourages the girl-child to be given out in marriage early					
2.	Boys and girls deserve equal educational opportunity					
3.	Your parents determine the level of your education					
4.	There is no need to educate the girl child since she will get married and her needs will be catered by her husband					
5.	A girl below 18years should be given out in marriage					
6.	Early marriage is not an impediment to girl-child education					

SECTION C: Questions Related to Hypothesis Two (Purdah does not hinder girl-child education).

S/No	Purdah does not hinder girl-child education	1	2	3	4	5
1.	Purdah is your culture and must be practiced					
2.	This practice confines a married girl at home, she is not to be seen or heard					
3.	Purdah does not allow married girl to further her education					
4.	Purdah discourages married girls from associating with her pairs and counterparts					
5.	Married girls under purdah does not engage in economic activities or skill acquisition programs					

SECTION D: Questions Related to Hypothesis Three (Government policies and programmes does not enhance girl-child education).

S/No	Government policies and programmes do not enhance girl-child education	1	2	3	4	5
1.	There is adequate government policies/ programmes on girl-child education					
2.	Government policies/ programme enhance girl child education in your school					
3.	Government provide scholarship scheme to promote your education					
4.	Government provide adequate awareness campaign on girl-child education in your community					
5.	There are measures taken by government to curb some religious /cultural practices that impedes girl-child education in your community					

Appendix III

INTERVIEW GUIDE

PRINCIPALS, PARENTS, COMMUNITY LEADERS, AND GIRLS OUT OF SCHOOL.

SECTION A: Questions Related to Hypothesis One (Early marriage does not hamper girl-child education).

1. Does your religion/culture encourage early marriage of the girl-child?
2. What age do you think is appropriate to give a girl-child out for marriage?
3. Why is the girl-child given out in marriage early?
4. Do you give equal educational opportunity to your children? (*Boys and Girls*)
5. What is your opinion in educating the girl-child?
6. How has early marriage affected girl-child education?

SECTION B: Questions Related to Hypothesis Two (Purdah does not hinder girl-child education).

1. Is purdah practiced in your community?
2. Does the practice of purdah affect girl-child education?
3. Does purdah allow married girls to interact with her fellows?
4. Do you agree that married girl or woman is not to be seen or heard rather her place is in the kitchen?
4. Does purdah hinder married girls from engaging in economic activities or skill acquisition programmes?

SECTION C: Questions Related to Hypothesis Three (Government policies and programmes does not enhance girl-child education).

1. Are there adequate government policies and programmes on girl-child in your Local Government Area?
2. How has these policies and programmes enhanced girl-child education in your Local Government Area?

3. Do government provide scholarship schemes for girl-child education in your Local Government Area?
4. Do you support government policies/programmes on girl-child education in your Local Government Area?
5. In your opinion, what measures should be taken by government to curb some religious/cultural practices that militates girl-child education?

APPENDIX IV

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Your religion/culture encourages giving out girl-children out in marriage early	243	1.00	5.00	2.7778	1.39953	.174	.156	-1.391	.311
You give equal education chance to all your children (both boys and girls)	243	1.00	5.00	3.0535	1.32725	-.270	.156	-1.176	.311
You determine the level of education of my girl-children	243	1.00	5.00	3.0988	1.37815	-.112	.156	-1.268	.311
There is no need to educate the girl child since she will get married and her needs will be catered for by her husband	242	1.00	5.00	2.8802	1.35353	.078	.156	-1.308	.312
A girl below 18yrs should be given out in marriage	243	1.00	5.00	3.1852	1.34636	-.291	.156	-1.193	.311
Early marriage is not an impediment to girl-child education	243	1.00	5.00	3.0206	1.38602	-.103	.156	-1.328	.311
Valid N (listwise)	242								

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Purdah is your culture and must be practiced	243	1.00	5.00	3.1646	1.37483	-.290	.156	-1.282	.311
This religious/cultural practices confines a married girl at home, she is not to be seen or heard	243	1.00	5.00	3.3663	1.32116	-.439	.156	-1.020	.311
Purdah does not allow married girls to further their education	243	1.00	5.00	3.0165	1.25957	-.044	.156	-1.158	.311
Purdah discourage married girls from associating with her pairs and counterparts	243	1.00	5.00	3.0905	1.14272	-.212	.156	-1.025	.311
Married girls under purdah does not need to engage in economic activities or skill acquisition	243	1.00	5.00	2.8848	1.20051	-.007	.156	-1.156	.311
Valid N (listwise)	243								

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
There is adequate government policies/programmes on girl-child education in your local government	243	1.00	5.00	2.9053	1.08488	.052	.156	-.977	.311
Government policies/programmes enhance girl child education in your area	243	1.00	5.00	2.9835	1.05222	-.096	.156	-.958	.311
Government provide scholarship schemes to promote girl child education in your local government	243	1.00	5.00	2.8272	1.03001	-.037	.156	-.843	.311
Valid N (listwise)	243								

Regression

Correlations

		GCE	EM	PD	GPP
Pearson Correlation	GCE	1.000	-.756	-.716	-.617
	EM	-.756	1.000	.837	.789
	PD	-.716	.837	1.000	.747
	GPP	-.617	.789	.747	1.000
Sig. (1-tailed)	GCE	.	.000	.000	.000
	EM	.000	.	.000	.000
	PD	.000	.000	.	.000
	GPP	.000	.000	.000	.
N	GCE	243	243	243	243
	EM	243	243	243	243
	PD	243	243	243	243
	GPP	243	243	243	243

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	GPP, PD, EM ^a		. Enter

a. All requested variables entered.

Variables Entered/Removed^b

Model	Variables Entered	Variables Removed	Method
1	GPP, PD, EM ^a		. Enter

b. Dependent Variable: GCE

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics			Durbin-Watson
					R Square Change	F Change	Sig. F Change	
1	.771 ^a	.594	.589	4.40665	.594	116.666	.000	1.570

a. Predictors: (Constant), GPP, PD, EM

b. Dependent Variable: GCE

ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6796.457	3	2265.486	116.666	.000 ^a
	Residual	4641.033	239	19.419		
	Total	11437.490	242			

a. Predictors: (Constant), GPP, PD, EM

b. Dependent Variable: GCE

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial
1	(Constant)	19.915	.629		31.641	.000	18.675	21.155		
	EM	-.442	.071	-.527	-6.246	.000	-.581	-.302	-.756	-.375
	PD	-.300	.083	-.282	-3.614	.000	-.464	-.137	-.716	-.228
	GPP	.018	.136	.009	.131	.896	-.249	.285	-.617	.009

a. Dependent Variable: GCE

Coefficient Correlations^a

Model		GPP	PD	EM	
1	Correlations	GPP	1.000	-.259	-.448

	PD	-0.259	1.000	-0.607
	EM	-0.448	-0.607	1.000
Covariances	GPP	.018	-.003	-.004
	PD	-.003	.007	-.004
	EM	-.004	-.004	.005

a. Dependent Variable: GCE

Collinearity Diagnostics^a

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions			
				(Constant)	EM	PD	GPP
1	1	3.737	1.000	.01	.00	.00	.01
	2	.167	4.735	.90	.05	.05	.01
	3	.057	8.082	.07	.01	.38	.84
	4	.039	9.828	.02	.94	.57	.14

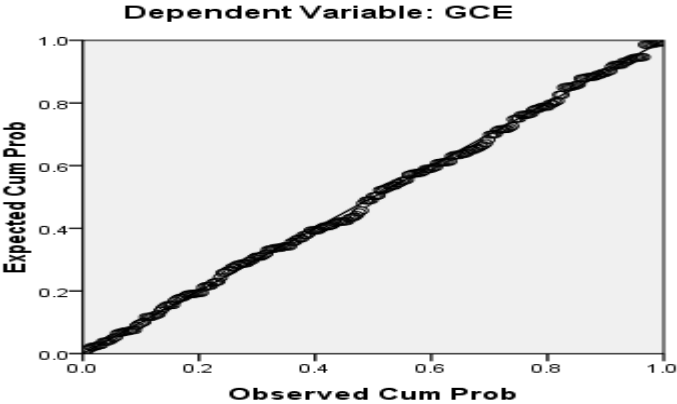
a. Dependent Variable: GCE

Residuals Statistics^a

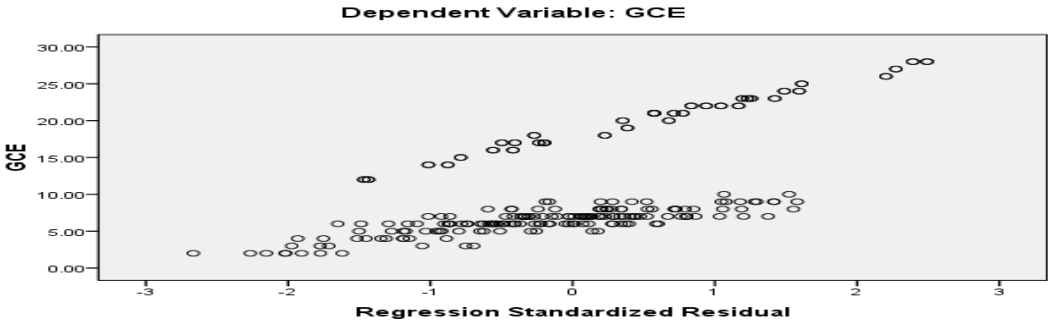
	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	.9451	19.1912	10.4280	5.29948	243
Residual	-1.17512E1	10.98107	.00000	4.37925	243
Std. Predicted Value	-1.789	1.654	.000	1.000	243
Std. Residual	-2.667	2.492	.000	.994	243

a. Dependent Variable: GCE

Normal P-P Plot of Regression Standardized Residual



Scatterplot



Reliability
Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	242	99.6
	Excluded ^a	1	.4
	Total	243	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.741	.738	6

Item Statistics

	Mean	Std. Deviation	N
Your religion/culture encourages giving out girl-children out in marriage early	2.7727	1.40021	242
You give equal education chance to all your children (both boys and girls)	3.0537	1.32999	242
You determine the level of education of my girl-children	3.0950	1.37978	242
There is no need to educate the girl child since she will get married and her needs will be catered for by her husband	2.8802	1.35353	242
A girl below 18yrs should be given out in marriage	3.1860	1.34909	242
Early marriage is not an impediment to girl-child education	3.0289	1.38276	242

Inter-Item Correlation Matrix

	Your religion/culture encourages giving out girl-children out in marriage early	You give equal education chance to all your children (both boys and girls)	You determine the level of education of my girl-children	There is no need to educate the girl child since she will get married and her needs will be catered for by her husband	A girl below 18yrs should be given out in marriage	Early marriage is not an impediment to girl-child education
Your religion/culture encourages giving out girl-children out in marriage early	1.000	.410	-.105	.073	.163	.301
You give equal education chance to all your children (both boys and girls)	.410	1.000	-.261	-.271	-.167	.141
You determine the level of education of my girl-children	-.105	-.261	1.000	.317	.160	.131
There is no need to educate the girl child since she will get married and her needs will be catered for by her husband	.073	-.271	.317	1.000	.383	.122
A girl below 18yrs should be given out in marriage	.163	-.167	.160	.383	1.000	.324
Early marriage is not an impediment to girl-child education	.301	.141	.131	.122	.324	1.000

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Your religion/culture encourages giving out girl-children out in marriage early	15.2438	12.567	.321	.271	.331
You give equal education chance to all your children (both boys and girls)	14.9628	16.426	-.045	.302	.533
You determine the level of education of my girl-children	14.9215	14.886	.086	.158	.470
There is no need to educate the girl child since she will get married and her needs will be catered for by her husband	15.1364	13.537	.235	.252	.385

A girl below 18yrs should be given out in marriage	14.8306	12.672	.335	.252	.325
Early marriage is not an impediment to girl-child education	14.9876	11.946	.403	.197	.278

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
18.0165	17.709	4.20824	6

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	243	100.0
	Excluded ^a	0	.0
	Total	243	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.720	.722	5

Item Statistics

	Mean	Std. Deviation	N
Purdah is your culture and must be practiced	3.1646	1.37483	243
This religious/cultural practices confines a married girl at home, she is not to be seen or heard	3.3663	1.32116	243
Purdah does not allow married girls to further their education	3.0165	1.25957	243
Purdah discourage married girls from associating with her pairs and counterparts	3.0905	1.14272	243

Item Statistics

	Mean	Std. Deviation	N
Purdah is your culture and must be practiced	3.1646	1.37483	243
This religious/cultural practices confines a married girl at home, she is not to be seen or heard	3.3663	1.32116	243
Purdah does not allow married girls to further their education	3.0165	1.25957	243
Purdah discourage married girls from associating with her pairs and counterparts	3.0905	1.14272	243
Married girls under purdah does not need to engage in economic activities or skill acquisition	2.8848	1.20051	243

Inter-Item Correlation Matrix

	Purdah is your culture and must be practiced	This religious/cultural practices confines a married girl at home, she is not to be seen or heard	Purdah does not allow married girls to further their education	Purdah discourage married girls from associating with her pairs and counterparts	Married girls under purdah does not need to engage in economic activities or skill acquisition
Purdah is your culture and must be practiced	1.000	.410	.342	.211	.157
This religious/cultural practices confines a married girl at home, she is not to be seen or heard	.410	1.000	.570	.293	.285
Purdah does not allow married girls to further their education	.342	.570	1.000	.470	.277
Purdah discourage married girls from associating with her pairs and counterparts	.211	.293	.470	1.000	.399
Married girls under purdah does not need to engage in economic activities or skill acquisition	.157	.285	.277	.399	1.000

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
Purdah is your culture and must be practiced	12.3580	13.049	.388	.188	.712
This religious/cultural practices confines a married girl at home, she is not to be seen or heard	12.1564	11.876	.568	.391	.635
Purdah does not allow married girls to further their education	12.5062	11.937	.606	.433	.620
Purdah discourage married girls from associating with her pairs and counterparts	12.4321	13.494	.476	.301	.675
Married girls under purdah does not need to engage in economic activities or skill acquisition	12.6379	14.001	.373	.190	.712

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
15.5226	18.796	4.33543	5

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	243	100.0
	Excluded ^a	0	.0
	Total	243	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.730	.733	3

Item Statistics

	Mean	Std. Deviation	N
There is adequate government policies/programmes on girl-child education in your local government	2.9053	1.08488	243
Government policies/programmes enhance girl child education in your area	2.9835	1.05222	243
Government provide scholarship schemes to promote girl child education in your local government	2.8272	1.03001	243

Inter-Item Correlation Matrix

	There is adequate government policies/programmes on girl-child education in your local government	Government policies/programmes enhance girl child education in your area	Government provide scholarship schemes to promote girl child education in your local government
There is adequate government policies/programmes on girl-child education in your local government	1.000	.274	.248
Government policies/programmes enhance girl child education in your area	.274	1.000	.573
Government provide scholarship schemes to promote girl child education in your local government	.248	.573	1.000