SOCIO-CULT URAL FACTORS MILITATING AGAINST FEMALE PARTICIPATION IN TEACHING SERVICES AT SECONDARY SCHOOLS IN ZAMFARA STATE

BY

MOHAMMAD BELLO IBRAHIM
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2000

DECLARATION

I do hereby declare that this thesis titled "Socio-Cultural Factors militating against Female participation in Teaching Services in Secondary Schools in Zamfara State", Is the original product of my research work and has not been submitted in any previous applications for the fulfillment of the requirement for the award of any degree in any University.

All sources of information and quotations used in this research have been acknowledged by means of references.

mbello 25/9/2008

Muhammad Bello Ibrahim

CERTIFICATION

This thesis entitled socio-cultural factors militating against female participation in teaching services in Secondary Schools in Zamfara State, by Muhammad Bello Ibrahim meets the regulations governing the award of the degree of Masters in Education Curriculum and Instructions in (Social Studies) of Ahmadu Bello University Zaria, and is approved for its contribution to knowledge and literary presentation.

..... Date: 29-9-2000

Dr. F O. Ogunlade
Chairman, Supervisory Committee

..... Date: 23/9/2000

Dr. Ben-Yunusa
Member, Supervisory Committee

..... Date: 30/9/2000

Dr. Ben-Yunusa
Head of Department

..... Date: 25/09/01

Dean, Post Graduate School

DEDICATION

This Piece of work is dedicated to the entire family of both late and present Yanruwan Moriki for their tremendous contribution and encouragement throughout the period of my post graduate studies in Ahmadu Bello University, Zaria.

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In the name of Allah, the beneficent, the merciful. All praise belong to Allah for seeing me through this programme.

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ABSTRACT

Taking into consideration the importance of women in all fields of our endeavour in the society in general, as a motivating factor, the researcher intends to investigate the socio-cultural factors militating against female participation in teaching services in Secondary Schools in Zamfara State.

This study was intended to identify the factors militating against female participation in teaching services in Secondary Schools in Zamfara State with the aim of suggesting possible solutions to the way out of the problems.

In order to achieve the desire goals of this work, the followings were identified as the objectives of the study.

1. **Examining whether female participation in teaching services in Secondary Schools will be of any benefits to students, parents and society in general.**
2. **Investigating the opinions of people generally on female participation in teaching services in Secondary Schools in the State.**
3. **Investigating how female position can be reinforced in term of teaching profession.**

The study covered all the Secondary Schools and Zonal Educational Area Offices of the state and four classes of respondents were identified as:- Female teachers, Male teachers principals and officials of ministry of education in the State.

A total of 151 respondents were stratified randomly selected to response to the items in the research instrument, the breakdown are as follows:- Male teachers 38, Female teachers 38, Principals of Secondary Schools 37 and parent 38.

This study has four Null Hypotheses which were formulated in the study.

Hypothesis one which is about parents' perception on Female participation in teaching services was rejected because the chi-square calculated is greater than table value chi-square.

Hypothesis two which is on female role model was retained as the chi- square calculated is less the table value chi-square.

Hypothesis three on Urban and rural parents' opinions on female participation in teaching services was retained as the chi-square calculated is less the table value chi-square.

Hypothesis four on whether parents preferred male teachers to the female teachers for the education of their children was retained as the chi-square calculated is less the table value chi-square.

Finally, findings of the research indicate that, organization of regular women curriculums workshops, formation of parents Teacher Associations and improvement in the image of teacher's in term of conditions of services will enhance female participation in the teaching services in Secondary schools in the State. Based on these findings, recommendations and suggestions were made so as to enhance female participation in teaching services in the state.

This study has six research questions which were raised in the study were some are rejected such as female roles model has no influence to the female participation in teaching services in Zamfara state.

Urban and rural parents has no differ towards female participation in teaching services in the state while parents preferred male teachers to the female teachers for the education of their children.

The study findings indicate that workshop, Parents Teachers Association and improvement in the image of teachers in term of conditions of services will increase female participation in the teaching services in Secondary Schools in Zamfara Slate. Based on the findings of the research, recommendations and suggestions were made to affect improvements.

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ABBREVIATIONS

FEAP..... Family Economics Advancement Programme.

FSP..... Family Support Programme.

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NGO..... Non Governmental Organization.

UNESCO... United Nation Education, Scientific and Cultural Organization.

UBE..... Universal Basic Education

UNDP.....United Nations Development Programme.

UNICEF....United Nations International Children Education Fund.

DEFINITION OF TERMS

Hadith....Is a way of life of prophet Muhammad (P.B.H) or his silent approval.

Participation... Is the active or physical involvement of an individual in a certain programme

Roles Model.....Is gender duty of individual in the society.

Sex difference.... Refers to the Gender Classification in Society.

Socio-Cultural....Means combination or interaction of Social and Cultural element which can further be sub- divided into the customs, religion, ideas and attitudes shared by a group which makes up its culture, and are transmitted from generation to generation by learning processes rather than biological inheritance.

Teaching Profession: Is a career of trained experts involving teachers, Instructors and lecturers: the profession has a set of standards of performance, intellectual, practical and ethical-that are defined and enforced by members of the profession.

Teaching Services: Include all those skills, competencies and guidance given by teachers, Parents, administrators and counselors in the upbringing and training of children

Chapter 1

INTRODUCTION

1.1. BACKGROUND TO THE STUDY

Any casual visitor to most secondary schools in Zamfara state will observe that there are many male Teachers than female .This is the same situation regarding staffing in the health services of the state, In most countries of Africa, the tends literacy rate is disturbing and it is always significantly lower than that of male. In Nigeria (since independent) the gap has always been larger than 20% twenty percentage points (UNESCO 1995, FOS, 1995). The current overall literacy rate for Nigeria is put at 40% for females and 60% for males but with both sexes having an almost equal number of persons in the population FGN, 1992

Table 1: Primary schools enrolment in Nigeria from 1980-1995

Year	Total Number Male and Female	Number of Female	% Female
1980	12117483	6087443	50
1985	13025287	5768791	44
1990	13223118	5877731	44
1995	15212439	6087443	40

Chapter 1

INTRODUCTION

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1990	13223118	5877731	44
1995	15212439	6087443	40

Table 2 gives the estimated enrolment into primary schools in former Sokoto state from 1980 to 1995. for the period under consideration the figures include the figure for Zamfara state which was then an integral part of Sokoto State. from this table it is clear that female enrolment account for an average of only 29% of the total

enrolment into primary Schools during that period. This proportion (29%) is lower than the National average Figure of 45%.

Table 2: Primary schools enrolment in former Sokoto State from 1980-1995

Year	Total Number Male and Female	Number of Female	% Female
1980	446181	148421	33
1985	717898	242899	31
1990	708929	174599	25
1995	305197	79411	26

The trend is similar with regard to enrolment into tertiary institutions Colleges of education in particular. Table 3 shows the enrolment in to the Colleges of

education in Nigeria for the period 1989 to 1995. The average percentage enrolment stood at 41% for the whole country.

Table 3: Enrolment into colleges of education in Nigeria from 1989-1995

Year	Total Number Male and Female	Number of Female	% Female
1989/90	19707	7884	40
1992/93	75372	31394	42
1994/95	27919	39311	59

Table 4 gives the enrolment into the colleges of education of indigenes of former Sokoto State ; From this table it can be observed that the female enrolment account for only 29% of the total enrolment. This shows the same trend as observed earlier and is still far below the National average enrolment figure of 41% for women in colleges of education in Nigeria. Also from this table it is clear that more male were enrolled in these Colleges of Education than female while the reverse is obtained from some states like Anambra,Delta, Edo, Enugu Imo, Ogun, Ondo, Oyo and Rivers State; (Tahir 1999).

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Table 4: Enrolment of former Sokoto State indigenes into colleges of education in Nigeria from 1989-1995

Year	Total Number Male and Female	Number of Female	% Female
1989/90	719	163	23
1992/93	225	61	27
1994/95	667	120	18

The % for 94/95 is significant as it shows a sharp drop from 27% in 92/93 to 18% in 94/95. The decrease in the number of women of former Sokoto State origin which comprises Zamfara state enrolling in the colleges of Education in the country has an important bearing on the lack of participation of women in teaching services in Zamfara state. This is because most of the Personnel in Teaching Services are trained from these colleges of education.

With the above statistical data or evidences one can conclude that Zamfara State Women were not fully represented in the work force participate in the running of the affairs of the state and hence their potentials is not fully tapped. Also regional disparity exist in female enrollment into the colleges of education, for example (Tahir 1999) observed that the southern states account for 74% of

the total female enrollment into the colleges of education while the Northern states account for only 26% Zamfara state inclusive.

A similar disparity in enrolment between the number of boys and girls at different levels of schooling in the country also exists reflecting that the participation of girls in western education generally has been relatively poor (UNICEF, 1992). The relative poor women participation generally in other fields of human endeavour is partly due to the fact that in the past African women were regarded by their menfolks as mere chattels.

Perhaps, in order to correct this anomaly, the 1979 World Conference of women formulated a 'PLAN OF ACTION' for the United Nations Decade (1976 - 1985) for women by using series of guidelines which include strengthening the educational and the training programme for women. Despite this and other pronouncements, 'basic similarities unite women of all countries the most notable being the persisting de facto gap between the economy and social status of women and that of men' (United Nation 1975).

Some fifty years later, world attention was been drawn to the dismal situation of women in the educational sector by the World Conference in Education For All in Thailand in 1990 thus 'more than one hundred million children including at least sixty million girls have no access to primary education two third of whom are non-literate women (United Nations 1990). Inspite of positive steps to narrow the existing educational gap between males and females, available statistical evidence reveals that girls account for forty five percent of primary school and much higher rate especially in rural area. Women also have a conspicuous lower literacy rate than men, (UNICEF 1992).

The National Report on Situation And Policy Analysis of Basic Education in Nigeria (SAPA, 1990) indicated that disparities in access to education persisted in favour of males while corresponding high illiteracy rate persisted among females. The female literate rate in 1990 was about 39.5% compared to 63.3% for males. They stated that 26.23 million women in Nigeria were illiterate (SAPA, 1990:1.7). Dubey et al (1980) point out that there were few girls than boys at all levels of education in Nigeria. They maintained that the lowest attendance rate of girls in school occurs in those areas where attendance rate of children in school has been at its lowest, a situation prevalent in the Northern States. Equally, dropout rates tend to be highest among the girls in

primary schools in the rural areas and in areas of recent educational expansion and Zamfara State is one of such areas.

The low participation of girls in schools was as a result of universal stereotype about innate inferiority of women, that they are less intelligent than boys (Oakley 1972, MacCoby et al 1974).

This notion is applicable to the Nigerian situation because women are regarded as the 'weaker sex' whose duties are to keep home, raise children and attend to the need of their husbands and society. Their place is perceived to be in kitchen and their major role is that of child-bearing. Therefore, it is generally held that education is unnecessary and parents see no reason in spending on a service they consider unimportant. It is also generally believed that the girls would have learnt from her mother all that she needed to know about her future role as a wife and mother (Fafunwa, 1974).

Apart from the traditional roles which the society ascribed to women, there is generally a greater premium placed on boys than girls. The birth of a baby boy is marked with a greater celebration than that of a girl. This attitude is due to social expectation that boys would grow up to head their families and

offer support to their parents especially at old age. Boys are thus generally considered an asset as well as social security to parents. Also boys retain the family name life whereas the girls drop them at the point of marriage.

The same relatively poor pattern is reflected in the number of girls graduating throughout the entire educational system in the country, despite the huge human and material resources that both government and non governmental organisations are investing on education. Despite the diversification of courses in the 6-3-3-4 system of education regardless of sex educated women are still in short supply compared to men. Yet women constitute fifty percent of both the state and the country's population figures respectively according to the 1991 Nigerian Census. Nigerian males are 44,529,508 while females are 44,452,612. A vastly increased skilled labour force has the potential of accelerating national development at the political, economic and social levels; in other words, women education can have a multiplier effect on national development.

Therefore, with regard to teacher educators or teacher training institutions in the state, there is a gap between male and female teachers in Zamfara State. The implication of the inequality is of particular interest to the present researcher in the roles which can be played by women in the classroom

with specific emphasis on teaching in secondary schools and in their capacity as trainer of children. This is especially so as society entrusts women more with the training and upbringing of children than men. If the popular saying that `what a man can do, a woman can do better' is true, then this researcher wants to examine its validity within the context of teaching in secondary schools in Zamfara State.

1.2. THE STATEMENT OF THE PROBLEM

Although women account for over 50% of the population they represent a very small fraction of the educated in Zamfara in particular and in the nation society as mother, wives, sisters, and teachers the home mass education for women is critically needed to prepare then fully for this ineritable socialization roles. Such education is indeed fundamental to their preparation for contribution to national development Obasanjo etal (1991) noted , however, that the ration of boys to girls in primary and secondary schools as well as in teachers training, vocational and technical Colleges is about 9.4 the exceptions are recorded in Federal Government owned schools where the ration of boys to girls is 9.16 These variable rations reflect the prevalence, in difference part of Nigeria, of socio - cultural practices, which discriminate against women education. These practices range from outright denial of educational opportunities on religious

grounds to stereotype "feminine" courses that limit women's exposure to various types of academic disciplines. Yet one wonders why there is continuous lag in women education, and low number of female teachers in our schools when Article 7 of the Universal Declaration of Human Rights 1998 said "All human being are born free and equal in dignity and right". Despite campaigns through the Radio, Television, Newspapers and Magazines. Government and non governmental organisations like UNICEF, UNDP and UNESCO are also seriously sponsoring women education programmes with the hope of making women become enlightened in educational programmes and the society in general. Why is there still a shortage of female teachers in secondary schools relative to male teachers?

The question raised is more relevant when one notes that there have been different regimes in the country that have been making efforts of ensuring that rural women become enlightened through various programmes such as, Better Life for Rural Women, Women Commission at the Grassroots, States and

Federal levels particularly during the Babangida administration. The Abacha regime too was not left out because it had been sponsoring Family Support Programmes (FSP) and Family Economic Advancement Programmes (FEAP). The later two are aimed at elevating the position and status of women, especially in a male politically and economically dominated society like Nigeria.

In recognition of the nature of socio cultural factors militating against female participation in teaching services studies were carried out by people such as friedman (1995) APU (1988 and 1989) Holy Qur'an Hake (1970 and 1972) and Obasanjo etal (1991). However these studies sent red only sex difference and sex roles, women education Islamic concept, parental attitudes and problem of women education.

This is what captured the attention of the researcher to investigate some of the reasons why there are few females participating in teaching in secondary schools in Zamfara State. The researcher is worried about this persistent trend and wants something practicable to be done.

1.3. OBJECTIVES OF THE STUDY

This study has the following as its objectives:

1. To examine whether females participation in teaching in secondary schools will be of any benefit to students, parents and society in generale.
2. To investigate the opinion of people generally on female participation in teaching in secondary school, in the state.
3. To investigate how that female position can be motivated in terms of teaching profession in the state.
4. To investigate the reasons for the very few females participation in the teaching services in the state.

1.4. RESEARCH QUESTIONS

In an attempt to address the issues the following questions are asked:

1. What is the general perception of parents on females participation in teaching in secondary schools in Zamfara State?
2. What are the factors affecting female participation in teaching in secondary schools in Zamfara State?

3. Do female roles model hinder females participation in teaching in secondary schools in Zamfara?

4. Do the opinions of urban parents differ from those of the rural parents with regard to female participation in the teaching services?

5. Do parents prefer male teachers to female teachers in the teaching services?

6. What are the possible suggestions for improving females participation in teaching in secondary schools in Zamfara State?

1.5 RESEARCH HYPOTHESES

Ho_1 There is no significant difference in Parents ` perception about female participation in teaching services at secondary schools level in Zamfara state.

Ho_2 There is no significant difference amongst respondents regarding the view that female role model as a hindrance to female participation in teaching services at secondary schools levels in Zamfara state.

Ho_3 There is no significant difference between urban and rural parents in their opinion regarding female participation in teaching services in the state

Ho_4 There is no significant difference amongst parents in their opinion regarding choice of male or female teachers for the education of their children .

1.6. SIGNIFICANCE OF THE STUDY

Socio-cultural means combination of social and cultural elements which can be further sub-divided into the customs, religion, ideas and attitudes shared by a group which make up its culture, and are transmitted from generation to generation by learning processes rather than biological inheritance.

The socio-cultural factors militating against females participation in teaching in secondary schools in Zamfara State is the focus of this study because of the importance attached to the role females can and ought to play in the development of education. Therefore this study will be of significance as follows:

It is hoped that this study will proffer ways and means of encouraging female participation in teaching in secondary schools in Zamfara State.

The researcher also hopes that the findings of this study will serve as solution to the problems faced by females in participating in teaching in secondary schools in the country in general and in Zamfara state in particular.

1.7. THE SCOPE OF THE STUDY

Zamfara State has fourteen local government areas and three educational zones which will be covered by this study. The three zones are:

1. Gusau Zonal Educational Office
2. Kaura Namoda Zonal Educational Office
3. Talata Mafara Zonal Education Office

The Zonal Educational Offices were selected because they truly represent most part of the state.

This research is not concerned with socio-cultural factors affecting female participation in teaching in primary schools, colleges of education in the state.

Chapter 2

REVIEW OF RELATED LITERATURE

2.1. INTRODUCTION

This chapter reviews the related literature under the following sub-headings, sex differences and subjects choice, relevance of women in education to Nation Building, Islamic concept of women education, Parental attitudes towards women education and its economic implications, problems of women education and lastly the summary of the chapter.

2.2. SEX DIFFERENCES AND SUBJECTS CHOICE

Hedge and Norwell (1995) National sample of persons from 8 grade to young adulthood demonstrate higher variances in boys than girls in most cognitive test scores, boys are consistently over represented in the upper extreme in mathematics, representing small mean difference combined with small to moderate differences in variance.

The sex difference in subjects choices and rate of achievement within subjects has been well documented and the test figures from the (DFE 1992) show that these differences are still evident. Although in the past organisational factors, particularly the time tabling of subjects, (Southerland 1981), the main problem now appears to be the attitude of the pupil themselves, numerous pieces of research (Archer and Macrae, 1991, Archer and Friedman 1989, Kelly 1988) have shown that subjects are sex-stereotyped. Mathematics, the physical sciences, computing and technology are

perceived as masculine subjects while arts, humanities, languages and domestic subjects are perceived as feminine subjects.

Kelly (1981) found in London that among 14 years old the more stereotyped that girls attitude, the less likely they were to be taking science and the lower their overall academic achievement. Boys, on the other hand, showed no consistent relationship between their attitude and taking science although the more stereotypically masculine the boys attitude, the lower the achievement were in science compare with the boys similar ability. This show that subjects choice are remote controlled by stereotyped attitude.

Durndell (1990) found that female taking computing science perceived as a masculine subjects in higher education were more extrinsic motivated than other girls in higher education. Brady (1987) found in London that girls offering O-level sociology saw it not just as a feminine subject but as vocational for a wide range of careers and were taking it for that reason.

Apeja (1983) remarked that in Northern Nigerian the myth of women inferiority continues to flourish because of traditional customs and educational biases that have conditioned both sexes to believe that the male is superior both mentally and physically.

"Men and women are not defined by their external physical characteristic alone, but also by their tangible personality attributes both sex are inherited (through the genes in the fused male and female cells) much of what are considered to be inherent differences are more the result of cultural conditioning. For example, the exploits of fields athletics, tennis, swimming, equestrian event, golf and so on

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have seriously undermined the notion of invincible male physical superiority" Newhand (1970) even if education were made universal the institution of sexism in the formal education system would still be a barrier to women's achievements of equality, unless attitudes were greatly changed. Sexism limits women chance of becoming equal with men in education which perhaps affect them in teaching. Bojuwoye etal (1986) is reported to have said "Female are expected to be mother and men are expected to be workers, consequently, girls who are reinforced for being competent in domestic task and for winning love than achieving engineers expectation role have done a greater damage to women education especially teaching.

According to Parsons et al (1955) a sexual division of labour based on the crucial difference between males and females namely child bearing, tended to put males into the adaptive instrumental role-manipulation of the environment to attain group goals and female into the integrative expressive roles the maintain of good interpersonal relationships, males and females are then thought to have personality trait to go with these roles. Thus, men who have to manipulate the environment are stereo typically seen as assertive, rational, logical and competent, good at problem solving and interest in the worlds of object and phenomena. Women on the other hand, who have to ensure good social relationships, are stereo typically seen as sympathetic, in people and their concern.(Brove et al 1972, Bem 1974, Whitehead 1994).

Other subjects are quite linked to sex roles. Subjects such as domestic science, child of bringing and needle work are linked to the feminine sex role

stereotype of wife and mother and were introduced into the curriculum specifically to prepare girls for that role of bread winner, because they are seen as career oriented subjects. It is interesting to note, in this context, that when languages, particularly the ancient languages, were the passport to many careers they were regarded as 'masculine' subjects and too taxing for females, while at the same time sciences such as botany and chemistry, were thought suitable subjects for victorian middle class women to pursue as they would not inflame the margination (Manthorpe, 1987).

Perception of subjects have clearly changed. While biology is still seen as appropriate for females, physics and chemistry are now seen as more appropriate for males. Furthermore, physics is much likely than Biology to be seen as useful for a wide range of occupations which both boys and girls view as most appropriate for men (Apu,1988,)views that appears to influence pupils choice of subjects. Biology is chosen largely because it is seen as an interesting subject, 73 percent of boys and 72 percent of girls give this as the reason for a job. Physics and chemistry, on the other hand, were chosen primarily because they were seen as useful for jobs (63 percent of boys and 52 percent of girls), personal interest being given as a secondary reason (48 percent of boys and 46 percent of girls, Apu, 1988).

The perception of science subjects as more career oriented is how ever, something of a fallacy. There are many careers for which arts subjects and languages are more or equally appropriate, for example journalism, librarianship, Law, the diplomatic service the administrative grades of the civil service, accountancy, banking, management, and teaching.

The social sciences particularly psychology, are also appropriate for many careers particularly educational clinical and industrial psychology, personal management and social work. That pupils do not necessarily regard only science subjects as career oriented was shown by (Brandy 1987). However, they belief that the physical sciences are the career oriented subjects particularly for jobs seen as more appropriate for men, could well have contributed towards them being sen as masculine subjects. This view of the science as being a discipline reserved for men has been largely responsible for the concern over the bias in subject choice which has been directed primarily towards the numbers of girls choosing masculine subjects, particularly physics, chemistry and mathematic, Kelly 1986, 1988 and Burton (1986).

This concentration on subject choice of girls has had both positive and negative effects. On the positive side, it appears to have reduced the bias in their subject choice. In the decade 1981 to 1991, the number of girls gaining O-level or General School Certificate Education grade I in masculine subjects increased, in mathematics from 24 to 38 percent of school leavers, in physics from 7 to 11 percent and in chemistry from 9 to 14 percent (DFE 1992). On the negative side, it has led to a relative neglect of the bias in the subject choices of boys, with the possible exception of a small amount of work in the area of modern languages (Loulidi1990).

Result from cross-cultural studies tend to indicate the difference in the perception of subjects and achievement appear to be linked to sex stereotyped attitudes within a particular society rather than to innate sex differences in ability. Klainin, Fesnshman and West (1989) for example, working in Thailand found that

the performance of girls is superior to that of boys in chemistry and physics in upper secondary schools (Hanna 1989) using data from the 20 participating countries. In the Second International Mathematics student journal it was found that in some countries girls performed better than boys, while in others, there were no significance sex differences and again, in others boys performed better than girls. Why certain subjects become defined as appropriate for females and others for male within a particular culture is clearly complex. Once defined in this way, however, they can take on a significance for pupils that go beyond the subject matter involved, they can become a way of demonstrating sex appropriate behaviours and thus help establish as in individual gender identity (Ben 1981).

In concluding this section, it has been predicted that in humanities-related subjects, females tend to feature more prominently than males. There are sex stereotypes, however, regarding careers or disciplines where females are concentrated. These are more so in areas where love and care are vital but are less so where physical skills are important.

Yet, it has been shown in this section, sex stereotypes are fast becoming a myth and not a reality in that in sports male physical monopoly has been challenged. All this is saying is that there is no reason why females can not effectively participate in the teaching profession as much as, if not more than their male counterparts. The important thing is to find out the proper solutions which is the focus of this study.

KASHIM IBRAHIM LIB

2.3. RELEVANCE OF WOMEN EDUCATION TO NATION BUILDING

The importance of women education to nation building has been refereed to in a variety of content examples. One very common area of emphasis in this regard is on the likely influence of educated women on children. Bray (1981) in London argued that this was one of the factors responsible for the colonial governments interest in promoting girl education. The underlying philosophy appears to be that if you educate a woman, you educate an entire home. And in the early years of a child, the mother has a greater influence than the father. If the home is the foundation of society, women's influence can be great through the mother, who have much influence on children education at the early age, (The research was conducted in Kano State).

Mustapha (1987), in his studies in Borno State stressed that the educated woman appreciates the value of education for her children. She sees education as an important incentive for the children's development. This is due to the fact that educated women know better how to socialise the children, a vital aim of education.

Lemu (1977) in her study in Kano, while emphasizing the value of women education, said "I have encountered many daughters of highly educated women and illiterate mothers who find education as difficult and dull as any backward child from the rural areas. But I do not recall a single case where a girl with a well educated mother did not do well in school". Therefore women education must be given attention which will generally improve the development of education generally.

Spencer et al (1979) maintained that, in modern society, whether pre-literate or post-industrial, women are given primary responsibility for caring for children and the family while men are given the primary responsibility for catering for the economic well-being of the family. Therefore, if women are given sound education and are well trained, they will serve as better agents of socialization of children. The increasing participation of women in teaching is part of socialization role of one without any sex discrimination which will facilitate participation in teaching.

Lowe and Williams (1973) observed that nearly all Nations are of the view that if women are educated, they can fill the jobs badly needed in their countries where skills are in short supply. Some of the occupations where women can fit in efficiently are teaching, medicine and nursing. This means teaching will suit women due to their virtue and as mothers of children.

Lemu (1977) in Kano is also of the view that the study of Home Economics and Nutrition in schools can help children to grow healthy and strong. Likewise teaching will increase the level of awareness of children. Therefore it is the duty of the parent to educate the children without discrimination.

The importance of women education has been emphasized with regards to the health of their children. Twenty four independent studies on the mother education given, even within the same economic class is a key determinant of her children health (Guardian June 5, 1984). The article points to Pakistan and Indonesia where, for example, infant mortality rate among children whose mother had four years of schooling was found to be fifty percent (50%) lower than among the children of women who were illiterate (Grant 1975). Illiterate mothers also

discourage female participation in education. Educated women are thus an asset of home and how they be an effective asset in teaching in the forms of this study.

Bukar (1992) in his research conducted in Borno State is of the belief that some parents show indifference toward women who pass on the culture of the society to the new generation. Therefore, it was considered all the more important that their culture should be preserved intact, by keeping them all well educated which means we have to impart knowledge to them, so that they will be useful in the classroom.

Maiwada (1987:25) notes that women themselves are of special and fundamental importance to society, they carry on their shoulders, despite the immense hardship and pain involved, the great responsibilities that can never be squalled by any other. In addition, they constitute the most important and effective vehicle for transmission of civilization and culture from one generation to another and finally, they are also, when properly trained and educated, the grassroots guardians of society's moral and social values. Women, therefore, are the undisputed source of life for humanity, the repository for human civilization and the source of progress and stability. Their education and careful upbringing are, therefore, imperative. Due to the fact that they are closer to children than men and they shoulder most of the children training.

Blackstone (1976) believed that better educated women are more active to take part in all spheres of public life and are less likely to suffer from psychosomatic and other pathological symptoms.

Therefore, women should not be lacking in representation in the teaching profession. According to Boxter et al (1977) women with higher education are

more likely to work after marriage or to looking after their children than women with less education. This is a role that female teachers can perform effectively in the classroom.

Remy (1985) cited Ajore (1987) in her study of economic activities of Nigerian women observed that education enhances women to earn a substantial independent income. Uneducated women have no certification and are unable, therefore, to take up the more skilled jobs in the country. Education for women is one way of improving their confidence and image of themselves. One way to enhance female participation in teaching is perhaps to give them better education. This would be raised in the study.

In research a conducted in Ile Ife Odu (1984) "notes" that educated women and girls at all levels must be prepared to act as conscious agents of educational change. Women can no longer afford to leave most of the determination of the educational objectives in the hands of men. They can no longer afford to sit back and watch their sex being discriminated against or watch most other women being recruited in to the lower levels of the occupational structure. It is time to be reawakened to the realization that women by virtue of their traditional role remain the greatest influence in education and an attitude towards education.

Therefore, profound educational changes are likely to be enhanced by the full participation of educated women. Educated women must be prepared to take an active role in determining the direction of change and look for the available opportunity to fulfil their role and ways to act as agents of educational changes. Therefore women education has become imperative, in order to have female teachers.

1. In planning or a decision making position.
2. In serving as examples to other women and in encouraging them to follow their example. They can serve as active agents at all levels of education in demonstrating that women can aspire to and attain goals which were formerly closed to them.
3. They can, as the beneficiaries of the broader educational opportunities acting as agent of change in their public role as teachers and instructors at all levels of education, agricultural, and home economic extension services, technical, medical, social studies engineering services as well as in law enforcement and legal practices. This shows that women can fit in all the subjects. If they are not to be discriminated against.

Women are important in children education, health care, social emotional and economic activities. They are closer to children and are more associated to children upbringing than their fathers.

Therefore, profound educational changes are likely to be enhanced by fuller participation of educated women in teaching. This makes their education in the society imperative due to the fact that they are the main custodians of social, cultural and fundamental values of society, full community development is not possible without their understanding, co-operation and effective participation.

2.4. ISLAMIC CONCEPT OF FEMALE EDUCATION

Both religious instruction and the teaching profession have similar goal, namely the production of upright citizens, the proper upbringing of the child to enable him live a full active and useful life in his community.

The Qur'-an and Hadith properly understood, and provided the source of authentication for any position of view to Islam. The learning and seeking for knowledge is supported by the first revelation of Qur'an to the prophet. The verses revealed are as follows:

> *"Proclaim in the name of first Lord and cherishes who created, created man out of congealed blood, proclaim and thy Lord is most bountiful. He taught (the use of pen) taught man that he knew not"*
>
> Qur'an (96:1-5).

This shows that the first teaching of Allah to mankind was to impart knowledge and understanding. Therefore teaching was older than man, those who truly fear God among his servants; are those who have knowledge (Qur'an 35:28). Therefore the Holy Qur'an encourages teaching regardless of sex.

The Qur'an provided clear cut evidence that women are completely equal with men in the sight of God and in terms of their right and responsibilities. Everyone will be held in pledge for his deeds (Qur'an 74:38) so their Lord accepted their prayer (saying). I will not suffer the work of any of you whether male or female, (Qur'an 3:195). This shows that Qur'an has made it categorically clear that we should search for knowledge both male and female. There is no reason therefore why male should be greater in number in teaching than female. Whosoever has a daughter and does not bury her alive, does not insult her and does not favour his son over his daughter, God will enter him in to paradise (Ibn Hanbal no.1957). The Qur'an encourages female education which in turn should increase female participation in teaching.

This shows that Islamic religion does not encourage discrimination of male and female education. Qur'an stated "Knowledge is power" however, special importance is attached to knowledge by God for obvious reasons (Qur'an 39:9) confirms this when it states "Say are those equal those who know and those who do not know". The Qur'an is relating this that those with knowledge are not with those with none. Seeking knowledge is compulsory on both genders which will increase the chance of female participation in teaching.

Qur'an 59:1 seeking knowledge, Yahaya related to me from Maliki that he heard the Luqman Al-Hakim made his will and counselled his son saying "my son sit with learned men and keep closed to them God gives life to hearts with light of wisdom as God gives life to the dead earth with the abundant rain of the sky".

The prophet Mohammed (Peace be upon Him) said "The search for knowledge is a duty for every male and female; seek knowledge from cradle to the grave". Therefore searching for knowledge is a continuous process for both females and males this shows that Islam encourage female participation in education.

Gauhar (1978) ` notes' that in Islam both men and women are created with the same capacity for learning, understanding and teaching. One of the aims of acquiring knowledge is that of becoming more conscious of God. Islam considers that the more a person, male or female, studies the creation and observes its workings, the more he or she becomes conscious of the creator, the power who made and sustains the creation. Therefore education of women should be given much attention which in turn will increase their participation in teaching.

Gauhar (1978) "knowledge for a muslim is not divided in to sacred and secular knowledge and the implication of these saying of the prophet in modern terms is that every muslim boy or girl, man or woman should pursue his or her education as far as possible, bearing in mind the works of God in the Qur'an "The educated among his bondmen fear God alone (Qur'an 35:28).

Similarly the Prophet Muhammed (peace be upon Him,) always encouraged education and learning among his people. One will wonder why people are not complying with the prophet directive to educate their children without discrimination.

Hadith Miskat 2: Anas said the Messenger of God, may benediction and salutation of God be upon him, said "The seeking of knowledge is obligatory upon every muslim man and woman". Therefore, it is not teaching of islam to deny women education, including their participation in teaching and promoting education.

Tirmidhi 38: Hadith 2 Anas reported that the Messenger of God, may benediction and salutation of God be upon Him, said: "He who goes forth in search of knowledge is striving hard in the way of God till he returns". We should search for knowledge in order to strive hard in the way of God. Females are not excluded in this mission.

Bukhari 3: Hadith 25 Malik Ibn Al-Hararirah reported that the prophet may benediction and salutation of God be upon Him, said to us "Go back to your family and teach them".

The Hadith of the prophet has made it mandatory to educate our family without discriminating against any gender. "The holy prophet Muhammad says

whoever wishes to have the benefit of this immediate world let him acquire knowledge, whoever wishes to have the benefit of the hereafter let him acquire knowledge and whoever wishes to have both together let him acquire knowledge. Therefore, seeking for knowledge is a compulsory duty for every muslim male or female.

Doi (1982) point out that "God will raise up in rank those of you who believe and have been given knowledge. And God is aware of the things you do". Kiseleke (1981) states that

> *"Prophet Muhammad (SAW) preached the value of knowledge because whosoever acquire it in the way of the Lord, perform an act of piety, who speaks of it, praise the Lord, who seeks it, adores God who dispenses instruction in it bestows aim and who impact it to its fitting object performs and act of devotion to God. Knowledge enables its scholars to distinguish what is forbidden from what is not, it light the way to Heaven, it is our friend in the desert, our society in solitude, our companion when berate of misery, it is our ornament in the company of friends, it serves as armour against our enemies. With knowledge, the servant of God raise to the height of goodness and to position, with sovereigns in this world, and attains to the perfection of happiness in the next".*

The Holy prophet Muhammed, peace be upon Him said "The pursuit of knowledge is the best of worship". The women should be educated so to know God well and impact knowledge. In another tradition, Prophet Muhammad, peace be upon Him said "Whoever is asked about a peace of knowledge and hides it shall

be bridle with fire". Therefore seeking for knowledge becomes compulsory for both sexes. So also is the need to have male and females in teaching.

From the prophet Muhammad, may benediction and salutation of God be upon Him, said "Knowledge is the very life and pillar of Islam". The study will investigate and see if, through its policy, Zamfara state deprives its females from participation in the teaching profession.

Faris (1974) cited in Hussain (1993) quoted 9 hadith from the prophet which said "The best man is the learned believer who, if he needed, he will be useful, and if dispersed with, he will be self sufficient". Therefore we should educate female so that they will be self sufficient in teaching profession.

Tirmidhi, Ibn Daud and Ahmed Ibn Hanbal in the authority of Daud the messenger of God may benediction and salutation of God be upon Him did "The superiority of the learned man over a (mere) worship is like the superiority of the moon when it is full over all the stars". The female children should be given education in order to be equally superior.

Tirmidhi on the authority of Abu Umamah Al-Bahili "The superiority of the learned man over a (mere) worshipper is like my superiority over the least of you".

Usman DanFodio stated in Nural Albabi that education is compulsory for muslim women urging them to disregard the ignorance of those who make them each clothes and do other menial jobs while refusing to educate them as God had directed. It is our responsibility to educate all our women. The researcher will investigate if the people of Zamfara deny their women western education, especially training as females. Both Holy Qur'an and Hadith of the Prophet

Muhammed (SAW) said Islam has a greater concern for female education.

For instance in his Hadith Prophet Muhammed (PBUH) has made it imperative for men and women to seek for education. In another hadith it was stated that "The superiorities of the learned person over uneducated person is like the superiority of the moon when it is full over all the stars". Therefore, parents should strive to educate their daughters without any gender discrimination so that male and female can be educated equally in the society.

2.5. PARENTAL ATTITUDE TOWARDS WOMEN EDUCATION AND ITS ECONOMIC IMPLICATION

Discussing parental attitudes towards women education in Northern Nigeria, Hake (1970) states that the problems of allowing girls to attend school is a significant one for parents living in Northern Nigeria. The muslim religion entreated women to be humble and obedient towards men especially towards their husbands. Parents fear that when a girl received even an elementary type of education, she would no longer be submissive to her parent as well as to her future husband. This is a serious matter relating to Northern Nigeria generally. The researcher will find out its importance as an obstacle to female participation in teaching at secondary schools.

In the same research, Hake (1970) states that economic factors account for early marriage in the north. Some poor families may wish to receive the dowry payment for their daughter as early as possible and this discourages or deters parents from sending their daughters to school because it would interfere with their early marriage. This study will find out if early marriage affects female

participation in teaching at secondary schools in Zamfara State.

Ucheoma (1991) in a study he conducted on the factors influencing student performance in chemistry in West African School Certificate Ordinary Level examination in Minna from (1983-1986) discovered that male students perform better than the female students. This, he suggested, was as a result of the value placed on male education by some parents he used in his study.

Osefo (1991) showed that much emphasis was given to the education of boys by their parents as the boys were to perpetuate the family status after the death of their parents. Female education, on the other hand was seen as a waste as it was the general conception that girls would marry and leave the family for another household. Is this parental attitude also true of Zamfara State. Which will surely effect the degree of female participation in teaching.

Even though Boserup (1970) blamed the low level of education among women on the discrimination policy in education and training given by the early Europeans. Traditional conservatism on the side of parents was also a restraining factor. Parents were more willing to send their sons to school because boys were considered permanent residents of the home. Parents have played significant role in reducing female participation in teaching.

Muckenhin (1976) found out in a series of interview in Northern Nigeria that parents have preference for male education to that of girl because of the following reasons.

a. Parents expect more help from boys than from girls.

b. A married girl is no longer a member of her own family, but that of her husband.

c. Any money or income earned by her belongs to the husband.

Therefore, the educational benefits will go to the husband while the money spent on her education is lost to her parents. In a study conducted by Robert (1984) he observed that 76% of families choose to educate their boys over girls in a situation of financial difficulty, (Carter and Mere1984) showed that sons are more likely to get educated, but that girls' chance of education increase if their parents are in the high socio-economic group.

Adamu (1976) believed that some parents in Borno and Yobe States refuse to send their daughters to school under the cover of islam. It is against this background that many of these parents prefer sending their daughters to the local Mallams in islamiyya schools than primary schools. This misinformation framed by some islamic scholars have the effect of retarding the progress of women education in Borno and Yobe States. Is this also the factor in Zamfara State? This problem is to be taken up with regard to Zamfara State.

Afolagbe (1971) in his finding shows that both parents and girls share the blame. Sometimes parents do force their daughters to drop out while in few cases, girls voluntarily withdraw from schools. Which is the genesis of male and female disparity in teaching profession.

i. Ignorance of parents not understanding the value of education leads them to regard education as a useless venture and a waste of money. By so doing, girls are exposed to evils and vices of modern civilization, which are contrary to tradition, resulting in pregnancy before marriage and possibly prostitution.

Some parents withdraw their daughters when they are mature enough for marriage because they think the authorities are not imposing enough strict discipline in its various post-primary schools to prevent pregnancy. They fear pregnancy before marriage for it brings great shame to the family. Therefore they feel they have a justified cause to withdraw their daughters.

i. Influence of illiterate mothers contribute greatly to girls withdrawal, for it discourages the girls' interest in school culture has an important role to play here. Culturally, a girl must obey parents and elders or else she will suffer the consequences, since, whenever a conflict occurs between the injunction of Islam and modern civilization, parents usually side with the people. Therefore it is difficult to separate religion from their tradition and customs and its relevance to western schooling.

On the inadequacy of educational facilities for women, in the third world, (Grant 1977) stated that "it will not be fair to conclude that the deficiencies in girls education was due to lack of provision of girls schools by authorities. There has also been reluctance on the other part of parents to permit education for their daughters on the same scale as for their son. Moreover, there was reluctance and misunderstanding too on the part of the girls themselves. Is the lack of adequate female teachers in secondary schools due to shortage of facilities or imbalance in location, reluctance on the part of girls in Zamfara state.

In his own research in Kano Hake (1970) points out that over 50% of parents are not willing to sending their female children to school. This is because girls' schooling will make it impossible to marry at their right age and girls

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schooling means their domestic services would be missed. Parents also feel that mixing boys and girls is totally prohibited by God. Owing to the belief, are parent not sending their daughters to schools. Do parents in the area regard Western education a possible threat to their traditions and authority?.

Ozigi (1981) points out in northern Nigeria that parents find it difficult to release their children to school. In rural farming areas where human labour is the only means of production. While adults work on the farm, children fetch water and firewood ,feed the babies run errands, and help in various other ways. They are thus very useful to their parents and releasing them for school means much sacrifice. For these reasons, some parents demand to be paid for allowing their children to attend school. This study will find out within the state whether this is still the case, and the extent it holds up the provision of female in the state.

Lemu (1977) stated that with the spread of universal primary education the old quranic schools, as full time institutions are no longer occupying a central position in the education of muslims children. Many muslim parents are concerned about this and have no confidence in western system of education. They fear that their children will grow up to be undiscipline, ignorant of Islam and careless towards the moral teaching of Islam. This study will investigate the extent to which the above position impede female teacher prospects with regard to the teaching profession.

Ajore (1987) observed that in northern Nigeria ,parents in the rural areas who are reluctant avoid to pay school fees of their daughters prefer to send them to urban centers to become housemaids, or pick up unskilled employment which would fetch the family income. This, he maintains, reduces the number of females

who go to school. Disparities of this nature arise when financial burden prevents parents of middle and upper classes who find it easier to finance the education of their children than those at the lower levels through the various stages of the educational system. Parents who suffer financial handicap prefer to use their limited resource to train boys only, the education of girls is thus viewed as a luxury, This further confirms the belief, and reinforces the attitude that education of girls is not considered as profitable as that of boys. The researcher will find out in the state whether these contributes to the lack of having female education as a luxury causes male and female disparity in teaching profession.

Some parents prefer to educate male children than their female counterparts in term of limited economic resources because they consider male education to be more profitable to the family than female education who will later marry to another family, and the benefit of her education will go to marital family. The male perpetuates the family status after the death of the father.

Another factor associated with the problem of female education in Northern Nigeria in general is the early marriages which seriously interfere with female education, because most girls marry at teenages which are the most ideal years for the girls to be in school.

2.6 PROBLEM OF WOMEN EDUCATION

Schultz (1971) in Columbia USA has observed that if one were to judge from the work that is carried out, the conclusion would be that product 'human capital' is the unique property of the male population. It underscores the attitude of his regard as investment whereas female education is largely seen as consumption.

With this attitude there might be a reallocation of resources which means greater discrimination against women in higher education and also if such a feeling is allowed to remain, it might lead to an application of rate return analysis for public policy on education. That, perhaps, might not auger well for any nation because of some thoughts involved in using rate of return analysis in measuring a return to investment in women education. However, justification on women education may rest on non economic grounds of social justice and appeals to the indirect benefits of education which are not measured in conventional rate of return studies. This study will investigate if it is true that education is largely consumption.

Mohammed (1990) rightly pointed out that in the Northern states, particularly among the Hausas, men do not want to marry educated girls, fearing that the home may be neglected if a married woman with children spends most of her time out of the home, working and with no responsible person at home the children may be adversely affected. Is this true with the people of Zamfara state ?. In the same research Mohammed (1990) highlights the facts that Hausa husbands and (to a lesser extent) lovers disapprove of the independent activity of women outside the home, feeling that it would lead to a liaison with other men. He also points out that in Northern states there is the tendency to regard all unmarried educated women as sexually loose,, especially those who work or appear well dressed. Is this a common belief among the people of zamfara state?. The researcher will also investigate it in the field.

Ingawa (1989) in sokoto state cited that the more western education a woman receives the more she loses her chances of marriage.

Shekarau cited in Hussaini (1983), Borno state seems to be in support of the view that parents refuse to send their daughters to western style school because of religious beliefs. He said that the negative attitudes of muslims to the western education was fundamentally based on religious grounds since there is no dividing line between the muslim scholar and Islamic life whatever aspect of life that refers to education and tradition is seen as an unislamic perspective. He also feels that since the people are muslim and the western education was brought to them by Christian Europeans, the people had greatly feared that by sending their children to these western schools they might be westernised and thus, be converted to Christianity. Parents who have perceived western schools as agents of Christianity they refuse to send children to schools affect the teaching profession. This study will also validate this statement as it relates to Zamfara State.

Elliot and Kelly (1980) in third world nations that the effect of cultures patterns on women's access to education represents another important attempt to account for sex differences in education. According to them some scholars have argued that women's access to institutions like schools depends on the extent to which cultural and religious belief accord women a role in life outside the family. This study will find out in the field the roles the people of Zamfara state accord to women in term of education.

Edehere (1977:8) when she opined that "I know most people believed that a women's primary responsibility is rooted in taking care of her children and the home. Some more people believed woman should have other commitments but this to nurturing a stable family and keeping the home prim and proper" moreso Osefo (1991:95) confirmed the above assertion when he stated that female

education is seen as a waste because it was a general conception that girls would marry and leave for another household. Again it was believed that the woman's place is in the kitchen, that was the case in colonial Nigeria and some few years in the independent Nigeria. Do people in Zamfara view woman education as a waste of money? The researcher will investigate it.

In another research conducted in Kano Hake (1972), the western attitude about the position of women was strongly resisted by the Muslims on religious grounds. The idea of placing their daughters under guardianship of European teachers a factor which sided the education of the relatively few southern girls that went to school, was repulsive to team. This was so because according to Muslims Hausa values, the European women who were mostly single were hardly the most acceptable people to be entrusted with responsibility of training the girls, one fear for this attitude was that the marriage of the girls would be delayed. Where most females were engaged in selling things instead of going to schools which in turn affect teaching. Due to the fact that parents want to protect their daughters from pre-marital pregnancy causes disparity in women education which further brings shortage of females in the teaching profession.

Uyarga (1976) has brought to the surface the problems of finding a husband once a woman is educated. In Northern Nigeria the Hausa speaking communities lack of interest in marrying educated women is probably one of the highest. That could be as a result of ne or more factors, high bride price, cultural upbringing, desire men to dominant, religious values or superiority feeling of educated women ends their rejection of seclusion. The forces are so pervasive to marry the educated women. Very few have genuine intention of doing so, the researcher

will find out the position of people of Zamfara regarding marrying educated women. Whether it is directly or indirectly affect the teaching profession.

Fafunwa (1974) said that "the attitude of Christian mission more than any thing else was responsible for the slow educational development of the north". This was further supported by (Mohammed 1990) who believed that girls do not attend western education because there is ill in the society, lingering suspicion and it becomes difficult to convince a great number of people of the desirability of sending their daughters to western type of schools. Some parents refuse to send their daughters to western schools not just for fear of Christianity but just for selfish reasons.

Bray (1981) in Kano seemed to be in agreement with those who said fear of conversion to Christianity made parents not to send their daughters to western schools. But he is of the view that the resistance of Hausas, Kanuris, Fulani, Shuwas and other northern ethnic groups to the education of females is cultural rather than religious phenomenon,, though the two are difficult to separate. The researcher will find out whether culture or religion, that deters women education in Zamfara State. Which will affects the participation of female at secondary schools.

Chabaud (1970) is of the view that men's reluctance to marry educated women create problem to the education of women. According to her men sometimes are afraid of marrying women who are highly educated and this is fear that often impedes the access of girls to higher education. This according to her, is a great problems and may bring social imbalance among the sexes. Which in turn may have affected female participation in the teaching profession.

Kaita (1972) in Northern States presented the curricular as a strong factor retarding women's education in Northern states. She indicated that in every school from primary to higher education there were set syllabuses for instruction which, if examined very critically, would be found not to have been meeting the needs of the country with regards to women education. This situation, according to her, deprives women of the chance of obtaining meaningful education. Therefore they will be in short supply in the teaching profession.

The UNICEF (1991) has said that parents perception of limited economic benefit in educating daughters was responsible for the persistent gender differences in school enrolment. Therefore female must be few in teaching profession as a result of parent perception.

In a report choosing "the gender gap". Educating girls UNICEF (1992) said that girls were viewed as less likely than boys to get jobs when they leave school and more likely to marry and move away from home. This is considered a waste of resources. This fear may reduce the number of females who will go to school which in turn affect female participation in teaching profession.

UNICEF (1992) said direct cost such as school fees, transportation, uniforms and books make it more difficult for poor families to educate all their children and so priority is placed on the male children.

Hake (1970) in Kano brings out the economic factors as reasons for early marriage, in Hausa community, some poor families may wish to receive the dowry payment for their daughters as early as possible and this desire prevents parents from sending their daughters to school because it would interfere with their early marriage. This study will find out if parents wish to marry their daughters early in order to

receive the dowry than to go school in Zamfara State, this in turn would bring about drop outs and affect female participation in teaching.

Baba (1994) some parents may fear the incidence of unwanted pregnancies and reluctance of some parents to spend money on their daughters education which they regard as a wastage. The study will find out if female children experience it in their course of studies in the state.

Oyedun (1975) note that the early marriage is highly valued. The reason is that the society attached great importance to girls virginity at the time of marriage. The other reason is that they prefer to collect bride price from their son in-laws instead of paying away fees for girls who according to their tradition and customs are destined to be wives and mothers in the home. The researcher will find out if people of Zamfara State highly value early marriage than female education, which turn reduce female participation in teaching.

According to Okonkwo (1991) in Igboland the only advantage of woman education was believed to be the higher bride price she would command. Even then, this was not enough incentive to send daughters to school because not many men were willing to pay so much for a wife. It is therefore logical that where finances were limited any available resources would be spent on the boy who was mostly likely to bring the highest and surest dividend. Do people of Zamfara prefer to educate males than females when finances are limited. This study will investigate that assertion.

Omololu (1972) opined that dealing with women education, expressed her dismay because everywhere in the world women were and are still regarded as inferior to men. Male children are preferred to female children because the male

child will propagate the family name, for this reason, any amount of money could be spent on male education and this will not be regarded as waste, whereas in that of a girl, it is considered waste as she will eventually end up in the kitchen. She, optimistically asserts that times will come when there will be more educated women than men and if they are both given equal opportunities in government services and in private industries, the fear is that they may put men out of jobs. This fear made men to always look suspiciously on working women. Is this believable within the people of Zamfara state? The researcher will investigate it.

Adamu (1978) is of the view that poverty is one of the problems affecting the education of women. Bray (1981) in Kano also supported this view, stated resources which are in short supply are therefore used to optimum advantage. For example, if one cannot afford to send all his children to school, it makes more sense to send boys since it is they who are going to be the bread winners for the family. Is this a well known practice of people of Zamfara State? This study will find out.

According to Oji (1977:38) stated that the cattle rearer whose children tended the numerous animals would hardly release his children for school. Furthermore, that the demand of the school fees, the purchase of books and clothes by parents inhibited female education in Misau Emirate in the past. Is this also a hindrance to female education in Zamfara State? The researcher will find out in the course of this study.

Sabo (1973)in Kano stressed that the Muslim considered education as a 'social nuisance' as it upsets the morals of their people. This made the Muslims think that it was in no way acceptable to the Muslim of the north. The

missionaries and their form of education were looked upon as agents of 'evil forces'. This study will find out the assertation in Zamfara State with reference to the production of female teachers.

Halilu (1972:4) in Sokoto noted that the muslims really hated to see the British or Europeans who were regarded as fearless and infidel and their education (western education) or knowledge was not acceptable. Since this type of education could not be used or could have been used for religious instruction or purpose. All these expressed the attitudes of the muslim dominated areas of the north toward western education at the time it penetrated in to north. Is this still true to the people of Zamfara today? This study will take care of it in the field.

Yakubu (1973:6) in Pakistan noted customs and tradition were such that did not permit the education of girls and women. They were considered inferior to men and should, under no circumstances be considered where men were. The researcher will investigate if this is a common practice in Zamfara State.

Some people also argue that the role and status of women requires no formal education or that she only requires just a limited amount of education (housewife qualities) our experience in Nigeria is not different from that of Jordan and other countries where marriage is counted as one of the reasons for female drop out (UNESCO 1981). This study will find out if this assertation is true to the people of Zamfara State.

2.7. SUMMARY

The related literature reviewed have shown that the importance of sex difference and gender identity toward subjects choices have shown subjects are sex stereotyped.

The importance of women education to nation-building have been emphasize by different authorities which show that 'to educate a man and individual is educated, but to educate a woman, is to educate the whole society' and in children early years, the mother has significant influence than the father.

The literature reviewed on Islamic concept of women education both in Holy Qur'an and Hadith of the prophet Muhammad peace be upon him has made it categorically clear that men and women are created with the same mental capacity for learning and understanding. Therefore it is an incumbent duty for men and women to seek for knowledge from the cradle to the grave.

As for parental attitudes toward women education and its economic implications, some parents are of the view that they want their daughters to marry rather than to go to school, and some parents prefer to educate male children rather than educating female children because they consider the education of female children as a waste of time and resources.

Finally, with regard to problem of women education, some people believe that the education of female children is a problem to the society, due to the fact that women who are well educated will not obey both their parents and their husbands. Customs and tradition do not permit the education of women because they are considered inferior to men and should under, no circumstances, be considered where men were.

Some people argue that the roles and status of women require no formal education, because it is a general belief that the girl would have learnt from her mother all that she needed to know about her future roles as a wife and mother.

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From the review of related literature the variable ratios reflect the prevalence in different parts of the country of socio cultural practices which discriminate against Women Education. These practices range from out right denial of educational opportunities on religious grounds to stereotype "feminine" courses that limit women exposure to various types of academic disciplines and subsequently to employment choices.

Chapter 3

RESEARCH DESIGN AND PROCEDURE

3.1. INTRODUCTION

This chapter describes the research methodology employed in this study. It includes a description of the research design, population, sampling procedure and the method used in analyzing the data. It also explains the instrument adopted for the method of data analysis to the study and lastly the research instrument used.

3.2. RESEARCH DESIGN

This study employed the survey research method. A survey research 'studies large and small sample population(or universal) by selecting and studying samples chosen from the population to discover the relative incidence distribution and interrelation of sociological and psychological variable' (Kerlinger 1982). In other words the survey research employs methods which involve observation of the respondents on certain sociological psychological variables to studies before treatment.

Therefore the group of respondents involved in this study are all male and female teachers teaching at secondary schools in Zamfara State. The principals, and parents who are indirectly involved with teaching at secondary schools in the state. They were requested to respond to the questionnaire designed and interview guide to find out the problem of female participation in teaching profession in Zamfara state.

3.3. THE POPULATION

The population for this study consist of all post primary institutions in the three zones in the state, all male and female teachers teaching at secondary schools in the state and zonal inspectors of education and inspectors of various teaching subjects are all officials of Ministry of Education. The population of each category involved in this study is shown in table 3.3.

Table 3.1.: *The Population*

Zonal Education office	No. Of secondary schools in the state	No. Of senior secondary III students in the state	No. Of female teachers teaching at SS in the state	No of male teachers teaching at SS in the state	No. Of principal of secondary school in the state	No.of parents in the state
Gusau	15	2089	24	400	15	30
Kaura Namoda	11	589	9	201	11	30
Talata Mafara	11	511	5	175	11	30
Total	37	3189	38	776	37	90

Source: Ministry of Education, Zamfara State.

3.4. THE SAMPLING AND SAMPLING PROCEDURE

Since it is virtually impossible to get all the respondents at one place to answer the questions the researcher therefore resorts to using a table of random numbers sampling compiled by (Krejcie and Morgan 1970). In the three zones in the state, stratifies random sampling was used to select 38 male teachers, and 38 parents in the three zones in the state in order to obtain a proportion for

comparism all the female teachers teaching at secondary schools, in the state were selected the male teachers at secondary schools in the state, all the principal of secondary schools, all the zonal in the state were used to form the sample size for this study shown in table 3.4. These form the sample size of the population at first stage sampling.

Table 3.2.: *The Sample Size*

Zonal Education office	No. Of secondary schools in the state	No. Of senior secondary III students in the state	No. Of female teachers teaching at SS in the state	No of male teachers teaching at SS in the state	No. Of principals of secondary school in the state	No. of parents in the state
Gusau	15	227	24	196	15	30
Kaura Namoda	11	64	9	136	11	30
Talata Mafara	11	55	5	123	11	30
Total	37	346	38	254	37	74

Source: Ministry of Education Zamfara State

Four classes of respondents were used for the purpose of data collection. These are number of secondary schools in the state, all female teachers teaching at secondary schools in the state, all principals of secondary schools in the state and the parents in the state who are indirectly involved in teaching at secondary schools in the state.

Final sampling procedure adopted is as follows; all female and male teachers of various subjects at secondary schools in the state as can be observed in table 3.2.

There are thirty eight (38) female teachers teaching various subjects in the state. While male teachers are seven hundred and seventy six (776) teaching various subjects in the state, all the principals of secondary schools in the state. There are ninety (90) parents stratified randomly selected in the state to form the sample size of the study.

3.5. RESEARCH INSTRUMENTATION

In order to fully cover the a large scattered population within the shortest time possible, questionnaire instrument was used also encourage confidentiality and make it easy to get the findings.

The questionnaire contained the same questions for teachers, principals and parents on socio-cultural factors militating against female participation at secondary school in Zamfara State. This enabled the researcher to make comparison on the opinion of teachers, Principals and parents on socio-cultural factors militating against female participation in teaching at post primary institutions in Zamfara State.

3.6 VALIDITY AND RELIABILITY OF THE INSTRUMENT

For the research instrument to produce the desire result. It validity and reliability must be established. A pilot study was conducted to test the validity and reliability of the research instrument.

3.7 ANALYSIS

The Chi-square statistic was used to determine whether the relative difference in two or more objects or items of similar kind is due to chance or as a result of difference in their quality. It could also be used to weigh the relative importance in the view of different categories of people on sensitive issues or matters of public importance (Yode 1990)

Therefore Chi-square statistical methods of analysis was employed to test the hypotheses. In order to determine whether there is any significant differences in the opinions of the respondents.

Chapter 4

PRESENTATION, ANALYSIS AND DISCUSSION OF DATA

4.1. INTRODUCTION

In this chapter, data presentation and discussion of findings from the study were made, the chapter involves a general presentation of data and converted percentages in tables, followed by discussion and chi-square statistic was employed because the data were normal (names categorized into groups) and responses were frequencies form.

The data deals with the opinions of male teachers, female teachers, principals and officials of ministry of education on socio-cultural factors affecting female participation in teaching services in secondary schools in Zamfara State on the general attitudes of the people, female role models, socio-cultural factors, urban parents and rural parents opinions and lastly the possible suggestions on socio-cultural factors affecting female participation in teaching services in Zamfara State. To achieve the objective of the study a total of 151 copies of questionnaires were distributed in three zone in the state.

In order to get the frequencies of the respondents the researcher decided to merged strongly agree and agree to agree, undecided remain and strongly disagree was merged with the disagree to disagree.

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Table 4.1.1: *Shows the break down of the distribution of Population based on the zonal areas.*

zonal Education Area	No. Of secondary schools in the state	No. Of female teacher in the state	No. Of male teachers in the state	No. Of principals in the state	No. Of parents in the state
Gusau	15	24	400	15	30
Kaura Namoda	11	9	201	11	30
Talata mafara	11	5	175	11	30
Total	37	38	776	37	90

Table 4.1.2.: *Shows the break down of the sample size based on the zonal areas.*

zonal Education Area	No. Of secondary schools in the state	No. Of female teacher in the state	No. Of male teachers in the state	No. Of principals in the state	No. Of parents in the state
Gusau	15	24	196	15	30
Kaura Namoda	11	9	136	11	30
Talata mafara	11	5	123	11	30
Total	37	38	254	37	90

Table 4.1.3.: *Distribution of respondents by location*

Location	Respondents	Percentage
Urban	99	66
Rural	52	34
Total	151	100

Table 4.1.3 shows the distribution of respondents by location. A total of 99 respondents to 66% are urban respondents while 52 (34%) of the total respondents are located in the rural areas.

Table 4.1.4.: *Age Distribution of the respondents*

Age group	Respondents	percentage
20 - 25	19	12
26 - 30	45	30
31 - 35	63	42
36 - 40	24	16
Total	151	100

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Table 4.1.4 above shows the age distribution of the respondents. It indicates that all the respondents are below the age of fourty (40) years which implies that all the respondents are youth.

Table 4.1.5.: *Distribution of the respondents by sex*

Sex	Respondents	Percentage
Male	103	68
Female	48	32
Total	151	100

Table 4.1.6.: *Educational Qualifications of the respondents*

Qualification	Respondents	Percentage
N.C.E	43	29
B.Ed/B.Sc	100	66
M.Ed/M.Sc	8	5
Total	151	100

Table 4.1.6 gives a break down of the Educational Qualifications of the respondents. The greater number of respondents (66%) are degree holders and about 29% are N.C.E holders and only 5% of the respondents are Master degree holders. This shows that about 69% of the respondents have a minimum of first degree.

Table 4.1.7.: *Administrative experience of the respondents*

Years	Respondents	Percentage
1 - 3 yrs	37	49
4 - 6 "	19	25
7 - 9 "	10	13
10 and above	10	13
Total	76	100

Table 4.1.7 gives the Administrative experience of the respondents. About half of the respondents have administrative experiences of less than three years and only 13% have administrative experience of greater than ten (10) years.

Table 4.1.8.: *Teaching experiences of the respondents*

Years	Respondents	Percentage
1 - 3 yrs	20	26
4 - 6 "	12	16
7 - 9 "	15	20
10 and above	29	38
Total	79	100

Table 4.1.8 gives a breakdown of respondents based on teaching experience. From this table 4.1.8 It is clear that about more than have of the respondents have teaching experience of more than seven years while only 26% have teaching experience of less than three years.

Table 4.1.9.: *Classification of respondents based on subjects taught*

Subject	Respondents	Percentage
Art	42	45
Science	52	55
Total	94	100

Table 4.1.9 gives a break down of respondents based on whether they are science or arts teachers. this table shows that more than half of the respondents are science based teachers which is the order of day in the country in general.

Table 4.1.10.: *Responses on general perception of the people in the state Towards Female Participation in Teaching Services.*

Items	A	%	D	%	UD	%
Parents prefer male teachers for the education of their children.	82	54	55	37	14	9
Fear of immorality.	74	49	69	46	8	5
Early marriage .	108	75	35	23	8	5
Parents perceive women role to be in kitchen.	101	67	40	27	10	7
Islamic values.	81	54	61	41	8	5
Teachers poverty.	64	43	75	50	12	8
Problems of women education	35	23	108	72	8	5
Government policy.	63	42	76	51	12	8
Women Education as a waste of time and resources.	43	29	96	64	12	8
Religious Influence.	42	28	88	58	21	14
Parents believes that the major roles of women in the society is child-bearing.	67	45	69	46	15	10
Total	760	46	772	47	108	7

Table 4.1.10 shows the responses of respondents to Items 1 to 11, section A of the questionnaire. From this table It can be seen that 760 frequencies of the total respondents (46%) agreed that socio-cultural factors affect female participation in teaching services in the state while 772 frequencies of respondents (47%) disagree and 108 respondents (7%) are undecided. Therefore from the result of the findings it could be argued that, the general attitudes of the people in the state as regard socio-cultural factors affecting female participation in teaching services in the State is neither negative nor positive.

Table 4.1.11.: *Responses on factors affecting female participation. (Items 2, 3, 5, 6, 7 and 9 of the questionnaire of section B)*

Items	A	%	D	%	UD	%
(2) Fear of immorality.	75	49	69	46	8	5
(3) Early Marriage .	108	72	35	23	8	5
(4) Islamic values .	81	54	61	41	8	5
(5) Teachers` poverty .	64	43	75	50	12	8
(6) Problems of Women Education .	35	23	108	72	8	5
(7) Women Education as waste of time and resources.	43	28	96	64	12	5
Total	406	45	444	49	56	6

Table 4.1.11 gives the responses of respondents to items 2, 3, 5, 6, 7 and 9 of section B of the questionnaire . From this table 4.11 it could be observed that about 406 frequencies of the respondents (45%) agreed that socio-cultural factors militating against female participation in teaching services in secondary schools in the state, About half of the respondents 444 (49%) disagree, while 56 respondents (6%) were undecided.

From the result of the findings, it implies that half of respondents tend to disagree with those socio-cultural factors as a hindrance to female participation in teaching services in the state.

Table 4.1.12.: *Responses on female roles model*

	A	%	D	%	UD	%
Parents perceive women roles to be in kitchen.	101	67	40	26	10	5
Parents believe that the major roles of women in the society is child-bearing.	67	44	49	46	15	7
	168	56	89	36	25	8

Table 4.1.12 shows the respondents` opinions (items 4 and 11 of Section B of the questionnaire) on female role models as a hinderance to female participation in teaching services in secondary schools in the state.

From the result (table 4.1.12) it can be observed that more than half of the respondents 168 (56%) agreed that female role models is a hinderance to female participation in teaching services in the state. About 109 respondents (36%) disagree while only 15 respondents (8%) were undecided.

Therefore from the result of the findings one could conclude that female role models pose an obstacle toward female participation in teaching services in the state.

Table 4.1.13.: *Responses on the opinions of rural respondents*

Responses	Number of Items	Percentage
(A) Agreed	608	56
(D) Disagreed	365	33
(UD) Undecided	120	11
Total	1093	100

Table 4.1.13 shows the respondents` opinions on Female participation in teaching service. More than half(608) of the respondents (56%) are in favour of female participation in teaching services in the state. About 365 respondents (33%) tend to disagree while 120 respondents (11%) were undecided.

Table 4.1.14.: *Responses on the opinions of the urban respondents*

Responses	Number of Items	Percentage
(A) Agreed	1243	58
(D) Disagreed	727	34
(UD) Undecided	170	8
Total	2140	100

Table 4.1.14 gives the Urban respondents` opinions on female participation in teaching services in the state. The result of the findings shows that 1243 of the respondents (58%) Approved female participation in teaching services, while 727 respondents (34%) disagree and 170 respondents (8%) were undecided.

Therefore the result of the findings shows that the opinions of urban and rural respondents are the same on the issue of female participation in teaching services, because their responses show that 56% of the rural respondents and 58% of the Urban respondents approved female participation in the teaching services.

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Table 4.1.15.: *Responses on whether parent prefer male teachers to female teachers*

	A	%	D	%	UD	%	
Parents prefers male teachers to female teachers for the education of their daughters	82	54	55	36	14	10	
Total		54		36		10	100 %

Table 4.1.15 presents the respondents` opinions on whether parents prefer male teachers to female teachers for the education of their children (items 1 of section B of the questionnaire). This Table 4.14 shows that 82 respondents (54%) agree that parents prefer male teachers to female teachers for the education of their children. About 55 respondents (36%) disagree and only 14 respondents (10%) were undecided.

Therefore from the result of the findings one could conclude that parents in the state prefer male teachers to female teachers for the education of their children.

Table 4.1.16.: *Responses on the possible suggestions to improve female participation*

	A	%	D	%	UD	%	
Formation of women association in the state.	126	84	17	11	8	5	100%
Organisation of workshops on women education at local and state government levels.	128	85	17	11	6	4	
Free female education in the state.	110	73	28	19	13	9	
Formation of parents/teachers association.	111	74	24	16	16	11	
A large number of indigene female teachers .	111	74	28	19	12	8	
Availability of teaching materials.	113	75	22	15	16	11	
Constant female curriculum workshops	110	73	21	14	20	13	
Improvement in the image of teachers in terms of conditions of services	122	80	12	8	17	11	
Items respond	931	77	169	14	108	9	
Total		77		14		9	100%

Table 4.1.16 present the respondents` opinions on items 1 - 8 of section c of the questionnaire. From this result 77% agree with the stated possible suggestions that can improve female participation in teaching services in secondary schools in the state. It is to be noted that 169 respondents (14%) that participated in the study are however of the view that such possible suggestions will not help towards improving female participation in teaching services in secondary schools in the state. While 108 respondents (8%) have not decided on whether those

possible suggestions will improve their participation in teaching services or not.

Therefore, from the result of the findings one can conclude that the stated possible suggestions will improve female participation in teaching services in secondary schools in Zamfara State.

4.1.17.: *Summary table of responses on the research questions*

	A	%	D	%	UD	%	
Responses on general perception of the people in the state.	760	46	772	47	108	10	
Responses on factors affecting female participation.	406	45	444	49	56	6	
Responses on female role models.	168	56	109	36	25	8	
Responses on the opinions of rural and urban parents.	1851	59	1092	35	190	6	
Responses on whether parents prefer male teachers to female teachers.	82	54	55	36	14	10	
Responses on the possible suggestions to improve female participation.	4030	59	2373	35	3934	6	
Total		59		35		6	100%

Table 4.1.17 gives a clear picture of the total numbers of the respondents, which responded to all the items in section A - C of the questionnaire with their total percentages.

From this table 4.1:17 one can say that a greater percentage of respondents agreed (59%), while 35% disagree and only 5% of the respondents were undecided on the participation of female in Teaching Services in Zamfara state.

4.2 DISCUSSIONS

This aspect of the study deals with the major discussion of the research findings. In the discussion the problems highlighted by the respondents were satisfactorily explained. The research questions raised in chapter one of the study, which was meant to reveal the major problems of the socio-cultural militating against female participation in teaching services in secondary schools in Zamfara state was answered..

The respondent opinions as shown in Table 4.1.11 (items 1-11 of the questionnaire in section B), sought their views on whether the general perception of people in this state affects female participation in teaching service in secondary schools in Zamfara State. From the result obtained showed that some of the respondents (54%), (49%) (75%) (67%), (54%) (23%), (42%), (29%), (28%), 45%) and (46%) all agreed respectively that parents prefer male teachers to female teachers for the education of their children, parents refuse to allow their daughter to take up teaching for tear of immorality, parents prefer their daughter to marry early than to be engaged in teaching profession, parents perceive women roles to be in kitchen rather than being classroom teachers, Islamic values hinder women participation in teaching. Therefore the result shows that the general perception of the parents in the state toward female participation in teaching profession was negative.

While the remaining percentages of respondents in the order of (50%), (72%), (51%), (64%), (58%) and (46%) also disagreed respectively that teachers` poverty discourage women participation in teaching services. Also government policy in locating and distributing schools impede women participation in teaching

while parents consider female participation in teaching services as a waste of time and resources despite Islam encourages female participation in teaching and parents believe that the major roles of women in the society is essentially child bearing and not in teaching profession.

Therefore from the Opinions of the respondents one could say that the general perception of the people in the state on female participation in teaching services in secondary schools in Zamfara State is encouraging.

From the respondents` opinions expressed in Table 4.1.12 (items 2, 3, 5, 6, 7 and 9 in Section B of the questionnaire) on socio-cultural factors militating against female participation in teaching services in secondary schools in Zamfara State. It could be seen that (49%) (72%), and (54%) of the respondents all agreed respectively that parents refuse to allow their daughters to take up teaching for fear of immorality and the parents prefer their daughters to marry early than to be engaged in teaching profession. On whether Islamic values hinder women participation in teaching services in secondary schools in the state, (46%), (23%) and (41%) of the respondents agree and (50%), (72%) and (64%) of the respondents disagreed that teachers poverty discourages women participation in teaching services. it is generally believed that the more educated a woman is, the more problematic she becomes in teaching profession and parents consider female participation in teaching services as a waste of time and resources while (43%) (23%) and (28%) agreed.

Therefore socio-cultural factors do not militating against female participation in teaching services in secondary schools in Zamfara State.

Table 4.1.13 expressed the respondents opinions (items 4 and 11 of the questionnaire of Section B). It was observed that the female roles model as a

hindrance to female participation in teaching services in Secondary School in the state. It was clearly seen that the result of findings show that 56% of the respondents agreed that parents perceive women roles to be in kitchen rather than being classroom teacher and the major roles of women in the society is essentially child bearing and not in teaching profession while only (36%) of the respondent disagreed with those roles models and (18%) of the respondent were undecided. From the result of the finding one could conclude that female roles model is a hindrance to female participation in teaching services in secondary schools in the state.

The result of Table 4.1.14 show the responses of the rural parents on their opinions on female participation in teaching services in Secondary Schools in the state. Majority of the respondents 56% agreed that the opinions of rural parents differ with the opinions of the urban parents while 33% of the rural respondents disagreed that the opinions of the rural area do not differ from that of the urban respondents and only 11% were undecided.

Similarly Table 4.1.15 gives the responses of the urban parents and 58% of the respondents agreed that the opinions of the rural and urban parent differ while 34% of the urban respondents disagreed that the rural and urban parent opinions do not differ on female participation in teaching services in Secondary Schools in Zamfara State. Only 8% of the respondent were undecided.

Therefore the result of the findings clearly shows that both the rural and urban respondents agreed that the opinions of rural and urban parents differ on female participation in teaching services in secondary schools in the state.

Table 4.1.16 (item one in section B of the questionnaire) presents the respondents opinions on whether parents prefer male teacher to female teachers for the education of their children. From this, majority of the respondents 54% agreed that parents prefer male teachers to female teachers for the education of their children while 36% of the respondents disagreed and only 14% of the respondents were undecided.

Therefore, it is clear that parents in Zamfara State prefer male teacher to female teachers for the education of their children.

Table 4.1.17 (items 1 - 8 in section C of the questionnaire) shows the respondents` opinions on the possible suggestions for the improving female participation in teaching services in secondary schools in the state. From the result obtained (84%), (85%), 73%), (74%), (75%), (73%) and (80%) all agreed respectively that the possible suggestions like formation of women association in the state, organization of workshops on women education by both local and state government, free female education, formation of parents teachers Association at Local Government Levels, A large number of female teachers in Secondary Schools, availability of teaching materials, constant female curriculum workshop, improvement in the image of teachers in terms of conditions of services improved female participation in teaching services in Secondary Schools in Zamfara State while (11%), (11%), (28%), (24%), (28%), (22%), (14%) and (12%) disagreed respectively that those possible suggestions will not improve female participation in teaching services in Secondary Schools in the State.

Therefore from these findings one could conclude that the stated possible suggestions above could improve female participation in teaching services in Secondary Schools in Zamfara State.

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HYPOTHESES TESTING

4.3 *INTRODUCTION*

This section of the study has four null hypotheses, which were tested to enable the researcher to objectively determine the significant differences, if any of the respondents` opinions according to the variables classified. the data for the test of the hypotheses were gathered from the questionnaires administered to the respondents. The questionnaire is divided into three(3) sections: Section A; The biodata for the teachers, Principals and parents. Section B; The socio-cultural factors militating against female participation in teaching services. Section C, deals with the possible suggestions on how to improve female participation in teaching services at secondary level in Zamfara State.

A chi-square statistics was employed to test the four Null hypotheses that were formulated in respect of the study at 0.05 significant level.

NULL HYPOTHESIS ONE

There is no significant difference in parent perception about female participation in teaching services at secondary school level in Zamfara state.

Table 4.3.1 Observed and expected responses on parents perception of female participation in teaching at secondary school level

VARIABLES	A_1	A_2	D_1	D_2	
V1	O	E	O	E	TOTAL
V2	82	68	55	69	137
V3	74	71	69	72	143
V4	108	71	35	72	142
V5	101	70	40	71	141
V6	64	69	75	70	139
V7	35	71	108	72	143
V8	63	64	76	70	139
V9	43	96	96	70	139
V10	42	88	88	66	130
V11	67	69	69	69	136
TOTAL	760		772		1532

To test this hypothesis chi-square statistics was used. The collected data are given in table 4.3.1. From the table 4.3.1 the observed chi-square value of 146.75 was found at = 0.05 with df=10. The table value (chi-square=18.307) is significant. Thus the null hypothesis is rejected. Therefore there is significant difference, since the chi-square calculated is greater than chi-square critical value.

NULL HYPOTHESIS TWO

There is no significant difference amongst respondents regarding the view that female role model as a hindrance to female participation in teaching services at secondary school level in Zamfara state.

Table 4.3.2: Responses on female role model as a hinderance to female participation in teaching service in Zamfara State.

VARIABLES	A_1	A_2	D_1	D_2	
V1	O	E	O	E	TOTAL
V2	101	92	40	49	141
TOTAL	67	76	49	40	116
	168		89		257

To test this hypothesis chi-square statistics was used. The collected data are given in table 4.3.2. From the table 4.3.2 the observed chi-square value of 5.63 was found at = 0.05 with df=3. The table value (chi-square=7.815) is not significant. Thus the null hypothesis is retained. Therefore there is no significant difference, since the chi-square calculated is less than chi-square critical value.

NULL HYPOTHESIS THREE

There is no significant difference between urban and rural parents in their opinion regarding female participation in teaching services at secondary school level in Zamfara state.

Table 4.3.3: Responses on the opinion of urban and rural parents towards female participation in teaching service in Zamfara State.

	Urban	Rural	
	A_1	A_2	TOTAL
O	1243	608	1851
E	835	380	1236

	Urban	Rural	
	D_1	D_2	TOTAL
O	727	365	1092
E	286	137	. 423

To test this hypothesis chi-square statistics was used. The collected data are given in table 4.3.3. From the table 4.3.3 the observed chi-square value of 1.38 was found at = 0.05 with df=3. The table value (chi-square=7.815) is not significant. Thus the null hypothesis is retained. Therefore there is no significant difference, since the chi-square calculated is less than chi-square critical value.

NULL HYPOTHESIS FOUR

There is no significant difference amongst parents in their opinion regarding choice of male or female teachers for the education of their children.

Table 4.3.4: Responses on the opinion of parents on choice of teachers for the education of their children

	A_1	A_2	D_1	D_2	
	O	E	O	E	TOTAL
V1	82	49	55	22	137

To test this hypothesis chi-square statistics was used. The collected data are given in table 4.3.4. From the table 4.3.4 the observed chi-square value of 2.17 was found at = 0.05 with df=3. The table value (chi-square=7.815) is not significant. Thus the null hypothesis is retained. Therefore there is no significant difference, since the chi-square calculated is less than chi-square critical value.

Chapter 5

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.

5.1 INTRODUCTION.

This chapters attempts to summarized some vital parts of research findings and draw conclusions with the hope that the findings of this research work will assist the people of Zamfara State in particular and the country in general.

5.2 SUMMARY

This study was categorized into five chapters, the first chapter highlighted the problems related to the study, the objectives, research questions and hypotheses.

Chapter two reviewed the related literature relevant to this study. The works of those reviewed include Funtua, Lemu, Apu, Hake and others. This was done to cover some knowledge related, to the theories, methodologies and practical dimensions of the research.

Chapter three of this study explained the methodology adopted in this study such as the population size, sample size and the research instrument (for example questionnaire) and interview the class of respondents who responded to the questionnaire which covered the research questions raised in chapter one of this study.

Chapter four of this study dealt with data presentation and discussion of findings of the study. The Chapter involves a general presentation of data and converted percentage in tables, followed by discussion and testing of the hypotheses.

Chapter Five attempted to describe vital part of research findings with a view to finding solutions and recommendations to the problem.

5.3 CONCLUSION.

From the general result of the research findings, the following conclusions could be drawn.

1. There are not much differences on the general perception of people in the state towards socio-cultural factors militating against female participation in teaching services in secondary schools in Zamfara state.
2. The factors militating against female participation in teaching services in the state has no influence over female participation in the teaching services in the state.
3. Female role model is not hindrance to female participation in teaching services in Secondary Schools in Zamfara State.
4. The opinions of urban and rural parents do not differ with regards to female participation in teaching services in Secondary Schools in Zamfara State.
5. Parents prefer male teachers to female teachers for the education of their children in Zamfara State.

5.4 RECOMMENDATIONS.

1. In order to increase female participation in teaching services in Zamfara State, the formation of women association in the state has become necessary.

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2. Female participation in teaching services in Zamfara state can also be influenced by organizing workshops on women education at both local and state government level.

3. Free education for females in the State will encourage female participation in teaching services in Zamfara State.

4. Female participation in teaching services can help to the formation of parents teachers association in Zamfara State.

5. A large number of female teachers teaching in Secondary Schools in the State will have positive impart on female participation in teaching services in Zamfara State.

6. Female participation can be a tremendous success if there is availability of teaching materials in Secondary Schools in State.

7. Constant female curriculum workshop will facilitate female participation in teaching services in Secondary Schools in Zamfara State.

8. In order to ensure smooth female participation in teaching services in Secondary Schools in the State there must be improvement on the image of teachers in terms of their

conditions of services to serve as motivating factor.

9 Girls education should be compulsory at all levels.

10 Women should be allowed to head more secondary schools in the state

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APPENDICES

QUESTIONNAIRE

Socio Cultural factors militating against female participation in teaching services in secondary school

SECTION A

BIO - DATA FOR TEACHERS IN SECONDARY SCHOOLS

The purpose of this Questionnaire is to obtain some relevant information on female teachers of secondary schools in Zamfara State. It is part of the requirement for the survey of investigation on socio - cultural factors militating against female participation in teaching in secondary schools in the state.

The respondents should indicated how the feel about each statement by marking SA if the strongly agree A if they agree UD If they are not sure of their feelings D if they Disagree and SD if they strongly disagree (Likert 1932).

S.A = Strongly Agreed 5 points

A = Agreed 4 "

UD. = Undecided 3 "

D. = Disagreed 2 "

SD = Strongly Disagreed.1 "

(b) Rural Area ( ) (c) 26 - 30 (d) 31 - 35

(e) 36 - 40 (f) 41 and above 4.Sex 5.

Qualification

(a) Male (a) N.C.E.

(b) Female (b) B.A.Ed/B.Sc.

M.ED/M.Sc.

6. Teaching Experience:

(a) 1 - 3 years (c) 7 - 9 years

(b) 4 - 6 years (d) 10 and above.

7. Please indicate the subjects you are currently teaching in the school

(a).....

(b).....

(c).....

BIO - DATA FOR PRINCIPALS OF SECONDARY SCHOOLS

The purpose of this Questionnaire is to obtain some relevant personal information about female teachers of secondary schools in Zamfara state. It is part of the requirement for the survey of investigation on socio - cultural factors militating against female participation in teaching in secondary schools of Zamfara State.

The respondents should indicated how the feel about each statement by marking SA if the strongly agree A if they agree UD If they are not sure of their feelings D if they Disagree and SD if they strongly disagree (Likert 1932).

S.A = Strongly Agreed 5 points

A = Agreed 4 "

UD. = Undecided 3 "

D. = Disagreed 2 "

SD = Strongly Disagreed.1 "

Thanks.

1. Name of institution OR ZONE

.....

2. Location of Institution zone 3. Age Range

(a) Urban Area (a) 15 - 20 (b) 21 - 25()

(c) 26 - 30 (d) 31 - 35

(b) Rural Area (e) 36 - 40

(f) 41 and above

4. Sex

(a) Male

(b) Female

5. Qualification

(a) N.C.E.

(b) B.A.Ed/B.Sc.

(c) M.ED/M.Sc.

6. Teaching Experience:

(a) 1 - 3 years

(b) 4 - 6 years

(c) 7 - 9 years

(d) 10 and above.

7. Please indicate the subjects you are currently teaching in the school

(a).....

(b).....

(c).....

BIO - DATA FOR PARENTS

The purpose of this Questionnaire is to obtain some relevant personal information about female teachers of secondary schools in Zamfara state. It is part of the requirement for the survey of investigation on socio - cultural factors militating against affecting female participation in teaching in secondary schools of Zamfara State.

The respondents should indicated how the feel about each statement by marking SA if the strongly agree A if they agree UD If they are not sure of their feelings D if they Disagree and SD if they strongly disagree (Likert 1932).

S.A = Strongly Agreed 5 points

A = Agreed 4 "

UD. = Undecided 3 "

D. = Disagreed 2 "

SD = Strongly Disagreed.1 "

Thanks.

1. Name of institution or zone

.....

2. Location of Institution zone 3. Age Range

(a) Urban Area (a) 15 - 20 (b) 21 - 25

(c) 26 - 30 (d) 31 - 35

(b) Rural Area (e) 36 - 40

(f) 41 and above

4. Sex

(a) Male

(b) Female

5. Qualification

(a) Primary

(b) Secondary

(c) N.C.E.

(d) B.A / B.E.D

(e) M. A./M.E.D

(c) M.ED/M.Sc.

6. Teaching Experience:

(a) 1 - 3 years

(b) 4 - 6 years

(c) 7 - 9 years

(d) 10 and above.

7. Pease indicate the subjects you are currently teaching in the school

(a).....

(b).....

(c).....

SECTION B.

SOCIO-CULTURAL FACTORS MILITATING AGAINST FEMALE IN TEACHING SERVICE IN SECONDARY SCHOOLS ZAMFARA STATE

1. Parents prefer Male Teachers to Female Teachers for the Education of their Children.
2. Parents refuse to allow their daughters to take up teaching for fear of immorality.
3. Parents prefer their daughters to marry early than to be engaged in teaching profession.
4. Parents perceive women roles to be in kitchen rather than being classroom teachers.
5. Islamic values hinder women participation in teaching services at secondary schools.
6. Teachers` poverty discourages women participation in teaching profession.
7. It is generally believes that the more educated a woman is the more problematic she becomes.

8.	Government policy in locating and distributing schools impede women participating in teaching services in Secondary Schools.
9.	Parents consider female participation in teaching services as a waste of time and resources.
10.	Islamic religious encourages female participation in teaching.
11.	Parents believe that the major roles of women in the society is essentially child bearing and not the teaching profession.

SECTION C.

POSSIBLE SUGGESTIONS FOR IMPROVING FEMALE PARTICIPATION IN TEACHING IN SECONDARY SCHOOLS.

1. Formation of Women Association in the State will improve female participation in teaching in Secondary School in the State.
2. Organization of Workshop on Women Education by both Local and State Government will improve female indigene participation in teaching in Secondary Schools.
3. Free female education will improve female participation in teaching in secondary schools.
4. Formation of parent/teachers association at Local Government levels will improve female participation in teaching in Secondary School.
5. A large number of female Teachers in Senior Secondary School will encourage female indigent participation in teaching in Secondary School.
6. Availability of teaching materials will facilitate female participation in teaching in secondary school.
7. Constant female curriculum workshop will encourage female participation in teaching in Secondary School.
8. Improvement in the image of teachers interms of conditions of services will increase female participation in the teaching profession.

LIST OF SECONDARY SCHOOLS IN ZAMFARA STATE

GSSS Gusau

SSS Gusau

UDSS Bungudu

GSS Tsafe

GSS Dan Sadau

GSS Maru

GSS Kaura Namoda

GSS Anka

GSS Bakura

GSS Bukkuyum

GSS Gummi Unity

NSS Kaura Namoda

ASS Talata Mafara

GGSS Kwatar Koshi Unity

GGSS Moriki

JSS Samaru

JSS Mada

JSS KwatarKoshi

JSS Nahuche

JSS Magami

JSS Kasuwar Daji

JSS Moriki

JSS Birnin Magaji

JSS Kwaren Isa

JSS Morai

JSS Jangebe

JSS Gummi

JSS Kanoma

JSS Maradun

GAC Gusau

GAC Zurmi

INTERVIEW GUIDE FOR PARENTS.

1. Do you think female participation in teaching profession in Zamfara State can be improve?
2. Do you think female participation in teaching profession is relevant to our society?
3. How relevant is Government Policy towards improving female participation in the teaching services in the state.
4. Do you agree Islamic religion encourages female participation in teaching services in the state.
5. Do you believe that the major roles of women in the society is child bearing.
6. Do you agree free education can improve female participation in teaching profession in the state?
7. Can improvement in the image of teachers in terms of conditions of service encourage female participation in the teaching services?

Table 1: PRIMARY SCHOOLS ENROLMENT BY STATE AND SEX 1980 - 1995

SN	State	1981* Enrolment		1982* Enrolment		1983* Enrolment		1984* Enrolment		1980* Enrolment	
		MF	F	MF	F	MF	F	MF	F	MF	F
1	ABIA										
2	ABUJA	17943		23155	9411	29462	10960	45155	19656		
3	ALAMAWA/GG	486943	179433	521119	204148	520198		518369	212717	407506	151552
4	ANAMBRA	983274	487674	1006467	504262	863452	422311	838470	409886	978885	476504
5	AKWOM										
6	BAUCHI	394703	144114	370349	141633	434155	164687	326472	123310	372382	142644
7	BAYELSA										
8	BENUE	881183	372042	903213	393776	975720		953566	430244	859691	363115
9	BORNO	388230	140682	397451	143217	414624	151395	445999	171258	408978	148200
10	C/RIVER	808825	400594	835827	407161	868484	422506	872370	434823	776805	383553
11	DELTA										
12	EBONYI										
13	EDO/BENDEL	878951	436367	818794	408794	859992	429195	927708	448891	792202	383787
14	EKITI										
15	ENUGU							45341	23981	701601	337815
16	GOMBE										
17	IMO	1183300	599080	854835	414595	826584	400893	793862	385025	1095023	554090
18	J'GAWA										
19	KADUNA	1015177	369802	1060196	372317	1112240	394068	1144475	398403	849211	240706
20	KANO	1026430	299679	1200342	356828	1214920	367305	752278	219891	854639	253420
21	KATSINA										
22	KEBBI										
23	KOGI										
24	KWARA	740247	286235	591340	201502	620907	809373	865972	334807	606449	242914
25	LAGOS	522236	272049	565190	289415	570921	294125	637778	329947	439438	227074
26	NASSARAWA										
27	NIGER	419076	136018	462168	156872	450765	157410	467024	167177	319755	108755
28	OGUN	353495	168803	400522	191011	426294	206152	443188	215971	322417	152437
29	ONDO	628939	313138	664480	328088	691898	344056	693997	345383	583847	239287
30	OSUN										
31	OYO	1463516	703114	1877880	302284	1971774	947398	2070362	1034295	1281744	613416
32	PLATEAU	526039	223929	600892	253059	565020	241384	524305	227108	441130	170120
33	RIVERS	495337	246884	513731	255187	585238	289271	369363	183963	485030	243793
34	SOKOTO	564129	190637	644657	217260	684030	228354	705777	238901	446185	148421
35	TARABA										
36	YOBE										
37	ZAMFARA										
	TOTAL	13777973	5970244	14311608	14676608	6321715	14383487	14383487	6331658	12117483	6087443

*Source: *FME (1985) Statistics of Education in Nigeria, 1980-84*

Table 1: (Contd) PRIMARY SCHOOLS ENROLMENT BY STATE AND SEX 1980 - 1995

SN	State	1985** Enrolment		1986** Enrolment		1987** Enrolment		1988* Enrolment		Enrolment	
		MF	F	MF	F	MF	F	MF	F	MF	F
1	ABIA										
2	ABUJA	45155	19660	47244	20613	36355	16166	60192	26479		
3	ADAMAWA/GG	359552	136603	384246	146332	358024	124608	414836	148322		
4	ANAMBRA	928739	499064	1414078	674100	788035	371085	900715	422059		
5	A/IBOM					442848	219152	465938	233809		
6	BAUCHI	284120	94294	308267	117839	321364	122775	290888	111504		
7	BAYELSA										
8	BENUE	441641	198757	467610	198887	544599	228730	567107	236272		
9	BORNO	444365	174160	470200	186606	466386	181730	410581	160711		
10	C/RIVER	845745	415977	616654	301826	244313	115563	240395	116526		
11	DELTA										
12	EBONYI										
13	EDO/BENDEL	660751	326070	758572	372946	803177	393564	893989	437944		
14	EKITI										
15	ENUGU										
16	GOMBE										
17	IMO	849703	412208	887039	427074	913282	436755	1380722	461888		
18	JIGAWA										
19	KADUNA	1261918	458158	816696	291836	560791	229196	542981	228998		
20	KANO	762593	230294	765226	234545	832990	247994	1047904	357657		
21	KATSINA					380901	114703	428515	124507		
22	KEBBI										
23	KOGI										
24	KWARA	535705	255292	525801	250650	361730	172672	378542	188197		
25	LAGOS	650937	331663	662380	335505	769542	387174	814465	409080		
26	NASSARAWA										
27	NIGER	460182	169468	451010	166089	245821	89373	223023	82425		
28	OGUN	359515	174811	369261	176490	398283	193173	405531	198659		
29	ONDO	567612	276847	453397	222953	503461	248001	525962	259629		
30	OSUN										
31	OYO	1982525	996974	1935898	966627	1029431	512556	1094394	542311		
32	PLATEAU	545502	248025	511607	220124	510134	225638	544782	241637		
33	RIVERS	320935	195568	345059	170118	385061	187316	399381	195742		
34	SOKOTO	717898	242899	724825	248158	643631	201646	659953	200224		
35	TARABA										
36	YOBE										
37	ZAMFARA										
	TOTAL	13025287	5768791	12914870	5732318	11540178	5019570	12690798	5382880		

*Source: **FME (1985) Statistics of Education in Nigeria, 1985 - 1988*

SN	State	1989*** Enrolment		1990*** Enrolment		1991*** Enrolment		1992**** Enrolment		1995***** Enrolment	
		MF	F	MF	F	MF	F	MF	F	MF	F
1	ABIA							20760	10462	552821	278420
2	ABUJA	65198	26708	48689	22984	53996	24309	9193	4572	97397	43513
3	ADAMAWA/GG	375046	149082	413917	161468	453333	174482	23512	10349	379457	15350
4	A/IBOM	483435	242102	661154	318508	632718	313819	67651	34380	723615	364680
5	ANAMBRA	937930	448587	910807	424749	984207	458530	30727	15055	492146	247843
6	BAUCHI	303818	119160	331985	129724	321062	124666	31412	12423	390580	151367
7	BAYELSA										
8	BENUE	562191	241015	676290	281803	712355	298096	54819	25560	538285	229608
9	BORNO	577180	236288	514527	201167	456078	78109	25913	11492	593314	244148
10	C/RIVER	314952	151808	328097	159138	366326	175541	27774	13881	359918	176446
11	DELTA							31159	15075	626422	315692
12	EBONYI										
13	EDO/BENDEL	960319	482460	974426	471641	1008035	491639	49513	23787	587174	299494
14	EKITI										
15	ENUGU							45341	23981	701601	337815
16	GOMBE										
17	IMO	973496	477325	1054601	508212	1064522	513820	36107	17867	591149	289083
18	JIGAWA							22444	9110	249662	82962
19	KADUNA	591444	247523	533249	219190	488120	214264	38393	16053	603617	251863
20	KANO	1170477	409329	893556	317913	1016883	355590	44474	17326	804052	291838
21	KATSINA	470625	144495	965012	274294	917378	287084	23195	9240	1387892	423338
22	KEBBI							8712	2999	163616	50370
23	KOGI							24295	11902	544205	251747
24	KWARA	389779	204223	379946	176144	419315	197674	20344	9318	287856	134731
25	LAGOS	856438	429832	871512	434934	857488	417937	60115	30730	839203	421127
26	NASSARAWA										
27	NIGER	234832	87107	186356	66015	230265	81929	16575	6228	388436	148459
28	OGUN	425569	210991	42635	204992	455660	220707	33703	16543	479821	232235
29	ONDO	530560	264618	557639	277603	579839	285413	45643	22590	540481	269910
30	OSUN							29775	14600	523527	263410
31	OYO	1142096	580506	1207470	603179	1195425	591697	61937	31020	775705	360878
32	PLATEAU	524806	236674	532961	17416	54163	237164	40390	18053	733541	320872
33	RIVERS	429623	212080	439310	216706	485750	237723	34534	17274	560873	282300
34	SOKOTO	411283	121818	708929	174599	533736	154742	23376	6334	305197	79411
35	TARABA							19428	7319	324144	117723
36	YOBE							20122	7710	445161	156716
37	ZAMFARA										
	TOTAL	12721087	5723731	13223118	5877731	13276654	5934935	982943	457180	15212439	6087443

*Source: ** NNCU/FME (1992) Development of Education 1990-92*

***** FGN/UNICEF (1993) Situation & Policy Analysis of Basic Education in Nigeria*

****** NPEC (1998) Digest of Statistics of Basic Education in Nigeria, 1995.*

TO WHOM IT MAY CONCERN.

MOHAMMED BELLO IBRAHIM

(M.ED. Student in Social Studies)

(M.ED/EDUC/00703/93-94

Mallam Mohammed Bello Ibrahim is currently a Masters Student in the Department of Education specialising in Social Studies. His concern is to establish the influences that are responsible for the low participation rate of women in the Teaching Services in Zamfara State. This effort has the full support of the University in that it would get to the roots of one of Nigeria's educational problems and proffer solutions. It is of value to Zamfara State in particular.

Thank you for assisting Mohammed in the research.

Yours Sincerely,

Dr. F. O. Ogunlade

(Project Supervisor).