GENDER EDUCATION AND CAPACITY BUILDING IN BASIC EDUCATION IN ZARIA LOCAL GOVERNMENT AREA, KADUNA STATE (2006-2016)

BY

SULEIMAN Habiba Sani

P15ADLG8007

A DISSERTATION PRESENTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA

DEPARTMENT OF LOCAL GOVERNMENT AND DEVELOPMENT STUDIES, FACULTY OF ADMINISTRATION,

AHMADU BELLO UNIVERSITY,

ZARIA

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF M.SC IN POLICY AND DEVELOPMENT STUDIES

SEPTEMBER, 2018

DECLARATION

I declare that the work in this dissertation entitled; "Gender Education and Capacity Building in Basic Education in Zaria Local Government Area, Kaduna State (2006-2016)" has been carried out by me in the Department of Local Government and Development Studies. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other Institution.

Habiba Sani Suleiman	_____	_____
Name of Student	Signature	Date

CERTIFICATION

This dissertation titled GENDER EDUCATION AND CAPACITY BUILDING IN BASIC EDUCATION IN ZARIA LOCAL GOVERNMENT AREA, KADUNA STATE (2006-2016) by Habiba Sani Suleiman meets the regulations governing the award of the degree of Master of Science Policy and Development Studies of the Ahmadu Bello University and is approved for its contribution to knowledge and literary presentation.

Dr. PatienceMudiare _____ _____
Chairman, Supervisory Committee Date Signature

Prof. Omar Massoud _____ _____
Member, Supervisory Committee Date Signature

Prof. Bashir Jumare _____ _____
Head of Department Signature Date

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

DEDICATION

This dissertation is dedicated to Almighty Allah and my darling mother, Jemimah Suleiman who has always had so much faith in me.

ACKNOWLEDGEMENTS

All praises are due to Allah for giving me health and wisdom to have started and completed this Programme. Peace and blessings upon our beloved prophet Muhammad (peace be upon him).

My special gratitude goes to my team of supervisors, Dr. P. Mudiare and Prof. Omar Massoud; who out of their tight schedules spared time and painstakingly put their efforts in ensuring that this research work is a successful one. I am most grateful for your fervent support.

I must appreciate the efforts of all the academic staff of the Department of Local Government and Development Studies. Particularly Prof. Usman Abubakar, Prof. AdejoOdoh, Prof. Bashir Jumare, Prof. Muhammad Kabir Isa, Dr. Pius A, Dr. A.S. Gambo, Prof. Ibrahim Jaro, and Mr. Abdullahi Sani for the knowledge they imparted in me.

I also have to acknowledge the contribution of Mal. JafarHussaini, a friend in the Department of Local Government and Development Studies (I.C.T), my good friend, Mr Suleiman Usman Yusuf who has always offered constructive criticisms on my work and my research assistant, Mr Tunde Alao who helped all through data collection and analysis.

My sincere appreciation goes to the staff of Ministry of Education, Science and Technology for assisting me and making the necessary materials available for this research work as well as all teachers and staff of the Universal Basic Education Schools in Zaria LGA who made time to respond to my inquiries.

Finally, my sincere appreciation goes to my colleagues, Alhaji Haruna, Abdullahi Abdulkadir, Suchik and Anna. Thank you for making my research worthwhile.

ABSTRACT

The importance of gender mainstreaming as well as the central role of the female gender in the development of every society informed the adoption of the Nigerian National Gender Policy in 2006. The policy identifies patriarchal dominance in the Nigerian political, cultural and socioeconomic spheres which hinders development and calls for the transformation of this disadvantageous state in order to set the country on a path to sustainable development via legislative actions, policy reforms, gender education and capacity building to stimulate a positive gender culture in the country. This study examined the level of gender education in schools within Zaria LGA using survey research. Findings show that knowledge of the National Gender Policy is essentially absent amongst most teachers in schools and there has not been any deliberate attempt by the government to provide any gender-related education and capacity building trainings for teachers and key stakeholders in the education system in Zaria LGA. The traditional patriarchal gender culture still prevails and influences important issues such as the activities, responsibilities, roles and career directions of the students which is continually reinforced by the teachers. The implications of this trend is manifold. Thus, based on findings, the study recommends the immediate training and re-orientation of teachers on the importance of gender education and mainstreaming as well as partnerships by the Federal Ministry of Women Affairs and Social Development and the Ministry of Education and other related agencies towards gender-sensitive school curricula.

TABLE OF CONTENTS

Title Page- - - - - - - - - - - i

Declaration - - - - - - - - - - ii

Certification - - - - - - - - - - iii

Dedication - - - - - - - - - - iv

Acknowledgement - - - - - - - - - v

Abstract - - - - - - - - - - vi

Table of Contents - - - - - - - - - viii

List of Table - - - - - - - - - - x

List of Figure - - - - - - - - - - xi

List of Abbreviations - - - - - - - - - xii

List of Appendices - - - - - - - - - xiii

CHAPTER ONE: INTRODUCTION

1.0 Background to the Study - - - - - - - 1

1.2 Statement of the Research Problem - - - - - - 4

1.3 Research Questions - - - - - - - - 7

1.4 Objectives of the Study - - - - - - - 7

1.5 Research Assumptions - - - - - - - 7

1.6 Significance of the Study - - - - - - - 7

1.7 Scope of the Study - - - - - - - - 9

1.8 Operational Definition of Concepts - - - - - - 9

1.9 Structure of Chapters - - - - - - - - 13

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction - - - - - - - - - 15

2.1.1 Gender Culture - - - - - - - - 16

2.1.2 The National Gender Policy (NGP) - - - - - - 24

2.1.3 Gender Mainstreaming and Capacity Building. - - - - 29

2.1.4 Gender Education - - - - - - - - 35

2.1.5 Gender and National Development - - - - - - 42

2.1.6 Gender Reality in Northern Nigeria - - - - - - 47

2.2 Theoretical Framework - - - - - - - 50

2.2.1 Socialist Feminist Theory - - - - - - - 50

2.2.2 Critique of the Theory- - - - - - - - 54

2.2.3 Relevance of the Theory to the Study- - - - - - 55

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 Introduction - - - - - - - - - 56

3.1 Location of the Study - - - - - - - 56

3.2 Data Collection Methods - - - - - - - 57

3.3 Population of the Study - - - - - - - 58

3.4 Sampling Technique and Sample Size - - - - - 58

3.5 Sources of Data - - - - - - - - 60

3.6 Techniques for Data Analysis- - - - - - - 60

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.0 Introduction - - - - - - - - - 61

4.1 Presentation and Analysis of Secondary Data Collected - - - - 61

4.2 Presentation and Analysis of Primary Data Collected - - - 62

4.2.1 Observations. - - - - - - - - - 72

4.2.2. In-depth Interviews. - - - - - - - - 73

4.2.3 Presentation and Analysis of Data Collected Through Questionnaires. - 73

4.3 Discussions of Findings - - - - - - - 76

4.4 Review of Assumptions - - - - - - - 79

CHAPTER FIVE: SUMMARY AND CONCLUSION

5.1 Summary of Findings - - - - - - - - 81

5.2 Conclusion - - - - - - - - - 82

5.3 Contributions to Knowledge - - - - - - - 83

5.4 Recommendations - - - - - - - - 84

References - - - - - - - - - 85

Appendices - - - - - - - - - 91

LIST OF TABLES

Table 2.1.2.1	Broad Delivery Strategies and Policy Outcomes- - - -	27
Table 4.1.1	Total Number of Public Primary School Teachers in Zaria by Gender In 2017- - - - - - - - - -	63
Table 4.1.2	Pupils Enrolment by Classes and Gender as At February, 2017 -	69
Table 4.1.3	Pupils Enrolment by Schools and Political Ward in 2016 - -	91
Table 4.2.2.1	Summarized Interview Responses. - - - - -	99
Table 4.2.3.1	Summary of Questionnaires Administered and Returned - -	104
Table 4.2.3.2	Biodata of Respondents - - - - - - - -	105
Table 4.2.3.3	Perceptions on Gender Roles - - - - - -	106
Table 4.2.3.4	Knowledge on Gender Issues - - - - - -	109
Table 4.2.3.5	Nature of Gender Imbalance - - - - - -	111
Table 4.2.3.6	Effects of Gender Imbalance - - - - - -	115
Table 4.2.3.7	Strategies for implementing the National Gender Policy - - -	116

List of Figure

Figure 1: The National Gender Management System - - - 29

List of Abbreviations

1.	African Charter on Human and People's Rights	ACHPR
2.	Economic Community of West African States	ECOWAS
3.	New Partnership for African Development	NEPAD
4.	Millennium Development Goals	MDGs
5.	Sustainable Development Goals	SDGs
6.	Better Life Programme	BLP
7.	Family Support Programme	FSP
8.	Women's Rights Advancement and Protection Alternative	WRAPA
9.	National Gender Policy	NGP
10.	Gender and Development	GAD
11.	Local Government Area	LGA
12.	Federal Ministry of Women and Social Development	FMAWSD
13.	United Nations	UN
14.	United Nations Development Program	UNDP
15.	Economic and Social Council of the United Nations	ECOSOC
16.	Universal Basic Education	UBE
17.	United Nations Children's Fund	UNICEF
18.	Convention on the Elimination of all Forms of Discrimination Against Women	CEDAW
19.	National Bureau of Statistics	NBS
20.	Non-Governmental Organization	NGO
21.	Female Genital Mutilation	FGM
22.	Female Genital Circumcision	FGC
23.	Northern Elements Progressive Union	NEPU
24.	Northern Progressive Congress	NPC
25.	Women in Development	WID
26.	Promoting Sustainable Agriculture in Borno State	PROSAB
27.	Canadian International Development Agency	CIDA
28.	European Institute of Gender Education	EIGE
29.	Human Development Index	HDI
30.	Human Development Report	HDR
31.	United Nations Conference on Trade and Development	UNCTAD
32.	Key Informant Interviews	KII
33.	Focus Group Discussions	FGD
34.	Educating Nigerian Girls in New Enterprise	ENGINE
35.	Government Secondary School	GSS
36.	Government Day Secondary School	GDSS

List of Appendices

Appendix 1: Questionnaire for Basic Education Teachers - - - 109

Appendix 2: Interview Schedule for Key Informants Interview (KII) - 114

Appendix 3: Checklist for Observation - - - - - 115

Appendix 4: Krejcie & Morgan Table for Determining Sample Size from a

Given Population - - - - - - - 116

Appendix 5: GSS Gyallesu - - - -- - - 117

Appendix 6: Alhuda-huda College Zaria - - - - - 118

Appendix 7: Barewa College - - - - - - - 118

Appendix 8: GSS Dakace - - - - - - - 119

Appendix 9: Zaria Local Government Education Authority - - - 120

Appendix 10: Research Letter of Introduction from Ministry of Education,

Science and Technology, Zonal Office HeadquartersZaria - - - 121

CHAPTER ONE
INTRODUCTION

1.0 Background to the Study

Following massive efforts at the global and national levels towards gender mainstreaming, gender has gradually attained a noteworthy position in global issues over the years. The important role of all genders in driving development is gradually being recognized across the world as underscored by the emergence of several feminist theories in the 50's and 60's, the 1975 World Conference of the International Women's Year in Mexico City; the 1980 World Conference of the United Nations Decade for Women in Copenhagen; The World Conference to Review and Appraise the Achievements of the UN Decade for Women in Nairobi and the 1995 Beijing Declaration and the Platform for Action, adopted unanimously by 189 countries. Within the African continent as well was the African Charter on Human and People's Rights (ACHPR), adopted in 1981 and its Women's Rights Protocol of 2003; the ECOWAS Protocol on Democracy and Good Governance, 2001; the New Partnership for African Development (NEPAD) adopted in July, 2001 and the subsequent Millennium Development Goals (MDGs) and the 2016 Sustainable Development Goals which have all clamored for the active participation of women in all societal spheres.

Despite all these efforts, the gender status quo in Nigeria today is one that is yet to completely place the feminine gender at par with the male gender with regards to societal development. The Nigerian culture especially that of Northern Nigeria is one that has actively served to undermine the role of the female gender in developmental processes. Gender entails more than mere classification as either male or female and masculinity or femininity, it encompasses the socio-cultural norms, perceptions, opinions, values and

expected behaviours of every member of the society based on sexual differentiations. Thus, while sex is biologically determined and not subject to change, gender is a social construct that varies from one society to another and is subject to change. However, prevailing binary systems in the perception of gender in diverse cultures portray ideas of men and women as being complete opposites thus inviting simplistic comparisons that rely on stereotypes: men are practical, women are emotional; men are strong, women are weak; men are leaders, women are supportive (Kang, 2012).

This predominant stereotypical system of classification limits the development of several societies since gender intersects with virtually every aspect of society and impacts on both the public and private spheres of life as well. This situation has further been reinforced by the entrenched patriarchal society, religious beliefs, cultural norms as well as the several political systems pre and post-independence.

Gender equality has been identified globally as one of the development strategies for reducing poverty. Unfortunately, women who constitute about 50 per cent of the total population in Nigeria and contribute significantly to national development are the lowest income level earners, the highest percentage of the poor and vulnerable, and are predominately in the informal sector of the economy (Nigeria Vision 20: 2020, 2010). Gender equality means women having the same opportunities in life as men, including the ability to participate in the public sphere, have been identified as a core development objective. This is because it enhances productivity, improves development especially for the next generation, and makes institutions more representative (Reeves, 2000). Hence, attempts towards any sustainable development can only be successful if the differences in the status of women and men in key areas like population and families, health, education, work, power

and decision making, violence against women, environment and poverty are taken into consideration (Lin, 2011).

Ensuing from the importance of gender mainstreaming, numerous reforms, policies and programmes were integrated over the years to correct and bridge the gender gap in Nigeria. This ranged from the enfranchisement of Northern women in 1979 by the Olusegun Obasanjomilitary regime, the 1987 Better Life Programme (BLP) of Maryam Babangida during the Ibrahim Babangida regime, and the subsequent 1994 Family Support Programme (FSP) of Maryam Abacha during the Sani Abacha regime and the Women's Rights Advancement and Protection Alternative (WRAPA) by Justice FatiLami Abubakar during Abdulsalam Abubakar's Regime.However, one very clear pattern in all these programmes is that they were advanced by the wives of powerful politicians which depicted femocracy – a system that runs parallel to the male patriarchal system and characterized by elite domination and exclusion of the masses as asserted by Amina Mama (1995) who called it Femocracy.

The triumphs and failures of these precedent initiatives eventually culminated in the Nigerian National Gender Policy (NGP) which emerged in 2006 with broad strategies captured within the global Gender and Development (GAD) framework. Still, over 10 years after the implementation of this policy, its impacts are still very minimal especially in Zaria Local Government Area and the Northern part of the country compared to the Southern part as depicted by several empirical studies.

The core strategies for achieving the objectives of the NGP are as follows: Policy, partnership and programme reforms through mainstreaming of gender concerns at all levels; Gender education and capacity building to enhance necessary technical expertise and positive gender culture; Legislative reforms to guarantee gender justice and respect for

human rights and Economic reforms for enhanced productivity and sustainable development, especially that which addresses the needs of women and children, and other vulnerable groups. While all these strategies are all encompassing and multi-dimensional, it is evident that the strategy with the most fundamental and direct impact on the entire society is Gender Education and Capacity Buildingto enhance necessary technical expertise and a positive gender culture without which all other strategies may not be attainable(FMWASD, 2006). Hence, this study focuses on Zaria LGA of Kaduna state and its prevailing gender culture in an attempt to measure whether gender education and capacity building as a core strategy of the NGP has been implemented.

1.2 Statement of the Research Problem

Nigeria like all other developing countries of the world is characterized by challenges of development such as poverty, unemployment, inequality and gender disparity. Despite several governmental regimes and political systems, attempts at attaining development have proved futile since independence. One evident pattern that runs through the country right from colonial rule is the deliberate exclusion of the female gender from virtually all spheres of society with developmental implications. According to the UNDP, 1994 Human Development Report:

> *Behind the blaring headlines of the world's many conflicts and emergencies, there lies a silent crisis …This is not a crisis that will respond to emergency relief. … It requires a long, quiet process of sustainable human development…It is development that gives priority to the poor, enlarging their choices and opportunities and providing for their participation in decisions that affect their lives. It is development that is pro-people, pro-nature, pro-jobs and pro-women(UNDP, Human Development Report, 1994:14).*

For developing countries in particular, women represent a previously untapped source of human capital, and countries that have adopted aggressive policies to promote gender equality in education can be expected to reap higher social and economic benefits. Greater investment in girls' education is vital for increasing female participation and productivity in the labour market, especially in nonagricultural wage employment. Greater productivity means higher economic growth and more effective reduction of poverty (Fort, 2008).

Although, Section 18 of the Nigerian Constitution, the Universal Basic Education (UBE) Act 2004, the Child Rights Act, 2003; and Article 17 of the African Charter guarantee the right of every Nigerian child to education. The UBE Act and the Child Rights Act further made provision for free and compulsory basic education up to junior secondary level for every child. Despite all these efforts, the girl-child education attainment is low as majority of girls drop out for various reasons before completion of junior secondary education.

Thus, the sustained exclusion and marginalization of the feminine gender has only deprived Nigeria of a significant percentage of its workforce, intellectual contribution and a development that is participatory, inclusive and sustainable. As Omonubi (2003) puts it "Politically, Nigerian women are a negligible and undermined force, with little political involvement. Economically, they constitute the majority of the peasant labour force in the agricultural sector, while most of the others occupy the bottom of the occupational ladder and the consequence of the unequal status between men and women is a high level of economic and political powerlessness among women, powerlessness in turn retard development at any level politically, economically and socially" (Omonubi-McDonnel, 2003).

The several policies and strategies aimed at rectifying this anomaly have all failed to accord the Nigerian woman a level playing ground relative to the male counterpart against whom

she has been pitted as an opponent. Unfortunately, any attempt at development that does not realize that it must involve and carry all members of the society along is most unlikely to succeed. This is why the male-dominated political, economic and socio-cultural spheres of the Nigerian society has failed to yield any tangible development over the years.

Deeply-rooted cultural factors have actively prevented the female gender from substantially contributing to the country's development. The perceived failures of the prevalent system resulted in the adoption of several reforms, policies and programmes aimed at mainstreaming the female gender into the development process. This further led to the formation of the National Gender Policy in 2006.

Clearly, this entrenched system of discrimination and marginalization of women in all spheres of society is not merely a superficial problem but one that boils down to the very core norms and values upon which the Nigerian society has been built. Thus, the most fundamental effort towards reconstructing the Nigerian Society and setting it on a path to sustainable development must start with the reorientation, resocialization and transformation of societal norms that exclude a vital segment of the society comprising mostly of women from the development process. This process must employ gender experts and capture the entire society right from the primary school setting asis broadly stated in the NGP aimed at building gender-sensitive capacities and achieving a positive gender culture as posited by the NGP.

However, in spite of this core objective on "Gender education and capacity building to enhance necessary technical expertise and positive gender culture"(NGP, 2006:7), the traditional role of women in Northern Nigeria still prevented many at all social levels from enjoying intellectual self-improvement. Hence, in many areas it is still difficult to persuade

girls and women to cooperate in their own formal education (Ojunuba, 1984). In other words, the prevailing gender culture in Northern Nigeria is one that still prevents the active participation of girls and women in education and from contributing to the development of the larger society. This makes it imperative to shed more light on the NGP, its stated objectives, rationale and strategies as well as answer the imminent question thus: To what extent has the Gender Education and Capacity Building been implemented in basic education in Zaria Local Government Area?

1.3 Research Questions

a) What are the specific implementation strategies and plans of the National Gender Policy?

b) To what extent has the Gender Education and Capacity Building Strategy been implemented inbasic education within Zaria LGA?

1.4 Objectives of the Study

The principal objectives of the study are:

a) To examine the nature, causes and effects of gender culture imbalance in basic education inZaria LGA.

b) To identify the strategies for implementing the policy andthe success-level of the national Gender Policy in basic education in Zaria LGA.

1.5 Research Propositions

In order to achieve the research objectives of the study, the following research assumptions were proposed:

a) Capacity Building has enhanced a positive gender culture in basic education within Zaria LGA.
b) Gender Education hasimproved the Gender Culture within basic education in Zaria LGA.

1.6 Significance of the Study

More than ten years into the implementation of the NGP, the traditional patriarchal gender culture is still prevalent. This unfavorable development is most glaring in the Northern part of Nigeria. Women are still regarded as the inferior sex who have nothing tangible to offer in the development of the society and patriarchy still dominates the political and socio-economic inclinations of a huge percentage of the society (British Council, 2012).

The implications of this reality on the development of Zaria LGA, and the entire country at large have been major impediments to the much sought-after-development. Several studies over time have shown the discriminations, disparities and unequal access and distribution of resources amongst the masculine and feminine gender founded on patriarchal cultural dispensations in the study area despite the existence of a national gender policy. In line with this, this study is relevant to understanding the importance of the policy, its implementation thus far, the existing gender culture and its developmental effects on the study area and the country at large.

More so, this study seeks to evaluate the implementation of the NGP in Zaria LGA as reflected in the prevailing gender culture. This will help gauge either the successes or failures

of the policy in the study area towards appraising successful strategies and reviewing unviable strategies.

Importantly, the study will contribute to existing literature as well as fill gaps in empirical literature on the study area as no prior work has attempted an empirical study on gender education and gender culture in Zaria LGA. This is in addition to providing a feasible framework for understanding gender-related issues and the general implementation of the NGP in Nigeria.

1.7 Scope and Limitation of the Study

The study covers the period 2006-2016. This period starts from the year the NGP was adopted to the current year in 2017 during which the study is undertaken. More so, 10 years is ample time for a policy to record significant measurable progress. This is further supported by the relative stability and continuity offered by the democratic political system whose absence hitherto saw the termination of the 1987 Better Life Programme for rural women (BLP) which came to end with the termination of the Babangida military regime.

Zaria LGA in Kaduna state with the slogan 'Centre of Learning' is renowned for its remarkable academic institutions and concentration of renowned academics. This study adopts Zaria as the area of study owing to its relative educational exposure which attracts all and sundryfrom all parts of the country.In eight Northern States, over 80% of women are unable to read (compared with 54% for men)andmore than two thirds of 15–19 years old girls in Northern Nigeria are unable to read a sentence compared to less than 10% in the South(British Council, 2012). The implication of this focus area is its potential to attract

people from other Northern Nigerian states owing to the numerous educational institutions present in the area and the impact of resocialization on a scope beyond the LGA.

The Limitations of the study include the absence and strike action by teachers of UBE primary schools as a result of the Kaduna state governments' retrenchment of teachers. Hence, only teachers in junior secondary schools were surveyed. Primary school data could only be obtained from the Zaria Local Government Education Authority.

1.8 Conceptual and Operational Definition of Concepts

a. Gender: The concept of gender needs to be understood clearly as a cross-cutting socio-cultural variable. It is an overarching variable in the sense that gender can also be applied to all other cross-cutting variables such as race, class, age, ethnic group, etc. Gender systems are established in different socio-cultural contexts which determine what is expected, allowed and valued in a woman/man and girl/boy in these specific contexts. Gender roles are learned through socialization processes; they are not fixed and are changeable. Gender systems are institutionalized through education systems, political and economic systems, legislation, and culture and traditions. In utilizing a gender approach, the focus is not on individual women and men but on the system which determines gender roles / responsibilities, access to and control over resources, and decision-making potentials… It is also important to emphasize that the concept of gender is not interchangeable with women. Gender refers to both women and men, and the relations between them (UN, Office of the Special Adviser on Gender Issues and the Advancement of Women, , 2001).

For the purpose of this study, gender means the cultural perceptions and roles attributed to both males and females on the basis of their sex differences.

b. Gender Culture:According to Baden (2000), culturally determined gender ideologies define rights and responsibilities and what is 'appropriate' behaviour for women and men. These distinctive patterns of ideas, beliefs, and norms which characterize the way of life and relations of a society or group within a society influence access to and control over resources, and participation in decision-making. These gender ideologies often reinforce male power and the idea of women's inferiority.

Within this study, gender culture refers to the distinct cultural values, norms, opinions, roles, beliefs and ideas attached to both males and females.

Gender norms are the standards and expectations to which women and men generally conform, within a range that defines a particular society, culture and community at that point in time. Gender norms are ideas about how women and men should be and act. Internalized early in life, gender norms can establish a life cycle of gender socialization and stereotyping (UNSD, 2016)

c. Patriarchy: According to Eisenstein (1999), Patriarchy refers to the sexual division of labour and society expressed in the most basic hierarchical division in our society between masculine and feminine roles. It is the basic mechanism of control for patriarchal culture. It designates the fact that roles, purposes, activity, one's labour, are *determined* sexually. It expresses the very notion that the biological distinction, male/female, is used to distinguish social functions and individual power.

For the purpose of this study, patriarchy refers to cultures that represent and reinforce all forms of male-supremacy and regards the female sex as inferior and weak compared to the male sex.

b. Gender Education: As the name implies, gender education is the deliberate schooling and teaching of gender studies to all cadres of the society starting from the lowest levels. The time is right to start the process of integrating and moving forward the analytical and empirical frameworks required by gender and educational studies in both Western and non-Western contexts. If 'global' gender scholarship is to take off, then gender education researchers need to be sensitive and attuned to the importance of diverse educational forms that emerge in different national contexts and its implications for gender equality. This will require them to be skilled enough to identify the different discursive frameworks used by policy makers, politicians, teachers, students and communities and their impacts on educational provision, experience and outcomes (Arnot, 2007).

In this study, gender education means the specific and deliberate schooling, teaching and training of all members of the society and relevant stakeholders on all gender-related issues and concerns.

c. Gender Mainstreaming: As a practice, gender mainstreaming is intended as a way of improving the effectiveness of mainline policies by making visible the gendered nature of assumptions, processes and outcomes. As a form of theory, gender mainstreaming is a process of revision of key concepts in order to grasp more adequately a world that is gendered (Walby, 2004).

According to the Economic and Social Commission of the United Nations, "Mainstreaming a gender perspective is the process of assessing the implications for women and men of any planned action, including legislation, policies or programmes, in all areas and at all levels. It is a strategy for making women's as well as men's concerns and experiences an integral dimension of the design, implementation, monitoring and evaluation of policies and

programmes in all political, economic and societal spheres so that women and men benefit equally and inequality is not perpetuated. The ultimate goal is to achieve gender equality" (United Nations, 1997).

For the purpose of this study, gender mainstreaming entails all deliberate efforts to include gender-sensitive ideas and processes in policies and processes in all spheres of the society towards attaining a positive gender culture.

d. Gender Capacity Building: According to the National Gender Policy, gender capacity building means the strengthening of gender analytical capacities among a wide spectrum of actors. Sector specific reforms can only be driven by technocrats and professionals who have been equipped with requisite skills to deliver on gender targets and operate gender systems. The policy further emphasizes on Capacity building for staff who handle gender equality and social justice policies and programmes to develop necessary technical expertise and positive gender culture (FMWASD, 2006).

For the purpose of this study, capacity building refers to all forms of formal and informal training and schooling of teachers and other stakeholders on all gender-related issues and the mechanisms of the national gender policy.

e. Gender Blindness: According to UNICEF, gender blindness "is the failure to recognize that the roles and responsibilities of men/boys and women/ girls are given to them in specific social, cultural, economic and political contexts and backgrounds. Projects, programmes, policies and attitudes which are gender blind do not take into account these different roles and diverse needs, maintain status quo, and will not help transform the unequal structure of gender relations" (UNICEF, 2011).

For the purpose of this study, gender blindness is the deliberate or undeliberate bias and insensitivity demonstrated when people and institutions refuse to acknowledge that the feminine gender should enjoy equal educational and developmental opportunities as the masculine gender.

f. National Development: National development depicts an unending process of qualitative and quantitative transformation in the capacity of a state to organize the process of production and distribution of material benefits of society in a manner that sustains improvement in the wellbeing of its individual members in order to enhance their capacity to realize their full potentials, in furtherance of the positive transformation and sustenance of their society and humanity at large (Onuoha, 2013).

For the purpose of this study, national development means an all-encompassing sustainable progress in all societal spheres that accords equitable access to and distribution of opportunities and benefits to all members of the society without gender-bias.

1.9 Structure of Chapters

The study consists of 5 chapters as follows:

Chapter One which is introductory constitutes the Background to the Study, Statement of the Problem, Research Questions, Research Assumptions, Significance of the Study, Scope and Limitations of the Study, Operational Definition of Key Concepts and the Structure of Chapters.

Chapter Two constitutes both the literature review of empirical and other researches relevant to the study and the Theoretical framework. This covers literature on key concepts that

structure the study such as Gender Culture, Gender Education, Gender Mainstreaming and Capacity Building.

Chapter Three constitutes the adopted Research Methodology, Sources of Data, Data Collection and Analysis Techniques.

Chapter Four covers Data Presentation, Interpretation, Discussion and Analysis.This chapter will specify the unit of analysis, the unit of response and the variables (dependent and independent) that were used to create data collection instruments.

Chapter Five consists of Summary of the work, major findings, Conclusion and Recommendations built on research findings.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Introduction

This chapter studies literature and prior works relevantto the research subject area in a bid to establish an empirical background upon which eventual findings are gauged.

Excellent policies and intentions have not translated into budgets or action to make the changes required if women are to contribute effectively to Nigeria's development. The National Gender Policy has yet to bear fruit, while implementation of the Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) has stalled. Nigeria is marked by huge geographical disparities. Human development outcomes for girls and women are worse in the North, where poverty levels are sometimes twice as high as parts of the South (72% in the North- East compared with 26% in the South-East and a national average of 54%). Nearly half of all children under five are malnourished in the North-East, compared to 22% in the South-East. Hausa girls, for example, are 35% less likely to go to school than Yoruba boys. The impact of inequality on the lives of girls and women is reflected starkly in health and education outcomes, nationally and between North and South. Levels of gender violence are also high, notably in the South where inequality is greatest (British Council, 2012).

According to the 2014 National Bureau of Statistics report "Education impacts skills and competencies that is central to human development and enhanced quality of life, bringing wide ranging benefits to both individuals and societies. Investing in girl's and women's education in particular produces exceptionally high social and economic returns. Education has long been recognized as a fundamental right with far-reaching impacts on human

development and social progress. The importance of education for the advancement of women was highlighted in the Beijing Platform for Action, in which it was identified as one of the 12 critical areas of concern and affirmed as central for gender equality and women empowerment. The Platform for Action also called for eliminating discrimination in education on the basis of gender at all levels, eradicating illiteracy among women and improving access to vocational training, science and technology and continuing education.With the adoption of the Millennium Development Goals (MDGs), the aim of eliminating gender disparities in education has been further intensified as it is essential to the goals achievement. Goal 3 calls for achieving gender parity in primary and secondary education, preferably by the target date of 2005, and at all levels of education no later than 2015".

According to Sharon Kowalski, "We now know that 4.4 million more women than men live in extreme poverty globally; women aged 25-34 are more vulnerable to poverty because of the struggles of combining child care and other unpaid work with earning an income. In all countries, single mothers are more likely to live in poverty than others" (Kowalski, 2018).

The success of the NGP is crucial to the realization of genuine national development. To further highlight this position, literature will be reviewed on gender culture, gender education, the NGP, gender mainstreaming and capacity building.

2.1.1 Gender Culture

Culture according to Hazel (2000), is the distinctive patterns of ideas, beliefs, and norms which characterize the way of life and relations of a society or group within a society. Culturally determined gender ideologies define rights and responsibilities and what is

‘appropriate’ behaviour for women and men. They also influence access to and control over resources, and participation in decision-making. These gender ideologies often reinforce male power and the idea of women’s inferiority.

Culture is sometimes interpreted narrowly as ‘custom’ or ‘tradition’, and assumed to be natural and unchangeable. Despite these assumptions, culture is fluid and enduring. Dominant cultures reinforce the position of those with economic, political and social power, and therefore tend to reinforce male power. Globalization also has implications for the diffusion of culture, particularly of western culture. The defence of ‘culture’ and ‘tradition’ is often used by men to justify practices that constrain women’s life chances and outcomes. Interventions to challenge power imbalances proposed by local women’s organizations or NGOs are often denied legitimacy, or where an international agency is involved, denounced as ‘western’ interference or ‘cultural imperialism’(Baden, 2000).

Some women have themselves defended ideas of ‘culture’ and ‘tradition’ in order to hold on to what little power they have, or as a form of resistance. In the past, women were often seen as ‘victims’ that needed protection. Male colonizers, however well intentioned, perpetuated this paternalistic idea to justify their colonial domination. More recently, certain western feminists have also colluded in this notion, giving overwhelming priority to such issues as veiling, arranged marriages, and female genital mutilation, at the expense of other perhaps more immediate concerns (Baden, 2000). Hence, gender culture entails the cultural norms, values, opinions, practices, behaviours and roles distributed by a particular culture on the basis of gender.

Gender role differentiation in society can be appropriately understood within the framework of the gender socialization model - a variant of the social learning theory. It is a widespread

cultural assumption in most parts of the world that male children are preferable to female ones. Parents acquire this gender preference through gender socialization. Gender socialization is an aspect of socialization that contains specific messages and practices concerning the nature of being a female or a male in a specific group or society (Steinbacher, 1987).

Gender role differentiation through socialization always portrays the female and the role she plays as inferior compared to that of the male. During socialization, these gender role differentiations are reinforced by sanctioning negatively gender inappropriate behaviour. Thus, most of the roles the female can or want to play, she is restricted from playing by defining them as gender inappropriate behaviour. This, no doubt affects negatively the social mobility pattern of the woman at various historical epochs. (Omadjohwoefe, 2011).

In line with the Article of the UN 1948 Declaration on Human Rights, all human beings are born free and equal in dignity and rights (United Nations, 1948) . Beyond these legalistic efforts toward gender equality, inequality is firmly embedded in most fundamental aspects of society (IDEA, 2010).

The fluidity and dynamism of gender cultures imply that they can be restructured and reconstructed to incorporate developmental values for Nigeria. Globalization has demonstrated the possibility for the diffusion of culture, particularly of western culture. The distribution of roles and societal division of labour in all societies boils down to the prevailing gender culture at a particular time. This culture defines the roles of males and females in all stages of life.

Culturally determined gender ideologies define rights and responsibilities and what is 'appropriate' behaviour for women and men. These distinctive patterns of ideas, beliefs, and norms which characterize the way of life and relations of a society or group within a society influence access to and control over resources, and participation in decision-making. These gender ideologies often reinforce male power and the idea of women inferiority.

Aina (1998) views culture as an explanatory variable in understanding the predominant gender ideology within the Nigeria society. However, Nigeria has allowed culture of patriarchy to infringe on human rights of women, socialization of children and development practice through policy. Although women –focused welfare and development programmes exist, the confines of culture and traditions, religion, legal and economic structure limit the roles of women and prevent them from benefiting from the development process.Even the NGP posits that a "major task in the implementation of the National Gender Policy is how best to confront patriarchy, exacerbated in the culture of male supremacy. The patriarchal cultural norm remains obscured and protected within traditional institutional structures held in abeyance, and almost in sacredness. To make a meaningful change in gender role relations, in the pursuit of gender equality culture and principles, men and women must share mutual respect, while there must be a reconstruction of gender power play (FMWASD, 2006).

According to GenyiGeorge (2008:102), despite a general commitment to the principle of nondiscrimination as enshrined in section 2 of the 1999 constitution of the Federal Republic of Nigeria. There is short fall of the desired result of giving males and females' equal opportunities to advance socially, physically, politically and economically, evidences abound that several negative aspects of gender relations, such as gender based division of labour,

disparities between males and females, access to power and resources and gender biases in rights and entitlements remain pervasive in Nigeria. The provision in the Nigerian constitution that guarantees equality between the sex, and fundamental human rights, practically women rights are infringed upon at different levels of their lives (Genyi, 2008).

The most serious violations of women's rights are those associated with unwritten traditional norms and practices of Nigeria's numerous and diverse ethnic groups. Take for instance most common widowhood rites, inheritance rights, the land tenure, female genital mutilation/ female genital circumcision (FGM/FMC) and early marriages. These affect the health and well-being of Nigerian women and girls and further undermine their development and progress (Ekpe, 2016).

According to Kowalski, Every year, 15 million girls under the age of 18 are still forced into marriage. One in 5 women and girls age 15-49 globally report that within the last 12 months, they experienced physical or sexual violence at the hands of an intimate partner. This dramatic reality shows that until women and girls can make fundamental choices about their lives, free from violence, then gender equality will be elusive(Kowalski, 2018).

In her work, Mudiare (2013) examines the perception of gender roles and the sociocultural causes of spousal violence within the generic concept of gender violence in Kaduna metropolis. The study derived from a survey of 590 respondents, 48.9 % (290) females and 51.1% (300) males using the multi-stage cluster sampling technique as well as qualitative data from Focus Group Discussions and In-depth interviews with key informants in the community revealed that most people still subscribe to the traditional gender roles though submissiveness of women is increasingly being challenged. Moreover, while violence against women is condoned, violence against men by women is unacceptable.The study concluded

that “much of the violence that men and women experience is borne out of the social and cultural prescriptions which often are skewed in favour of men (Mudiare, 2013). This study is remarkable for identifying the cultural roots of several societal problems such as gender-based violence. Also, because the problem is created by the culture, any attempt to solve the problem must first address the cultural discrepancies.

Accordingly, a study on the perception of political participation of women in Zaria and Sabon Gari LGA’s of Kaduna State in 2012 revealed within the patriarchal theory that the factors responsible for the low level of women participation in elective positions were cultural factors, lack of education, lack of support from other women and inadequate financial standings. This situation according to the study hindered the effective contribution of women to the democratic dispensation of the country (Olumuyiwa, 2012) . Women’s participation in partisan politics has been slow generally in Northern Nigeria and in particular, Kaduna State. The reasons are not farfetched: the influence of the Islamic religion, Hausa culture and the politics of colonialism all inform this. Northern Nigerian women became enfranchised only as recently as the late 1979 several years after women of Southern Nigeria had been enfranchised. The documented abuse of Gambo Sawaba is one that further portrays the price a woman from Northern Nigeria had to pay to clamour for her voice to be represented in politics and assert for women rights.

According to Shawulu (1990), Gambo Sawaba who went through 3 divorces and suffered assault and false charges against herself and other NEPU (Northern Elements Progressive Union) members from the NPC (Northern Progressive Congress) for speaking up for the masses and women during the first republic. She suffered physical and sexual assault on several ocassions from powerful political opponents including having “ sand poured in her

private part" while in prison(Shawulu, 1990).This and other factors actively served to limit the participation of women in elective positions in Zaria LGA and Northern Nigeria at large. This study, in addition to identifying the minimal participation of women in politics went ahead to reveal the key factor responsible for this trend which is the inherent patriarchal culture.

Although women make up about half of the electorate and have attained the right to vote and hold public offices in almost all states of the federation, they continue to be underrepresented at the national, state and local government levels. At the national parliament in 2011, 93.6 percent of seats were occupied by men compared to mere 6.4 percent recorded for women. Similar patterns were depicted at the state and local government levels. The judiciary at the state level was also predominantly male. The proportion of female judges was below 28 percent in the period under reference (2010-2013). Women were also under represented among high-ranking government administrators with decision making power. Similarly "while literacy level of most young women especially in southern states is high, those of their counterpart in mostly northern states are below the half mark(National Bureau of Statistics, 2014).

Likewise, Para-Mallam (2010) asserts that in Nigerian culture, as well as other African countries, African traditional religion, Christianity, and Islam are strong belief systems that permeate the social, cultural and political lives of individuals in society. These social institutions define acceptable gender roles. For example, Nigeria's culture is influenced by religious beliefs and values pertaining to women's place in society that hinder women's development. The author recounts the powerful groups, ideologies, patriarchies and religious leaders who dominate society in developing countries. These groups put limitations on

women's leadership roles, even in churches through ecclesiastical roles set aside for men. A woman has to be careful and weigh her options for her career choices, due to societal expectations, in order to avoid being blamed by her own society. He further notes how women in politics who are referred to as harlots and believed to have joined politics to look for men. As a consequence, the religious norms which influence the behavior of each gender further perpetrates gender inequality.

Furthermore, in examining women's movements in many African countries, as well as in Nigerian society, on implementing CEDAW programs, Para-Mallam (2010), discovered how even with post-secondary education up to graduate level, cultural and religious ideologies and practices undermine gender equity. He notes how woman's ability to make her own income and achieve independence is constrained by the powerful structural forces in place. Divorce, widowhood, polygyny, and large family sizes are issues which require policies to address institutional biases in societies where women's economic status is undermined. In other words, the traditional norms are so powerful that even under CEDAW, human rights activists are careful not to be blamed for promoting gender similarity or role reversal (Para-Mallam, 2010).

Para-Mallam further observes that women had less time for leisure; they sleep less yet work more "reproductively and productively" than men. For example, a male respondent in the Nigerian patriarchal society says: "Are you saying that my wife should stop cooking and I should start cooking for her?"(Para Mallam, 2010). This study demonstrates the deeply entrenched nature of gender discrimination to the extent where researches have to be careful not to portray and support gender equity.

Furthermore, in Nigerian culture, gender inequality is also manifested in women and girls' unequal treatment in marriage, property acquisition, and inheritance laws. Wives and daughters do not inherit property from their husbands and fathers because only sons have inheritance rights to their father's property. Consequently, widowhood intensifies poverty for mothers and daughters (Imam, 2008). Thus, gender role differentiation could be said to be a very apparent phenomenon in the Nigerian social structure as it is prevalent in the social institutions. For instance, within the family institution at present and in the past, it is obvious that the female members of the family constitute the second sex. The man is always the head of the household. He is regarded as the breadwinner and the ultimate decision maker, every other person is a subject. The man determines the social status of the other members of the family. That is, his relative class within the society determines the class position of his household members including that of his wife (Omadjohwoefe, 2011)

Ladebo (2003), studied sexual harassment against women in major Nigerian universities and found that there were no existing national or state university sexual harassment laws or policies at the time of this research to protect women. He used three models to explain sexual harassment. Firstly, the socio-cultural model which views harassment as the enforcement of gender role inequalities in patriarchal societies where females are subordinated to men. Thus, the male sexual harassment is control of the female by the male. Secondly, the natural/biological model argues that the males are instinctively aggressive to carry out their sexual urges and do not intend to hurt females. Finally, the organizational model argues that the existing hierarchical authority relations and structures in organizations are responsible for the incidence of sexual harassment. Sexual harassment reports have further been confirmed by a female judicial respondent who said: "even, on the bench there is harassment, so who is

going to judge the case?" (Ladebo, 2003:121). He further notes that in six years two faculty members were fired for "sexual coercion against female students" (Ladebo, 2003: 126).

Likewise, Nohgwe (2012) investigated the perceptions of the forms and effects of domestic violence on women's health in Zaria. The study, adopting the liberal feminist theory revealed that domestic violence existed in alarming numbers with the most common forms as sexual assault and spouse battering. The study further revealed the causative factors for this trend as poverty, nonchalant attitudes of the wives and disobedience which resulted in depression, isolation and passiveness. Although the study identified an important domestic problem within households in Zaria LGA, it only showed the immediate factors that resulted in domestic violence which was perpetrated by males. In other words, it failed to show the real principal factor behind this norm which is the dominating patriarchal culture.

Thus, it is clear that the gender culture in Zaria LGA and Northern Nigeria at large is partriarchal which is replicated in all spheres of the society. Thus, for any change in the prevailing gender-bias and disparity in local, state and national spheres of the society to work, it must be supported by concerted efforts at grassroot resocialization and reorientation towards a more inclusive, balanced and positive gender culture conducive to development.

2.1.2 The National Gender Policy (NGP)

In Nigeria, some laudable efforts have been made to put in place the necessary mechanisms required for the elimination of gender discrimination so as to ensure gender parity and human dignity. The National Gender Policy, which replaced and reinforced the previous National Policy on Women, is particularly targeted at the gender inequality problematic in Nigeria. In the face of the above, the history of development policies in Nigeria has somewhat been that

of lackadaisical attitude to the gender variable. The first two decades of development planning in Nigeria from 1963 when it became a Republic, for instance, was largely characterized by gender- blind and gender-insensitive development policies. In the same vein, Nigeria, particularly since the wake of the 1980s, embraced gender-biased economic policies where women's interests were subsumed within the national interest and gender sensitivity was almost inconsequential, infinitesimal and a non-issue (Ejumodo, 2013).

The Nigerian society is endemic with gender stereotypes and biases which places a high premium on the male gender. Thus, from the moment a child is born, the gender role is automatically attributed. Male child is perceived as an asset that is highly treasured in most Nigerian homes. In education, priority is usually given to males because of the cultural perception of their role as breadwinners. For females, the belief is that they will eventually marry and 'come under' their husbands hence they are treated as inferior. Furthermore, to perpetuate the superiority of the male child over the girl-child, the girl-child is trained to put herself below her male siblings. In some homes, in order to make up for the financial inadequacy of the family, the girl-child is sent out to hawk in order to raise money for the family needs. Some of the girls are married off at a tender age so that the bride price will be spent on the education of the boy-child and on other family needs. In some cases, the girl-child may be given off for domestic labour in urban area for a regular income to the family. These traditional beliefs and practices have successfully provided two different developmental grounds in the same home for the growth of the boy-child and the girl-child (Ezeliora, 2011).

Gender equality is not just a women's issue, it is a development issue. Women's economic empowerment is essential for economic development, growth, and poverty reduction not only

because of the income it generates, but also because it helps to break the vicious cycle of poverty. Educating girls and women is critical to economic development. Research conducted in a variety of countries and regions have established that educating girls is one of the most cost-effective ways of spurring development. Female education creates powerful poverty-reducing synergies and yields enormous intergenerational gains. It is positively correlated with increased economic productivity, more robust labour markets, higher earnings, and improved societal health and well-being (Fort, 2008).

These disadvantageous realities and its developmental implications swayed the Nigerian government to mainstream gender into its programmes and policies. The strategy was to bring a gender perspective to all aspects of the government's policy and activities, through building gender capacity while dismantling societal structures that institutionalize male physical, social and economic power over women. Nigeria embarked on this process using the WID (Women in Development) approach which calls for greater attention to women in development policy and practice, and emphasizes the need to integrate them into the development process. WID however, faced criticisms for failing to modify approaches to women empowerment, for reinforcing women's traditional roles, for treating women as a homogenous category and failing to change men's attitudes towards women.

In contrast, the GAD (or Gender and Development) approach focuses on the socially constructed basis of differences between men and women and emphasizes the need to challenge existing gender roles and relation. GAD was considered to be more holistic as it considered the interdependent nature of men and women positions in the society and seeks the participation of men in achieving its goals (Yusuf, 2000). It is within this framework that the National gender policy is built.

Over the years, some laudable efforts have been made to put in place the necessary mechanisms required for the elimination of gender discrimination so as to ensure gender parity and human dignity. The NGP is particularly targeted at the gender inequality problematic in Nigeria. In the face of the above, the history of development policies in Nigeria has somewhat been that of lackadaisical attitude to the gender variable.

Table 2.1.2.1 Broad Delivery Strategies and Policy Outcomes

S/N	Strategies	Expected Outcomes
1	Policy, Partnerships and Programme Reforms	Mainstreaming of gender concerns across sectors and at all levels
2	Information, Communication and Value Re-orientation	Increased Gender Knowledge, Attitude and Practice, Male Involvement and positive gender culture
3	Capacity Building and Skill Development	Technical expertise and appropriate tools and instruments for sustained gender responsive development
4	Legislation and Human Rights Protection	Gender Justice and guarantee of Human Rights
5	Economic Reforms and Financial Accountability	Enhanced productivity of all citizens and gender responsive policy and budget efficiency across sectors
6	Research, Data and Evidenced Based Planning	Reliable sex disaggregated data and indicators
7	Monitoring and Evaluation	Effective gender equality tracking and benchmarking of progress

Source: (FMWASD, 2006).

As indicated inTable 2.1.2.1extracted from the NGP,

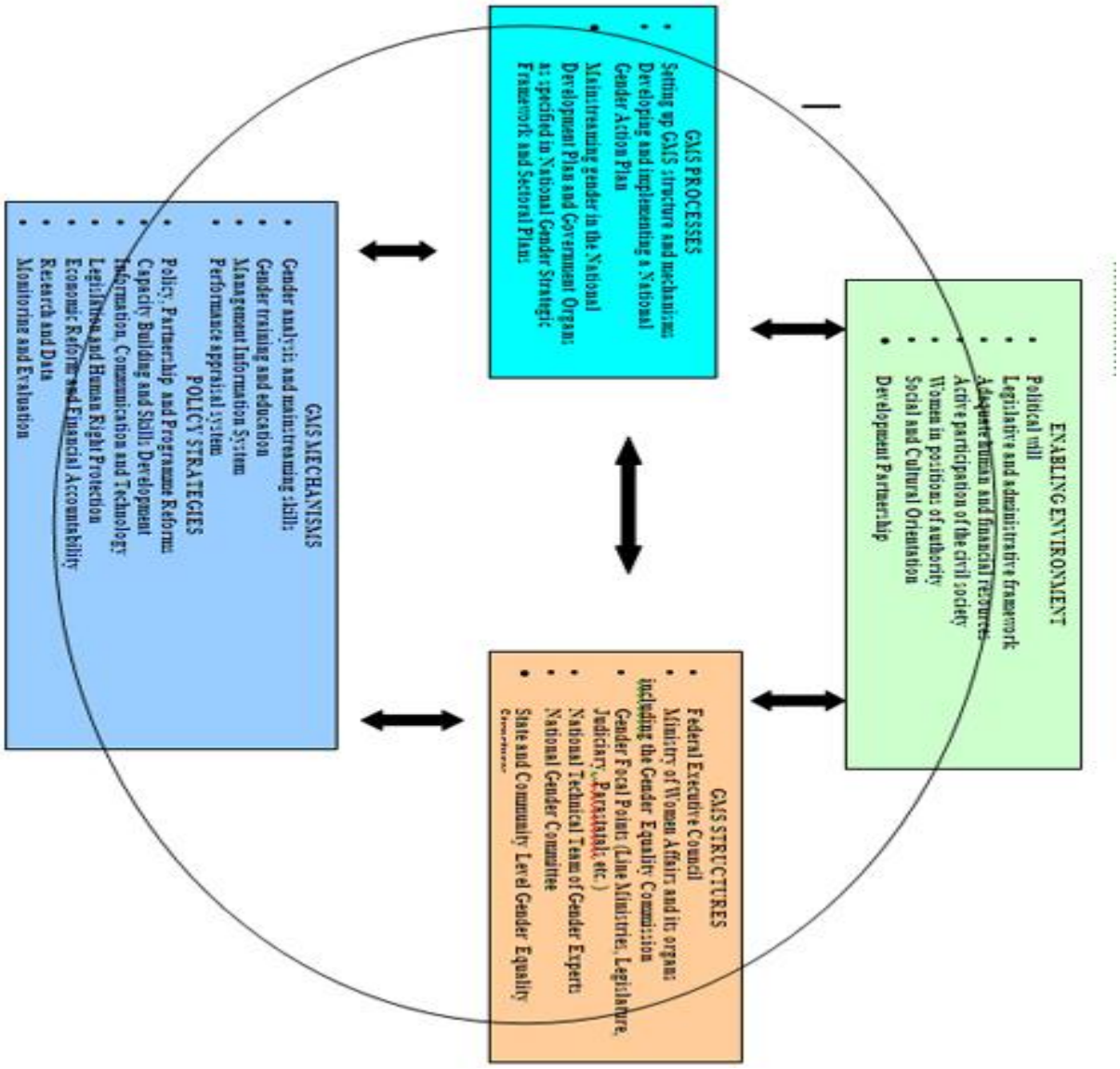
> *Resistance to gender equality in the past has largely derived from weak understanding of the implications of gender mainstreaming for all social groups coupled with the failure on the part of gender actors and stakeholders to communicate effectively, the centrality of gender equality in achieving sustainable national development. The policy shall therefore work to enhance and engender the value-reorientation objective of government through the use of appropriate and locally responsive means of communication. A systematic effort to improve knowledge levels and change attitudes of all citizens on gender*

> *equality concerns through all communication mediums shall be instituted. Male involvement is critical to achieving gender parity and responsive programming across sectors and shall be adopted as a key approach*(FMWASD, 2006).

In line with this, the 3rd strategy which emphasizes the need for capacity building is derived from the dearth of gender technical expertise, inadequate human resources and insufficient skills which have plagued the gender and development sector and constrained partners and programme beneficiaries from maximizing development opportunities to the detriment of the overall development of the nation. Redressing sectoral gender imbalances and insensitivities demand for strengthening of gender analytical capacities among key stakeholders. Sector specific reforms can only be driven by technocrats and professionals who have been equipped with requisite skills to deliver on gender targets and operate gender-sensitive systems(FMWASD, 2006).

Moreso, the policy establishes the National Gender Management System as follows:

Figure 2.1.2. The National Gender Management System



Source**:** (FMWASD, 2006)

2.1.3 Gender Mainstreaming and Capacity Building

Gender mainstreaming encompasses all deliberate organizational strategies to bring a gender perspective to all aspects of an institution's policy and activities, through building gender capacity and accountability. The 1970s strategies of integrating women into development by establishing separate women's units or programmes within state and development institutions

had made slow progress by the mid-1980s. In light of this, the need was identified for broader institutional change if pervasive male advantage was to be challenged. Adding women- specific activities at the margin was no longer seen as sufficient. Most major development organizations and many governments have now embraced 'gender mainstreaming' as a strategy for moving towards gender equality (Baden, 2000).

The distinction between approaches to gender mainstreaming that are either 'agenda setting' or 'integrationist' made by Jahan (1995)is used by several writers(Lombardo, 2003), and a similar one by Shaw (2003). Agenda setting implies the transformation and reorientation of existing policy paradigms, changing decision making processes, prioritising gender equality objectives and re-thinking policy ends. In this approach it is the mainstream that changes. Integrationist approaches are those that introduce a gender perspective without challenging the existing policy paradigm, instead 'selling' gender mainstreaming as a way of more effectively achieving existing policy goals(Walby, 2004).

While progress in gender parity at the primary level is laudable, it is only one step towards education for all. The achievement of gender equality, demands a school environment that is safe and secure, child-friendly, free from all discrimination and that provides equal opportunities for all boys and girls to realise their potential. It involves taking a holistic view of education that acknowledges the role of schools and communities, including parents, traditional and religious leaders, teachers and school managers, in creating learning environments on the basis of equality. This means, for example, addressing the root causes of boys' and girls' premature drop-out from school and poor learning outcomes (British Council, 2014).

With a mainstreaming strategy, gender concerns are seen as important to all aspects of development; for all sectors and areas of activity, and a fundamental part of the planning process. Responsibility for the implementation of gender policy is diffused across the organizational structure, rather than concentrated in a small central unit. Such a process of mainstreaming has been seen to take one of two forms. The agenda-setting approach to mainstreaming seeks to transform the development agenda itself whilst prioritizing gender concerns. The more politically acceptable integrationist approach brings women's and gender concerns into all of the existing policies and programmes, focusing on adapting institutional procedures to achieve this. In both cases, political as well as technical skills are essential to a mainstreaming strategy (Baden, 2000).

In line with this movement, several studies were carried out to measure the mainstreaming of gender in Nigerian agenda-setting, planning and implementation of policies and programmes. One of these studies is the research on "Gender Issues in Agriculture and Rural Development in Nigeria: The Role of Women" by Yemisi (2009). The study showed that rural women, more than their male counterparts, take the lead in agricultural activities, making up to 60-80 percent of labour force. However, their contributions to agriculture and rural development are seldom noticed. Furthermore, they have either no or minimal part in the decision-making process regarding agricultural development. Gender inequality is therefore dominant in the sector and this constitutes a bottleneck to development, calling for a review of government policies on agriculture to all the elements that place rural women farmers at a disadvantage (Yemisi, 2009). This study shows that while women are key constituents in agriculture and food production, they do not receive the same economic returns for their labour.

Furthermore, another study on the status, role and problems of Nigerian women in professional employment showed that female personnel of the Nigerian Police Force were treated as relatively inferior to their male colleagues. The entry requirements are restrictive, the certain gender policies and practices demean their status and belittle their roles. They are excluded from any legal protection against gender discrimination and in the work place and appear to have fully internalized the prevailing patriarchal prejudices about what should be their roles in the society and the force. There is a gender based division of labour in the force and members of the public tend to be condescending in their dealings with policewomen and skeptical about their abilities. Also, 98% of police respondents and 75% of public respondents think women should not constitute up to 41% of police personnel. The study further revealed that these constraints are rationalized by effective socialization and rationalizations of stereotypes to the extent that unequal gender relations and roles are seen natural and beneficial (Maliki, 2006). This study is remarkable for an in-depth research into the gender-bias existent in professional employment in Nigeria. More so, it identifies the root problem which is active patriarchal system of socialization that is active in all spheres of the society. The consequence of this norm on national development is massive and can only be reversed via positive gender resocialization at all stages of the society. A similar revelation made by the National Bureau of Statistics 2014 report shows that "Women constitute the lowest proportion of teachers at the tertiary level of education, 25.5 percent in 2013" (National Bureau of Statistics, 2014).

Similarly, Ifeanyi (2009) asserts that so many constraints hinder the implementation of gender policy in Nigeria. Culture features prominently, patriarchy follows as well as absence of legal instruments to drive actions. Also the lack of political will and low awareness of

people in political issues also contribute as well as inadequate number of gender advocacy groups with the few existing ones not practicing what they preach. The negative portrayals of females by the media constitute another problem to gender mainstreaming (Ifeanyi, 2009).

Also, as a result of the existing gender culture, "women professionals from PROSAB (Promoting Sustainable Agriculture in Borno State) and partner organizations reported prevailing stereotypes for women associated with gender issues. Typically, men characterize women associated with gender issues as "iron ladies", or "frustrated women" who cannot be "controlled" by their men at home. One consequence of such attitudes is that women professionals feel the need to "comply" and resist opportunities to put forward their opinions and views publicly. Some male members also reported that there was social pressure for them to comply with dominant attitudes on masculinity. Being perceived as "gender-sensitive" men who actively sought to affect change in attitudes could potentially lead to problematic social relations. For instance, one male member felt it likely that he would be "blackmailed" by others if his actions were perceived as being too gender "radical" and not consistent with normative cultural practice (PROSAB, 2004).

Also, in assessing the gender mainstreaming strategy for promoting sustainable agriculture in Borno State, PROSAB discovered that although most of poor farmers have limited access to services and inputs such as fertilizers and agrochemicals. Women farmers, in particular, face additional constraints such as limited access to markets and credit services, and lack of access to suffrage and participation in the development of new legislation. Moreover, the traditionally elected representatives for rural women, known as 'Magiris', are from the higher classes within the community and, therefore, do not sufficiently represent the interests of their poor female constituents (PROSAB, 2004). Women are also confronted with the

consequences of institutional "gender blindness". For instance, although there are progressive institutional mechanisms in place to improve the status of women at the national and state levels, rural women have little representation in, or access to, service bureaucracies. Institutional "gender blindness" which is characterized by low gender awareness in planning and implementation processes, is further visible in the seven government bodies established to deal with local communities in Borno State where women account for only 1% of all the professional staff (PROSAB, 2004). This study like several others highlight the absence of any concrete gender mainstreaming efforts in northern Nigeria. The attendant consequence is the relative underdevelopment of this part of the country. This can only be ameliorated through specific resocialization efforts at all levels of the society especially the grassroots levels.

According to CIDA (2012), Whether self-employed or earning wages, working women help their households escape poverty. When women have more schooling, the returns flow not only to themselves, but to the next generation as well. Indeed, studies have shown that giving women more access to education, markets (labour, land, credit), and new technology, as well as greater control over household resources, often translates into greater well-being for the household. When women have greater control over resources in the family, they are more likely than men to allocate more resources to food, children's health care, and education. Simply put, limiting women's economic options is a missed opportunity; it wastes resources and it slows progress on poverty reduction. Well-documented evidence shows that educating girls and women also yields significant social and health benefits. Educated women are more likely to send their daughters to school. Countries with higher levels of female secondary-

school enrollment have lower infant mortality rates, lower fertility, lower rates of HIV and AIDS, and better child nutrition (CIDA, 2012).

Still, in the Federal Civil Service, which is the largest single-entity employer in Nigeria, 76% of civil servants are men and 24% are women. Meanwhile, women constitute less than 14% of the total management level positions, while 17.5% of those engaged in the medical field are women compared with the 82.5% men (CIDA, 2012). The pervasive socio-cultural trend that favour and encourages gender inequalities or disparities in Nigeria has created a climate of conservatism and resistance to the centrality of the role of gender equality in attaining national development on a sustainable basis. There is therefore the need for a re-orientation by individuals, groups, institutions and agencies (both governmental and non-governmental) on gender equality issues that will translate into attitudinal change and response, which is germane for the efficacy of gender equality and women empowerment in Nigeria. Thus, there is the need to institute the culture of respect for human and gender rights in Nigeria (Ovie, 2013).

In the African society, a girl is conditioned to believe that women are inferior to men, that her place is in the home and that she is therefore there to be seen and not to be heard. These stereotypical beliefs against female gender have become entrenched in the minds of girls and women as they internalize these faulty messages from authority figures. As a result, the girl-child suffers emotional disorientation, which at times results to feeling of insecurity and poor self-esteem (Ezeliora, 2011). Negative stereotypes often cause negative responses, which can manifest themselves in the stereotyped individual's reactions, performance on a task, motivation, and low self-esteem. Negative stereotypes hinder peoples' ability to fulfill their potential by limiting choices and opportunities (Santrock, 2001). A 1999 Survey of Harmful

Traditional Practices against Women and Girls in Nigeria (FMWASD, 1999) found that proverbs and local sayings act as psychological constraints against transforming societal attitudes and behaviour. This practice has further helped to undermine girls' self-esteem.

Therefore, efforts need to be made to sustain progress in education goals and to help women contribute to economic growth and share in its benefits. Promoting equality in educational opportunities involves entering the education system at the primary level, progressing to higher levels, and making the transition to the labour market. Restricting women's access to services (be it education, health, or transportation) and their economic opportunity is unfair: life chances should not be preordained at birth. In economic terms, restricting women reduces their well-being and the welfare of families. It limits economic growth and slows down progress in poverty reduction (Fort, 2008).

2.1.4 Gender Education

According to the European institute for gender equality, gender education means the "Necessary part of curricula at all levels of the education system, which would enable both girls and boys, women and men to understand how constructions of masculinities and femininities and models for assigning social roles – which shape our societies – influence their lives, relationships, life choices, career trajectories, etc" (EIGE, 2013). Gender bias is a deeply-rooted cultural phenomena which encourages discrimination and prejudice against the female gender. As a result, she is deprived of educational, socio-political and economic opportunities compared to the masculine gender. According to Rothchild (2007) "Gender bias is behavior that shows favoritism toward one gender over another. Most often, gender bias is the act of favoring men and/or boys over women and/or girls.

In the same veinSadker (1994) observes that:

> *"Sitting in the same classroom, reading the same textbook, listening to the same teacher, boys and girls receive very different educations… In fact, upon entering school, girls perform equal to or better than boys on nearly every measure of achievement, but by the time they graduate high school or college, they have fallen behind"(Sadker, 1994:91).*

Gender bias in education goes beyond socialization patterns, bias is embedded in textbooks, lessons, and teacher interactions with students. This type of gender bias is part of the hidden curriculum of lessons taught implicitly to students through the everyday functioning of their classroom. This reality is glaring in Nigeria where women are under-represented in mathematics, science and technology. Men are under-represented in arts, humanities and in all areas of work that have a care-related dimension, including nursing, primary school teaching and child care. This view is further supported by research findings which suggests that a strong masculine bias exists in maps and that little mention is made of women in the discipline (world-geography.org. 2010)

The socialization of gender within our schools assures that girls are made aware that they are unequal to boys. Every time students are seated or lined up by gender, teachers are affirming that girls and boys should be treated differently. When an administrator ignores an act of sexual harassment, he or she is allowing the degradation of girls. When different behaviors are tolerated for boys than for girls because 'boys will be boys', schools are perpetuating the subjugation of females. Gender-bias in education is an insidious problem that causes very few people to stand up and take notice. The victims of this bias have been trained through years of schooling accept this bias as the norm. Thus, "Over the course of years the uneven distribution of teacher time, energy, attention, and talent, with boys getting the lion's share, takes its toll on girls" (Sadker, 1994).

Teachers are generally unaware of their own biased teaching behaviors because they are simply teaching how they were taught and the subtle gender inequities found in teaching materials are often overlooked. Girls and boys today are receiving separate and unequal educations due to the gender socialization that takes place in our schools and due to the gender biased curriculum students are faced with every day. In northern Nigeria, this trend is represented by the fewer number of female doctors, engineers and several other professions categorized as masculine.

Hence, teachers socialize girls towards a feminine ideal. Girls are praised for being neat, quiet, and calm, whereas boys are encouraged to think independently, be active and speak up. Girls are socialized in schools to recognize popularity as being important, and learn that educational performance and ability are not as important. "Girls in grades six and seven rate being popular and well-liked as more important than being perceived as competent or independent. Boys, on the other hand, are more likely to rank independence and competence as more important" (Bailey, 1992).

Gender bias is also taught implicitly through the resources chosen for classroom use. Using texts that omit contributions of women, which tokenize the experiences of women, or that stereotype gender roles, further compounds gender bias in schools' curriculum. While research shows that the use of gender-equitable materials allows students to have more gender-balanced knowledge, to develop more flexible attitudes towards gender roles, and to imitate role behaviors contained in the materials (Klein, 1985).

In addition, permissive attitudes towards sexual harassment is another way in which schools reinforce the socialization of girls as inferior.Bailey (1992) corroborates this view where he

states that "When schools ignore sexist, racist, homophobic, and violent interactions between students, they are giving tacit approval to such behaviors".

The MDG gender equity goals, therefore, represent an important moment for the academic study of gender education, encouraging it to engage critically, theoretically and empirically with gender educational inequalities on a global basis and to articulate and publicize its own voice in international development (Arnot, 2007).

According to the 2017 Statistical Report on men and women in Nigeria, “Literacy rate among young women and men age 15-24 years in 2017 was 59.3 per cent and 70.9 per cent respectively. Enrollment rate of school aged girls in primary education was 48.6 per cent in 2014 but it decreased to 47.3 in 2015 and slightly bounced back to 47.5 in 2016. Also, the completion rate for girls in primary, junior and senior secondary school in 2016 was 64.8 per cent, 38.9 per cent and 28.7 per cent respectively, showing a decreased completion rate as the student progresses. The findings also revealed that female enrollment was higher in private tertiary institutions (46.26 per cent) than in public tertiary institutions, and the percentage was 35.94 per cent in Federal University while it was 41.40 per cent in State University. Female teachers in both polytechnics and colleges was only between 20.6 per cent to 27.88 per cent for 2013/2014 and 2014/ 2015 sessions (NBS, 2017).

A study carried out by Omowumi (2013), to investigate gender differences in the performance of secondary students in geography found that the gender distribution in secondary schools in Zaria LGA comprised of more males than females (males- 921, Females - 553). Furthermore, a higher percentage of males scored F9 in most subjects during Senior School Certificate Exams (SSCE) while the larger percentage of female students

scored B3. While this study is important in showing the variations in performance, it does not examine the gender culture responsible for this trend.

Similarly,Nmadu (2010) in her work “Girl Child Education: What is the Future in Northern Nigeria?” deduced that Northern Nigeria’s high gender inequity in education places the majority of young girls at a severe disadvantage. The cross-sectional study examined enrolment, dropout, and primary school completion rates in three communities in Kaduna State. Less than half of young people (6 – 25 years) living in northern Nigeria were currently enrolled in school with the majority of students being males (60%). This study’s findings indicate there are nearly twice as many boys graduating from primary school as compared to girls, and the dropout rate for boys is close to half (3%) of the dropout rate for girls (5.4%). She further suggested sustained inputs to boost female enrolment in junior secondary schools, create girl-friendly school environments, and to better enable communities to understand the value of girls' education (Nmadu, 2010). Like the previous study, Nnamdu identified key gender disparities in school enrollment, dropouts and completion rates but failed to address the fundamental cause of this imbalance.

The 2005 MDG report in Nigeria shows that there is improvement in respect of attaining universal basic education and that the primary six completion rate increased significantly from 65 percent in 1998 to 83 percent in 2001; it declined in 2002 and increased again to 94 percent in 2003 and 95percent between 2004 and 2005. However, enrolment at the primary school level has consistently been higher for boys who have 56 percent compared with the 44 percent for girls. Generally, literacy level in Nigeria has steadily and consistently declined, especially among those between 15 and 24 years. For instance, in 1999, the overall literacy rate declined from 81.35 percent to 69.80 percent, while the rate of literacy for male between

15 and 24years declined from 81.35 percent in 1991 to 69.80 percent and 62.49 percent to 59.30 percent for female during the same period (Igbuzor, 2006). While the study shows the disparity in literacy levels, it does not integrate the quality of this education.

Gender parity in school enrolment has a multi-dimensional advantage and a multiplier effect notably because it helps to reduce poverty, lower mortality rates and promote concern for the environment. Moreover, gender parity also provides girls with the opportunity to learn skills and acquire knowledge that will encourage their participation in the development process through social, economic and political decision-making. On the other hand, blocked or limited access to quality education increases their vulnerability to abuse, exploitation, disease, poverty and crime. Studies have shown that allowing girls to have full access to education is the single most effective policy of enhancing the overall level of economic productivity.

Education is seen as a powerful agent of socialization in that it plays a tremendous role in preparing an individual to render active and useful service both to the family and society in general. More education reduces the rate of violence against women, enables them to leave abusive relationships, and empowers them to reject adverse cultural practices, such as female genital mutilation. Eliminating gender disparities in primary and secondary education (Millennium Development Goal [MDG] 3) also may help countries attain other MDGs, including achieving universal primary education (MDG 2), reducing the under-five mortality (MDG 4), improving maternal health (MDG 5), and reducing the likelihood of contracting HIV/AIDS (MDG 6). Promoting gender equality in education is therefore key to sustainable global development as well as to greater well-being.

The first indices for measuring or assessing the level of attainment of the Millennium Development Declaration in respect of Gender Equality and Women Empowerment are school enrolment at the primary, secondary and tertiary levels. And knowledge is critical for development because everything we do depends on knowledge (World Bank, 2012). Thus, for gender education to achieve any success in the implementation of the National gender Policy, we must first consider the rate of enrolment into primary and secondary schools. These stages of the educational system are central to every resocialization process as it 'catches them young'. Gender parity in school enrolment has a multi-dimensional advantage and a multiplier effect notably because it will help to reduce poverty, lower mortality rates and promote concern for the environment, aside from the opportunity to learn skills and acquire knowledge that will encourage their participation in the development process through social, economic and political decision-making. On the other hand, blocked or limited access to quality education increases their vulnerability to abuse, exploitation, disease, poverty and crime. Studies have shown that allowing girls to have full access to education is the single most effective policy of enhancing the overall level of economic productivity.

Although, Section 18 of the Nigerian Constitution, the Universal Basic Education (UBE) Act 2004, the Child Rights Act 2003, and Article 17 of the African Charter guarantee the right of every Nigerian child to education. The UBE Act and the Child Rights Act further made provision for free and compulsory basic education up to junior secondary level for every child. Despite all these efforts, the girl-child education attainment is low as majority of girls drop out for various reasons before completion of junior secondary education.

In short, most studies are mainly focused with identifying the anomaly without digging into the source of the problem which is the prevailing gender culture which socializes the society.

Clearly the socialization of gender is reinforced at school, "Because classrooms are microcosms of society, mirroring its strengths and ills alike, it follows that the normal socialization patterns of young children that often lead to distorted perceptions of gender roles are reflected in the classrooms" (Marshall, 1997).

2.1.5 Gender and National Development

As stated by the 2016 Human Development Report “To measure human development more comprehensively, the Human Development Report also presents four other composite indices. The Inequality-adjusted HDI discounts the HDI according to the extent of inequality. The Gender Development Index compares female and male HDI values. The Gender Inequality Index highlights women’s empowerment. And the Multidimensional Poverty Index measures non-income dimensions of poverty” (UNDP, 2016).

Similarly, according to theUnited Nations Conference on Trade and Development ‘UNCTAD’ (2012), “The depth of the recent economic and financial crisis and its close connection to high and volatile prices in food and fuel markets have raised several questions about the overall wisdom of the development path followed during the last three decades. It has pointed to the need to incorporate the objectives of poverty reduction, employment creation, social progress and gender equality within growth strategies in order to achieve a “development-centered globalization.” Incorporating the gender dimension into economic policy has, to date, been moving at a slow pace. This slow pace of mainstreaming gender in Nigeria’s development process is reflected in the stagnant nature of the country’s development.

The 2001 Human Development Report (HDR), states that the most basic capabilities for human development are to lead long healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living, and to be able to participate in the life of the community. Thus, from the HDR dimensions, gender equality relates to differences between women and men in education and health, labour participation, participation in political decision making, and access to and power over economic resources. Thus, national development is seen as a multi-dimensional process involving the transformation and improvement of the economic, social and political situations.

The centrality of gender equality, women's empowerment and the realization of women's rights in achieving sustainable development has been increasingly recognized in recent decades. Linking gender equality and sustainable development is important for several reasons. First, it is a moral and ethical imperative: achieving gender equality and realizing the human rights, dignity and capabilities of diverse groups of women is a central requirement of a just and sustainable world. Second, it is critical to redress the disproportionate impact of economic, social and environmental shocks and stresses on women and girls, which undermine the enjoyment of their human rights and their vital roles in sustaining their families and communities. Third, and most significantly, it is important to build up women's agency and capabilities to create better synergies between gender equality and sustainable development outcomes (UN, 2014). Thus, apart from the moral implications of perpetrating gender inequality in Nigeria, it also undermines any sustainable socio-economic development.

Hence, because socio-economic development and women's empowerment are closely related. Development is in itself a driver of gender equality and a tool for women's

empowerment. However, in spite of this glaring reality across both developed and developing countries, according to UNCTAD (2012), the salary gap between equally qualified men and women is still significant. Nearly half (48.4%) of the female population above the age of 15 remain economically inactive, compared to 22.3 % for men. In agriculture, women tend to have smaller plots and generally face market imperfections that limit their access to inputs, assets and services and reduce their productivity. Women entrepreneurs on average manage smaller businesses than do men, often in less-profitable sectors. While expanded international trade has created many new jobs, women tend to be found in temporary, seasonal, precarious occupations with little social security benefits and few opportunities for upgrading. Huge differences between men and women in responsibility for house and care works remain in almost all countries. Of the nearly 800 million illiterate adults worldwide, two thirds are women. On average, women hold less than 20 per cent of seats in parliament. Overall, men and boys and women and girls do not enjoy the same opportunities, and do not have the same chances to either benefit from or contribute to the social and economic development of their countries.

According to Aina (1998), Nigeria is a highly patriarchal society where men dominate all spheres of women's lives. Women are regarded as being inferior to men and therefore not capable and suitable for political leadership. As a result of its societal negative orientation in societal processes especially politics. Their participation in Nigeria politics has been very marginal and insignificant because of societal negative perceptions of the role of women in the public sphere and especially their participation in politics, which is often seen as male domain.

In line with this, the core hindrance in their participation in active politics and decision making include general apathy to politics amongst women; religious and cultural biases against women in politics, lack of resources to compete with men in politics; low membership of women in political parties. They only serve as supporters for male to acquire political positions. Discouraged from participation in the electoral process because of malpractices, unfavourable political environment characterized by political violence. Therefore, the polity is faced with the challenge of the continuing marginalization of women in Nigerian politics. Development requires good governance, which is likely to provide both menand women folk equal opportunity in decision-making and policy implementation (Ekpe, 2016).

Sustained economic growth and development is essential to poverty reduction and women's' empowerment is a strategic and effective entry point to alleviate poverty. Women are worse hit by economic transition processes, mainly because they lack access to critical resources: education, capital, labour, entrepreneurial skills and equally lack control over the use of their valuable time In addition, the various poverty alleviation strategies of successive Nigerian governments to promote the status of men and women economically, have failed to attract noticeable economic transformation for women because they remain focused at the micro level. There is widespread poverty, some of the challenges are unemployment, malnutrition, illiteracy, low status of women, environmental degradation and limited access to social and health services, including reproductive health services (Ekpe, 2016).

Ominode (1996), stressed that economic empowerments are a major component of women's total empowerment and liberation; because political, social and cultural empowerment are often wide and incomplete without access and control over resources. A number of policies

now treat education as an instrument of development, and women education as a road to gender equality and social justice. Policies including the Nigeria constitution, the National Policy of Education, the Universal Basic Education Policy among others all advocate acquiring of basic education as a means to meaningful contribution to development.

However, despite these attempts at improving the education of the girl child, there are still major constraints to female education including poor implementation of government policies, weak monitoring mechanism to measure the implementation of programmes, poor budgetary allocation to educational sector, poverty, culture and religious practices, example early child marriage, teenage pregnancy, child labour and trafficking (Ekpe, 2016).

The socio-cultural practices that have perpetrated gender inequality in third world countries are rooted in socio-cultural norms of society. But developed societies have employed culture to improve on other areas of development by modifying cultural practices through government policies (Ekpe, 2016).Moreover, the 2013 SPARC report on "Level of Consideration of Gender and Social Inclusion in Policy and Strategy Formulation and Implementation in Kaduna State," provides an overview of the status of gender equality and social inclusion issues in Kaduna State. The report used 2015 population projections (Males-1,043,899 Females-1,013,179) to show that while women currently account for about 50% of the total population, findings indicate that the level of awareness of and policy response to Gender and Social Inclusion are still relatively low. This study also dwells on the non-inclusion of females in crucial societal spheres without focusing on the core causes of this flaw.

In addition, a study carried out by Ubogu(2010) in Sabon-Gari area of Zaria LGA on "Gender and Intra-Urban Transport", found that culture and religion were important

determinants of the mode of transportation used by both males and females. The study found out that while male heads of households in their superior position as breadwinners within the family system tend to appropriate the most efficient means of transport (private vehicles) to themselves. As regards tricycles, most females preferred this mode of transportation while only 0.8% of males preferred this mode. The preference for this mode by females could be attributed to the almost seclusion of tricycles in the area for females especially those whose social institution of marriage and religion makes it difficult for them to share crowded buses with men. The study reveals that cultural impediments do hinder the free mobility of women in Sabon Gari area of Zaria LGA. This is in view of the importance of mobility to development(Ubogu, 2010).

Likewise, a study conducted by Damina (2012), on the gender consideration in Kaduna State public sector showed that: In terms of income earned per annum at the workplace; those who fall within the income range of <50,000-300,000 naira were more (65.5%) in the workforce (males-41.9%, females-23.6%). Those who earned 301,000-600,000 naira were next, 26.3% (males-15.5%, females-10.8%), while employees who earned 601,000 naira and above had the least representation, 12.6% most of whom were males. While this study showed us the income disparities in the public sector, it overlooked the fundamental societal framework within which this system is sustained.

2.1.6 Gender Reality in Northern Nigeria

Within any given country, gender intensifies the impact of structural impediments to education. Girls from excluded social groups are less likely to enroll in school, complete fewer years of schooling, and are less likely to complete primary or attend secondary school. In 2005, some 72 million children remained out of school, the majority of whom (41 million)

were girls from groups with multiple disadvantages living mainly in Sub-Saharan Africa and South Asia. Among major ethnic groups in Nigeria, for example, Hausa-speaking girls are 35 percent less likely than Yoruba-speaking boys to attend school (UIS, 2005). This Northern Nigerian gender reality in Kaduna is further represented by the public sector staff strength which was, put at 17,779, with males constituting 72 percent and females accounting for only 28.1 percent (Kaduna State Statistical Year Book 2008).

Most African countries are patriarchal in structure based on inequality and injustice. Patriarchal attitudes lead to gender stereotyping. It pervades all areas of life in African society. It is a well-known fact that many parents in Africa give preferential treatment to the boy-child, especially in matters concerning education. Women are given fewer educational opportunities than men as reflected in the lower literacy rates for the adult female population compared to men. The social norms, which support these gender relations, were culturally transmitted from one generation to another through the process of socialization. As children move through childhood into adolescence, they are exposed to many factors, which influence their attitudes and behaviors regarding gender roles. These attitudes and behaviors are generally learned first in the home and are then reinforced by the child's peers, school experience, and the media (Witt, 2013). The belief that the place of women is in the home and that their main preoccupation lies in ensuring the continuity of the human race through child bearing and nurturing still holds true of the present dayNorthern Nigeria. There is a bond of patriarchal dominance over women in Nigerian societies. In traditional Nigerian society, a married woman with her property is believed to be owned by her husband.

Likewise, the Nigerian social structure as a whole could be said to be one made up of diverse sub-social structures as regards its numerous ethnic groups, hence different social and

cultural backgrounds which involve the normative and value system. However, inspite of these differences, there are obvious similarities that cut across board. It is in this light that the social structure in Nigeria is discussed particularly as it relates to the issue of gender role differentiation and gender mobility. Sharp beliefs and practices inherent in the largely stereotypic value system still exist in Nigeria. As at present, only limited success has been achieved in eradicating them. This, however, has adverse implications on the life chances of females as individuals and as a group. The implications border on their chances of upward mobility. Since women are also stakeholders within the Nigerian social system, their continued marginalization will continue to have a negative influence on the Nigerian social structure. In other words, all social substructures, for example, family, education, political, health, economic etc. will not function adequately and might in the long run have adverse effects on growth and development. For instance, there will be an increase in poverty rates, family disintegration, child abuse and children trafficking, prostitution, corruption and crime. All these social problems hinder the socio- economic development of a nation(Alolo, 2007).

Similarly, owing to widespread teenage pregnancy among students, some parents in Kano state are hesitant to send their daughters to schools because of the presence of boys and men in the school settings (Alolo, 2007). Females must stay away from environments that are not gender friendly including schools. Sexual harassment and rape are gender-based violence that force females to stay away from school settings and the work place. Since education is needed to obtain employment, a lack of both leads to unemployment and thus exacerbates gender poverty.

There is therefore a need for a change in the value system in order to improve the outlook of the female gender as not a ‘weak sex’ and the ‘second sex’ but a significant and major

contributor to growth and development. Deliberate efforts must be made to empower the woman and the girl child by granting her equal access to education, occupational and employment opportunities, equal income, right in politics and access to the public sphere (Omadjohwoefe, 2011).

It is obvious that the primary root cause of this reality in Nigeria is gender and sex role socialization which according to Oakley (1974) are distinct gender roles for men and women which derive from culture rather than from biology. Gender role differentiation, though, varies from one society to another, they tend to maintain male dominance and female subservience. These roles are learnt through socialization during childhood and shape the behaviour of adults. Oakley further argued that the manipulation of children's' self-image by parents and the canalization of boys and girls towards different objects account for the differences in behaviour (Oakley, 1974).

Gender socialization is fundamental in determining what society thinks the preferred sex of a child should be and in influencing our beliefs about acceptable behaviour for males and females within the framework of patriarchy. After birth, parents respond differently towards male and female infants (Eccles, 1990).

Thus, Para-Mallam (2010), asserts that despite Nigeria's policy on equal education to bridge the gender gap which has been in place since 1981, Several other gender-based initiatives such as the "Blueprint on Women's Education" in 1986, the Family Support Basic Education programme in 1994, the Universal Basic Education programme in 1999, the National Policy on Women in 2000, and the National Economic Empowerment Development Strategy (NEEDS) are all designed to accelerate the education of girls in order to promote gender equity. As a result, more girls enrolled in school; however, the change process demands

changing the framework of the conceptualization of female education in Nigerian culture since girls education is yet to be embraced especially in the northern parts of Nigeria (Para-Mallam, 2010). Thus, the need to realize that until the cultural base of the society is transformed to accommodate a gender-sensitive tradition, all strategies will continue to remain superficial attempts at solving this deeply-rooted problem.

2.2 Theoretical Framework

2.2.1 Socialist Feminist Theory

In order to comprehend the reality of the prevailing gender culture in the study area, the importance of gender education and its implication for a positive gender culture in Nigeria, the socialist feminist theory seems the most suitable framework.

While African feminisms address cultural issues that they feel pertain to the complex experiences faced by all women of all cultures on the African continent, these theories with variants like Womanism, Motherism, Stiwanism, Nego-feminism, Femalism and Snail-sense feminism have all been criticized for being very narrow-scoped. Despite the diverse cultures on the African continent, these theories are largely reflective of very specific contexts and events thus limiting their reach.For example, Snail-sense feminism as proposed by AkachiAdimora-Ezeigbo encourages Nigerian women to work slowly like a snail's movement in her dealings with men in the "tough and very difficult patriarchal Nigerian society they live in"(Ezenwa-Ohaeto, 2015)

Socialist feminism which gained popularity in the 1970's is a branch of feminism that focuses upon both the public and private spheres of a woman's life and argues that liberation can only be achieved by working to end both the economic and cultural sources of women's

oppression (Ehrenreich, 1976). The theory was posited by Johanna Brenner, Barbara Ehrenreich, Clara Fraser, Charlotte Perkins Gilman, Emma Goldman and Silvia Federici amongst others. While Marxist feminism and radical feminism focus on the capitalist and patriarchal systems respectively, socialist feminism is a synthesis of both forms of feminisms and perceives both capitalisms and patriarchy as distinct systems that subjugate the female gender in the economic and socio-cultural spheres of the society.

Socialist feminism connects the oppression of women to Marxist ideas about exploitation, oppression and labour. They see prostitution, domestic work, childcare and marriage as ways in which women are exploited by a patriarchal system that devalues women and the substantial work they do. Socialist feminists focus their energies on broad change that affects society as a whole, rather than on an individual basis. They see the need to work alongside not just men, but all other groups, as they see the oppression of women as a part of a larger pattern that affects everyone involved in the capitalist system.

Marxist and socialist feminisms severely criticize the family as a source of women's oppression and exploitation. If a woman works for her family in the home, she has to be supported, andso she is economically dependent on the "man of the house," likeher children. If she works outside the home, she is still expected to fulfill her domestic duties, and so she ends up working twice as hard as a man, and usually for a lot less pay.This source of gender inequality has been somewhat redressed in countries that give all mothers paid leave before and after the birth of a child and that provide affordable child care. But that solution puts the burden of children totally on the mother, and encourages men to opt out of family responsibilities altogether(Lorber, 1996).

Socialist feminism is a two-pronged theory that broadens Marxist feminism's argument for the role of capitalism in the oppression of women and radical feminism's theory of the role of gender and the patriarchy. Socialist feminists reject radical feminism's main claim that patriarchy is the only or primary source of oppression of women. Rather, socialist feminists assert that women are unable to be free due to their financial dependence on males in society. Women are subjects to the male rulers in capitalism due to an uneven balance in wealth. They see economic dependence as the driving force of women's subjugation to men. Further, socialist feminists see women's liberation as a necessary part of larger quest for social, economic and political justice (Buchanan, 2011).

Socialist Feminism, is not a mere adding together of these two theories of power. It is rather a real mix of the interrelationships between capitalism and patriarchy as expressed through the sexual division of labour. To define capitalist patriarchy as the source of the problem is at the same time to suggest that socialist feminism is the answer. Marxist analysis seeks a historical explanation of existing power relationships in terms of economic class relations, and radical feminism deals with the biological reality of power. Socialist feminism, on the other hand, analyzes power in terms of its class origins as well as its patriarchal roots. In such an analysis, capitalism and patriarchy are not simply autonomous systems and neither are they one and the same thing. They are mutually dependent. Eisenstein further defines the term 'capitalist patriarchy' as descriptive of the 'mutually reinforcing dialectical relationship between capitalist class structure and hierarchical sexual structuring (Eisenstein, 1999). The key term in socialist feminism is **capitalist patriarchy** which combines the Marxist-feminist concept of capitalism and the radical-feminist concept of patriarchy to emphasize the existing mutual dependence, of the capitalist class structure and male supremacy inter-dependent as

against the dichotomous conception of both concepts by the other theories. It further adopts the Marxist terms of 'Historical' and 'Dialectical' to emphasize the need to understand the past history of a female subjugation in order to understand the present.

Capitalist Patriarchy: this refers to the combined dominance of a capitalist system which unjustly appropriates surplus in the economic sphere and the patriarchal system which reinforces male-supremacy in the political and socio-cultural spheres of the society. As Eisenstein (1999) puts it "It is rather a real mix of the interrelationships between capitalism and patriarchy as expressed through the sexual division of labour".In other words, class struggle occurs in every arena where the interests of classes' conflict, and that includes education, health, art, music, etc. We aim to transform not only the ownership of the means of production, but the totality of social existence (Ehrenreich, 1976).

The distinctive mark of socialist feminism was its view that autonomous structures of gender, race and class all participated in constructing inequality and exploitation. Socialist feminists expanded the Marxist notion of exploitation to include other relations in which some benefited from the labour of others, as, for example, in household and child-raising labour. They argued that militarism and conquest, as well as environmental destruction, were propelled by masculinity drives as well as by the search for profit. Socialist feminists were as anti-capitalist as any other socialists in the New Left, but never conceived capitalism as the sole or always the primary adversary. They offered no design for a socialist economy and thought it unnecessary and un-useful to do that; generally favorable toward public ownership, and especially cooperatives, they believed that a just economy—one that guaranteed equality and wellbeing to all--would have to emerge from a democratic process(Gordon, 2013).

Consequently, Socialist feminism suggests an inclusive way of creating social change. They emphasize synthesis and cooperation with all societal groups in changing the capitalist and patriarchal systems. Suspicious of vanguardism, socialist feminism rested on a commitment to democracy and an opposition to Leninism. Its activists emphasized direct democracy and often rejected hierarchical leadership ladders. Socialist feminists equally rejected American-style democracy, with its passive and substantively disfranchised electorate. The socialist feminist vision called for participatory democracy, a system that required of its citizen's active participation in discourse and policy formation. It is closely connected to the principle of prefigurativepolitics- the notion that a democratic end goal cannot justify undemocratic means, because the end would be corrupted by undemocratic means. Economic democracy and working-class power-- socialism's previously dominant ideas—could only be achieved through political democracy and active participation of the citizenry (Gordon, 2013).

2.2.2 Critique of the Theory

Socialist feminism has been criticized by other forms of feminism for underplaying the significance of capitalist forms of exploitation. This is largely from the Marxist feminists who view capitalist exploitation as the bane of women's oppression and exploitation.

More so, the theory has faced criticisms from both radical and Marxist feminists for being neither revolutionary nor radical enough to create lasting solutions to the problem of female economic and social exploitation (Sociology.org, 2005).

Also, socialist feminism was criticized for lacking in continuity. As Gordon (2013) puts it "the unremembered socialist feminist stream, like the rest of the Left in the US, has been

strong in its episodic power and weak in continuity. It has flowed and ebbed within larger socialist and feminist movements: from the earliest communitarian socialism through 19th-century women's-rights through the early 20th-century socialist party feminists through Communist Party theorists such as Mary Inman. When it re-emerged in the late 1960s, its early members had little knowledge of their ideological ancestors; this history was never taught to us, its writings buried ina few archives. Instead the 1960s socialist feminists began from their experience in the civil rights movement, the mother of the whole American New Left.

.2.3 Relevance of the Theory to the Study

The relevance of this theory outweighs its criticisms in respect to this study area as it explains the failure of several programmes and policies in Nigeria as being caused by the absence of any specific efforts at combating the historical root causes of the problem.

Socialist Feminists do not see women as a "sex class", nor do they see all men as "the class enemy". Not all male / female relationships are characterized by oppression and exploitation, for example. Technological "solutions" to female exploitation are not viewed with suspicion (since control over development and exploitation of technology has traditionally been a male preserve), as is the idea that a matriarchal society is somehow superior and preferable to a patriarchal society which is emphasized by radical feminists (Sociology.org, 2005). Thus socialist feminism is a balance that recognizes the role of both men and women in realizing a positive gender culture.

Furthermore, the theory emphasizes that all members of the society are important stakeholders in changing the unfavourable situation and negative gender culture. This explains why the WID approach employed by past policies failed as it only focused on women to change the lot of women.

Finally, similar to the gender education strategy of the NGP, the socialist feminist theory also advocates for the all-inclusive resocialization, reorientation and gendered-capacity-building of the entire society to change the negative capitalist patriarchal system which impedes development. In other words, the gender education strategy which is the core focus of this study is aptly captured by the socialist feminist theory.

CHAPTER THREE
RESEARCH METHODOLOGY

3.0 Introduction

This section describes the steps taken to obtain data for this study. Both qualitative and quantitative data were employed. The quantitative data was gotten from questionnaires while qualitative data was gotten from content analysis, in-depth interviews and focus group discussions.

3.1 Location of the Study

The location of the study is Zaria LGA of Zaria Town, Kaduna State. Kaduna State was part of the former North – Central State, which was created in 1967 when Nigeria changed from four (4) Regional system to 19 state structure. In 1987, it was divided into two along the line of the old provincial boundary, thus Katsina province became Katsina State, while Zaria

province formed the present Kaduna State. Zaria LGA has thirteen wards under it including Shika, Tsibiri and Dakace. Girls in the LGA are usually married within the range of 15-18 years of age (DRPC, 2015).

Zaria lies on the geographical coordinates of 11° 4' 0" N, 7° 42' 0" E. The nodal function of the city has helped to encourage the rapid growth of the city. Zaria is the second largest city after Kaduna metropolis in Kaduna State. Its growth is due to the fact that historically Zaria was an important trading center between 16th and 20th centuries with a well-established powerful oligarchy. Presently, the town is home to about 13 federal establishments/institutions that have attracted migrants from within and outside the country. The rapid and persistent increase in population has been attributed to rural-urban migration and natural increase due partly to sustained high total fertility rate due to relatively early age at marriage and improved medical facilities and good sanitary conditions (Ubogu, 2011).

The socio-economic setting of rural Zaria has continued to offer peace and naturalness with less environmental pollution like all other rural areas. The predominant activity of rural life, which is revered, is no other than the production of sufficient foodstuff with labour largely from the family. Agriculture is the major, if not the only, rural occupation. Both cash and food crops are grown. These include tobacco, cotton, groundnuts, cassava, maize, guinea corn, millet, rice, yams, beans and a variety of vegetables. In some areas, fadama and dry season farming, through irrigation canals are undertaken. Other agricultural activities, like livestock, fishing and mixed farming activities are also practiced. It is important to note that the establishment of the Maigana Farm Centre in 1910 boosted such activities over a long time, particularly the production of cash crops (Abbass, 1997).

The last known population of Zaria LGA in 2015 was 975,200. This was 0.535% of the total Nigerian Population. If population growth rate is the same as in period of 2006-2015 (+0.91%/year), the projected Zaria population in 2017 would be *992, 958* (United Nations, 2014).

3.2 Data Collection Methods

The research which is both quantitative and qualitative employed the survey method to study randomly selected school teachers for the purpose of generating qualitative data on their perceptions of gender education and the prevalent gender culture in Zaria LGA as well as data on any form of capacity building to build their expertise on gender-sensitivity. Questionnaires and Semi Structured Interviews were used alongside documentary research on the existing curricula and other documents which guide the education system in Zaria LGA and reports from capacity building programmes. The questionnaire constituted both closed and open ended questions to allow for more concrete data retrieval which will be self-administered.The interviews were conducted in form of group interviews and individual interviews with key teachers and principals.

3.3 Population of the Study

The parent population from which the sample population of the study is drawncomprised of all teachers of Universal Basic Education schools in Zaria LGA under the Universal Basic Education (UBE) scheme and examined all relevant resource persons from Kaduna state ministry of Education.

3.4 Sample Size and Sampling Technique

The sample size was drawn from the total number of public school teachers in Zaria LGA put at 1763 (113- junior secondary school teachers, 1650- primary school teachers). The sample size for 1763-1800 is approximately 317 Based on the Krejcie and Morgan (1970) sampling table.

Multistage cluster sampling was adopted in arriving at the sample size. This refers to a sampling technique where the sampling is carried out in stages using smaller and smaller sampling units at each stage. Multistage sampling can be a complex form of cluster sampling because it is a type of sampling which involves dividing the population into groups (or clusters). Then, one or more clusters are chosen at random and everyone within the chosen cluster is sampled (ABS, 2006).

The total sample size for the study was 317. The data collection instruments were administered using the simple random sampling method.

1. Stage 1: Zaria Town was divided into the 2 LGA's – Zaria LGA and Sabon Gari-LGA.
2. Stage 2: Zaria LGA was selected and grouped into clusters with each ward forming a cluster. The 13 wards in Zaria LGA are as follows: Dambo; Dutsenabba; Gyallesu; Kaura; Kufena; Kwarbai "a"; Kwarbai "b"; Limancin-kona; Tudunwada; Tukur tukur; Ung. Fatika; Ung. Juma; Wucicciri.
3. Stage 3: Six wards were selected from the 13 wards (representing 46.2% of the wards) using the simple random sampling method. These selected wards were: Gyallesu, Kwarbai A, Dambo, Tukur Tukur, Kufena, and Tudun Wada. The criteria for this random selection includes the diverse population base, historical significance, commercial activities and a combination of rural and urban features.

4. Stage 4: Two Universal Basic Education (UBE) schools from each of the 6 selected wards using the simple random sampling method. In all, 12 UBE schools were selected from the 6 clusters.
5. Stage 5: The sample size of 317 divided by 12 schools isapproximately 26 respondents per school.

The units of analysis are public schools under the UBE scheme and the units of response are the teachers in these schools. This selection is justified by their conformity to a uniform system of educational curriculum implemented by the government.

3.5Sources of Data

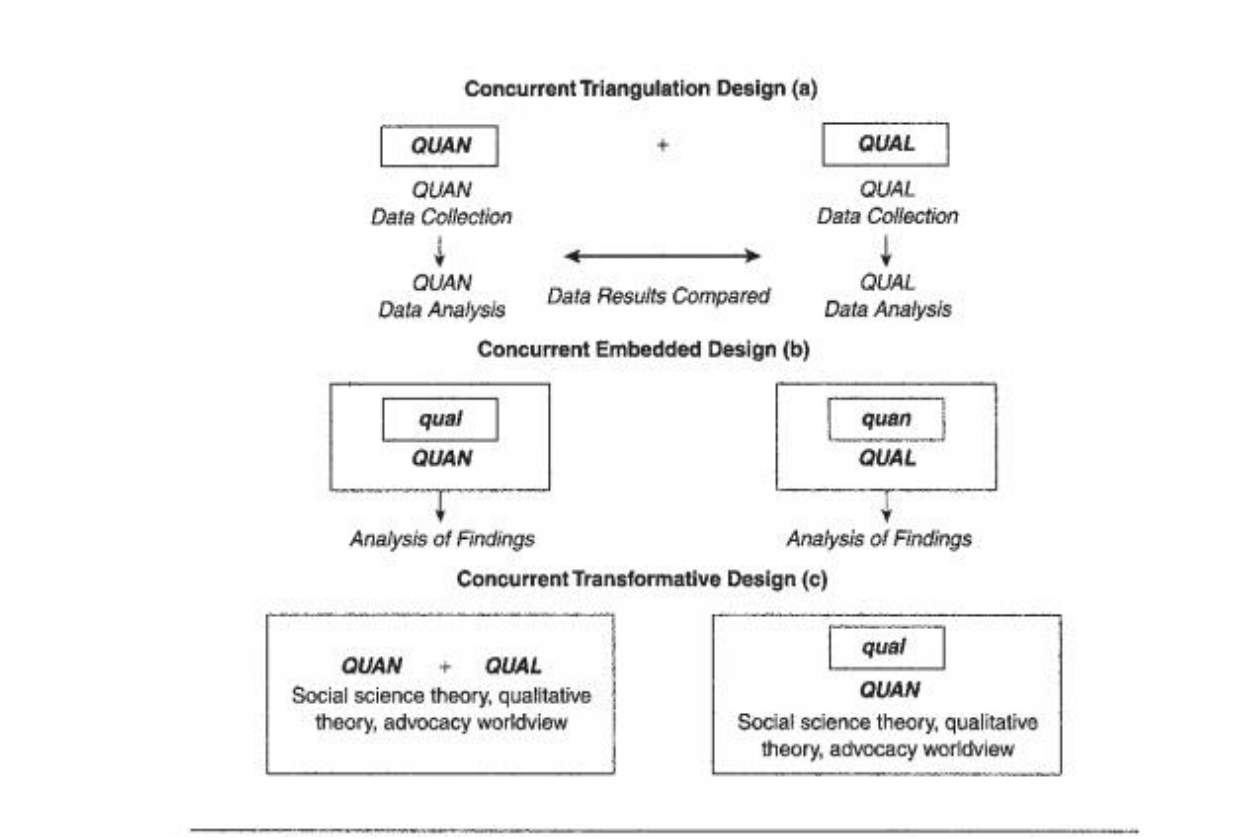
Both primary and secondary data were utilized by this study.Primary data was collected from primary sources through interview and questionnaire methods while secondary data wascollected from secondary sources such as available records, journals and related literature coveringZaria Local Government Area of Kaduna State.

Data was gathered from questionnaires administered to the sample population relevant to the study. Secondary data was collected using available records from the Universal Basic Education Nationwide Curriculum, Statistics of Teachers from the state Ministry of Education, Reports from the FMAWSD,and contemporary Gender Reports by International Organizations, Appraisals and Monitoring of the NGP amongst other related and relevant documents.

3.6 Techniques for Data Analysis

Data generated was analyzed Mixed Method of data analysis. These includes Concurrent triangulation approach, descriptive statistics and content analysis. In Concurrent triangulation approach according to John Creswell, “the researcher collects both quantitative and qualitative data concurrently and then compares the two databases to determine if there is convergence, difference or some combination”.(John & Piano, 2007). In this method, both qualitative and quantitative results are collected concurrently in one phase of the research study, merged or integrated, and compared side by side during discussion of findings. During discussions, codes and themes are created qualitatively and the number of times they occur in the data are tallied.

Table 3.6 Concurrent Research Analysis



Source: Creswell et al. (2003)

The descriptive statistics tools are the frequency tables and percentages.Content analysis rather than being a single method analysis shows three distinct approaches: conventional, directed, or summative. Qualitative content analysis is defined as a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns (Shannon, 2005).

3.7 Unit of Analysis / Response

The units of analysis are public schools under the UBE scheme and the units of response are the teachers in these schools.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter covers the presentation and analysis of data collected through: Focus Group Discussions (FGDs), Key Informants Interviews (KIIs), and questionnaire administration. As discussed in the earlier chapters, Gender Education and Capacity Building is a core strategy of the NGP aimed at instituting and driving a positive gender culture across all societal spheres. In schools, this was proposed to be achieved via capacity building of relevant stakeholders including teachers and gender mainstreaming via school curricula amongst others. The responses collected on this issue are hereby presented and analyzed both qualitatively and quantitatively.

Presentation of data utilizes both quantitative descriptive statistics and qualitative generative themes. Analysis transforms data into findings by bringing order, structure and meaning to the mass of collected data (Patton, 2002).

4.1 Presentation and Analysis of Secondary Data Collected

Table 4.1.1-Total Number of Public Primary School Teachers in Zaria LGA by Gender in 2017 (Annex 1)shows that there are a total of 1650 public primary school teachers in Zaria LGA teaching a total of 116 public primary schools. While 1089 of these teachers are female, only 561 are male. This prevailing reality further goes to show that as presented by previous studies, men are still very few in primary school education which is portrayed as a feminine job by an inherent patriarchic gender culture. The number of women almost doubles that of men in line with the perception that child care which is a key element in primary school education is a female preserve.

Table 4.1.2 Pupils Enrolment by Classes and Gender as At February, 2017 (Annex 2)

Table 4.1.2 (Annex 2) shows the recent enrollment rates of primary school pupils in Zaria LGA by gender. In most of the total 116 public primary schools, the number of boys enrolled exceed the number girls. This is further depicted in the total number of 74115 boys enrolled in the local government compared to a total of 68847 girls enrolled. In other words, in the year 2017, 5268 more boys were enrolled in primary schools than girls. This statistics further supports prior research thereby illustrating a gender disparity in enrollment and completion rates in Northern Nigeria influenced by a prevailing gender culture which indicates more preference for boy-child education.

Table 4.1.3 Pupils Enrolment by Schools and Political Wards in 2016 (Annex 3)

Table 4.1.3 (Annex 3) shows pupils enrolment by schools and political wards in Zaria LGA. This table is relevant in showing the general difference in transition from primary to secondary schools in Zaria. In most cases as depicted from the table, demonstrates a drop in the number of children who transit from primary 6 to Junior Secondary Schools. This table further shows the little importance given to pursuit of higher levels of education with consistent reduced numbers of students enrolled in higher classes and school levels.

4.2 Presentation and Analysis of Primary Data Collected.

Primary data was collected via questionnaires,observations and interviews.

4.2.1 Presentation and Analysis of Data Collected Through Questionnaires.

Data collected via questionnaires are presented in tables, each representing a section of the questionnaire which consists of the respondents' bio data, their perception of gender roles, their knowledge on gender issues, and the nature of gender imbalance in their society and its effects, and their suggestions on implementing the National Gender Policy. A total of 317

questionnaires were administered but after collection, only 272 (85%) were used for data analysis. Others were unreturned.

Table 4.2.1.1: Summary of Questionnaires Administered and Returned (Annex 4)

Table 4.2.1.1 (Annex 4) shows a summary of questionnaires administered and those returned. A total of 317 questionnaires were distributed in line with the sample size drawn from a parent population of a total number of public basic school teachers in Zaria LGA (1763). 272 questionnaires were returned representing 86% of the total administered questionnaires. This represents a high rate of return compared to the number of no-return at 45. Male and female respondents were 174 (64%) and 98 (38%) respectively.

Table 4.2.1.2 Bio data of Respondents

Variable		**Frequency**	**Percentage (%)**
Age	< 20 years	74	27.2
	20-29 years	54	19.9
	30-39 years	98	36
	40-49 years	26	9.5
	50- above	20	7.1
Total	**Total**	**272**	**100**
Gender	Male	174	64
	Female	98	36
	Total	**272**	**100**
Highest level of Education	Secondary	76	28
	Post-Secondary(NCE, Diploma)	60	22.1
	Degree	104	38.2
	Postgraduate, Masters	32	11.8
	PHD	0	0
	Total	**272**	**100**
Ethnicity	Hausa Fulani	174	64
	Kanuri	22	8.1
	Yoruba	4	1.5
	Others	72	26.5
	Total	**272**	**100**
Marital Status	Single	76	28
	Married Monogamy	146	53.7
	Married Polygamy	34	13
	Widowed	10	3.7
	Divorced	4	1.5
	Total	**272**	**100**
Number of Children	None	76	28
	1-4	154	56.6
	4-8	42	15.4
	9-12	0	0
	13 & above	0	0
	Total	**272**	**100**

Source: Researchers Survey, 2017

Table 4.2.1.2 above shows the biodata of respondents. Most respondents are within the 30-39 age range with the others spread across the other age sets. Also, most respondents representing 64% are male while 36% are female. Most respondents are degree holders (38.2%) followed closely by secondary certificate holders (28) and diploma holders (22.1%). The remaining 11.8% hold postgraduate degrees.

The highest number of respondents (64%) are Hausa Fulani which represents the dominant ethnic group in the research area with the remaining percentage spread across other ethnic nationalities.

Table 4.2.1.3 Perceptions on Gender Roles

Variable		**Frequency**		**Total**	**Percentage (%)**
		Male	**Female**		
Understanding of gender	Biological differentiation(sex)	174	98	272	100
	Social Perceptions and roles drawn from sex differences	0	0	0	0
	Total			**272**	**100**
Causes of Gender Imbalance	Religious belief	18	45	63	23
	Women perceived as weak and inferior to men	21	10	31	11
	A male child is more special than a female child	17	4	21	8
	Boys perform better in school	11	2	13	5
	Culture	99	33	132	49
	Nothing	8	4	12	4
	Total			**272**	**100**
Effects of gender imbalance (most recurring themes)	Bias	22	0	22	8
	Backwardness	27	16	43	16
	Underdevelopment	24	8	32	12
	Disunity	26	3	29	11
	Drug abuse	2	1	3	1
	Financial problems	21	11	32	12
	Poverty	2	12	14	5
	Inequality	1	6	7	3
	Gender imbalance	11	7	18	7
	Conflict	12	9	21	8
	Societal vices	5	2	9	3
	Low standard of living	7	7	14	5
	Under participation of women in the	14	3	17	6

	society				
	Nothing	0	13	13	5
	Total	174	98	**272**	**100**
Roles of males in the society	Leadership	166	52	218	80
Variable		**Frequency**		**Total**	**Percentage (%)**
		Male	**Female**		
	Provider for family	8	46	54	20
	Total	**174**	**98**	**272**	**100**
Roles of females in the society	Support the male	33	35	68	25
	Child upbringing	68	13	81	30
	Home making	65	32	97	36
	Teaching	8	18	26	10
	Total	**174**	**98**	**272**	**100**
Presence of gender imbalance	Yes	40	100	140	51
	No	119	13	132	49
	Total	**174**	**98**	**272**	**100**
If Yes, Why?	Culture places men above women	14	43	57	41
	Religion	10	28	38	27
	Poverty and Ignorance	9	6	15	11
	Population	2	4	6	4
	Discrimination and Inferiority	0	17	17	12
	Nature	4	2	6	4
	What a man can do, a woman can only try	1	0	1	1
	Total	**40**	**100**	**140**	**100**
	Total			**272**	**100**

Source: Researchers Survey, 2017

The table 4.2.1.4 provides key information about gender roles and determinants of gender roles.

Overall, there are two very noticeable features. Firstly, most respondents (66%) believe that the woman is responsible for child upbringing than the 20% which holds the man responsible for making provisions for the family, yet 80% ascribe leadership to the male gender. Secondly, with home making regarded as the primary role of a woman, men are posited to have very little role to play in the home beyond providing.

Remarkably, 70% of respondents disagree that there is an imbalance in societal role definition, and more than half of them agree to a large extent with the prevailing role

definitions. It is evident that these views on gender roles are shaped by cultural and religious ideals.

Most respondents (49% &23%) ascribe religion and culture respectively as the causes of gender imbalance and the many effects of this imbalance is portrayed by respondents to include underdevelopment, backwardness, disunity and financial problems amongst others.

4.2.1.5 Knowledge on Gender Issues

Variable		**Frequency**	**Percentage (%)**
Awareness on the Gender Policy	Yes	110	40
	No	162	60
	Total	**272**	**100**
If yes, Opinion	Good Idea	11	10
	Policy must consider peoples beliefs and culture	23	21
	The policy will bring negative change	6	5
	Opening of mixed schools	2	2
	Policy brings competition	7	6
	There should be equality	1	1
	Policy is good but cannot be implemented because women are weak	8	7
	Nigeria is not ready for this policy	2	2
	Policy seeks to clarify societal roles	19	17
	Policy can only work via enlightenment	5	5
	Nothing	26	24
	Total	**110**	**100**
Access to equal educational opportunities for males and females	Yes	182	67
	No	90	33
	Total	**272**	**100**
Understanding of Gender Education	Education for both genders	79	29
	System for males and females to understand boundaries	13	5
	Education to enhance gender sensitivity	1	0.1
	Sex Education	27	10
	Teaching males and females differently	13	5
	Nothing	139	51
	Total	**272**	**100**
Experienced any of Gender Training	Yes	21	8
	No	251	92
	Total	**272**	**100**
If 'Yes', type of training	Short course	8	38
	Training workshop	4	19
	Seminar	5	24
	Diploma	0	0
	Degree	4	19
	Total	**21**	**100**
Understanding of Gender	Activities of females that contrasts male	25	9

Mainstreaming			
	Approach that values education for all genders	23	8
	Providing the male gender more opportunities than the female gender	2	1
	To understand the notion of gender	9	3
	Bringing together of different genders to share ideas	4	1
	Mixed schools	17	6
	Nothing	192	71
	Total	**272**	**100**

Source: Researchers Survey, 2017

Table 4.2.1.5 is an assessment of respondents' knowledge about gender issues. It can be clearly seen that a good number of people have no clue what the NGP entails. Of the 40% of respondents aware of the National Gender Policy, only 10% believe it is a good idea with 17% assenting that it seeks to clarify societal roles. Religious and cultural beliefs are being reiterated as important determinants of gender roles as majority-21% believe they must be considered in formulating gender policy.

Also, while 67% of respondents agree that males and females should have equal access to educational opportunities, their understanding of gender education varies widely. 29% believe it is the education for both genders, 10% perceive it to mean sex education, 5% think it entails teaching male and females differently, while the most 51% have no idea what gender education is about. This is further reinforced by the fact that 92% of respondents have had no prior gender training experience. Of the 8% who had previous training, 38% was through short courses, 24% via seminars, and 19% at training workshops and degree programmes. None of the respondents has undergone a diploma course on gender.

4.2.1.6 Nature of Gender Imbalance

Variable		Frequency	Percentage (%)
Equal access to educational opportunities for boys and girls in Zaria LGA	Yes	208	76
	No	64	24
	Total	**272**	**100**
If yes, Opinion	They are all equal citizens	21	10
	Government policy	33	16
	We are all human beings	19	9
	Balance for a better society	31	15
	It will help them when they get married	7	3
	Relevant to their development and that of their societies	46	22
	So that gender imbalance can be eliminated	11	5
Variable		**Frequency**	**Percentage (%)**
	Education is everyone's right	22	11
	Everyone is equal before his lord	1	0.5
	Access equal opportunities	17	8
	Total	**208**	**100**
Which Gender performs better in class males and females	Males	144	53
	Females	128	47
	Total	**272**	**100**
Separate Activities and Responsibilities & punishments for males	Fatigue	3	29
	Agriculture	29	11
	Football & volleyball	62	23
	Heavy manual duties	24	9
	Head boy, Labour, Furniture prefects	71	26
	Leadership, class reps, Association presidents	31	11
	Frog jump	8	3
	Water flowers	2	1
	No difference	11	4
	All Activities (boys only school)	34	12
	Total	**272**	**100**
Separate Activities and Responsibilities & punishments for females	Sweeping	79	29
	Home Economics	36	13
	Sitting Arrangements	42	15
	Fetching water	5	2
	Health prefect	2	1
	Nothing	108	40
	Total	**272**	**100**
Cases of violence of boys towards girls	Yes	17	6
	No	255	94
	Total	**272**	**100**
Highest level of Education males should aspire to pursue	Primary School	0	0
	Secondary school	12	4
	Tertiary	169	62
	Post graduate (masters)	82	30
	Post graduate (PHD)	9	3
	Total	**272**	**100**
Highest level of Education females should aspire to pursue	Primary School	51	19
	Secondary school	133	49
	Tertiary	67	24
	Post graduate (masters)	18	7

	Post graduate (PHD)	3	1
	Total	**272**	**100**
Courses males should be encouraged to pursue (multiple choice)	Medicine	128	20
	Nursing	0	0
	Teaching	12	2
	Engineering	94	15
	Clerical	27	4
	Military	88	14
	Catering	0	0
	Pilot	67	10
	Farming	92	14
	Trading	36	5
	Home making	0	0
	Business	43	7
	Law	61	9
	Total	**648**	**100**
Courses females should be encouraged to pursue (multiple choice)	Medicine	37	5
	Nursing	182	25
	Teaching	219	30
	Engineering	3	0.4
	Clerical	54	7
	Military	0	0
	Catering	71	10
	Pilot	0	0
	Farming	23	3
	Trading	41	6
	Home making	70	10
	Business	11	2
	Law	14	2
	Total	**725**	**100**

Source: Researchers Survey, 2017

Table 4.2.1.6 is an overview of the nature of gender imbalance. It is agreed by majority – 76% that male and females should be allowed equal access to educational opportunities. This is because they – 22% believe it is essential for personal and communal development as well as establishing a balanced society as agreed by 15%. 16% believe they should be afforded equal opportunities because it is a government policy with only 11% regarding equal access to education as a fundamental human right. Just 10% agree that the female gender deserves as much access to education as the male for they are equals. It is noteworthy that, education is also perceived to play a role in marital life by 3% of respondents.

53% of respondents hold the notion that the male gender is better at academic work, 62% are of the opinion that males are more deserving of tertiary education with only 24% canvassing

for this same educational access on behalf of the female gender. 49% of respondents believe secondary education should be the peak of educational aspiration for the female gender with only 4% agreeing to this for males.

The trend is further shown by the 19% of respondents who hold the opinion that the female gender should be satisfied with only primary education with 0% of respondent accepting that the male gender should settle for the same. Most people believe that post graduate education should be reserved for the male gender as 33% are in support of this for males as against 8% in favour of this for the female gender.

Males are further encouraged to take up science-oriented courses like medicine-20%, engineering-15% and 14% in favour of agricultural and military roles for the male gender. The female gender is deemed suited for care-related career paths like nursing – 25%, home making -10% and catering - 10%. Teaching is however believed to be the most befitting course for the female gender as agreed upon by 30% of respondents.

4.2.1.7 Effects of Gender Imbalance

Variable		Frequency	Percentage (%)
Effects of Gender Imbalance (multiple choice)	Societal Backwardness	92	13
	Stagnation for women	43	6
	Increased health challenges	77	11
	More deaths	61	8
	Increased maternal mortality rates (deaths)	94	13
	Greater maternal morbidity (illnesses)	108	15
	More infant deaths	93	13
	Lower standards of living	52	7
	Increased poverty	70	9
	All of the above	38	5
	Specified	0	
Total	**Total**	728	**100**

Source: Researchers Survey, 2017

The table 4.2.1.7 above is a representation of the multiple effects of gender imbalance. Overall, gender imbalance is perceived to have an overarching effect on the quality of life of

the female gender. This is evidenced by the fact that maternal morbidity and mortality accounts for 28% of the impact of gender imbalance. Poor economic condition and underdevelopment is believed to be the aftermath of this inequality by 16% and 19% of respondents respectively.

4.2.1.8 Strategies for implementing the National Gender Policy

Variable		Frequency	Percentage (%)
How can the National Gender Policy be implemented	Free Education until SS3	2	0.5
	No need to implement gender policy	7	2
	Carry all stakeholders along (religious and cultural)	51	14
	Religion and cultural ethics will not allow for implementation	13	3
	Awareness from the grass roots	79	22
	Government must enlighten the masses on these issues	18	5
	Policy formation and implementation	2	0.5
	Organizing workshops	46	13
	Awareness via religious leaders and mass media	22	6
	The executive and legislature must act accordingly	2	0.5
	The Government must provide adequate information on the policy	10	3
	Programs to enlighten both genders on their importance	3	1
	Adhere to the policy	1	0.2
	Education	1	0.2
	Public enlightenment	37	10
	Orientation	10	3
	No response	62	17
	Total	366	100
Can Gender Imbalance be corrected	Yes	222	82
	No	50	18
	Total	272	100
How can gender Imbalance be corrected	Make it a law	3	1
	Both genders should not cross their limits	7	2
	Government should task religious leaders on enlightening their followers	81	18
	Awareness by both religious and cultural bodies	37	8
	Free education	19	4
	No way, it can never be corrected	6	1
	Avoid infant death rates	22	4
	Equal opportunities in policy making	7	2
	Systemic desensitization, public awareness, gender education	5	1
	Allow both genders equal access	3	1
	Look at it religiously and culturally	15	3
	Sensitizing communal, religious, cultural and societal institutions	13	3
	Economic empowerment	26	6
	Workshop, Media	52	11
	Identifying lapses and addressing them accordingly	16	3
	Free education	42	9
	Tackle poverty	62	13
	Religious guidance	44	10
	Total		
	Total	460	100

Table 4.2.1.8. Measures respondents' suggestions in an attempt to chart a forward course. Majority of respondents – 82% believe that gender imbalance can be corrected. However, when questioned about strategies to achieve a balance, the government and religious leaders were agreed upon by 18% of respondents to be the drivers of this change. Notable avenues to tackle this as suggested by respondents are through enlightenment using the media and workshops – 11%, provision of free education – 9% and poverty alleviation – 13%.

17% of respondents had no suggestion about how the National gender policy can be implemented. Although, 22% suggested that creating awareness at the grassroots and involving relevant stakeholders as suggested by 14% of respondents are key determinants in implementing the policy. Organizing workshops and public enlightenment programmes are believed to similarly play crucial roles by 13% and 10% of respondents respectively in enacting the National gender policy.

4.2.2 Observations.

During the course of the study, key issues were sought to be observed to throw more light on the research questions. Accordingly, the following issues were observed:

- All school management consisted of males.
- Most primary school teachers are female.
- There is almost an even distribution of male and female teachers in secondary schools.
- The highest educational qualification for most junior secondary school teachers are diplomas with those of secondary school certificate for the primary school teachers.

- The school curricula had no intrinsic form of gender education.
- There was a unified school curriculum across all schools in the LGA.
- All of the few gender-related trainings teachers got were provided by non-governmental organizations such as the Mercy Corps ENGINE (Educating Nigerian Girls in New Enterprises) Project.
- All observed schools had students sitting arrangements according to gender with boys and girls seated on different columns.
- Gender education was equated with sex education.
- Most staff in the Education Boards were male.

4.2.3. In-depth Interviews.

In-depth Interviews were conducted with key persons in both the Zaria Local Government Education Authority, the Ministry of Education, Science and Technology, Zonal office in Zaria LGA and key management staff in some of the selected schools. The interviews were conducted using a checklist and the responses are presented in summarized themes. Amongst the targeted interviewed respondents are:

1. The Senior Personnel Officer, Zaria Local Government Education Authority.
2. The Vice Principal GSS Dakace.
3. The Vice Principal Admin. GSS Gyallesu.
4. The Vice Principal GDSS Tudun Wada.
5. The Vice Principal Academics Al Huda Huda College.
6. The Senior Master, Barewa College.

The key themes which all interview questions sought to generate responses under include the respondents':

1. Understanding of the gender concept.
2. Perception on the societal marginalization of female gender.
3. Societal position of the female gender vis-à-vis the male gender.
4. Opinion on the prevailing position of the female gender in Nigeria.
5. Effects of this prevailing position.
6. Awareness of the National Gender Policy.
7. Thoughts on how the policy can be implemented in schools.
8. Perception on girls and boys having equal access to educational and developmental opportunities.
9. Understanding of gender mainstreaming and how it can be achieved.
10. Understanding of the concept of gender education.
11. Experienced any form of formal gender training provided by the government. If required.
12. Whetherany form of gender studies should be incorporated in the school curriculum by the Ministry of Education.
13. Opinion on teachers' influence on the gender orientation of the students and the society at large.
14. Opinion on instructors and teachers accessing gender education irrespective of subject taught

15. Other suggestions for Nigeria to achieve a positive gender culture.

Table 4.2.3.1 Summarized Interview Responses (Annex).

Table 4.2.3.1 (annex) shows the responses generated from 6 targeted interviewed respondents representing the relevant education bodies and key management staff of the selected schools. All 6 respondents are males. The themes seek to gauge the perception of the respondents on key factors reflecting the prevailing gender culture, its effects and whether or not gender education and capacity building as proposed by the NGP has recorded any tangible success since its initiation. As demonstrated above, all interviewed respondents had a wrong perception of the gender concept itself which they all defined as biological differences (sex). This flawed understanding of the concept also taints the perception of other associated concepts of Gender Mainstreaming, Gender Culture and Gender Education. One respondent says the role of women are “homemakers” while another says “I don’t think women and men should have the same access to education”.

On the Gender culture, 50% percent of the respondents believe there is no marginalization while the other 50% agree there is some sort of marginalization. On the societal position of the female gender in Northern Nigeria, only 33.3% percent agree that women are at a lesser position. This percentage further holds that on a national level, women should be restricted. The other 66.7% hold that the position of women is fair enough. On a national level, they believe the gender statusquo is improving. According to one respondent “what is marginalization when women are everywhere and are even becoming ministers”.

On the effects of this prevailing gender position, 50% believe there are no effects as it is the culture. The other 50% hold that it culminates in backwardness. On Awareness of the NGP, 33.3% say they are aware and hold the perception that it accords equal rights for both genders and cannot succeed. The other 66.7% are totally unaware of the policy and suggest that there is no need for the policy as religion will be a major barrier in implementation.

16.7% of respondents believe that boys and girls should not have equal access to educational and developmental opportunities, the other 83.3% support equal access. According to one respondent "if women want equal access, men must also get benefits like maternity leaves or it will be injustice". On gender mainstreaming, 33.3 percent believe it can succeed via awareness creation and according equal benefits to men as well (paternity leaves). The other 66.7% have no idea what the concept entails.

On gender education, 50% of respondents equate it with sex education, gender assemblies and distinct education for every gender. All respondents did not receive any government provided training on gender. 33.3% however received gender related trainings from non-governmental organizations. 50% of respondents do not support the introduction of gender education in the school curricula, 16.7% are indifferent while 33.3% support introducing gender education in school curricula. Also, all respondents agree that teachers influence the gender perceptions of their students and the society at large.

On ways to achieve a positive gender culture in the society, responses capture introduction of gender assemblies, government-led orientations and awareness campaigns, partnering with key cultural and religious leaders and ensuring that all strategies take in the cognizance the prevailing societal cultural dispensations. One respondent said "Even if teachers will be

educated, we must not forget to respect our religious and cultural dispensations. This is the reason why sex education is not recognized here. It is not in line with our culture".

4.3 Discussions of Findings

In line with the Concurrent Triangulation approach, both qualitative and qualitative data collected were presented side by side and studies simultaneously. Comparisons were made to determine differences, convergence or combinations.

As posited by De Vos, the analytical process "does not proceed tidily or in a linear fashion but is more of a spiral process; it entails reducing the volume of the information, sorting out significant from irrelevant facts, identifying patterns and trends, and constructing a framework for communicating the essence of what was revealed by the data" There is an "inseparable relationship between data collection and data analysis, and this is one of the major features that distinguish qualitative research from traditional research" (De Vos, 2005).

Accordingly, the data collected was transcribed and translated via identifying patterns of expressions that alert the researcher to be aware of similar or divergent themes as more data unfolds. Furthermore, "data analysis does not in itself provide answers to research questions as these are found by way of interpretation of the analyzed data" (DJ Kruger, 2005).

Interpretation involves explaining and making sense of the data (de Vos, 2005; Denzin, 1989). This again involves an ongoing engagement with the process, in that interpretation and analysis are closely intertwined as the researcher automatically interprets as he or she analyzes (Kruger et al., 2005).

Based on data collected and analyzed above to either accept or reject the research assumptions, answer research questions and achieve the research objectives, the following findings were fused.

1. There is a total number of 1763 (113- junior secondary school teachers, 1650- primary school teachers) public school teachers in Zaria LGA and a total of 116 primary schools and 28 junior secondary schools comprising public junior secondary schools and rearticulated schools.
2. These schools are under the authorities of the Ministry of Education, Science and Technology and the Zaria LG Education Authority.
3. Of the 1650 primary school teachers, 1089 of these teachers are female while 561 are male. This prevailing reality further goes to show that as presented by previous studies, men are still very few in primary school education which is care related and portrayed as a feminine job by an inherent patriarchic gender culture.
4. All school teachers, school management and education authority have not undergone any government provided gender related training and capacity building. The 8% of respondents who had prior training on gender related issues received these trainings from non-governmental organizations.
5. All respondents equate gender with sex (biological differentiation. This defective understanding of the concept also affects their understanding of all gender related concepts such as gender mainstreaming and gender education. They equate these concepts with different education for every gender and sex education among others.
6. 60% of respondents were unaware of the NGP and the all the remaining 40% who were aware had a totally incorrect notion of what the policy was about.

7. On the societal roles of males and females, most respondents (66%) believe that the woman is responsible for child upbringing and 80% ascribe leadership to the male gender.
8. 51% of respondents believe that there is gender imbalance and 49% and 23% respectively attribute this imbalance to culture and religion respectively.
9. Responses from research questions aimed at gauging the perception and views of the respondents on the prevailing gender position, and the presence of gender imbalance show that a significant number are comfortable with the prevailing gender position, do not agree that there is a gender imbalance in Zaria LGA.
10. All respondents agree that the teachers influences the gender orientation of their students and society at large.
11. On the highest level of educational to be pursued by male and female students, most respondents (62%) believe males should seek up to tertiary levels while for females, most respondents (49%) believe their highest level of education should be up to secondary levels. One respondent says this education will help females to get married.
12. On the career path to be pursued by both male and female teachers, most respondents suggest that males should pursue professions like medicine, engineering and farming while for females, most respondents suggest nursing teaching and catering.
13. The most common amongst the many effects of gender imbalance suggested by respondents include Societal Backwardness, Stagnation for women, increased health challenges, more deaths, increased maternal mortality rates (deaths), greater maternal morbidity (illnesses), more infant deaths, lower standards of living and increased poverty.

14. Amongst strategies for correcting the gender imbalance and implementing the NGP as suggested by respondents include: free education, carrying all stakeholders along (religious and cultural) awareness from the grass roots via religious leaders and mass media, organizing workshops, provide adequate information on the policy by the government. Other respondents hold that there is no need to implement gender policy or religion and cultural ethics will not allow for implementation.

4.4 Review of Propositions

The following research assumptions were posited in the beginning of the study:

a) Capacity Building has enhanced a positive gender culture in basic education within Zaria LGA.

b) Gender Education has improved the Gender Culture within basic education in Zaria LGA**.**

Based on the findings of the study as presented above, it can be drawn that the research assumptions are rejected. This is following the discovery that neither capacity building nor gender education as an implementation strategy of the NGP were deliberately effected on basic education teachers in Zaria LGA. Following the absence of this, the gender culture within basic education in Zaria LGA remains unchanged from its prior state which is mainly patriarchal.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 General Summary of the Study

The 2006 National Gender Policy, which replaced and reinforced the previous National Policy on Women, is particularly targeted at the gender inequality problematic in Nigeria. This policy is built within the GAD (Gender and Development) approach which focuses on the socially constructed basis of differences between men and women and emphasizes the need to challenge existing gender roles and relation. GAD was considered to be more holistic as it considered the interdependent nature of men and women positions in the society and seeks the participation of men in achieving its goals.

The NGP was set to be realized via 3 core strategies as follows: Policy, partnership and programme reforms through mainstreaming of gender concerns at all levels; Gender education and capacity building to enhance necessary technical expertise and positive gender culture; Legislative reforms to guarantee gender justice and respect for human rights and Economic reforms for enhanced productivity and sustainable development, especially that which addresses the needs of women and children, and other vulnerable groups.

This study is an endeavor to measure whether gender education and capacity building to enhance necessary technical expertise and a positive gender culture has succeeded in Zaria LGA. The research focused on teachers of public basic education schools owing to a unified form of curricula managed by the government and the strategy of the NGP to employ gender education and capacity building to train relevant stake holders towards a positive gender culture.

Based on the discussion of findings above, the following inferences were deduced:

- The NGP is still unknown by over 50% of the respondents. This means that they are unaware of the existence of the policy much less its implementation strategies.
- All respondents had never received any form of gender related training or capacity building by the government. The small 8% who received any gender related training got it from non-governmental organizations.
- Concepts of gender mainstreaming and gender education were foreign to all respondents as it was absent in the school curricula and other school activities.
- The prevailing gender culture as portrayed by the respondents showed that women were naturally inferior to men and there were obvious differences in the highest educational and career positions to be pursued by every gender.
- All respondents believed that they played a major role influencing the gender orientation of their students and the society at large.
- While respondents believed that there was a gender imbalance with numerous effects comprising backwardness, poverty and increased maternal/child mortality and morbidity rates, they also consented that without involving cultural and religious stakeholders, no meaningful change can be achieved.

5.2 Conclusion

The Gender culture of any given society is one that cuts across all societal spheres and impacts on the direction the society takes towards development. This global and national yearn for sustainable development is what spurred all attempts to mainstream gender concerns at all levels thereby allowing all members of the society, male and female alike to contribute towards the sustainable development of their societies by participating and accessing all developmental opportunities.

The Nigerian NGP is a pooled attempt to cap all prior attempts while implementing development goals towards mainstreaming gender concerns and instituting a positive gender culture in the country. The policy attempts to achieve this via policy, legislation and gender education via key trained technical persons to achieve a sustained positive gender culture in the country.

This study is an attempt to assess the success of the policy in promoting a positive gender culture from the grassroots via gender education and capacity building of school teachers in Zaria LGA. Findings show that a significant percentage of these teachers have no cognizance of the policy. Those who are aware, do not understand what the policy constitutes. Other findings show that the prevailing gender culture and gender socialization imparted to the students are continuously patriarchal as embedded in the school curricula and the gender culture of their teachers. This study thus concludes that the NGP has not succeeded in instituting a positive gender culture via gender education in Zaria LGA 11 years since its initiation. All minimal trainings on gender education received by the teachers were provided by non-governmental organizations. The government should lead in this regard.

5.3 Contributions to Knowledge

This study has contributed to existing knowledge in the following areas:

- Establishing a background for subsequent assessments of the NGP.
- Supporting future researches around other key implementation strategies of the NGP.
- Identifying key research problems surrounding policy implementation in Nigeria.
- Availing recent data on gender variables in Zaria LGA.

5.4 Recommendations

Based on this study's findings, the following recommendations are hereby proffered:

I. There is an urgent need for the government to educate the general public on the National Gender Policy. The Ministry of Women Affairs should do this via partnership with relevant orientation agencies like the Ministry of Education and the National Orientation Agency.

II. Gender issues should be familiarized and communicated via different local languages and media to all Nigerian societies.

III. Key religious and cultural stakeholders must be fundamentally involved and utilized to communicate the correct message and positively influence their followers and audience towards positive gender ideals.

IV. Gender education should be deliberately included in school curricula and other training materials to positively influence children from the primary level on a positive gender culture.

V. The gender education strategy of the NGP should be instituted alongside the other policy strategies comprising economic empowerment, and key legislative reforms.

VI. All developmental opportunities should provide adequate reception for both genders to encourage and enhance equal pursuit and contribution of both genders towards sustainable national development.

References

Abbas, I. I. (2012). Database Management and Mapping of Secondary Education Infrastructure in Sabon-Gari and Zaria Local Governments, Kaduna State, NigERIA. *Science and Technology 2(2)*, 1-7.

Abbass, I. M. (1997). *The Political Economy of Rural Development in Nigeria: A Study of Rural Zaria.* . Zaria: Unpublished PhD Dissertation Ahmadu Bello University,.

Abbass, I. M. (2003). The State and Rural Zaria from Affluence to Poverty: Historical Bank. *International Journal of Economic Development Research and Investment, 1(2 & 3) 2010*, 83-101.

Australian Bureau of Statistics, (2006). *Labour Statistics: Concepts, Sources and Methods, 2006.* Canberra: Researchgate.

Aina, O. I. (1998). Women, Culture and society. In *Nigerian Women in Society and Development.* Ibadan : Dokun Publishing House.

Alolo, N. A. (2007). *African Traditional Religion And Concepts Of Development: A Background Paper Religion And Development Programme.* Birmingham: International Development Department.

Arnot, S. F. (2007). *Gender Education and Equality in a Global Context: ConceptualFrameworks and Policy Perspectives.* New York: Routledge.

Ayuba Damina, M. O. (2012). Gender Consideration in the Kaduna State Public Sector Employment. *Journal of Humanities & Ecologyl, 39(2)*, 145-153.

Baden, H. R. (2000). *Gender and Development:Concepts and Definitions.* Brighton: Bridge.

Bailey, S. (1992). *How Schools Shortchange Girls: The American Association of University Women Report.* . New York: Marlowe & Company.

Bilkisu, Y. (2000). The Babangida Regime: Gender and women empowerment. *ACSOPOR*, 2-32.

British Council. (2012). *Gender in Nigeria Report 2012: Improving the Lives of Girls and Women in Nigeria.* Abuja: British Council.

British Council,. (2014). *Girls Education in Nigeria.* Abuja: British Council

Buchanan, I. (2011). *"Socialist Feminism." A Dictionary of Critical Theory.* Oxford : Oxford University Press.

Canadian International Development Agency (CIDA). (2012). *Gender Equality Issues.* New York: CIDA.

Creswell, J. W. (1998). *Qualitative Inquiry And Research Design: Choosing Among Five Traditions.* Thousand Oaks, CA: Sage.

De Vos, A. (2005). Scientific Theory And Professional Research. In S. H. De Vos A.S., *Research At The Grass Roots For The Social Sciences And Human Service Professions.* (pp. 18-54). Pretoria: JL Van Schaik Publishers.

D. J. Kruger, A. D. (2005). Quantitative Data Analysis and Presentation. *DE VOS, AS, STRYDOM, H., FOUCHÉ, CB & DELPORT, CSL Research at grass roots for the social sciences and human service profession*, 217-245.

Development Research and Project Centre (DRPC). (2015). *A Social history of the 4 Local Government Areas of the project - Building Collaboration, Partnerships and Political Commitment to Delay Early Marriage and the Onset Of Childbearing in Northern Nigeria.* Action Aid Nigeria.

Eccles J. S. (1990). Gender Role Stereotypes, Expectancy Effects and Parent Socialisation of Gender Differences. *Journal of Social Issues, 6(3*, 7-19.

Ehrenreich, B. (1976, June 3). What Is Socialist Feminism? *WIN magazine* , pp. 7-13.

Eisenstein, Z. (1999). Constructing A Theory Of Capitalist Patriarchy And Socialist Feminism. *Critical Sociology*, 196-219.

Ejumodo, K. B. (2013). Gender Equality and Women Empowerment in Nigeria: The Desirability and Inevitability of a Pragmatic Approach. (*www.iiste.org*, 1-9. Date Accessed 27th November 2016).

Ekpe, D. E. (2016). Strategies forAchieving National Gender Policy in Nigeria: A Critical Analysis. *Advances in Social Sciences Research Journal, 3(6)* , 137-144.

Ezeliora, B. A. (2011). Inhibiting influences of some traditional practices in the home on girl-child's interest development in science. . *African Journal of Political Science and International Relations, 5(7).*

Federal Ministry of Women's Affairs and Social Development (FMWASD). (2006). *National Gender Policy.* Abuja: Federal Ministry of Women's Affairs and Social Development.

Federal Ministry of Education. (2004). *Country report of Nigeria.* . Geneva,: International Conference on Education, 47th session .

FMWASD, F. M. (2006). *National Gender Policy.* Abuja: Federal Ministry of Women's Affairs and Social Development.

Fort, M. T. (2008). *Girls' Education in the 21st Century Gender Equality, Empowerment, and Economic Growth.* Washington: The World Bank.

Genyi, G. (2008.). Gender Power and Political leadership in Nigeria: Lesson from selected plays of Tess Onwueme. *International Journal of African Culture, Politics and Development.*

Gender Geography. (2010, April 23). Retrieved from http://world-geography.org/254-gendergeography.html

Gordon, L. (2013, May 28). ON 'SECOND WAVE' SOCIALIST FEMINISM. pp. 4-8.

Hazel, R. a. (2000). *Gender and Development: Concepts and Definitions.* Brighton: Bridge.

International Institute for Democracy and Electoral Assistance. (2010). *Democracy in Nigeria: Continuing Dialogue for Nation Building.* Sweden

Ifeanyi, M. (2009). *Mainstreaming Gender Policy in Nigeria.* Abuja: National Press Centre.

Igbuzor, O. (2006). The Millennium Development Goals: Can Nigeria Meet the Goals in 2015. *Symposium on Millennium Development Goals and Nigeria.* Abuja: Institute of Chartered Accountants of Nigeria.

Imam, M. A. (2008). *Strategies For Successfully Ensuring Legal Coverage For Women's Human Rights In Nigeria.* Nigeria: Department of International Development.

Jahan, R. (1995). *The Elusive Agenda: Mainstreaming Women in Development.* London: Zed Books .

Kang, M. (2012). *Introduction to Women, Gender, Sexuality Studies.* Amherst: University of Massachusetts.

Klein, S. (1985). *Handbook for Achieving Sex Equity Through Education.* . Baltimore: The John Hopkins University Press.

Krecie & Morgan. (1970). *Determining Sample Size for Research Activities.* . Educational and Psychological Measurement.

Ladebo, O. J. (2003). Sexual Harassment In Academia In Nigeria: How Real? . *African Sociological Review/RevueAfricaine de Sociologie, 7(1),*, 117-130.

Lin, J. Y. (2011). *Gender Equality and the 2012 World Development Report.* Blog.worldbank.org/developmenttalk/gender-equality-and-the-2012-world-development-report.*(Date Accessed 11-11- 2016)*

Lombardo, E. (2003). *Integrating or Setting the Agenda? Gender mainstreaming in the two European Conventions on the future of the EU and the Charter of Fundamental Rights.*

Lorber, J. (1996). The Variety of Feminisms and their Contribution to Gender Equality. New York. 5-42.

Maliki, A. S. (2006). *Status, roles, and problems of women in professional employment: A study of the women in the Nigerian police force(NPF).* Zaria: Ahmadu Bello University zaria.

Marshall, C. &. (1997). Gender Issues in the Classroom. *Clearinghouse 70 (6)*, 333-338.

Mudiare, P. E. (2013). The Perception of Gender Roles and its Implication for Spousal Violence in Kaduna Metropolis, Kaduna State. *European Scientific Journal 9, (23):* 239-259.

Nmadu, G. (2010). Girl Child Education: What Is The Future In Northern Nigeria?*African Journal of Reproductive Health 14(3)*, 107-112.

Nohgwe, Y. H. (2012). *Perceptions Of The Forms And Effects Of Domestic Violence On Women's Health in Zaria Kaduna State.* Zaria: Ahmadu Bello University .

NTIWUNKA, G. (2013). Gender And National Development: The Role Of Ogun State Ministry Of Women Affairs And Social Development. *Journal of Research and Development 1 (6):* 1-10.

Oakley, A. (1974). *House Wife.* London: Allen Lane.

Obioma, G. (2014). *THE 9-YEAR BASIC EDUCATION CURRICULUM :Structure, Contents and Strategy for Implementation).* Abuja: Nigerian Educational Research and Development Council.

Oden, A. D. (2012). *Universal Basic Education and girl child education in Kaduna state.* Zaria: Ahmadu Bello University Zaria.

Ojunuba, G. (1984). An Investigation into Factors influencing StudentsPerformance in Geography in the WASSCE: A Case Study of HolyRosery College, Idah. *Unpublished PGDE Project*. Zaria: Institute of Education, Ahmadu Bello University.

Olumuyiwa, A. J. (2012). *perception of political participation of women in Zaria and sabon gari LGA's of Kaduna State.* Zaria: Ahmadu Ballo University Zaria.

Omadjohwoefe, O. S. (2011). Gender Role Differentiation and Social Mobility of Women in Nigeria. *Journal of Social Sciences*, 11(2): 67-74.

Omonubi-McDonnel, M. (2003). *Gender Inequality in Nigeria.* Ibadan: Spectrumm Books Limited.

Omowumi, Y. Y. (2013). Comparative Study Of Gender Difference Performance In Geography: A Case Study Of Some Selected Schools In Zaria Inspectorate Division Of Kaduna State, Nigeria. *Educational Research and Review 8(5)*, 179-185.

Onuoha, F. C. (2013). Youth Unemployment and Poverty: Connects and Concerns for NationalDevelopment in Nigeria. *http://www.academia.edu/653218*..(Date Accessed 11-11- 2016)

Para-Mallam, F. J. (2010). Promoting gender equality in the context of Nigerian cultural and religious expression: Beyond increasing female access to education. *Compare 40(4)*, 459-477.

Patton, M. Q. (2002). Two Decades Of Development In Qualitative Enquiry. *Sage Journals*, 21-44

PROSAB. (2004). *Gender Strategy Document. Prepared by PROSAB Gender Mainstreaming Unit.* Maiduguri: Promoting Sustainable Agriculture in Borno State (PROSAB).

Reeves, H. a. (2000). *Gender and Development: Concepts and Definitions.Department for International Development (DIP).* . Gender Mainstreaming Internet Resource Report No 55.

Rothchild, J. (2007). Gender Bias. *Blackwell Encyclopedia of Sociology*, 24-33.

Sadker, D. S. (1994). *Failing at Fairness: How Our Schools Cheat Girls.* Toronto: Simon & Schuster Inc

Shannon, S. E. (2005). Three Approaches to Qualitative Content Analysis in*Qualitative Health Research*, 1277-1288.

Shaw, J. (2003). *Gender Mainstreaming and the New EU Constitution'. Paper presented to ESRC Gender Mainstreaming Seminar.* Leeds.

Shawulu, R. (1990). *The Story of Gambo Sawaba.* Jos: Echo Communications Limited.

Sociology.org. (2005). *Feminism: Some General Points of Criticism.*www.sociology.org.uk (Date Accessed 27th November 2016).

National Bureau of Statistics. (2014). *Statistical Report on Women and Men in Nigeria.* Abuja: National Bureau of Statistics.

Steinbacher R, H. H. (1987). Sex Choice: Survival and Sisterhood. In: L. C. C Gena, *Man-Made Women*. Bloomington: Indiana University Press(pp. 11-22).

Ubogu, A. (2010). Gender and Intra-Urban Transport in Sabon-Gari Area of Zaria, Kaduna State). *Current Research Journal of Social Sciences 2(3):* 133-137.

Ubogu, A. E. (2011). Determinants of the Locational Decisions of Informal Sector Entrepreneurs in Urban Zaria. *Journal of Geography and Geology*, (12).

UNESCO Institute for Statistics, (. I. (2005). *Children Out of School: Measuring Exclusion from Primary Education.* Montreal: United Nations Educational, Scientific, and Cultural Organization.

United Nations. (2001). *Office of the Special Adviser on Gender Issues and the Advancement of Women, .* United Nations.

United Nations. (2014). *The World Survey on the Role of Women in Development, on the theme of "gender equality.* Washington: United Nations.

United Nations Conference on Trade and Development. (2012). *Women in Development,Development-centred globalization:Inclusive and gender-sensitive development paths.* Doha: UN.

United Nations Development Programme. (2016). *2016 Human Development Report.* New York: UNDP.

United Nations Children's Fund. (2011). *Gender Equality, UN coherence and You.* New York: UNICEF.

United Nations Development Programme. (1994). *Human Development Report.* New York: UNDP.

United Nations Statistics Division - UNSD, Global Gender Statistics Programme. 2016

United Nations. (1948). *Declaration on Human Rights,".* New York: United Nations.

United Nations. (2001). *Office of the Special Adviser on Gender Issues and the Advancement of Women, .* United Nations.

United Nations. (2014). *World Urbanization Prospects: The 2014 Revision, CD-ROM Edition.* United Nations, Department of Economic and Social Affairs, Population Division.

Walby, S. (2004). *Gender mainstreaming: Productive Tensions in Theory and Practice.* Leeds: University of leeds

Witt, S. (2013).*Parental Influence On Children's Socialization To Gender Roles 1997.*(Retrieved from http://gozips.uakron.edu/~susan8/parinf.html)

World Bank. (2012). *Knowledge for Development.* Oxford: University Press.

Yemisi, I. O. (2009). Gender Issues in Agriculture and Rural Development in Nigeria: The Role of Women. *Humanity & Social Sciences Journal 4 (1),* 19-30.

Yin, R. K. (2003). *Case Study Research: Design and Methods.*London: SAGE.

Table 4.1.1 Total Number of Public Primary School Teachers in Zaria LGA by Gender in 2017(Annex 1)

S/N	SCHOOL	MALE	FEMALE	TOTAL
1	AbdulkarimLgea	5	21	26
2	Ahmad FatikaLgea	15	12	27
3	Alkali GamboLgea	1	15	16
4	Alu DansidiLgea	6	28	34
5	DallatuSamailaLgea	7	11	18
6	Dr. Aminu L .Sharehu	6	27	33
7	Dr .Moh`DJumare	2	35	37
8	Jb .Sambo Lgea	3	28	31
9	Nuhu BamalliLgea	1	23	24
10	Sarki Sambo Lgea	6	24	30
11	Baba Ahmed Lgea	6	41	47
12	Abubakar Imam Lgea	7	36	43
13	Bello Aliyu Lgea	1	31	32
14	Ahmad GyallesuLgea	3	41	44
15	Isan Nabawa Ube	3	23	26
16	Adamu B. DikkoLgea	3	38	41
17	Sani AdamuLgea	13	38	51
18	Abdulrahman Mora	10	36	46
19	Tsoho Abdullahi Lgea	6	22	28
20	KofarKibo Ube	4	13	17
21	Aliyu Liman Kona Lgea	11	5	16
22	Amb . SuleBuba Ube	4	7	11
23	Dr.NuhuBayeroLgea	10	26	36
24	Dr.Shehu Idris Lgea	6	30	36
25	Liman KwaireLgea	7	12	19
26	Lt.Col.Mm. JumareLgea	5	13	18
27	SarkiJafaruLgea	15	23	38
28	Ube Kusfa	7	2	9
29	YamusaLgea	3	11	14

30	Zubairu I. RakaLgea	5	13	18
31	Nuhu B. MakarantaLgea	4	26	30
32	Sarki Musa Lgea	2	33	35
33	Turaki Ali Lgea	4	25	29
34	Lawal Aliyu Mm. Lgea	1	29	30
35	Yahaya Hamza Lgea	3	28	31
36	Abdulsalam Lgea	9	16	25
37	Amb. Lawal Sambo Lgea	4	12	16
38	ZageZagiLgea	4	12	16
39	GaladimaAdamuLgea	3	10	13
40	Abubakar Sadiq Ube.	3	0	3
41	Waziri Lawal Lgea	10	25	35
42	AbuabkarMaccidoLgea	6	23	29
43	DahiruKantiLgea	5	12	17
44	Prof.I .Abdulkadir Ube	4	5	9
45	Tankarau Nomadic	5	0	5
46	AnguwarMal.Lamu	3	0	3
47	Ang.Liman Aliyu	3	0	3
48	Yahaya Umaru	4	1	5
49	SayenKutareLgea	3	1	4
50	SayenTunkaraLgea	5	0	5
51	Umaru Isa Lgea	9	8	17
52	Haruna Soba Lgea	6	9	15
53	SamailaNabaraLgea	7	7	14
54	Tudun Kusa Lgea	5	4	9
55	Nagoyi Ube	4	10	14
56	Anguwar Kaya Ube	2	12	14
57	Ang. Mai Rogo	3	2	5
58	Ang. Malamai Dam	5	0	5
59	Dakace Nomadic	6	0	6
60	SalisuKakeyiLgea	6	3	9
61	Bashir Abubakar Lgea	11	21	32

62	MadauchiBaguduLgea	9	5	14
63	Daniel Gowon Lgea	4	11	15
64	GwargwajePol.Barc.Ube	4	12	16
65	KauranJuli Ube	5	14	19
66	Gabari	10	1	11
67	Ang Makera	3	0	3
68	Kake	4	7	11
69	RafinMagaji	5	0	5
70	Dala Ube	6	2	8
71	TudunSarki	4	4	8
72	YeskwakeLgea	6	1	7
73	Ube Gidan Kano	3	3	6
74	DorayiLgea	4	0	4
75	KakoLgea	4	0	4
76	Ube Damanko	5	0	5
77	Ube Ang. Muazu	2	0	2
78	Panga Nomadic	5	0	5
79	Aba Lgea	7	0	7
80	ZakaraLgea	2	0	2
81	Ube Abubakar Dan Yaro	5	0	5
82	Abubakar S. Mairogo	3	2	5
83	SayenLemu	6	1	7
84	Dutsen Abba	6	4	10
85	Panmadina	5	1	6
86	MaiwadaKuguLgea	3	2	5
87	HangeLgea	5	0	5
88	Ang. MalamaiPmd.	2	0	2
89	TudunGaude	2	0	2
90	KasuwanDuste	3	0	3
91	DallatuLgea	2	0	2
92	Abdullahi FascomLgea	8	0	8
93	AnguwanKosa Ube	2	0	2

94	BakinKogi Ube	9	0	9
95	Bizara Nomadic	4	0	4
96	BogariLgea	5	0	5
97	Gamji	4	0	4
98	Dalla	2	0	2
99	Rubuci	3	0	3
100	Tudun Kusa Lgea	3	0	3
101	Tudun Gora	4	0	4
102	Ang. Zaki Ube	4	0	4
103	Ang. Mal Sani Ube	3	0	3
104	Rafin Yashi Ube	3	0	3
105	KafinMardanni Ube	5	0	5
106	Maganda Ube	4	0	4
107	Hayin Mai Tashi Ube	3	0	3
108	DallatuMoh`D Sani Ube	4	0	4
109	Rafin Gora Ube	2	0	2
110	Babban Abu Ube	3	0	3
111	KwabaLgea	4	0	4
112	PangannuLgea	4	0	4
113	KwarinRafinBizara Ube	4	0	4
114	RafinPahBogari Ube	4	0	4
115	RafinPahLgea	3	0	3
116	RAFIN GIWA	3	0	3
	GRAND TOTAL	**561**	**1089**	**1650**

Source: Zaria Local Government Education Authority, 2017

Table 4.1.2 Pupils Enrolment by Classes and Gender as At February, 2017 Annex 2

S/N	SCHOOLS	NUR. 1			NUR. 2			PRI. 1			PRI. 2			PRI.3			PRI. 4			PRI. 5			PRI. 6			GRAND TOTAL		
		MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL
1	LGEA ABA			0			0	96	68	164	85	54	139	43	46	89	83	56	139	41	32	73	46	26	72	394	282	676
2	LGEA ABDULKARIM	135	123	258	65	59	124	145	105	250	126	107	233	107	92	199	75	75	150	105	100	205	75	75	150	833	736	1569
3	LGEA ABDULLAHI A. FASCOM			0			0	250	115	365	215	88	303	84	80	164	67	58	125	98	35	133	64	41	105	778	417	1195
4	LGEA ABDURRAHMAN MORA	135	112	247	196	190	386	122	128	250	185	201	386	152	180	332	157	131	288	156	110	266	148	120	268	1251	1172	2423
5	LGEA ABDUSSALAM	130	114	244	170	170	340	121	110	231	150	161	311	140	135	275	101	96	197	99	98	197	80	80	160	991	964	1955
6	LGEA ABUBAKAR IMAM	88	108	196	101	118	219	226	186	412	201	215	416	153	175	328	136	118	254	162	139	301	132	118	250	1199	1177	2376
7	LGEA ABUBAKAR MACCIDO	92	79	171	157	157	314	257	229	486	259	272	531	230	249	479	240	245	485	198	168	366	229	190	419	1662	1589	3251
8	LGEA ADAMU B. DIKKO	384	284	668	384	264	648	513	504	1017	575	542	1117	515	550	1065	435	434	869	370	366	736	293	299	592	3469	3243	6712
9	LGEA AHMAD FATIKA	125	105	230	164	171	335	158	130	288	167	132	299	140	118	258	181	160	341	247	222	469	214	239	453	1396	1277	2673
10	LGEA AHMAD GYALLESU	142	160	302	185	195	380	230	172	402	227	240	467	216	168	384	288	124	412	231	173	404	189	172	361	1708	1404	3112
11	LGEA ALIYU L. KONA	96	114	210	110	100	210	127	156	283	170	109	279	108	89	197	100	105	205	92	100	192	85	102	187	888	875	1763
12	LGEA ALKALI GAMBO	37	43	80	42	35	77	50	50	100	60	70	130	54	48	102	45	55	100	49	51	100	45	55	100	382	407	789
13	LGEA ALU DAN SIDI	167	143	310	94	70	164	235	150	385	215	179	394	180	160	340	155	156	311	270	243	513	163	130	293	1479	1231	2710
14	LGEA AMB. LAWAL SAMBO	73	77	150	64	59	123	105	77	182	94	118	212	74	60	134	90	70	160	82	50	132	67	66	133	649	577	1226
15	LGEA ANG. MAL. SANI			0			0	75	50	125	60	48	108	40	30	70	41	40	81	50	35	85	53	18	71	319	221	540
16	LGEA MAKERA	23	16	39			0	32	43	75	77	69	146	25	26	51	12	13	25	9	12	21	8	4	12	186	183	369
17	LGEA ANG. MAL. PAMMADINA			0			0	28	35	63	40	33	73	35	30	65	25	35	60	40	32	72	26	28	54	194	193	387
18	LGEA BABA AHMED	128	155	283	27	30	57	170	135	305	184	152	336	194	192	386	206	145	351	155	145	300	139	123	262	1203	1077	2280
19	LGEA BASHIR ABUBAKAR	167	148	315	166	197	363	288	237	525	195	185	380	180	179	359	159	165	324	135	138	273	109	141	250	1399	1390	2789
20	LGEA BELLO ALIYU	65	61	126	147	133	280	315	280	595	209	176	385	190	104	294	145	140	285	132	84	216	101	70	171	1304	1048	2352
21	LGEA BOGARI			0			0	46	29	75	29	31	60	24	8	32	16	1	17	9	3	12	3	1	4	127	73	200
22	LGEA DAHIRU KANTI	166	138	304	49	46	95	250	110	360	121	199	320	132	121	253	128	128	256	106	102	208	114	79	193	1066	923	1989
23	LGEA DALLATU			0			0	80	50	130	45	35	80	38	32	70	62	20	82	26	20	46	15	13	28	266	170	436
24	LGEA DALLATU SAMA'ILA	90	110	200	100	150	250	200	175	375	150	141	291	200	170	370	120	110	230	110	98	208	95	100	195	1065	1054	2119
25	LGEA DANIEL GOWON	111	75	186	85	69	154	92	114	206	123	116	239	125	105	230	110	90	200	85	80	165	82	70	152	813	719	1532
26	LGEA DORAYI			0			0	139	101	240	165	75	240	53	30	83	54	30	84	32	18	50	33	17	50	476	271	747

27	LGEA DUTSEN ABBA	110	90	200			0	100	113	213	43	47	90	41	58	99	51	33	84	50	30	80	60	40	100	455	411	866
28	LGEA DR. AMINU L. SHAREHU	204	291	495	186	179	365	200	325	525	258	261	519	178	192	370	167	172	339	158	147	305	141	153	294	1492	1720	3212
29	LGEA DR. MUH'D JUMARE	79	78	157	93	80	173	198	202	400	299	301	600	137	133	270	115	108	223	130	113	243	102	100	202	1153	1115	2268
30	LGEA DR. NUHU BAYERO	105	175	280	287	268	555	315	287	602	255	286	541	227	218	445	185	169	354	180	167	347	149	157	306	1703	1727	3430
31	LGEA DR. SHEHU IDRIS	90	90	180	265	269	534	275	243	518	418	391	809	224	198	422	240	226	466	249	228	477	277	278	555	2038	1923	3961
32	LGEA GABARI	40	45	85	45	48	93	51	47	98	85	63	148	68	52	120	46	49	95	54	58	112	47	47	94	436	409	845
33	LGEA GALADIMA ADAMU	38	43	81	26	39	65	53	58	111	34	36	70	35	44	79	40	40	80	46	47	93	41	33	74	313	340	653
34	LGEA HANGE	30	30	60	31	20	51	81	77	158	80	79	159	80	65	145	77	53	130	70	60	130	45	35	80	494	419	913
35	LGEA HARUNA SOBA	128	138	266	147	138	285	134	124	258	158	220	378	184	140	324	124	126	250	126	129	255	144	140	284	1145	1155	2300
36	LGEA J.B. SAMBO	89	77	166	87	97	184	115	100	215	89	96	185	86	87	173	68	53	121	89	78	167	91	82	173	714	670	1384
37	LGEA KAFIN MARDANNI	73	33	106			0	223	92	315	96	35	131	60	15	75	42	18	60	24	7	31	19	9	28	537	209	746
38	LGEA KAKO			0			0	65	15	80	59	19	78	23	9	32	13	4	17	16	3	19	16	3	19	192	53	245
39	LGEA KWABA			0			0	192	83	275	102	409	511	30	15	45	38	10	48	41	9	50	40	10	50	443	536	979
40	LGEA LAWAL ALIYU M. MALAM	85	84	169	90	85	175	171	113	284	107	132	239	107	94	201	105	103	208	92	97	189	86	105	191	843	813	1656
41	LGEA LIMAN KWAIRE	58	46	104	65	94	159	142	177	319	131	150	281	80	109	189	79	100	179	75	64	139	83	84	167	713	824	1537
42	LGEA LT.COL. M.M. JUMARE	112	128	240	175	185	360	129	141	270	246	231	477	168	142	310	153	105	258	121	137	258	118	112	230	1222	1181	2403
43	LGEA MADAUCHI BAGUDU	105	106	211	35	50	85	92	89	181	105	120	225	91	79	170	82	74	156	80	59	139	50	48	98	640	625	1265
44	LGEA MAIWADAN KUGU			0			0	250	65	315	240	75	315	168	95	263	69	50	119	68	42	110	70	33	103	865	360	1225
45	LGEA SARKI MUSA	110	110	220	105	85	190	124	126	250	124	133	257	144	116	260	94	96	190	85	96	181	86	94	180	872	856	1728
46	LGEA NUHU BAMALLI	86	73	159	59	70	129	50	56	106	71	65	136	67	57	124	58	57	115	62	60	122	49	44	93	502	482	984
47	LGEA NUHU B. MAKARANTA	165	169	334	87	85	172	142	132	274	149	158	307	144	132	276	126	134	260	144	142	286	114	133	247	1071	1085	2156
48	LGEA PAMMADINA	120	140	260	80	70	150	168	126	294	90	102	192	57	66	123	41	51	92	28	26	54	24	12	36	608	593	1201
49	LGEA PANGA NOMADIC			0			0	46	33	79	62	44	106	32	16	48	31	14	45	26	16	42	27	5	32	224	128	352
50	LGEA RAFIN PAH			0			0	75	35	110	52	32	84	48	21	69	44	23	67	22	10	32	48	12	60	289	133	422
51	LGEA RUBUCHI			0			0	50	31	81	40	20	60	35	15	50	40	20	60	35	15	50	40	10	50	240	111	351
52	LGEA SALISU KAKEYI	38	42	80	43	99	142	60	60	120	70	67	137	57	69	126	55	55	110	70	92	162	55	46	101	448	530	978
53	LGEA SAMA'ILA NABARA	59	68	127	48	50	98	65	80	145	115	130	245	57	62	119	50	66	116	50	60	110	60	72	132	504	588	1092
54	LGEA SARKI SAMBO	91	82	173	78	69	147	135	162	297	147	177	324	140	205	345	212	120	332	144	134	278	138	159	297	1085	1108	2193
55	LGEA SANI ADAMU	106	125	231	135	122	257	286	307	593	237	244	481	180	169	349	219	168	387	185	190	375	158	220	378	1506	1545	3051
56	LGEA SAYEN KUTARE			0			0	52	43	95	125	93	218	51	34	85	60	35	95	55	50	105	58	39	97	401	294	695
57	LGEA SAYEN TUNKARA			0			0	96	102	198	84	66	150	81	59	140	62	40	102	40	37	77	40	25	65	403	329	732

58	LGEA SARKI JA'AFARU	110	127	237	300	400	700	302	322	624	755	948	1703	465	355	820	300	390	690	370	440	810	305	358	663	2907	3340	6247
59	LGEA TANKARAU NOMADIC			0			0	202	155	357	128	90	218	30	20	50	52	28	80	25	13	38	19	15	34	456	321	777
60	LGEA TSOHO ABDULLAHI	130	130	260	144	143	287	146	160	306	166	198	364	160	145	305	164	136	300	134	134	268	123	112	235	1167	1158	2325
61	LGEA TUDUN KUSA			0			0	132	80	212	78	96	174	49	45	94	35	25	60	30	25	55	38	35	73	362	306	668
62	LGEA TURAKI ALI	200	90	290	120	135	255	94	150	244	49	61	110	84	76	160	119	85	204	84	89	173	70	90	160	820	776	1596
63	LGEA UMARU ISAH	80	90	170	50	70	120	170	157	327	135	144	279	105	160	265	130	138	268	100	152	252	173	180	353	943	1091	2034
64	LGEA WAZIRI LAWAL	128	153	281	105	84	189	373	411	784	541	521	1062	234	237	471	256	219	475	232	229	461	239	224	463	2108	2078	4186
65	LGEA YAHAYA HAMZA	93	98	191	52	51	103	81	113	194	105	112	217	88	119	207	76	101	177	65	73	138	57	88	145	617	755	1372
66	LGEA YAMUSA	79	67	146	62	65	127	94	99	193	82	106	188	48	77	125	63	62	125	57	51	108	48	53	101	533	580	1113
67	LGEA YESKWAKE	60	64	124			0	59	31	90	60	35	95	21	11	32	25	14	39	13	14	27	19	4	23	257	173	430
68	LGEA ZAKARA			0			0	67	43	110	84	51	135	59	11	70	19	6	25	25		25	17		17	271	111	382
69	LGEA ZAGE-ZAGI	45	35	80	40	45	85	45	35	80	30	35	65	18	25	43	28	33	61	26	28	54	27	23	50	259	259	518
70	LGEA ZUBAIRU ISAH RAKA	115	145	260	105	115	220	127	158	285	105	120	225	85	87	172	68	77	145	63	72	135	58	62	120	726	836	1562
71	LGEA PANGANNU			0			0	84	90	174	31	33	64	23	21	44	15	17	32	14	31	45	11	20	31	178	212	390
72	UBE AMB. SULE BUBA	60	70	130	56	66	122	129	111	240	146	92	238	89	67	156	77	76	153	67	59	126	82	78	160	706	619	1325
73	UBE ANG. MALAMAI DAM			0			0	50	12	62	33	11	44	35	22	57	36	15	51	26	15	41	34	14	48	214	89	303
74	UBE ANG. MAI ROGO			0			0	35	20	55	25	20	45	15	15	30	16	13	29	14	20	34	10	15	25	115	103	218
75	UBE ABUBAKAR S. MAI ROGO	20	22	42	30	28	58	38	42	80	46	49	95	17	13	30	20	25	45	21	10	31	19	9	28	211	198	409
76	UBE ANG. KOSA			0			0	26	25	51	43	19	62	13	7	20	18		18	10	2	12	11	3	14	121	56	177
77	UBE ANG. LIMAN ALIYU			0			0	35	40	75	40	36	76	23	27	50	39	41	80	30	20	50	16	29	45	183	193	376
78	UBE ANG. MAL. LAMU			0			0	60	52	112	49	31	80	31	19	50	27	14	41	25	16	41	14	10	24	206	142	348
79	UBE ANG. MU'AZU			0			0	29	6	35	20	6	26	11	2	13	10		10	7		7	7		7	84	14	98
80	UBE ANG. KAYA	57	40	97	30	32	62	43	39	82	47	60	107	40	43	83	45	34	79	33	30	63	32	28	60	327	306	633
81	UBE BAKIN KOGI			0			0	33	47	80	30	40	70	33	38	71	31	43	74	35	37	72	35	35	70	197	240	437
82	UBE BIZARA NOMADIC			0			0	85	62	147	26	35	61	24	36	60	18	23	41	24	40	64	8	37	45	185	233	418
83	UBE BABBAN ABU			0			0	28	45	73	7	13	20	15	14	29	10	18	28	33	17	50	27	23	50	120	130	250
84	UBE DAKACE NOMADIC			0			0	90	50	140	80	50	130	27	23	50	30	17	47	27	10	37	20	5	25	274	155	429
85	UBE DALLA			0			0	12	9	21	37	18	55	16	8	24	16	7	23	15	9	24	12		12	108	51	159
86	UBE DALA	20	30	50			0	44	59	103	60	58	118	42	37	79	67	48	115	40	47	87	25	29	54	298	308	606
87	UBE DAMANKO			0			0	55	25	80	35	10	45	31	12	43	25	12	37	35	20	55	25	10	35	206	89	295
88	UBE DALLATU M. SANI			0			0	76	52	128	84	38	122	50	24	74	38	15	53	30	12	42	22	10	32	300	151	451

89	UBE FAGE			0			0	19	19	38	12	14	26	6	10	16	6	8	14	12	10	22	12	8	20	67	69	136
90	UBE GAMJI			0			0	35	22	57	32	25	57	37	38	75	35	28	63	25	24	49	15	17	32	179	154	333
91	UBE GWARGWAJE POL. BAR.	68	82	150	50	55	105	142	104	246	146	127	273	139	107	246	127	102	229	101	99	200	70	80	150	843	756	1599
92	UBE GIDAN KANO	19	24	43			0	25	18	43	15	19	34	26	21	47	26	17	43	10	12	22	12	15	27	133	126	259
93	UBE HAYIN MAI TASHI	20	15	35	15	17	32	65	50	115	25	40	65	20	15	35	18	30	48	10	8	18	7	12	19	180	187	367
94	UBE ISAN NABAWA	141	145	286	136	162	298	161	188	349	160	123	283	138	127	265	113	105	218	110	124	234	140	103	243	1099	1077	2176
95	UBE KASUWAN DUTSE			0			0	108	76	184	82	56	138	89	58	147	41	22	63	30	20	50	24	12	36	374	244	618
96	UBE KAURAN JULI	55	50	105	80	55	135	68	66	134	100	74	174	70	75	145	63	50	113	40	35	75	55	50	105	531	455	986
97	UBE KOFAN KIBO	96	80	176	90	84	174	117	126	243	120	115	235	80	62	142	76	82	158	23	67	90	58	57	115	660	673	1333
98	UBE KAKE	26	50	76	17	13	30	36	20	56	21	24	45	39	26	65	18	24	42	17	13	30	17	17	34	191	187	378
99	UBE KWARIN RAFIN BIZARA			0			0	43	54	97	37	43	80	34	49	83	27	33	60	19	18	37	18	16	34	178	213	391
100	UBE KUSFA			0			0	135	116	251	87	98	185	84	79	163	65	74	139	65	75	140	40	53	93	476	495	971
101	UBE MAGANDA			0			0	55	40	95	35	25	60	33	19	52	35	20	55	30	15	45	25	15	40	213	134	347
102	UBE NAGOYI	67	58	125	39	100	139	90	98	188	148	99	247	98	94	192	80	98	178	80	89	169	87	98	185	689	734	1423
103	UBE PROF. IDRIS ABDULKADIR	93	115	208	108	113	221	167	156	323	178	165	343	60	75	135	52	48	100	47	45	92	49	46	95	754	763	1517
104	UBE RAFIN GORA			0			0	25	15	40	27	13	40	32	10	42	20	10	30	30	15	45	25	10	35	159	73	232
105	UBE RAFIN MAGAJI			0			0	52	48	100	70	65	135	36	20	56	24	26	50	20	20	40	15	12	27	217	191	408
106	UBE RAFIN PAH BOGARI			0			0	62	40	102	54	20	74	50	42	92	40	29	69	30	40	70	40	20	60	276	191	467
107	UBE RAFIN YASHI			0			0	54	36	90	50	15	65	58	18	76	53	27	80	28	12	40	13	12	25	256	120	376
108	UBE RAFIN GIWA			0			0	36	22	58	31	18	49	20	13	33	6	20	26	7	11	18	7	10	17	107	94	201
109	UBE SAYEN LEMU			0			0	84	85	169	50	52	102	23	17	40	20	15	35	13	18	31	14	19	33	204	206	410
110	UBE TUDUN GAUDE			0			0	60	50	110	72	33	105	40	20	60	44	31	75	26	22	48	26	12	38	268	168	436
111	UBE TUDUN KUSA			0			0	8O	49	49	50	70	120	25	15	40	15	20	35	22	17	39	20	10	30	132	181	313
112	UBE TUDUN SARKI	36	42	78			0	32	33	65	38	44	82	46	40	86	34	35	69	35	21	56	26	34	60	247	249	496
113	UBE TUDUN GORA			0			0	70	50	120	30	30	60	25	35	60	30	20	50	40	15	55	25	20	45	220	170	390
114	UBE YAHAYA UMARU	20	34	54			0	20	33	53	85	76	161	52	57	109	48	59	107	23	19	42	16	31	47	264	309	573
115	UBE ANG. ZAKI	25	24	49	21	26	47	259	257	516	48	32	80	39	26	65	53	90	143	60	10	70	36	20	56	541	485	1026
116	UBE ABUBAKAR DANYARO							25	25	50	25	25	50	25	20	45	25	20	45	20	20	40	30	15	45	150	125	275
	G/TOTAL=	6338	6308	12646	6123	6274	12397	13374	11779	25153	13283	12706	25989	9917	8927	18844	9084	8047	17131	8387	7666	16053	7609	7140	14749	74115	68847	142962

Source: Zaria Local Government Education Authority, 2017

Table 5.1.3 Pupils Enrolment by Schools and Political Wards in 2016. Annex 3

S/No	School	Ward	Eccd	Pri. 1	Pri. 2	Pri. 3	Pri. 4	Pri. 5	Pri. 6	Total
1	L.G.E.A. AHMAD FATIKA	ANG. FATIKA	720	454	337	239	309	442	329	2830
2	L.G.E.A.DAHIRU KANTI	ANG. FATIKA	286	218	400	241	246	224	200	1815
3	L.G.E.A.DALLATU SAMAILA	ANG. FATIKA	500	328	495	197	187	228	189	2124
4	L.G.E.A.DR.AMINU L. SHAREHU	ANG. FATIKA	860	525	519	370	339	305	294	3212
5	L.G.E.A.WAZIRI LAWAL	ANG. FATIKA	576	406	1004	407	426	407	420	3646
6	U.B.E.KOFAR KIBO	ANG. FATIKA	350	243	235	138	158	140	115	1379
		TOTAL	**3292**	**2174**	**2990**	**1592**	**1665**	**1746**	**1547**	15006
7	L.G.E.A.LIMAN KWAIRE	ANG. JUMA	330	284	226	176	176	172	170	1534
8	PROF. IDRIS A/KADIR	ANG. JUMA	488	246	306	200	100	82	95	1517
		TOTAL	**818**	**530**	**532**	**376**	**276**	**254**	**265**	3051
9	LGEA ABDUSSALAM	KAURA	456	420	300	287	166	169	152	1950
10	LGEA DR. NUHU BAYERO	KAURA	835	822	471	392	373	325	286	3504
11	LGEA YAMUSA	KAURA	313	207	120	100	90	98	106	1034
	TOTAL		1604	1449	891	779	629	592	544	6488
12	LGEA ABDULKARIM	KWARBAI B	382	250	233	199	150	205	150	1569
13	LGEA ALKALI GAMBO	KWARBAI B	150	195	111	140	102	106	127	931
14	LGEA ALU DANSIDI	KWARBAI B	474	305	394	340	311	513	293	2630
15	LGEA DR. SHEHU IDRIS	KWARBAI B	534	698	809	422	466	477	555	3961
16	LGEA J.B. SAMBO	KWARBAI B	350	225	170	155	161	155	168	1384
17	LGEA SARKI SAMBO	KWARBAI B	294	245	188	164	180	194	179	1444
18	LGEA YAHAYA HAMZA	KWARBAI B	370	296	191	162	171	97	82	1369
	TOTAL		2554	2214	2096	1582	1541	1747	1554	13288
19	LGEA ANG. MAKERA	KUFENA	70	46	110	43	19	22	26	336
20	LGEA BASHIR ABUBAKAR	KUFENA	644	651	585	286	297	279	243	2985
21	LGEA DANIEL GOWON	KUFENA	339	342	200	195	219	129	108	1532
22	LGEA GABARI	KUFENA	210	210	160	115	94	106	95	990
23	LGEA MADAUCHI BAGUDU	KUFENA	314	310	215	155	136	139	173	1442
24	LGEA DALA	KUFENA	204	155	107	79	115	90	38	788
25	UBE GWARGWAJE POLICE BARK	KUFENA	240	200	252	166	190	173	122	1343
26	UBE KAKE	KUFENA	192	112	44	71	44	29	35	527
27	UBE KAURAN JULI	KUFENA	298	221	160	116	140	88	95	1118

28	UBE RAFIN MAGAJI	KUFENA		241	162	66	40	60	33	602
29	UBE TUDUN SARKI	KUFENA	80	77	80	88	79	66	52	522
	TOTAL		**2591**	**2565**	**2075**	**1380**	**1373**	**1181**	**1020**	**12185**
30	LGEA ALIYU LIMAN K.	LIMANCIN KONA	420	292	270	197	205	192	187	1763
31	LGEA SARKI JA'AFARU	LIMANCIN KONA	1315	1425	1740	820	660	780	620	7360
32	LGEA KUSFA	LIMANCIN KONA		418	280	145	159	148	127	1277
33	ZUBAIRU ISAH RAKA	LIMANCIN KONA	480	307	231	141	147	119	117	1542
	TOTAL		2215	2442	2521	1303	1171	1239	1051	11942
34	LGEA AMB. LAWAL SAMBO	KWARBAI 'A'	288	220	200	140	170	125	132	1275
35	LGEA GALADIMA ADAMU	KWARBAI 'A'	138	115	72	72	73	87	75	632
36	LGEA DR. MUH'D JUMARE	KWARBAI 'A'	457	450	446	290	252	265	169	2329
37	LGEA NUHU BAMALLI	KWARBAI 'A'	288	224	105	105	101	92	69	984
38	LGEA NUHU B. MAKARANTA	KWARBAI 'A'	506	462	321	223	256	230	158	2156
39	LGEA SARKI MUSA	KWARBAI 'A'	600	516	230	217	212	181	142	2098
40	LGEA TURAKI ALI	KWARBAI 'A'	480	378	204	110	160	204	173	1709
41	LGEA ZAGE ZAGI	KWARBAI 'A'	114	112	65	47	48	51	47	484
42	LGEA LAWAL ALIYU M. MALAM	KWARBAI 'A'	452	290	209	143	150	136	156	1536
	TOTAL		3323	2767	1852	1347	1422	1371	1121	13203
43	LGEA LT. COL. M.M JUMARE	GYALLESU	616	383	461	290	360	195	155	2460
44	UBE ANG. KAYA	GYALLESU	130	120	80	90	75	66	60	621
45	UBE FAGE	GYALLESU		33	24	12	14	19	22	124
46	UBE GIDAN KANO	GYALLESU	84	42	41	51	39	27	33	317
47	UBE AMB. SULE BUBA	GYALLESU	358	183	286	168	163	151	167	1476
48	UBE NAGOYI	GYALLESU	370	280	127	122	94	88	68	1149
49	LGEA ABUBAKAR MACCIDO	GYALLESU	527	522	650	270	410	330	290	2999
50	LGEA AHMAD GYALLESU	GYALLESU	636	625	583	151	292	299	262	2848
	TOTAL		2721	2188	2252	1154	1447	1175	1057	11994
51	L.G.E.A. ANG. MALAM SANI	DUTSEN ABBA		108	78	62	72	61	82	463
52	L.G.E.A.ANG.MAL. PAMMADINA	DUTSEN ABBA		111	60	32	31	24	25	283
53	L.G.E.A. DALLATU	DUTSEN ABBA		118	99	59	60	75	40	451
54	L.G.E.A.DORAYI	DUTSEN ABBA		289	262	80	62	19	29	741
55	L.G.E.A.DUTSEN ABBA	DUTSEN ABBA	78	82	92	90	99	84	60	585
56	L.G.E.A.HANGE	DUTSEN ABBA	95	142	156	117	109	88	77	784
57	L.G.E.A.KAFIN MARDANNI	DUTSEN ABBA		104	83	49	60	70	28	394
58	L.G.E.A.KAKO	DUTSEN ABBA		71	53	54	24	25	14	241

59	L.G.E.A.KWABA	DUTSEN ABBA		165	150	45	48	50	50	50
60	L.G.E.A.MAIWADAN KUGU	DUTSEN ABBA		172	150	74	87	58	69	52
61	L.G.E.A.PAMMADINA	DUTSEN ABBA	410	225	324	87	55	55	40	63
62	L.G.E.A.SAYEN KUTARE	DUTSEN ABBA		230	200	68	66	71	60	58
63	L.G.E.A.SAYEN TUNKARA	DUTSEN ABBA		154	134	149	72	58	50	45
64	L.G.E.A.TANKARAU NOMADIC	DUTSEN ABBA		307	281	50	61	44	34	30
65	L.G.E.A.YESKWAKE	DUTSEN ABBA	130	95	90	30	38	28	25	24
66	U.B.E. ANG. MALAM LAMU	DUTSEN ABBA		101	72	49	38	57	31	20
67	U.B.E.ABUBAKAR S. MAIROGO	DUTSEN ABBA		142	120	40	37	35	35	28
68	U.B.E.ANG. MU'AZU	DUTSEN ABBA		20	16	17	14	13	13	8
69	U.B.E.ANGUWAN LIMAN ALIYU	DUTSEN ABBA		103	83	48	47	45	50	49
70	U.B.E.ANGUWAN ZAKI	DUTSEN ABBA		187	180	77	76	50	46	50
71	U.B.E.BUBBAN ABU	DUTSEN ABBA		35	20	29	28	50	50	32
72	U.B.E.DALLATU M. SANI	DUTSEN ABBA		118	99	59	60	75	40	11
73	U.B.E.HAYIN- MAI-TASHI	DUTSEN ABBA		80	65	30	25	25	16	23
74	U.B.E.KASUWAN DUTSE	DUTSEN ABBA		199	150	109	58	50	52	38
75	U.B.E.MAGANDA	DUTSEN ABBA		97	82	40	41	44	35	35
76	U.B.E.RAFIN GORA	DUTSEN ABBA		61	40	35	43	35	35	19
77	U.B.E.RAFIN YASHI	DUTSEN ABBA		105	90	65	73	80	40	25
78	U.B.E.SAYEN LEMU	DUTSEN ABBA		165	150	45	53	51	36	35
79	U.B.E.TUDUN GAUDE	DUTSEN ABBA		106	95	22	49	42	29	31
80	U.B.E.YAHAYA UMARU	DUTSEN ABBA	54	53	161	109	107	42	47	51
		TOTAL	**767**	**3945**	**3635**	**1820**	**1693**	**1504**	**1238**	**978**
81	LGEA ABA	WUCICIRI		216	181	130	65	57	27	676
82	LGEA A.A. FASCOM	WUCICIRI		477	419	234	102	67	69	1368
83	LGEA BOGARI	WUCICIRI		185	180	35	29	20	18	467
84	LGEA RUBUCI	WUCICIRI		66	34	77	70	40	64	351
85	LGEA T/KUSA	WUCICIRI		212	174	94	60	73	55	668
86	LGEA ZAKARA	WUCICIRI		110	98	68	39	35	22	372
87	UBE ANG. KOSA	WUCICIRI		49	41	34	20	18	15	177
88	UBE BAKIN KOGI	WUCICIRI		100	70	62	66	69	70	437
89	UBE DALLA	WUCICIRI		70	60	15	26	24	31	226
90	UBE DAMANKO	WUCICIRI		90	87	73	33	40	40	363
91	UBE GAMJI	WUCICIRI		207	180	85	37	38	43	590
92	UBE PANGA NOM.	WUCICIRI		136	108	56	55	50	43	448
93	UBE R.PAH BOGARI	WUCICIRI		76	58	26	37	44	44	285
94	UBE T/ GORA	WUCICIRI		150	120	60	60	50	55	495

95	UBE T/KUSA NOM.	WUCICIRI		140	120	30	35	33	35	393
96	UBE A. DANYARO	WUCICIRI	50	60	40	35	45	45	45	320
	TOTAL		50	2344	1970	1114	779	703	676	7636
97	LGEA A/RMAN MORA	TUDUN WADA	570	219	378	326	278	301	288	2360
98	LGEA ABUBAKAR IM.	TUDUN WADA	415	516	415	247	294	265	224	2376
99	LGEA BABA AHMED	TUDUN WADA	352	380	310	309	295	303	316	2265
100	LGEA BELLO ALIYU	TUDUN WADA	406	456	349	326	305	301	209	2352
101	UBE ISAN NABAWA	TUDUN WADA	508	615	215	185	158	178	163	2022
	TOTAL		2251	2186	1667	1393	1330	1348	1200	11375
102	LGEA SANI ADAMU	TUKUR-TUKUR	488	666	603	323	388	293	290	3051
103	LGEA T/ABDULLAHI	TUKUR-TUKUR	363	460	370	600	250	250	250	2543
104	LGEA ADAMU B. DIKO	TUKUR-TUKUR	910	1332	1786	952	624	435	673	6712
	TOTAL		1761	2458	2759	1875	1262	978	1213	12306
105	L.G.E.A.HARUNA SOBA	DAMBO	306	550	373	423	405	219	221	2497
106	L.G.E.A.RAFIN PAH	DAMBO		130	95	91	50	65	40	471
107	L.G.E.A.SALISU KAKEYI	DAMBO	102	83	109	98	100	145	83	720
108	L.G.E.A.SAMA'ILA NABARA	DAMBO	178	184	206	130	136	87	157	1078
109	L.G.E.A.UMARU ISAH	DAMBO	180	232	193	204	186	163	162	1320
110	U.B.E. BIZARA NOMADIC	DAMBO		170	150	60	40	64	45	529
111	U.B.E.ANG. MAI ROGO	DAMBO		64	49	39	42	39	42	275
112	U.B.E.ANG.MALAMAI DAM	DAMBO		54	40	56	58	52	38	298
113	U.B.E.DAKACE NOMADIC	DAMBO		94	75	39	42	28	34	312
114	U.B.E.PANGANNU	DAMBO		116	78	65	55	45	35	394
115	U.B.E.RAFIN BIZARA	DAMBO		110	80	75	45	41	40	391
116	U.B.E.RAFIN GIWA	DAMBO		41	25	35	32	40	41	214
		TOTAL	**766**	**1828**	**1473**	**1315**	**1191**	**988**	**938**	8499
	GRAND TOTAL		24713	29090	26713	17030	15779	14826	13424	141575

Source: Zaria Local Government Education Authority, 2017

Table 4.2.2.1 Summarized Interview Responses. Annex 4

Themes	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5	Respondent 6
1. Understanding of the gender concept.	Biological differences	Division into male and female.	Division into male and female.	Division into male and female.	Division into male and female.	Division into male and female.
2. Perception on the societal marginalization of the female gender.	Gender discrimination is a thing of the past.	There is marginalization.	There is marginalization.	No marginalization. Women are everywhere.	No marginalization.	No marginalization.
3. Societal position of the female gender vis-à-vis the male gender.	In areas such as education they share similar position with males.	Good.	Respected, receive more consideration. Not allowed certain activities.	Inferior.	Treated equally in education.	Home makers.
4. Opinion on the prevailing position of the female gender in Nigeria.	They are naturally supposed to be at home	Improving.	They should be restricted.	Developing.	Need for improvement.	Improving compared to previous times.
5. Effects of this prevailing position	No effects	Backwardness	Our culture.	No effects.	Could be poisonous to the society.	Slow development.
6. Awareness of the national gender policy.	Unaware	Unaware	Aware	Unaware.	Aware	Unware.
7. Thoughts on how the policy can be implemented in schools.	Private sector involvement ,lesser emphasis on male child and accessibility to more schools.	Does not think the policy is necessary.	Policy cannot succeed.	No idea.	Equal rights and fair treatment for both genders.	Religion and culture remain strong barriers.
8. Perception on girls and boys having equal access to educational and developmental opportunities.	They should have equal access.	They should not have equal access.	Not in support.	Yes.	Supports.	Yes in some aspects. Education and health (utilitarian areas).

9.	Understanding of gender mainstreaming and how it can be achieved.	Not familiar.	Not familiar.	Not familiar.	No idea.	Awareness.	Issues such as maternity leaves give women an unfair advantage. If they want equal rights, they should equally share benefits with the males.
10.	Understanding of the concept of gender education.	Specific efforts on female education. Inclusive education unit. Sex education.	Different forms of education for every gender.	Gender assemblies.	No idea.	Unaware.	Not familiar.
11.	Experienced any form of formal gender training provided by the government. Is it necessary?	Yes. All related trainings were provided by NGO's (ENGINE, SMASE, Safe Space PRHI, and CGE). Necessary.	No.	No.	No.	Yes. Provided by NGO.	No.
12.	Whether school curriculum should feature any form of gender studies.	Yes.	Yes.	No.	Perhaps.	No. Reason-male school only.	No.
13.	Opinion on teachers' influence on the gender orientation of the students and the society at large.	Yes they influence the students gender orientation	Yes they influence the students gender orientation	Yes they influence the students gender orientation	Yes they influence the students gender orientation	To an extent yes.	Yes they influence the students gender orientation

14. Opinion on instructors and teachers accessing gender education irrespective of subject taught	Yes. They should be provided.	Yes. They should be provided.	Yes. Additional knowledge is welcome.	Yes.	Yes.	Yes.
15. Other suggestions for Nigeria to achieve a positive gender culture.	Introduce gender assemblies in schools. Seminars for teachers. All strategies must take into cognizance religious and cultural injunctions or they'll fail. Imams and Mai Anguwas must be involved.	Introduce gender assemblies in schools. Seminars for teachers. Imams and community heads must be involved.	Orientation for teachers, Existing Religious and cultural structures must be respected. (Further gave instances where cultural dispensations are disrespected in the name of enlightenment).	Governme nt should provide enlightenm ent.	Intensify awareness in communities and all societal sectors.	We must consider the religion and culture of the target audience. (Gives example of how sex education could not be introduced to the north as it was in the south.)

Table 4.2.2.1 Summarized Interview Responses. Annex 5

Themes	Respondent 1	Respondent 2	Respondent 3	Respondent 4	Respondent 5	Respondent 6
16. Understanding of the gender concept.	Biological differences	Division into male and female.	Division into male and female.	Division into male and female.	Division into male and female.	Division into male and female.
17. Perception on the societal marginalization of the female gender.	Gender discrimination is a thing of the past.	There is marginalization.	There is marginalization.	No marginalization. Women are everywhere.	No marginalization.	No marginalization.
18. Societal position of the female gender vis-à-vis the male gender.	In areas such as education they share similar position with males.	Good.	Respected, receive more consideration. Not allowed certain activities.	Inferior.	Treated equally in education.	Home makers.
19. Opinion on the prevailing position of the female gender in Nigeria.	They are naturally supposed to be at home	Improving.	They should be restricted.	Developing.	Need for improvement.	Improving compared to previous times.
20. Effects of this prevailing position	No effects	Backwardness	Our culture.	No effects.	Could be poisonous to the society.	Slow development.
21. Awareness of the national gender policy.	Unaware	Unaware	Aware	Unaware.	Aware	Unware.
22. Thoughts on how the policy can be implemented in schools.	Private sector involvement, lesser emphasis on male child and accessibility to more schools.	Does not think the policy is necessary.	Policy cannot succeed.	No idea.	Equal rights and fair treatment for both genders.	Religion and culture remain strong barriers.
23. Perception on girls and boys having equal access to educational and developmental opportunities.	They should have equal access.	They should not have equal access.	Not in support.	Yes.	Supports.	Yes in some aspects. Education and health (utilitarian areas).
24. Understanding of gender mainstreaming and how it can be	Not familiar.	Not familiar.	Not familiar.	No idea.	Awareness.	Issues such as maternity leaves give women an unfair

	achieved.						advantage. If they want equal rights, they should equally share benefits with the males.
25.	Understanding of the concept of gender education.	Specific efforts on female education. Inclusive education unit. Sex education.	Different forms of education for every gender.	Gender assemblies.	No idea.	Unaware.	Not familiar.
26.	Experienced any form of formal gender training provided by the government. Is it necessary?	Yes. All related trainings were provided by NGO's (ENGINE, SMASE, Safe Space PRHI, and CGE). Necessary.	No.	No.	No.	Yes. Provided by NGO.	No.
27.	Whether school curriculum should feature any form of gender studies.	Yes.	Yes.	No.	Perhaps.	No. Reason-male school only.	No.
28.	Opinion on teachers' influence on the gender orientation of the students and the society at large.	Yes they influence the students gender orientation	Yes they influence the students gender orientation	Yes they influence the students gender orientation	Yes they influence the students gender orientation	To an extent yes.	Yes they influence the students gender orientation
29.	Opinion on instructors and teachers accessing gender education irrespective of subject taught	Yes. They should be provided.	Yes. They should be provided.	Yes. Additional knowledge is welcome.	Yes.	Yes.	Yes.
30.	Other suggestions for Nigeria to achieve a positive gender culture.	Introduce gender assemblies in schools. Seminars for teachers. All strategies must take into cognizance religious and cultural injunctions or they'll fail. Imams and Mai	Introduce gender assemblies in schools. Seminars for teachers. Imams and community heads must be involved.	Orientation for teachers, Existing Religious and cultural structures must be respected. (Further gave instances where cultural dispensations are disrespected in the name of enlightenment).	Government should provide enlightenment.	Intensify awareness in communities and all societal sectors.	We must consider the religion and culture of the target audience. (Gives example of how sex education could not be introduced to the

	Anguwas must be involved.					north as it was in the south.)

Table 4.2.3.1: Summary of Questionnaires Administered and Returned Annex 6

Wards	Schools (Primary and Junior Secondary).	Questionnaire Administered	Questionnaire Returned	Percentage (~)
Kufena	Barewa College	28	28	100%
	LGEA Daniel Gowon	28	26	93%
Tukur Tukur	LGEA Adamu b. Diko	28	18	64%
Kwarbai A	Al Huda Huda College	30	24	80%
	LGEA ZageZagi	30	22	73%
Dambo	GSS Dakace	28	24	86%
	UBE Ang. Malamai Dam	29	24	83%
Gyallesu	GSS Gyallesu	30	28	93%
	UBE Nagoyi	30	26	87%
Tudun Wada	GJSS Tudun Wada	28	26	93%
	LGEA Baba Ahmed	28	26	93%
Total		**317**	**272**	**86%**

Source: Researchers Survey, 2017

APPENDIX I

Questionnaire for Basic Education Teachers

Dear Sir/Ma,

I am a postgraduate student of the Department of Local government and Development studies, Ahmadu Bello University Zaria. As partial fulfillment of the requirements for the award of Master's in Policy and Development Studies, I am conducting a research on "Assessment of the implementation of the National gender Policy: Gender Education and Capacity Building in Zaria LGA, Kaduna States". Kindly fill this questionnaire and submit to help complete my thesis. All information supplied will be treated with utmost confidentiality.

Thank you.

Yours faithfully,

Habiba Sani Suleiman.

SECTION A: BIODATA OF RESPONDENTS

(Kindly tick or write the appropriate response where required.)

1. Age.
   a. < 20 yrs. ( ), b. 20-29 yrs.( ), c. 30-39 yrs. ( ), d. 40-49 yrs. e. 50-above ( )

2. Gender
   a. Male ( ), b. Female ( )

3. Highest Level of Education.
   a. Secondary ( ), b. Postsecondary {NCE, Diploma} ( ) c. Degree ( ), d. Postgraduate {} Masters( ), PHD ( )}

4. Ethnicity _____

5. Marital Status
   a. Single ( ), b. Married Monogamy ( ) c. Married Polygamy ( ), d. Widowed e. Divorced ()

6. Number of Children
   a. None ( ), b. 1-4 ( ) c. 5-8 ( ), d. 9-12 e. 13 and above ( )

7. What are the effects of this imbalance? _____

SECTION C: RESPONDENT KNOWLEDGE ON GENDER ISSUES.

8. Are you aware of the National Gender policy? Yes/No.

9. If **yes** please explain your opinion on the Policy below.
   _____

10. Do you think males and females should have access to the same educational opportunities?: Yes/No

11. What do you understand by gender education? _____

12. Have you undergone any form of formal gender training or education? Yes/ No.

13. If Yes to the above question, what type of training did you receive? a. Training Workshop ( ),

   b. Short Course ( ) c. Seminars ( ), d. Diploma e. Degree( )

14. What do you understand by gender mainstreaming?

SECTION D: NATURE OF GENDER IMBALANCE.

15. Do you think males and females should have access to the same educational opportunities in Zaria and Sabon Gari LGA's?Yes/No

16. If yes why? If no why? _____

17. Which gender performs better in your class? a. Males ( ) b. Females ( )

18. What activities are separate for male and females in your school?
_____

19. Which duties and responsibilities are given to boys in your school? _____

20. Which duties and leadership positions are given to girls in your school?

SN	Positions		Boys	Girls
1	Head prefect			
2	Health			
3	Socials			
4	Welfare			
5	Class monitor			
6	Labour			
7	Dining			
8	Library			
9	Sanitation			

Please tick as many as appropriate

21. What punishments are meted out to boys and girls in your school? (tick as many as is applicable) and mention others not included.

SN	Punishments	Boys	Girls
1	Flogging		
2	Knocking on the head		
3	Slapping		
4	Kneeling down		
5	Standing on a foot		
6	Picking pin		1111 1111 111
7	Verbal criticism		

Others specify:

22. Are there any cases of violence of boys towards girls? Yes/ No. If yes,how were they addressed?

23. What courses should males and females be encouraged to pursue?

24. How far should students aspire to go as far as educational pursuit? Tick for each gender

SN	Qualification	Boys	Girls
1	Primary School		
2	Secondary School		
3	Tertiary (Degree)		
4	Post graduate (Masters)		
5	Post graduate (PHD)		

25. What careers should males and females be encouraged to pursue?

SN	Courses		Boys	Girls
1	Medicine			
2	Engineering			
3	Nursing			
4	Teaching			
5	Military			
6	Clerical			
7	Catering			
8	Pilot			
9	Farming			
10	Trading			
11	Home making			
12	Business			

Please tick as many as appropriate

SECTION E: EFFECTS OF GENDER IMBALANCE.

26. What are the effects of gender imbalance? (Tick as many as possible).

a. Backwardness of society ( ), b. Stagnation for women ( ) c. More health challenges ( ), d. More deaths e. Increased maternal mortality <deaths> ( ) f. Greater maternal morbidity <illnesses> ( ), g. More infant deaths ( ) h. Lower standard of living( ), i. Increased poverty ( ) j. All of the above ( ) k. Others (specify) _____

SECTION F: STRATEGIES FOR IMPLEMTING THE GENDER POLICY.

27. How can the national gender policy be implemented?

28. Can gender imbalance be corrected?

29. In what ways can gender imbalance be corrected?

30. Which of the following can improve gender imbalance

a. Gender education ( ), b. Capacity building ( ) c. Economic empowerment ( ), d. Policy e. Enlightenment campaign ( ) f. Others specify

Thanks for your Cooperation.

Habiba Sani Suleiman.

APPENDIX II

Interview Schedule for Key Informants Interview (KII)

1. What do you understand by gender?
2. Do you agree that the female gender has been marginalized in certain areas in the society?
3. What is the position of the female gender vis-à-vis the male gender in your society?
4. What is your opinion on the prevailing position of the feminine gender in Nigeria?
5. Are you aware of the National Gender Policy?
6. How do you think the policy can be implemented in schools?
7. Do you agree that girls and boys should have access to the same educational and developmental opportunities?
8. What do you understand by gender mainstreaming?
9. How can gender mainstreaming be achieved?
10. Are you familiar with the concept of gender education?
11. Have you ever had any form of formal gender training?
12. Does the current school curriculum feature any form of gender studies?
13. Do you think it should be integrated in the school curriculum?
14. Do you agree that teachers influence the gender orientation of the students and the society at large?
15. Do you agree that all instructors and teachers should undergo gender education irrespective of the subject they teach?
16. Apart from the policy, what other suggestions do you think should be put in place for Nigeria to achieve a positive gender culture in the society?

Thank You for your cooperation.

APPENDIX III

Checklist for Observation

1. General understanding of the concept of gender.
2. Understanding of gender in relation to level of education of respondent.
3. Underlying gender culture portrayed and demonstrated by respondent.
4. Gender Sensitivity.
5. Awareness of the policy.
6. Agreement or disagreement with the policy.
7. Inclusion of gender studies or education in school curriculum.
8. Level of the success of the policy.
9. Gender education and training for educationists and teachers.
10. Presence and absence of gender bias.
11. Number of Staff by Gender
12. Number of children by gender.
13. Gender of school principals, vice principals, prefects, class reps.
14. Teaching aid.
15. Observation of teachers' treatment of student.
16. Contents of lesson notes- curriculum.
17. Play time.
18. Sitting arrangement/ Arrangements/ Q/A.

APPENDIX IV

Krejcie& Morgan Table for Determining Sample Size from a Given Population

N	S	N	S	N	S
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	341
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note: N is population, S: is sample size
Source: Krejcie& Morgan (1970). Educational and Psychological Measurement 1970.

APPENDIX V





GSS Gyallesu.

APPENDIX VI



AL HudaHuda College Zaria.

APPENDIX VII





Barewa College, Zaria.

APPENDIX IX



Vice Principal, Admin, GSS Dakace.



Staff and Students, GSS Dakace.

APPENDIX X



Senior Personnel Officer, Zaria Local Government Education Authority