OCCUPATIONAL PREFERENCES, COGNITIVE AND AFFECTIVE FACTORS IN FEMALE STUDENTS IN NIGERIA: A COMPARATIVE STUDY

by

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DECLARATION

I hereby declare that the work presented in this thesis for the degree of Philosophiae Doctor has never been presented previously either wholly or in part for any other degree and is not being currently submitted for any other degree.

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STATEMENT

I hereby certify that this thesis is entirely the result of my own independent investigations. The various sources to which I am indebted are clearly indicated in references in the text or in the bibliography.

(Signed) .....Ghyangmesha.....

ABSTRACT

The broad aim of the study is to identify the vocational preferences and interest patterns of Nigerian secondary school girls in Cross River and Kano States. Enquiries were undertaken to establish firstly, the various factors which influence students' preferences; secondly, the relationship between expressed interest and preferred occupations and, thirdly, the vocational needs of secondary school girls in Nigeria.

The methodology includes an extensive survey of related literature; an analysis of the main features and roles of women in the Islamic community of Kano and the Christian community of the Cross River State; an overview of the three complementary and perhaps conflicting systems of education operating in Nigeria; an administration of two standardized test batteries, the M.O.P.S. and the V.I.I., developed by Professor C.G.M.Bakare of Ibadan University; and an analysis of data based on tabulated frequencies, Chi-Square and t-test statistical techniques.

The results show that, despite modern social trends, Nigerian girls prefer sex-typed jobs. Teaching, medical services and business or trade were the three most preferred jobs. Catering, stenography and jobs in the forces were the least desired. Mothers' occupational background influenced students' choices in teaching and nursing. Types of school attended, external factors,

extrinsic reward oriented values, people oriented values and self expression values significantly influenced students' occupational preferences. Girls are more interested in computational, scientific and clerical activities and less interested in outdoor, musical and mechanical activities, yet their choice of occupation did not indicate these interest patterns.

Based on the findings, it was concluded that Nigerian girls have vocational problems, that their choice of occupations is extremely limited; that they are not sufficiently knowledgeable about the various existing occupations in the country and that a need exists for the provision of vocational guidance services organized by qualified guidance staff in Nigerian secondary schools.

DEDICATION

To Rashidat Oluwatoyin Abidemi Emem
- a beloved daughter.

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CONTENTS

		Page
	Declaration	ii
	Statement	iii
	Abstract	iv
	Dedication	vi
	Acknowledgements	vii
	Contents	viii
	List of Tables	xv
	List of Maps and Graph	xviii
PART I:	INTRODUCTION	1
Chapter One	Statement of the Problem ...	6
	1.1 Nature of the Problem ...	6
	1.2 Purpose of the Study ...	13
	1.3 Significance of the Study ...	15
	1.4 Hypotheses	32
	1.5 Definition of Key Terms ...	35
PART II:	BACKGROUND TO THE PROBLEM ...	42
Chapter Two	A Historical, Geographical and Cultural Survey of the Societies	43
	2.1 Location and Creation of States	44
	2.2 The People	46
	2.3 Religion	46
	2.4 Economy	52
	2.5 Socio-cultural Background ...	54
	2.6 Conclusion	59

		Page
Chapter Three	The Status of Women in Cross River State	62
	3.1 Family Life	63
	3.2 Pre-marital Institutions	65
	3.3 Social Status and Maiden Activities	69
	3.4 Economic Status	75
	3.5 Women's Organizations ...	86
	3.6 Conclusion	90
Chapter Four	The Status of Women in Kano Society	93
	4.1 Family Life and Social Order of the Home	93
	4.2 Social Activities ...	97
	4.3 Economic Status	101
	4.4 Marriage and the Purdah Institution	104
	4.5 Observations	112
	4.6 Conclusion	116
Chapter Five	The Systems of Education in Nigeria	119
	5.1 Traditional Education in Nigeria	119
	(a) Childhood	122
	(b) The Age Groups ...	124
	(c) Goals of Traditional Education	126

			Page
Chapter Five (cont'd.)			
		Physical training ...	127
		Development of character	127
		Respect for elders and peers	130
		Intellectual training and curriculum ...	132
		Vocational training ...	133
	(d)	Summary	137
	5.2	Islamic Education in Nigeria (The Kano Case)	139
	(a)	Introduction of Islam	140
	(b)	The Koranic School System	141
	(c)	Problems in Islamic Education	152
	(d)	Summary	154
	5.3	Western Education - The Beginnings	155
	(a)	Primary Education ...	159
	(b)	Secondary Grammar Education	165
	(c)	Commercial Education	167
	(d)	Teacher Education ...	169
	(e)	University Education	170
	5.4	Summary	171
	5.5	Conclusion	175
PART III:		THE INVESTIGATION	179
Chapter Six		Review of the Literature ...	180
	6.1	The Meaning of Vocational Guidance	180
	6.2	Theories of Vocational Choice	183

Chapter Six (cont'd.)			Page
		Ginzberg and Associates	186
		Super, D.E.	193
		Holland, J.L.	197
		Hoppock, R.	199
		Roe, A.	200
		Blau, P.M. and Associates	201
		Other Approaches: Musgrave, P.W. ...	203
		Studies in Africa ...	209
	6.3	Factors Influencing Vocational Preference ...	213
		The Home	213
		The School	216
	6.4	The Use of Tests in Vocational Guidance	221
		Interest tests ...	221
		Personality inventories	223
		Occupational personality patterns	224
	6.5	Conclusion	229
Chapter Seven		Research Procedure and Measurement Technique	232
	7.1	Sample Procedure	232
	7.2	Choice of Sample Schools	234
	7.3	Data Collection	243
	7.4	Scope and Limitations of the Experiment	244

Chapter Seven (cont'd.)

		Page
7.5	Instruments of the Research	247
	The Test Battery	
	(i) Motivation for Occupational Preference Scale (M.O.P.S.)	247
	Rationale for the development of the MOPS	247
	Description of the MOPS	249
	External influence ...	250
	Extrinsic-reward oriented values	251
	Self-expression values	251
	People-oriented values	251
	Development of the MOPS	252
	Reliability and validity	252
	(ii) The Vocational Interest Inventory (V.I.I.)... ...	254
	Rationale for the construction of the V.I.I.	254
	Construction of the V.I.I.	255
	Guiding principles ...	255
	Reliability and validity of the V.I.I. ...	258
	Reliability	258
	Validity	259
	Normative data for the V.I.I.	261
	Format of the V.I.I. ...	261
	Administration of the tests	263
7.6	Statistical Methods Used	265

Chapter Eight	Results: Analysis and Discussion	266
8.1	Statement of Results ...	267
	Fathers' occupation ...	267
	Mothers' occupation ...	270
	Analysis	272
	Students' occupation ...	273

Chapter Eight (cont'd.)

		Page
	Analysis	279
	Hypotheses on the MOPS variables	298
	Summary of results for hypotheses 1 to 6:7 ...	317
	Hypotheses derived from the V.I.I.	322
	Summary of findings for hypotheses 7 and 8 ...	330
8.2	Discussion and interpretation	333

Chapter Nine Summary, Findings, Conclusion and Recommendations 346

9.1	A Re-statement of the Problem	346
9.2	Aims of the Enquiry ...	347
9.3	Methodology	348
9.4	Hypotheses and Results ...	350
9.5	Findings	355
	(a) From the Review of the Research Literature	355
	(b) From the Analysis of Factors on the M.O.P.S.	356
	(c) Findings from the Analysis of Factors on the V.I.I.	359
9.6	Conclusion	360
9.7	Recommendations	361
9.8	Suggestions for Future Research	365
	Final Comment	366

Page

BIBLIOGRAPHY 367
Books 367
Journals and Articles 377
Theses, Research Reports and Essays 383
Occasional Publications ... 386
Reports 388
Miscellaneous 389

APPENDICES

1 Some Notes on Chapter Two ... 391
2 Motivation for Occupational Preference Scale (M.O.P.S.) ... 394
3 Vocational Interest Inventory (V.I.I.) 396
4 West African Examination Council: Conditions for the Award of Certificate 408
5 The Structure of Educational System in Nigeria 410

LIST OF TABLES

TABLE		Page
1	Distribution of Population According to Religion in 1963 census	49
2	Branches of Education, Number of Schools, Number of Classes, Student Enrolment, and Number of Teachers in Kano State 1977/1978	235
3	Branches of Education, Number of Schools, Number of Classes, Student Enrolment and Number of Teachers in Cross River State 1977/1978	237
3(a)	Location of Schools by State, Student Population and Frequencies	240
3(b)	Mean Ages of Students and Frequencies in Number and Percentage	242
4	Test-Retest Reliability of the Vocational Interest Inventory	258
4(a)	Intercorrelations among the Ten Scales of the V.I.I.	260
4(b)	Scores of Various Professional Groups on the V.I.I.	262
5	Distribution of Fathers' Occupation in Number and Percentage	268
6	Distribution of Mothers' Occupation in Number and Percentage	271
7	Students' Primary Occupational Preferences According to Frequency of Mention in Number and Percentage	275
8	Students' Secondary Occupational Preferences According to Frequency of Mention in Number and Percentage ...	277

TABLE

		Page
9	Occupational Preferences According to School Type in Number and Percentage ...	283
10	The Mean and Standard Deviation Scores on M.O.P.S.1	287
11	The Mean and Standard Deviation Scores on M.O.P.S.2	289
12	The Mean and Standard Deviation Scores on M.O.P.S.3	291
13	The Mean and Standard Deviation Scores on M.O.P.S.4	293
14	A Comparison of Manpower Budget with Students' Career Preferences	296
15	Analysis of Variance on External Influence M.O.P.S.1	300
16	Analysis of Variance on Extrinsic-Reward Oriented Values M.O.P.S.2	301
17	Analysis of Variance on Self-Expression Values M.O.P.S.3	302
18	Analysis of Variance on People-Oriented Values M.O.P.S.4	303
19	General Career Pattern in Kano and Cross River States	305
20	Analysis of Students' Occupational Preference for Medical Practice According to School Type in Number and Percentage	309

TABLE		Page
21	Analysis of Students' Occupational Preference for Teaching According to School Type in Number and Percentage ...	310
22	Analysis of Students' Occupational Preference for Business According to School Type in Number and Percentage ...	311
23	Analysis of Students' Occupational Preference for Nursing, Midwifery According to School Type in Number and Percentage	313
24	Analysis of Students' Occupational Preference for Banking, Accountancy, Auditing According to School Type in Number and Percentage	314
25	Analysis of Students' Occupational Preference for Stenography According to School Type in Number and Percentage ...	315
26	Analysis of Students' Occupational Preference for Law According to School Type in Number and Percentage	316
27	Major Professional Groups and Expected Relevant Interest Areas	324
28	A Statistical Analysis of Preferences for Nursing and Medical Practice on Different Interest Areas	326
29	A Statistical Analysis of Preferences for Teaching and Law on Different Interest Areas	329
30	Overall Mean Scores on the Interest Areas of the V.I.I.	332

Page

LIST OF MAPS

1	Map of Nigeria	45
2	Major Towns and Divisions in Cross River State of Nigeria	47
3	Major Ethnic Groups in Northern States	48

GRAPH

I	Interest Profile for All Students ...	332

PART 1

INTRODUCTION

INTRODUCTION

Although guidance in Nigeria, especially in the schools, might seem totally new to most people, this is not really the case. As an introductory note to the problem of guidance, a brief look will be taken at the background to the vocational guidance movement in Nigeria. Berepiki (1961, 1965, 1966) gives an account of the various guidance activities which were organized by the Federal Ministry of Education in Lagos, Nigeria.

In September 1964, a seminar on 'Guidance Counselling and Testing' organized by the Federal Ministry of Education, was held in Lagos. In 1967, the Ibadan Careers Council, now renamed the Nigerian Careers Council, presented a workshop for careers masters and mistresses on vocational guidance. The Test Development and Research Office of the West African Examination Council (W.A.E.C.), formerly called the Nigerian Aptitude Testing Unit, has for the past several years, besides developing testing programmes, conducted various courses on aptitude testing, one of the chief tools of guidance.

There have been other activities sponsored by organizations other than those directly concerned with education. The Young Men's Christian Association (Y.M.C.A.) and other bodies have conducted programmes of various kinds for youth, as reported by Cote 1974.

> "The Y.M.C.A. has conducted programmes of various kinds for youth, directly related to vocational and other areas of guidance. The Federal Ministry of Social Development and Economic Planning sponsors youth groups in cities and conducts excellent leadership training courses on the Man of War Bay idea. The Federal Ministry of Education also sponsors the Child Guidance Centre in Lagos." (p.92)

The Nigerian Careers Council, mentioned previously, has conducted several small-scale activities aimed at at informing careers masters of developments in vocational nal guidance. Even more recently, they have launched a newsletter aimed at informing careers masters and schools. There are probably many other organizations and activities which have failed to be mentioned in this investigation, but these are not enough to prove that there is a guidance movement in Nigeria, and that there is keen interest in the young students as regards their development, their aspirations and, ultimately, their future occupational choice.

Meanwhile, what do we find the schools doing? There are individual principals and career masters who have carried on activities specifically related to guidance. Such activities, which in the most part consist of writing and obtaining application forms for further studies and jobs; supplying them to fifth form students in the second term; collecting the forms back from those who bother to fill them in and finally despatching them to appropriate quarters. In short, the type of guidance services rendered in Nigerian schools, where there are career masters

in the first instance; are supplementary not complementary to teaching and administration.

Napier, (1972) commenting on an International Survey carried out in 1965 on Public Education states:

> "In Nigeria at the time of this survey, there was only one vocational guidance officer to work with the various career masters in all of the secondary schools of the nation." (p.23)

An important aspect of the extensive survey was concerned with what the various seventy-three participating nations believed the aims and nature of guidance to be. The need

> "to orient people towards employment best suiting their aptitudes and tastes, while serving the best interests of the particular country was recognized in virtually every instance." (Napier, op.cit.)

Cote (1974) provides another evidence to support the need for guidance services in Nigeria. He states

> "Thus, as far as I know, there is not a single school in Nigeria that has thought the position of guidance counsellor to be important enough to create a post for it and hire a man exclusively to carry on guidance activities." (p.94)

This statement goes to show that, while many other agencies have made efforts at introducing a guidance movement, it appears that only a few schools have made an equivalent effort. So far, only one school in Nigeria, that is the Comprehensive High School, Aiyetoro, in Oyo State of Nigeria (a school sponsored by the U.S.A.I.D. with a Harvard/U.S.A.I.D. sponsored counsellor) has tried to

introduce guidance practices. However, along with his duties as a counsellor, he also carries the duties and responsibilities of the Vice-Principal. This confirms Cote's statement above, stating the lack of a trained counsellor performing exclusively guidance duties.

Against this introductory background to the guidance movement in Nigeria, the remaining pages in this first part of the investigation will be concerned with the nature, purpose and significance of the investigation as well as stating the major hypotheses of the study. In order to make the study more understandable, the key terms or words, as operationally used, will be defined.

CHAPTER ONE

STATEMENT OF THE PROBLEM

1.1 Nature of the problem

Underlying the practice of vocational guidance as it has developed in Western Countries is the assumption that the individual wants his work to be something:

> "more than a means of keeping him alive. That he wants it to be an activity from which he can draw satisfaction."
> (Biesheuvel, 1962, p.123)

Satisfaction may, however, be obtained from the achievement of very different objectives. One person may choose a job because it enables her to use all her potentialities to the maximum, another may look primarily for status, while another might be interested in monetary gain. Other reasons for getting job satisfaction include opportunity to serve the society or community through serving individuals, the continuation of family tradition, the pursuit of a particular type of life, interest and variety in the daily duties, and many others.

For the majority of the working population, job preference can be related to the fulfilment of more than one of these satisfactions, which can be arranged in a rank order varying from one individual to another. It can be safely assumed that individual considerations for a preferred occupation will be influenced by the expectations within the social strata of the society's culture. Biesheuvel states that, generally, the high ranking factors in occupational preference and satisfaction are;

> "self expression, interests and some means or other of achieving self esteem. At the lower occupational levels are monetary rewards, security, and the satisfaction to be derived from joint participation with others in the work situation". (1962, p.124)

This view of job preferences and selection applicable to western countries, may or may not be valid for non western cultures. In Nigeria, for instance, the scarcity of opportunity to qualify for particular jobs or occupations may leave little scope for choice. As shown in the curriculum offered in the schools in Appendix 1, the subjects are arts or science oriented. Vocational schools are limited in number as well as comprehensive ones (that is the colleges which offer secondary as well as commercial courses). In Kano State there is only one commercial college which has an enrolment of 505 males against 255 females. There is no vocational centre for females yet there are 4 exclusively for males. (See Summary Table 2 for number of schools, number of classes, enrolment male/female, total number of students, number of teachers.) In the Cross River State, out of the 21 secondary commercial schools, 10 of them are mixed, 5 exclusively for girls, and 6 for boys only. There is no vocational centre for girls but 9 Trade schools for boys only. The over-riding consideration may be somehow to reach a level where one can get secondary education and then take a job. The actual nature of the job itself may be of little importance, and interests, self-expression, family tradition, security, or

participation satisfaction, may not count for much either. Instead, one may find that wealth and status, the proper use of one's ability may be among the major considerations. Unless the vocational teacher or counsellor has sufficient knowledge at his disposal, he cannot properly appraise the student's occupational needs nor direct him towards the process of realistic choice selection.

The vocational guidance personnel are confronted by two broad groups of individual cases. These are, firstly, those students who know what they want, but seek confirmation regarding the soundness of their intention. Secondly, there are some students who have no idea what type of career they should choose and who want to be given guidance and direction, if need be. The first group of students are easier to deal with if their wishes are realistic. If the choices are not realistic, probably because the client is attempting to do a job for which she lacks the necessary requirements, then a certain amount of persuasion is needed to convince the client of the futility of unrealistic choices in the short and long term. Such efforts may not, however, always meet with success. Difficulties may arise, especially where it is the client's parents who have made the choice for her. The second category of students pose more difficult problems. First of all, the counsellor has to decide the probable source of the problem - such as immaturity, lack of realism, lack of sufficient knowledge about herself and the world of work, or instability in his personality structure.

Effective vocational counselling presumes detailed and current information of occupational requirements, of jobs that are available, of the nature of work and service conditions involved in the various jobs, of future occupational trends and manpower needs. Little of this type of information is at present available in Nigeria in a systematic order.

The problems of getting people into the right jobs - either right for the economy of the country, or right for the individuals - arise from many sources, apart from the traditional system of values within a community. There is a wide range of working roles, many of them not known in detail to the graduating students except those who perform them. Demand changes for various types of workers because of market factors, technological innovations, and changes in the roles of the Federal, State Governments and local councils, among others. Long-established occupations, such as teaching may become affected by modern methods of teaching (such as the child centred approach in place of the traditional teacher centred approach). Another problem arises, partly from the complexities of the human personality, i.e the counsellors' limited understanding of personality and the limited capacity to predict how a person is likely to develop and change, or will respond to particular forms of education and vocational training. It appears that most students are fit for or could cope with a variety of work roles. But whether the worker will be reasonably satisfied and feel competent obviously depends largely on his

expectations, his reference groups, the choice process and the place of work in his life.

Despite the institutional facilities and efforts that are made to help females get into careers or occupations appropriate for them and for the society, by the careers master, principal, teacher and other staff, the Nigerian female secondary school leaver faces the problem of indecision. Denga, in a study of manpower needs in 1972 in Nigeria comments that one of the problems facing Nigeria in her effort to produce the much needed manpower in all sectors of the economy for socio-economic development is how to produce the right people for the right jobs. He attributes the manpower wastage in Nigeria to wrong selection of careers by school leavers (Denga, 1972). A major problem related to wastage causation is that students are not sufficiently knowledgeable about themselves, their abilities, interests and the nature of work. Supposing that this knowledge is made available to them, motivational factors such as desire for high salary, prestige, authority, parental wishes and expectations, etc., are likely to interfere in the students' right of free choice. The young person may not have had adequate opportunities for voicing her wishes (some of which will probably be unrealistic) and testing her fantasies about careers. She may not have adequate information or contact with people doing the jobs she has in mind, or enough first hand observation of a variety of jobs to overcome her ignorance or lack of knowledge.

Considerable segregation of the educational system from the occupational system and other parts of the society and from the family, mean that the young school leaver may not have a good knowledge of the various and varied opportunities offered by the economy and so may make her choice of specialist field without realising the implications. Parental guidance may be inadequate because of the disparities between the educational levels (if literate, at all!) and, therefore, the vocational potentialities of parents and child and because of novelties in the nature and range of occupations.

For the girls, freedom to choose the kind of work they will pursue is determined by their States of origin. In Kano State, freedom to work and consequently, freedom of occupational choice is restricted by Islamic culture, while in the Cross River State, the possibility and freedom of choice is much greater. As well as the availability of alternative occupations, the writer strongly feels that there should also be the opportunity to choose between occupations in all Nigerian States, regardless of religious affiliation. Nigeria is not a theocracy, but a modern developing secular State, in need of manpower in all fields. Kano is an example of a society which contains a wide range of different occupations, but where individuals' freedom of choice is restricted by strong societal sanctions, compelling a woman to remain indoors and ignore paid employment. Where freedom does exist, the choice of an occupation has important consequences for both the individual

and for society. We will discuss in later Chapters the position of women in both States. The Kano woman remains in seclusion, sometimes is not allowed to go to hospital for treatment and delivery for fear of being treated by male doctors, which may result in the loss of a baby or mother. Such restrictions clearly endanger the health and lives of babies and mothers.

The occupation a person chooses to pursue can be an important determinant of her entire life style. Consequently, the factors which influence female occupational choice are extremely important because the psychological and perhaps economic cost of changing occupations at a later date might be too expensive. For any society, occupational choice is important because if the social system is to function properly and efficiently, sufficient numbers of people of both sexes must be attracted to various occupations. In the Cross River State, parents are anxious for their daughters as well as sons to get employment on finishing their school career. This is particularly so because the sons and daughters look after aged parents, relatives, younger brothers and sisters, etc. In a non-welfare state, where there are no provisions for the aged, unemployment benefits and similar services, it is imperative for all able-bodied men and women to work, so as to cater for their less fortunate relations and friends.

1.2 Purpose of the study

Arising from the above problems, which may be encountered during the process of occupational chbice by a young female school leaver, the central issues which this work will aim at investigating are as follows:

(1) How do females in the two States form occupational preferences?

(2) What role does personal preference play in determining career choice of girls?

(3) What factors, other than personal preference, determine occupational choice?

(4) What degree of influence does each of these influencing factors exert in occupational choice and selection?

It might be useful at this point to remind ourselves about the use of the words 'age', 'students', 'girls', in this investigation. Students refer to all girls in classes three, four and five of post-primary institutions in the Cross River and Kano State, in particular, and in Nigeria in general. The age group of the students ranges from thirteen to seventeen, with an average age of 15.

We can safely assume that girls will prefer occupations which interest them. Whether or not preferred occupations are in line with expressed interest patterns of the students will be verified.

Specific answers will be sought to the following general questions derived from the problem:

(1) What is the general pattern of female occupational preferences in the Cross River and Kano States?

(2) What percentage of girls are interested in particular occupations?

(3) Are there any differences between the preferences of girls in the various school types?

(4) Is there any influence on students' occupational preferences of the following variables?

(a) parents, teachers, friends, mass media or books (external influence)

(b) working conditions (extrinsic-reward oriented values)

(c) school subjects and curriculum (self-expression values)

(d) humanitarian considerations, interests and personal satisfaction (people-oriented values)

(5) To what extent do the students' career preferences mirror the manpower needs and forecasts of Nigeria for the 1975-1980 development plan period?

(6) What is the general pattern of students' interest?

In many secondary schools, career teachers have been appointed. In some, they have not. Even in the schools and colleges which have recognized that a need exists for career services, there are no professionally trained personnel, that is, qualified guidance counsellors. The career teachers are not specialists, except in name. Unfortunately, these teachers who try to provide vocational

lights the need for adequate career guidance for young students. The general overall significance of this paper lies in the attempt, through the analysis of data, suggestions for career mistresses and masters, to remedy these deficiencies.

Specifically, this research will be of value to the following categories of people:

(a) The student

Firstly, the individual female. It should be remembered that the basic birthright of every child is to become, through his own experience, an individual in his own right, unique and not necessarily similar to those who created him. Through the proper understanding of one's self, as well as having adequate information about the world of work, the student will have been given a necessary training regarding the process of vocational choice. Since vocational guidance takes into account educational, psychological, personal problems, the guidance programme, if offered in school, will contribute to the overall development of the individual student. The needs for vocational guidance for the Nigerian student become increasingly pressing as social, economic and educational strides are being made in the country. Each student will need to be helped to strengthen his own abilities, to make wise vocational decisions and to face problems encountered in real work situations and society.

Making an occupational decision may be the first time that a young girl will have taken an important decision which will affect her future. Directions given through this investigation will influence the students as to choosing relevant subjects, which will ultimately affect vocational choice. Many girls drop mathematics, for example, as early as the third form. They are frightened of it. Consequently, this subject is not offered at the G.C.E. or West African School Certificate examination. Most vocations in the sciences and even social science require mathematics and because most girls are deficient in this vital subject, a whole range of careers is automatically beyond their reach. If students become aware of the relevance of subjects to careers, through the guidance programme in schools, they might become interested in those subjects and offer only those which they like, which they are good at, which have been recommended and those which are needed for various careers.

The choice of an occupation is one of the most important decisions made by a person during a lifetime. Most of the working hours are related to occupational activities. One's job provides the economic base for survival, becomes entrenched with one's self image and self respect, consumes a large percentage of one's time, as well as one's psychological and physical energy. One's work shapes major aspects of social existence, such as "status, life style, friendship,

plan of residence, attitudes and opinions." (Caplow, 1954). It is not uncommon to find people of forty or over, at the highest level of their career, who seem not to derive satisfaction or pleasure from work. One might spend hours working very hard, working creatively and constructively, without getting real pleasure or satisfaction. Through realistic choices, which should be possible with proper school guidance programmes, the female school leaver should be able to have a satisfactory and pleasant working life. This research is, therefore, of the greatest significance to the individual school leaver who will be enabled to choose a career which will bring a harmonious personality and relatively lasting contentment.

The Nigerian society of today is not what it was decades ago. With the high cost of inflation, parents and husbands alone would not be able to maintain their daughters economically and financially. The vast majority of girls would need to take up paid employment if they want to raise their standard of living for themselves and the members of their families. Birth is no longer the chief determinant of success. Occupational choice depends on education, career opportunities, ability, qualifications and personality, among other factors. The choice the young person makes must be freely made and not imposed by parental or societal wishes. Through this paper, the student will become aware that any chosen occupation certainly exerts

a definite influence on personal and social adult developments because to choose a job is to choose a way of life.

(b) The teachers

The second group of people to benefit from these findings are the teachers. Teachers play vital roles in students' academic careers which in turn influence vocational choice. Education is available to everyone with almost equal opportunities for both sexes. Teachers and curriculists influence the curricular offerings in schools. More subjects in schools will afford girls the opportunity of a wider selection. The choice of subjects has a profound effect on career prospects, because without relevant subjects, many opportunities remain unattainable. Informed vocational understanding is essential to enable students to make a proper choice and teachers do help in collecting, as well as disseminating necessary information.

The teachers, career masters, house teachers, etc., considering career choice for students must, as a first step, have a general overall idea of the practical, social and psychological factors involved. They should be knowledgeable about employment limitations, requirements and future prospects; organize conferences and display materials as well as being able to maintain good liaison with other agencies. Development of vocational aims and aspirations is a continuous process related closely to educational progress and achievement. Early appreciation of pupils' needs can help to avoid

what the American psychologist, Super, has defined as

> "crisis counselling - a situation in which vocational guidance is not given until in many cases, the penultimate term of the school." (Super, 1957)

In a country where qualified vocational counsellors are hard to come by, class teachers are assigned to do the job. Such teachers should have an insight into the problems of vocational guidance so as to be able to render more help to students. This study will attempt to highlight some such problems. The school functionaries must be aware of the need to fill the vocational gap created by the replacement of traditional education by formal education.

One of the aims of this research is to identify the vocational needs of students. When these needs have been identified, the teacher and others concerned with the vocational guidance and counselling of the schoolchild, will be acquainted with the basic principles and some of the tools of guidance. Student problems in Nigeria in which every teacher would probably render some advice or help include the following:

(1) emotional states, reflecting difficulties at home;

(2) learning inadequacy due to lack of intelligence or lack of opportunity in the home for cooperation with the work of the school;

(3) present educational performance as a reflection of degree of learning and adequacy of teaching;

(4) future educational programmes, the problem of choice of school in the light of ability and economic factors in the home;

(5) recreational activities;

(6) mental and physical well-being;

(7) social and civic interests;

(8) vocational choice, vocational expectation and vocational aspiration;

(9) personal adjustment, including sexual adjustment

(10) social adjustment;

(11) problems of dealing with exceptional children, the gifted, the handicapped and the maladjusted;

(12) educational wastage.

(Durojaiye, 1972, pp.77-78)

Durojaiye has correctly stated that, in Nigeria, where very few trained counsellors exist, the duty of counselling and guidance is that of the teacher. His roles are:

(1) To provide an understanding atmosphere;

(2) To encourage pupils to develop themselves;

(3) To be concerned only with pupils' problems, not their nuisance value;

(4) To use school subjects as tools for the pupils' adjustment;

(5) To be concerned with the adequacy of his teaching and the extent of his pupils' learning;

(6) To use a curriculum and methods that are child-centred;

(7) To provide opportunities for free communication between himself and his pupils;

(8) To give information and to show sympathy and sincerity.

(Durojaiye, op.cit., p.80)

The ideas expressed in this paper will contribute towards the fulfilment of some of these duties and will encourage the teacher to take a more active interest in the personal, social, educational and vocational adjustment of the pupils under his care. The school is second only to the family as an agency for the transmission of social values, some of which affect young people's job choices.

(c) Parents.

The exploration of self and occupational roles is a process which begins early in life. The home and its related social system, and later the school and its social system, are the sources of important factors influencing the process of vocational development. Within the family, the parents provide a wealth of material for the role playing. They are constantly transmitting behavioural traits, attitudes and value systems which are basic to specific roles. Girls learn that the role of the woman is significantly different from the role of the man. Men are the breadwinners and women are usually home-makers. There is a real danger that in learning sex roles in the home, the girl would learn some roles which are at least a generation out of

date. Changes in the society require changes in methods of doing tasks. Paid employment is rapidly gaining an increasingly significant place in the lives of women. In a survey, Hassan (1978) found that one of the major causes of female prostitution in Kano State was the inability of parents to maintain the large number of children they have. These girls, because they have no education, are not qualified to take up paid employment. Generations ago, when inflation was unheard of, parents through farming possessions, adequately maintained all members of the family. That position has changed rapidly. While boys go off to learn some trade, the young girls move to urban centres as prostitutes.

Knowledge about an occupation is related to the contact a person has with it. Work roles are also learned in the home. Parents and others in the home provide material for playing occupational roles. The visibility of such roles will vary from home to home. Homes of Muslim parents will be different from those of Christian parents. Similarly, homes of educated working parents will exert a different sort of influence from those of illiterate or semi-educated non-working parents. Leslie Paul has suggested that parental attitudes towards work, as reflected by conversations in the home can be grouped under four headings:

1. "The silent attitude" which describes those homes in which parents never openly discuss work;

2. "The resentful attitude" which describes those homes in which only discontent about work are aired;
3. "The participating attitude" which describes those homes in which parents are keen on their jobs and discuss them with obvious enthusiasm and
4. "The candid attitude" which describes those homes in which all aspects of work, its disadvantages, as well as its advantages are openly discussed. (Paul, 1962.)

In Kano State, most of the homes fall into the second category, while in the Cross River State the majority of homes fall into the third and fourth categories. The reasons for this difference in outlook lies partly in the fact that the Cross River State is not as industrial as Kano and so there is a heavy reliance on white collar jobs for economic survival. Kano society is dominatd by rich illiterate traders and it appears that there is very little dependence on the "white man's type of job" as it is often expressed.

In the early stages of development, the parents may be the child's only reference group, and as such will have an important influence on the formation of motivational traits, some of which can have a significant effect on vocational choice. Some parents, no doubt, are hopeful that their children will be successful at school and in their subsequent careers. They support the school and its values. This is particularly true of the Cross River State where the

value of western education is highly appreciated. Among Kano parents, the impression one gets is that the majority of the population is rather easy going, and inclined to take life as it comes. They do not think in terms of striving to improve their social position and they do not appear to take a profound interest in education except in elementary Muslim Koranic schools. For those of them who bother to send their children to school, when these children reach the fifth form, they are made to stay at home or get married to old rich businessmen. If, on the other hand, the girls are tempted, through their friends, to take a serious interest in a career, there are strong influences, both at home and in the neighbourhood to bring them back into line with others. In fact, home life in such families does little to encourage the children to aspire to anything other than the type of domestic unpaid duties performed by their mothers, aunts, sisters and other female relatives.

The role of parents and others in the family is not necessarily restricted to that of being passive role models. Some parents may feel it a duty to advise their children about vocational matters. On the other hand, they may find themselves in the position of advisers if their children ask them for guidance. For many Nigerian children, parents represent a believable or credible source of information and, therefore, any advice they offer may be considered seriously.

Friends of the family, other relatives, including neighbours, may find themselves in a similar position. Unfortunately, these people are not always the best equipped to offer vocational advice because they do not possess enough knowledge or skill to do so.

In order to enlighten parents about vocational choices, it is suggested in this research that parent-teacher associations be formed in all schools. On meeting days, the principal and employers could be invited to give talks about career requirements, limitations and prospects. The school should make parents realise the relationship between educational abilities and various courses, so as to reduce the tendency of parents to make unrealistic choices for their children, as some often do. Through this work, it is hoped that parents would become aware of the need for proper educational training for girls, and regard it as a worthwhile investment for the future. An educated girl, with a good career is an asset, rather than a liability to her parents or husband. The mass media, television, newspapers, government information sources, should present programmes aimed at educating parents on the need for female employment in a society which is fast developing. Information about the home is necessary to guide parents in how the home environment might be improved to reduce wastage in girls' secondary schools. If parents are well informed, then the problem of vocational choice among girls

would be considerably tackled from the grassroot level, i.e. the home; because the influence of parents and parent substitutes is a central and pervasive one. Attitudes, expectations and norms of the traditional culture are transmitted through them so that they indirectly affect choices. Even if they never explicitly discuss the question of jobs with their daughters, negatively they may limit the range of choices by telling them to avoid certain kinds of jobs, or positively, they may suggest with varying degrees of emphasis that other jobs are desirable.

(d) The Government/Administrators

This research would be of great significance also to the State and Federal Governments. Government is responsible for pumping huge sums of money into education as a means of producing the much needed skilled manpower which is vital for economic, political and social development. In the Cross River State in 1977 budget, education had the highest vote. Of the N282.68 million (over £3 million pounds) budgeted for the years' services, N51.80 million went to education alone. (Nigeria Year Book 1977, p.507.) Similarly in Kano State during the same year, out of a total of N456.1 million naira budgeted for its services, the State Governor announced that the largest allocation of N101,208,420 million naira and N96,500,030 million naira under the recurrent and capital accounts, respectively, went to the Ministry of Education.

The huge sums invested in education, would yield better results if girls, through proper educational and vocational guidance, were allowed to pursue various careers commensurate with their interests, personality and abilities. A large wastage of girls, who are about half the population, if not more, will seriously affect the overall development of the States in particular and of the Federation in general. This study will help to highlight some of the problems of the school system which can be re-organized and modified for the benefit of the students.

Nigerian administrators must meet the challenge of ever increasing educational and vocational possibilities. The Universal Primary Education scheme has already started since 1976 and is to be compulsory soon. More and more schools of all kinds are to be built to absorb primary and post primary school leavers. More and more Colleges of Further Education are being opened. The existing schools, colleges and polytechnics, as well as Universities are expanding with additional departments. The more educational opportunities offered, the more girls will be in school and the greater the need that will arise for vocational guidance.

The school curriculum should be pragmatic and comprehensive enough to cover a wide range of skill to provide the opportunity for those girls who are going to work with suitable careers to earn a living. The school system being an institution which educates

people for participation in society and for living in general, can only function usefully if it is administered by efficient hands, who will be willing to make allowances for vocational guidance. Madu, in a study of the school system and social development of Nigeria, found that one

> "very important effect of free primary education is also the increasing number of girls who complete primary education. Since the primary system lays the foundation for secondary and post-secondary education, it has become the crucial ladder of ascent to upward social mobility." (p.247)

He thus advocates vocational guidance for girls right from the elementary to University levels with different emphasis, of course, according to the educational level of the girls (Madu, 1977). For most girls, the secondary school system is a terminal qualification. This is to say that students can start to earn a living with this training. This is important where parents can no longer support the child. Without the cooperation of the administrator, the school system will find it impossible to perform guidance roles in addition to teaching. The illiteracy rate, which in 1972 used to be as high as 95% was, by 1974, estimated at 60% (Madu, op.cit., p.249). More and more people need educational skills and, indeed, literacy. This has been made especially clear in the 2nd and 3rd National Development Plans of 1970-74 and 1976-80. In these plans the concept of education is seen

> "as a capital good, linked with the concept of 'human investment', which attaches high premium to human skill as a factor of production in the development process." (p.4)

Because education plays a most important role in the creation and improvement of 'human capital', its relevance and importance to the development is now well recognized in the development plan. (Nigeria Fact Sheet, Lagos, 1974, p.4)

In sum, it has been argued that choosing a career is one of the problems facing Nigerian female students. The pupil who has his life to organize, the teacher who comes into contact with the students in the classrooms, hostels, games, etc., as well as the careers mistress, who supplies the necessary information to students will find the suggestions and findings of the study useful. Outside the school, there are other sources of influence. The home, environment, friends and relatives of the family, present role models for female identification. The Government invests huge sums of money in education in order to get skilled men and women, necessary for economic growth of the nation. If the interests of students are objectively appraised and tested, if curricula offerings are diversified to cater for feminine interests, if parents are made to realise the need for female education for the well-being of the parents, society and the students themselves, and if the educated girls are allowed to select their own careers without undue misdirection, then this study would have served a useful purpose. Another general significant

contribution has been a fulfilment of a need that is overdue - that is, the use of suitable appraisal instruments to investigate the rationale in career preferences of Nigerian females. It is further hoped that a stimulus would have been provided for further longitudinal studies of females from classes one to five, and of those actually in work in other Nigerian States, to avoid frustrations and waste of talents in less satisfying jobs which might have been imposed on the girls by others. This study will also contribute to our understanding of the sources, processes and cultural implications of educational and vocational attainment in a developing non-western society.

Occupational choice affects both the individual and society. In every decision many people are concerned. The young girl tries to organize her impressions about herself and the world so that she might be able to choose wisely among several opportunities. There are the parents who direct or leave the decision to their daughters. The teachers present materials and make judgements about various occupations and the way to prepare for them. There are friends and advisers who also influence the process of decision-making and choice. In constructing the curricula, the administrators must find out what subjects should be offered which will assist the female students to prepare for vocational roles. Governments, Local, State and Federal, determine how much of the total resources to allocate to the support of educational needs in order to provide young girls with the best training for developing

their latent abilities. Individuals and groups have been concerned with these problems for a considerable period of time, but they have had to deal with them without a real understanding of how individuals do make career choices. The study, no doubt, will facilitate the understanding of this process and, through what the findings reveal and fail to reveal, will encourage other research students to continue investigations into this complex but extremely important process of how females decide on occupations, a decision which is of great importance to themselves and to society at large. Students, teachers, parents, administrators, wishing to learn more about vocational guidance in Nigerian schools will find this study a helpful introduction to this relatively new field of knowledge.

1.4 Hypotheses

Arising from the discussion so far, this study is based on the following hypotheses:

(1) There is no significant relationship between perceived external influence and students' occupational preferences.

(2) There is no significant relationship between extrinsic-reward oriented values and students' occupational preferences.

(3) There is no significant relationship between self-expression values and students' occupational preferences.

(4) There is no significant relationship between people-oriented values and students' occupational preferences.

(5) There is no significant difference between the general career pattern of students in Cross River State and Kano State according to the number of students desiring the same occupations.

(6) There is no significant difference between the vocational preferences of students in girls' schools (Type 1) and those in co-educational schools (Type 2).

6:1 There is a significant difference between the vocational preferences of girls in girls' schools (Type 1) and those in co-educational schools (Type 2) in relation to medical practice.

6:2 There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to teaching.

6:3 There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to business and trade.

6:4 There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to nursing or midwifery.

6:5 There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to banking, accountancy and auditing.

H_6 There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to stenography.

H_7 There is a significant difference between occupational preferences of students in girls' schools and those in co-educational schools in relation to law.

(7) Students who prefer medicine and nursing will have higher mean scores in scientific and social service than in other interest areas.

(8) Students who prefer teaching and law will have higher mean scores in persuasive and literary activities than in other interest areas.

At this stage, it will be useful to remind ourselves of the meanings of some of the key words used in these hypotheses. Students refer to female pupils from classes three to five in the selected schools. Their ages range from fourteen to eighteen with a very small number below fourteen and above eighteen. External influence refers to:

(1) direct or indirect influence of parents

(2) direct or indirect influence of teachers

(3) direct or indirect influence of friends

(4) direct or indirect influence of radio, TV, or books.

Extrinsic-reward oriented values refer to:

(1) provision of good salary

(2) provision of attractive working conditions, such as short working hours, good holidays, etc.

(3) ensurance of stable and secure future as well as

(4) giving of improved social status and prestige.

Self-expression values embody the following variables:

(1) Fondness for school subjects which bear upon the profession chosen.

(2) Permitting the use of one's special ability or aptitude.

(3) Permitting originality and creativity (to work with ideas) and

(4) Permitting the use of one's hands extensively (to work with things)

People oriented values refer to

(1) Giving a chance to exercise leadership.

(2) Giving an opportunity to work with people.

(3) Giving the opportunity to serve.

(4) Permitting one to help the less fortunate ones.

1.5 Definition of key terms

In this and in subsequent chapters, the following terms are used as defined below.

Writer: refers to the researcher. Both words are used interchangeably.

Contract officer: These are expatriate or Nigerian staff from other States, working for the Kano State Government

on a short term basis, usually of two to three years' duration. Contract officers are given 10% inducement allowance in addition to their normal salaries. The appointment can be renewed as desired or terminated, depending on the efficiency of the staff.

Student: Within the context of this study, student refers to the female pupils being studied. Student, pupil, are used interchangeably. The students' ages range from 14 to 18, with very few below 14 and above 18.

Secondary school: Refers to the form of school which offers full-time education for pupils who have completed primary education. Entry into secondary schools is by means of a competitive common entrance examination. All secondary schools provide a five year course at the end of which students take the West African School Certificate Examination, which is the equivalent of the G.C.E. ordinary level. (See Appendix 4.)The schools may be secondary, grammar, commercial or technical. They may also be multilateral or comprehensive schools. Some secondary schools offer a further two year course leading to the Higher School Certificate examination, or G.C.E. Advanced level.

Voluntary agencies: These are religious organizations and other private organizations which establish and manage educational institutions with government assistance in payment of staff salaries and other subsidies for the students.

Occupational psychology: According to Super and Bohn (1971), occupational psychology has traditionally been differential psychology applied to occupations - to occupational choice, selection, success and satisfaction. It has become developmental psychology applied to vocations, to the process of developing preferences, choosing an occupation, entering it, succeeding, obtaining satisfaction in it and moving from one position to another as the career unfolds. This definition is acceptable to the study. Occupational psychology being the study of vocational development of occupational choice, satisfaction and success, its application is to vocational guidance and counselling.

Interests: The word can be used to mean different things. McKenzie (1954) states that as a psychological concept, it is difficult to define, but as usually spoken of in vocational guidance, it refers to a specific interest, such as sewing. Taken singly, interests rarely have direct counterparts in jobs. Moreover, persons' specific interests are often limited by experience and opportunity. Consequently, the stress is laid, in this study, on the underlying pattern or type of interest, rather than on specific ones.

Educational guidance: This is generally felt to involve advice on pupils, parents and teachers on the choice of courses in the light of a variety of objective and impressionistic data, test scores, teachers assessment over a period, classroom performance, emotional adjustment and level of aspiration. The advisory functions are aimed at

assisting the students individually or in groups to take advantage of the educational and vocational opportunities offered in the school.

Occupational preference: In speaking of preference for an occupation, Crites (1969) states that it is an expression or indication of what vocation an individual would like to do. In other words, it means that when an individual expresses a preference, she ranks two or more occupations along the same continuum of desirability or liking. He defines 'vocational aspiration' as what an individual considers to be the ideal vocation for him. This ideal vocation is usually based on an individual's wants and wishes, without taking into consideration any limitations which can or may be imposed by reality. Aspirations may be temporary or permanent. Vocational choice, he finally defined, as being what an individual will probably do after taking into consideration his chances of actually entering into the vocation. Aspiration is less realistic than preference and preference is less realistic than choice. For the purpose of this study the three words are used interchangeably; as well as careers and jobs.

Vocational attainment: Refers to the occupation which the student eventually enters.

Education: In this study, education refers to the social process carried on at home, school and society, as a means of preparing individual citizens for the assumption of adult roles and values in a particular social and cultural context.

Potential: This is the capacity of a student which can be continuously developed. For the purpose of this paper, potential refers to specific abilities, interests, scholastic ability of the student. Aptitude is a specific kind of ability or talent such as mechanical, computational, outdoor, scientific, persuasive, artistic, literary, musical, social service and clerical. Potential, aptitude, ability, capability are generally used as synonyms in this study.

Psychological test: Refers to one way of obtaining objective information needed to understand a person with whom one is dealing. For this study, it is used to imply a uniform and predetermined series of tasks performed by a student to measure individual capacities, attainments, interests, likes and dislikes, and personality traits.

Personality: Of the many attempts made by psychologists to define personality, the approach used in this study is that given by Eysenck, Arnold and Meili (1975) as reported by Fontana, 1977; that is, that

> "personality is the relatively stable organization of a person's motivational dispositions, arising from the interaction between biological drives and the social and physical environment. It refers mainly to the affective-cognitive traits, sentiments, attitudes, complexes and unconscious mechanisms, interests and ideals which determine man's characteristic or distinctive behaviour and thought."

Counselling: Is a caring relationship between a person who has sought help and a person who has received training in helping skills.

Guidance and counselling services: These are school programmes, specifically created not only to facilitate the student's physical comfort, but also to enrich his intellectual, emotional and spiritual life in ways which will harmonize his needs and aspirations to the declared objectives of society as reflected in the ethos of the particular institution the student is attending. In this study, those institutions are those investigated. The nearest American equivalent is 'student personnel services' and could in this sense be used interchangeably with guidance and counselling services wherever appropriate.

Wastage: This includes withdrawal from a course for academic, financial, cultural, religious and other reasons; failure to obtain a certificate at the end of the course; failure involving a repeat of the class or course and the inability to pursue paid employment at the successful completion of the secondary school career. In this study, wastage and drop-out are used in the same sense.

Guidance: According to Durajaiye, a Nigerian counsellor, guidance is helping someone to understand himself. It implies effecting changes in him and in his environment which will help him to grow and develop as much as possible. It is a complex process which encompasses the total needs of the individual student to be guided. These needs include educational, social, moral, emotional, health, vocational, and leisure time needs, and to his preparation for a suitable occupation.

Quranic schools: These are elementary Arabic schools found in the Muslim parts of Nigeria. In these schools, rudimentary Arabic and Islam are taught simultaneously. When a pupil begins to read the Arabic alphabet, he does so with an intention of reading the Quran. Thus two types of Quranic schools developed in Hausaland: "Makarantar Allo" or Tablet School and "Makaranta Ilmi" or the higher school. The first school, which is like nursery and infant schools is meant for beginners, while the higher school embraces all aspects of Islamic studies. Quranic or Koranic refer to the same type of school and both spellings are acceptable. The Quran or Koran is the ~~Christian~~ muslim equivalent of the Bible. Arabic is the language of the Quran as Latin/English are the languages of the Bible.

Ulama: These are the higher grades of Muslim teachers. They are deeply learned in the sciences of the Quran and Hadith (Islamic theology and etymology) and are highly respected in the Northern States such as Kano.

Mallam: Refers to a Muslim teacher in the Quranic elementary school. Nowadays it is used for all males and is the English equivalent of 'Sir' or 'Mister'. The qualifications of the Mallams who teach in the Quranic schools differ from person to person, and from place to place. For most of them, the only qualification is that they can recite the Quran and write Arabic characters.

PART II

BACKGROUND TO THE PROBLEM

CHAPTER TWO

A HISTORICAL, GEOGRAPHICAL, AND CULTURAL SURVEY OF THE SOCIETIES:

An Introduction

In a comparative study of this kind, it is useful to survey the type of society in which the research is based. In this case, the vocational preferences of female students in the Cross River State and Kano State of Nigeria may differ due to a number of variables, including the unique characteristics of each society. It is, therefore, the intention of this chapter to give a brief survey of the historical, cultural, social, economic and religious factors considered as important determinants of educational and consequently vocational decisions. Evidence suggests that social structure has

> "a dual significance for occupational choice. On the one hand, it influences the personality developments of the choosers: on the other, it defines the socio-economic conditions in which selection takes place." Blau and associates (1956, p.531).

But the structural effects have their significance in different phases. At any choice point in his career

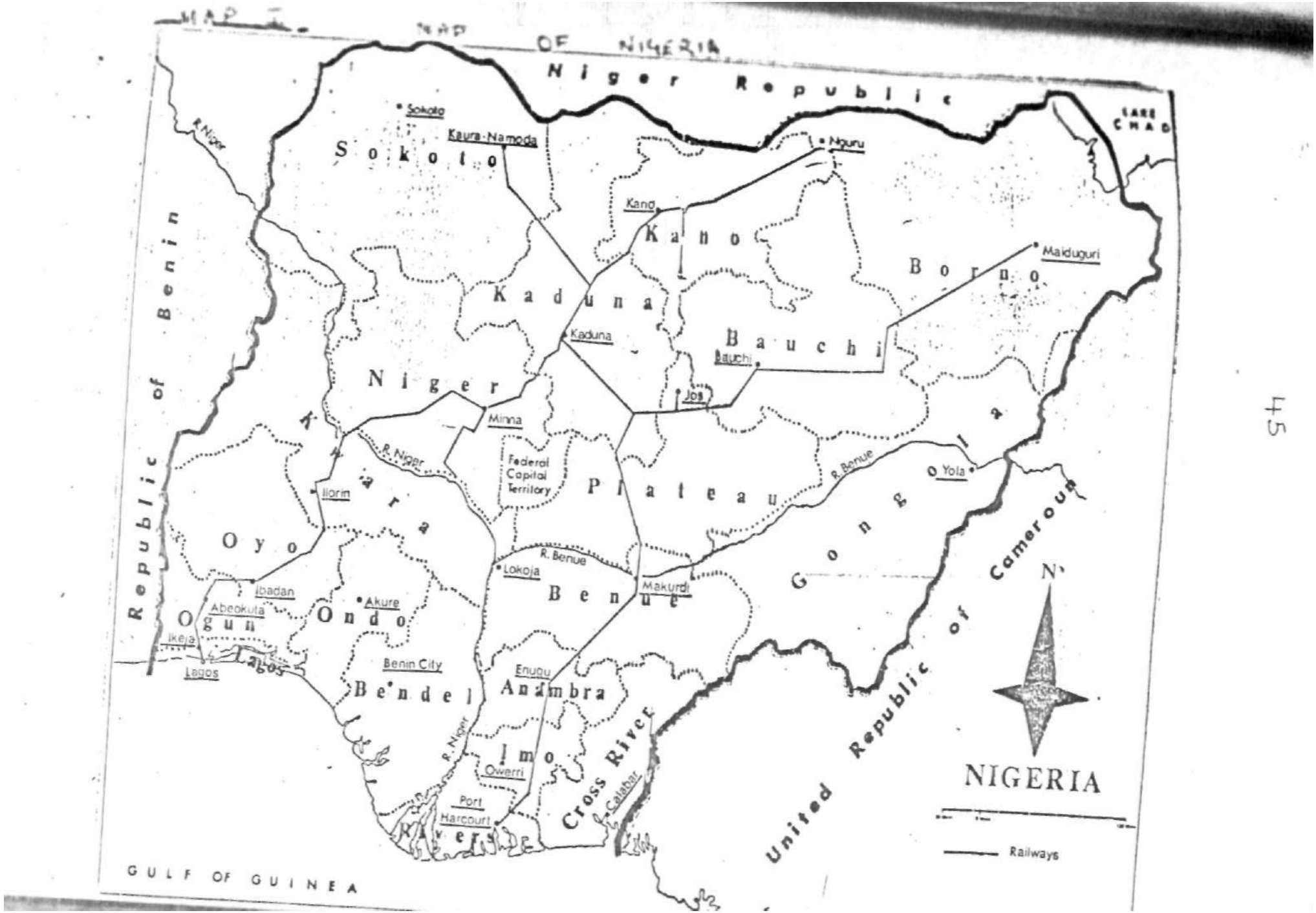
> "the individual's interests, skills and preferences are affected by past social structure, but educational opportunities and the requirements for entry to occupations are determined by the structure then current." (Blau, op cit, p.532.)

It is hoped that this review will throw more light for the understanding of occupational choice in terms of economic and sociological variables.

2:1 Location and Creation

The Cross River State lies wholly within the Cross River Basin between latitudes $4^{\circ}.25$ and 7° North and longitudes $7^{\circ}.15$ and $9^{\circ}.30$ East. The State has an area of 28,585 sq. kilometres and shares common boundaries with Cameroon Republic on the East, Benue State on the North, on the West by Imo and Rivers States and on the South by the Atlantic coastline, as shown on Map 1. On May 27, 1967, as a result of the conversion of the Federation into 12 States, the State was born. (See Appendix 1.)

As shown on the map of Nigeria (Map 1), Kano is one of the most northerly of Nigeria's 19 States, Kano city lying only 300 miles from the edge of the Sahara. It has an area of 42,592.8 sq. kilometres (Nigeria Handbook, 1977, p.45). The State is bounded on the West by Kaduna State, on the East by Borno State, on the South by Bauchi State and on the North by Niger Republic.


MAP I - MAP OF NIGERIA
Niger Republic
Republic of Benin
Sokoto
Kaura-Namoda
Sokoto
R. Niger
Nguru
Kano
Kano
Maiduguri
Borno
Kaduna
Kaduna
Bauchi
Bauchi
Jos
Niger
Minna
R. Niger
Federal Capital Territory
Plateau
R. Benue
Yola
Gongola
Ilorin
Oyo
Lokoja
R. Benue
Makurdi
Benue
Ibadan
Abeokuta
Akure
Ogun
Ondo
Ikeja
Lagos
Benin City
Bendel
Enugu
Anambra
R. Niger
Imo
Owerri
Cross River
Calabar
Port Harcourt
Rivers
United Republic of Cameroun
GULF OF GUINEA
N
NIGERIA
Railways

2.2 The People

There are three major ethnic groups in the State. They are, firstly, Efik-Ibibio Annang found to the South of the state; secondly, Ejagham and, thirdly, the Ekoi. One false impression a stranger might have is that each of the ethnic groups has a distinct language and tradition unrelated to others. This is not so. Even though most of the ethnic groups speak dialects bearing their ethnic names, most, if not all these dialects come from the Bantu root. Another similarity among the various groups is their music, dramming, dance patterns, secret societies, world views and patterns of traditional worship. The State has a population of 3,633,593 million , (Handbook, op cit, p.42) and its capital is Calabar. (See Map 2 and Appendix 1.)

The people of Kano State are Hausa speaking. The indigenous people comprise two major ethnic groups, namely, the hausa and Fulani . The State has a population of 5,774,842 million and its capital is Kano. The Fulanis and Hausa live in all parts of the State. (See Map 3 and Appendix 1.

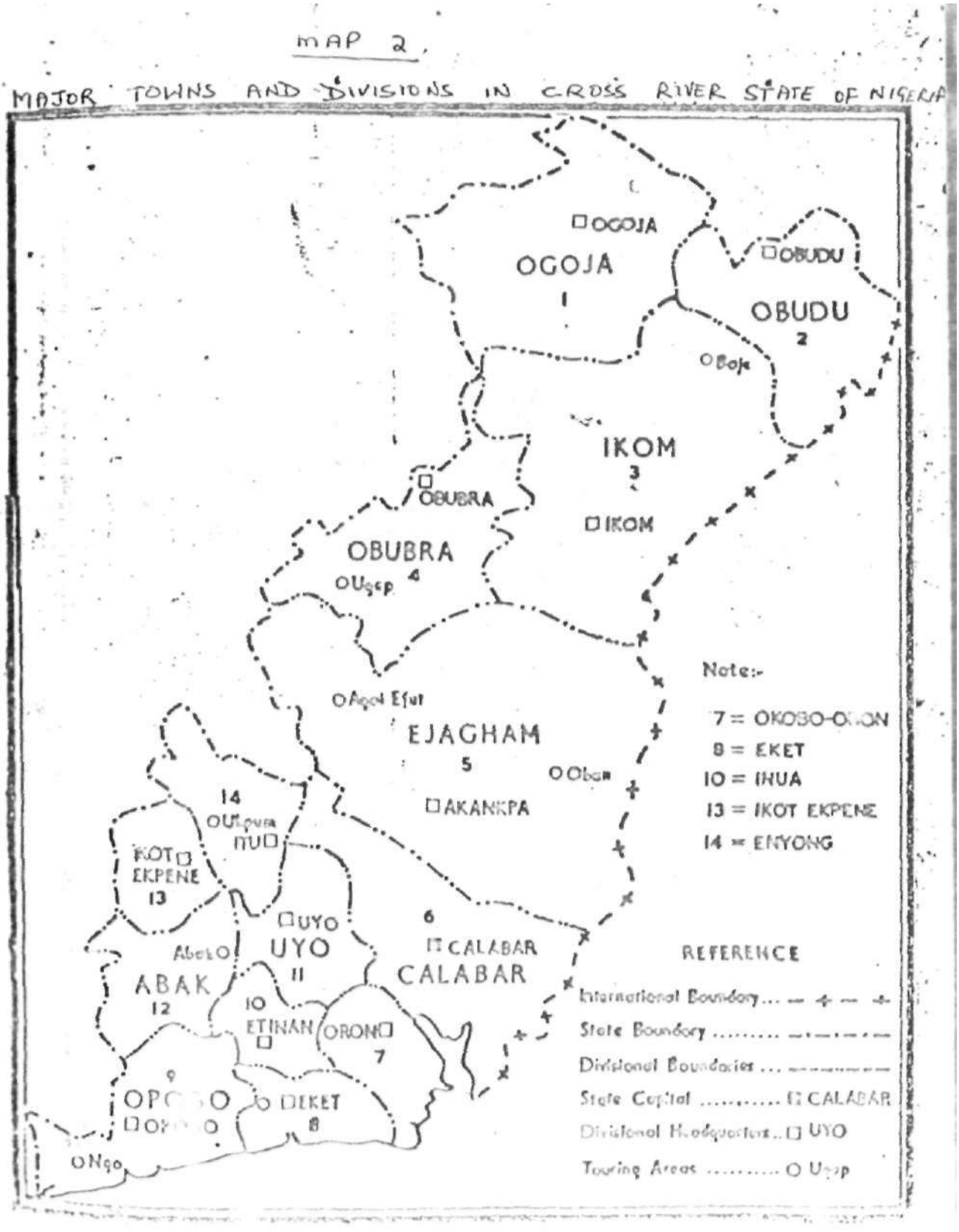
2.3 Religion

Religion has an important place in the culture of the Cross River people. The socio-religious hierarchy runs from the family elders, through the ancestors to the gods.

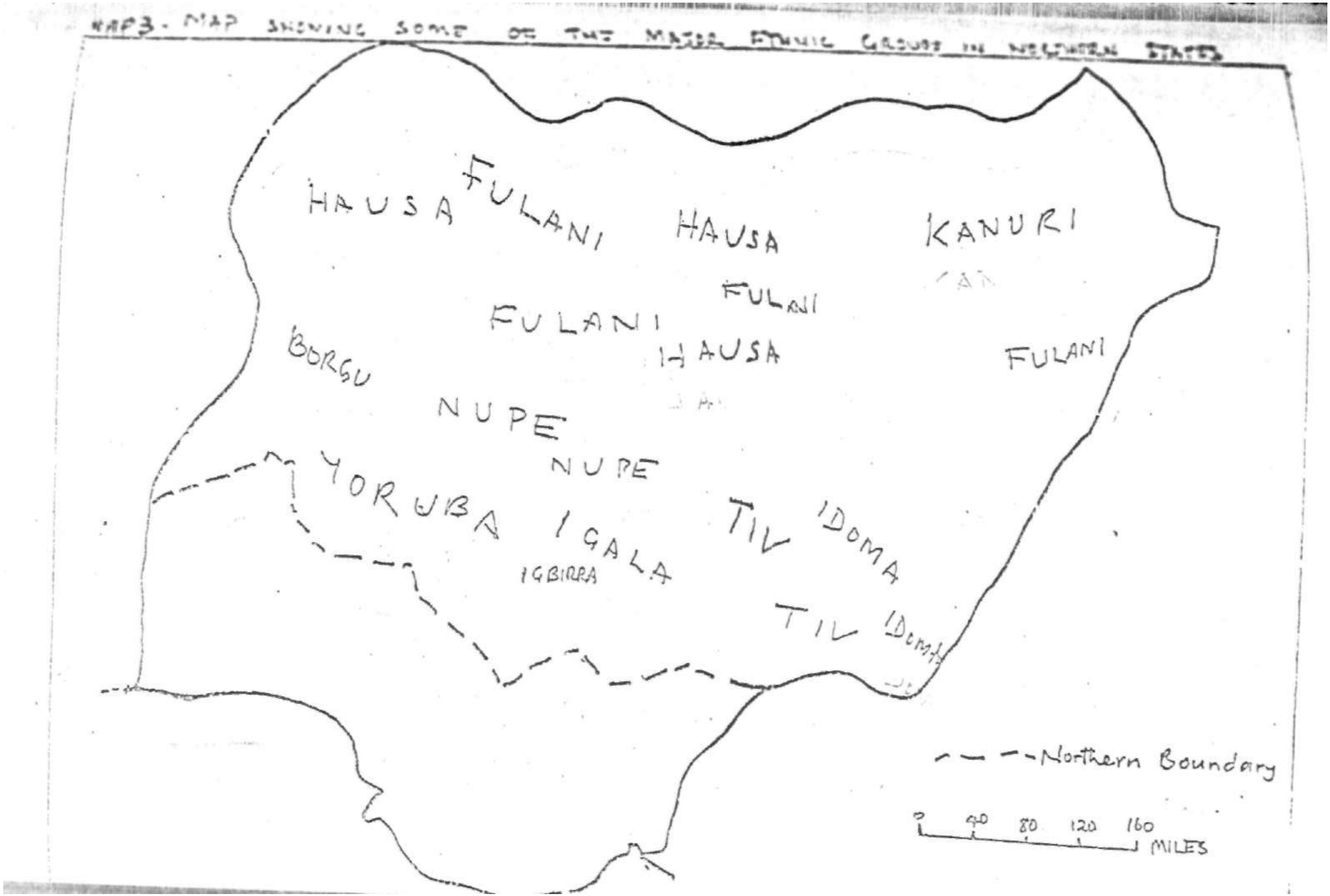
> "This is why respect due to the gods is partly accorded to the elders at the lower end of the scale. The ancestors are a living force within the family and are richly remembered in elaborate libations during family festivals and feasts." (Esen, 1978, p.23.)

MAP 2.

MAJOR TOWNS AND DIVISIONS IN CROSS RIVER STATE OF NIGERIA



MAP 3. MAP SHOWING SOME OF THE MAJOR ETHNIC GROUPS IN NORTHERN STATES



Over 90% of the populace in the Cross River State are Christians of the Catholic and Protestant faith and there is freedom of worship. There is, therefore, an increasing number of churches and religious organizations all over the State. The Christian religion, which made inroads into the State as early as 1848 is more prominent and has establishments all over the State. The Catholics, in particular, and others have contributed immensely to the social and economic prosperity of the people. All the schools and hospitals now taken over by the State Government were originally established by missionary bodies. Scholarships were awarded by them to their followers. There are in Nigeria, according to the 1963 census, over 19 million Christians, 26 million Moslems and 10 million with other religions. (Handbook, 1977, p.227.)[2] The distribution of population according to religion in 1963 census is shown below.

	Christians	Moslems	Others
Bauchi, Benue, Borno, Gongola, Kaduna, Kano, Kwara, Niger, Plateau and Sokoto States	3,881,437	21,386,450	5,540,733
Ogun, Ondo and Oyo States	4,995,691	4,458,531	811,625
Anambra, Cross River, Imo, Rivers States	9,573,622	29,964	2,790,876
Lagos State	363,384	294,694	7,168
Bendel State	1,393,009	106,857	1,035,973

DISTRIBUTION OF POPULATION ACCORDING TO RELIGION IN 1963 CENSUS

TABLE I

From the figures above, it can be seen that in the former Eastern region, now comprising four States of Anambra, Cross River, Imo, Rivers States, the Christian population is the dominant one. The Moslems are in negligible number in the Eastern States.

In Kano State, the major religion practised is Islam. If we refer back to Table I, we can see that in the Northern States of Bauchi, Benue, Borno, Gongola, Kaduna, Kano, Kwara, Niger, Plateau, and Sokoto States, the Moslem population of 21,386,450 dominates the small Christian population of only 3,881,437. The people of Kano enjoy a high degree of cultural, religious and linguistic hegemony, probably because the Muslim culture has been adopted and integrated into the life of the people. Except for a small proportion of the Hausa people, locally called 'Maguzawa' (who still practice traditional religions variously called 'paganism', 'animism', 'polytheism' by non-Nigerians), the entire native or indigenous population are Muslims. The Christians found in Kano State are mainly expatriates and non indigenous Nigerians from the Southern States.

The Muslim religion has created a lasting effect on the educational, political, social, economic, as well as the religious life of the people. The religion has influenced the Kano populace to accept the Islamic system of law, education, government and social life. So strong is this faith that yearly, thousands of Muslims go on pilgrimage to Mecca. No less than one hundred thousand

Nigerian (100,000) Moslems, mostly from the Northern States, made the pilgrimage to Mecca in 1976. (Handbook, op cit, p.224.) Up till now, after sixty-four years of British rule, and the Unification of Northern and Southern Protectorates in 1914 by Governor Lugard, as well as the introduction of Western type of education and political system of administration, with the use of English language as the lingua franca, Kano people still look to the Middle East for direction, the Koran for spiritual, social, educational, and administrative guidance. The influence of Islamic and Christian religions on the Cross River and Kano State people will be discussed fully in the chapters on the status of women. The feeling for and preference of the Islamic system of administration and social activities was reflected during the most recent constituent Assembly meeting in 1978. At this meeting the Muslim members from the Northern States left the meeting in protest over the non adoption of the Sharia law (which is the Muslim law of government) in the Nigerian judicial system. Arabic is widely spoken and taught in Kano primary and secondary schools. There are higher institutions of Islamic learning spread all over the Kano States. The Bayero University, founded in October 1960, under the name of Bayero College, started as an Institute of Higher Islamic learning. It provides courses in Islamic Studies, Arabic, Hausa, History, etc., with Education. The significant point to note here is that the University has continued to provide preliminary courses for students coming from the school of

Arabic Studies in Kano, and the curriculum content is biased in favour of Islamic education.

2.4 Economy

Potentially, the Cross River State is rich. Agriculture has, however, always been the mainstay of the State economy. The State is blessed with weather and and vegetation that are favourable to farming and the raising of livestock and poultry. Also, the abundance of rivers, namely, Cross River, Calabar River, Great Kwa River, Little Kwa River, Qua Iboe River and their tributaries encourage fishing all the year round. The bulk of the food requirement is provided by private farmers. They also supply a good proportion of the export crops such as palm kernel and palm oil. Others include cocoa, groundnuts, benni seeds, peassava, soya beans, coconut, cashew nuts, and kolanuts. Yams, cassava, maize, rice, coco-yams, plantains, bananas, tomatoes, okro, melons, pineapples, chillies, garden eggs, sweet potatoes, paw-paw and citrus fruits are cultivated for domestic use. (Handbook, op cit, p.42)

The main occupations open to males and females in the Cross River State are farming, fishing, craft-work, such as rafia, weaving, pottery, trading, etc. A fuller discussion of the economic roles of females are found in later chapters.

There are a few industrial establishments in the State. These include timber production, rubber processing,

sawmilling, palm oil processing, dairy farming, boat building and repairing, cement manufacture, baking, furniture making, and commercial fishing. Minerals known to exist in the State are crude oil, tin ore, lead, zinc, limestone, gas and salt.

Kano State, on the other hand, is the famous groundnut centre of Nigeria. It also produces a sizeable quantity of cotton, cowpeas, wheat and tobacco. About one million cattle (1,000,000), six hundred thousand (600,000) sheep and one million, five hundred and nine thousand and seven hundred and ninety-one (1,509,791) goats graze in the State's rich grasslands. (Handbook, op cit, p.45.) Kano has a rich commercial history.

Before the dawn of our present civilization, it was the meeting point for merchants and traders travelling to and from the different geographical regions of Africa. It is also a rich agricultural district which produces all the goods its teeming population requires as well as a considerable surplus for export. It also has a surplus of skilled weavers and dyers whose wares are in demand all over Western and Northern Africa. In addition, the brilliantly coloured leather works of Kano always find a ready market in and outside Nigeria. Unlike the Cross River State, Kano has various industrial enterprises. The great advantage of Kano, as described in a survey is that

> "commerce, and manufacture go hand in hand and almost every family had its share in them." (Inyang, 1973, p.15)

An important feature of the economy of the States is a conscious and sustained attempt to encourage industrial development and growth so as to diversify the economy and provide employment opportunities for Nigerians. Kano as a major industrial centre of textile, food processing, furniture, etc., is ideally suitable for all sorts of career preferences. Yet the indigenous females are insignificant in the employment force. Reasons for this will be discussed in the chapter on analysis of factors.

2.5 Socio-Cultural Background

A Cross River State female will always behave differently from a Kano State female because the beliefs, values and total thinking are different for those of the North and the South. Apart from beliefs, values, physical and geographical factors, contact with others, does play a considerable role in influencing a people's social life. In Cross River State, the neighbouring Ibos and other Southern ethnic groups like the Yorubas, etc., influence the thinking of the people. Similarly, the influx of foreigners, Southern groups, do influence the outlook of the Kano females. Besides, if a people come into prolonged contact with another group or race, they tend to borrow some aspects of the culture of the group, especially if they perceive that the new ways help to solve their problems more efficiently. In time these borrowings become

integrated into the permanent cultural patterns of the group. To illustrate this point, contact with the Moslem East by Nigeria's Northern peoples including Kano, and with the Christian West by Nigeria's Southern peoples, including the Cross River peoples, have produced remarkable cultural and social differences in the two sections of the Nigerian community.

There are probably as many social activities in the Cross River State as there are administrative divisions. In discussing the socio-cultural activities of the State, no uniformity is assumed here. Rather, the focus will be on those broad patterns which seem to bear the distinct stamp of Cross River State identity and its character. The family is of crucial importance in the social life. Those attitudes which will sustain the demands of an extended family system must be cultivated. Marriage into and out of the family must be sanctioned by the family elders and, in the past, marital education for the bride was institutionalized. The famous "fattening" room, typical only of this State, will be discussed in Chapter Three. Farming is treasured. The polygamous tendency in most traditional areas, as well as the preferred patrilineal line of succession all have their roots in the regard for farming. Authority and power in the traditional community derive in most cases from wealth in farm crops, notably possession of large barns of yams, large herds of cattle and poultry. A family and lineage pattern that guarantees sufficient labour to till the ground, care for cattle, and

meet all demands for physical labour, which traditional farming normally entails, is favoured. However, much of the above statements are true of most of the communities which are purely traditional. The effects of cultural interaction and changes in economic and environmental circumstances are bringing out new ways of life that sometimes tend to blur the ones traditionally cherished and respected by peoples of the Cross River State. Thus, in the present, most of the culture is a mixture of traditional and Christian values. Effects of time on the crafts and skills have been mild. Skills like mat and cloth weaving, carving and pottery are still to be seen in most parts of the State. To encourage further this aspect of the culture, the government has opened a number of craft centres while supporting privately owned ones. The Ministry of Information and Cultural Affairs encourages and supervises activities in this field. Today, the wood carvings, stone sculpture, raffia, tombstone sculpture and cane works, pottery and silver works can hold their place in the world of art.

The main characteristic of Kano culture is a combination of Sudanic and Muslim culture. A common language - called hausa - is spoken by all the inhabitants whether Fulani, Nupe, Yoruba or other related ethnic groups. These cultural changes were brought about by the immigration from the Middle East and North. The migration and consequent intermarriage brought about mixed population and culture in settlements such as Kano. Kano, through its commercial importance, continued to attract newcomers from

various ethnic groups. The city, in particular, developed wards and quarters with a section of the land usually allocated to each group of newcomers by the Emir, i.e., the king. Family life is different from that of the Cross River people in that Kano society is mainly polygamous. A Muslim man is allowed to marry up to four wives. An average home consists of father, four wives, children of the wives and sons' wives. The father is the head of the family and women and children are legal minors. Only the sons inherit the father's property. Male takes precedence over female. Unlike in the Cross River State, where traditional culture goes side by side with Western-Christian culture, in Kano State Islamic-Arab culture has erased traditional values. Traditional Hausa women took part in cultural, social and political activities. But now women are kept in seclusion according to Arab custom and culture. The attachment of the people to orthodox Islamic ways of life and belief encourages a negative attitude to western education in general and female education in particular. Kano women no longer take active parts in the economic, social-cultural and political activities. Women do not go to mosques on Fridays (just as the Christians go to Church on Sundays) to pray with men so as not to expose their faces to other men or distract men's attention while at prayer. Traditionally, Hausa women took part in worship such as the Bori, and those who distinguished themselves won titles for themselves. Among the Maguzawa, the Hausa women who are not Moslems are not excluded from social activities in their spheres of life.

Submission is a dominant doctrine of Islamic religion. The name Islam is an Arabic word meaning submission, surrender or obedience. The system of purdah or physical exclusion ensures that women do not participate in life outside the home. In short, the values and virtues of Islamic culture are contradictory to western values and virtues, as will be seen in Chapter Four. Western culture emphasises individual self-realization, while Islamic culture encourages dependence on others. Women and poorer people are treated as half human beings, and as such, must always be submissive and obedient.

Begging is another type of cultural activity popular not only in Kano but in other Muslim areas of the North. In the Southern States, where public begging is frowned on, it is common to see migrants of beggars from the North in the highways, public and commercial vicinities roaming about in groups to beg for alms. Beggars include old men and women, children of school age between 4-10 years, mothers of twins (because it is considered that if the mother begs, the children will grow up as wealthy people). Adamu (1973) lists other groups of beggars, including traditional and progressive musicians who make their living out of whatever money they earn through praise singing. Some others with gentlemanly outlook go about rumour-mongering and people give them gifts in kind or cash. The Koranic teacher, i.e. a teacher of the Islamic lower primary or nursery school sends out his pupils into the streets and homes to beg for food and money for him. The

pupils must beg to cater for their needs and those of the teacher. Itinerant teachers travel on foot from one settlement to another with large numbers of their students. Students who desert the school often get employed as guides to beggars. Islamic religion regards alms-giving as one of the pillars of Islamic worship. The Muslim man or woman should give alms to atone for his sins, as well as performing social services for the welfare of the Islamic state. Because of the religious backing of begging, the number of this class of people in any community gives an indication of the number of wealthy people living around the particular community. Government efforts to re-settle the beggars failed, as the beggars know that they can make more money outside than inside a building.

Conclusion

The political systems of government have not been discussed because in both States, women do not take active parts in politics. Organization of day-to-day village or town administration is centred on the male population through the Emirs, and other title holders, heads of wards and family heads in the case of Kano State. In the Cross River State the traditional ruler, known as the village head, is responsible for village or rural administration. He is assisted by a council of chiefs and then by the male youths, grouped according to age grades. In political matters, women are not usually consulted. There are striking differences in the cultural, socio-

economic and religious activities. Geographically, Kano is at the distant north, while Cross River State is situated in the extreme South. Both States were created by decree No.14 of 1967, although the Cross River State was a new name for the former South Eastern State. Through the creation of States the Government has been brought nearer to the people. In the metropolitan areas, the administration lies in the realm of the military administrator, who replaced the military governors in 1978. Each state government places priority on educational expansion so as to ensure full employment for all its citizens. Islamic religion and culture has a profound influence on the way of life of the Hausa-Fulani peoples of Kano and certainly has affected, as will be seen later, other attitudes towards western educational culture and female employment. The Efik,/Annang,/Ibibio,/Ejagham and Ekoi peoples of the Cross River State are both traditional and western. Both cultures exist side by side and appear to complement each other. In this predominantly Christian environment, western education is appreciated and parents readily accept whatever is offered to their daughters in the school. Apart from financial considerations, the traditional culture places no barrier to the advancement of women in educational and vocational fields. The economy of both States is diversified and varied. The State governments are making conscious and sustained attempts to encourage industrial development and growth to cater for the vocational needs of the growing population. Apart from

agriculture, Kano is a foremost industrial centre, second only to Lagos the Federal Capital. Yet, instead of having indigenous women in industrial enterprises, we find a preponderance of non-native girls and expatriates. Aleyeidino in a survey in 1973 found that the extreme wealth of Kano people without formal western education confirms the feelings of the people that western education is not necessary for success in life, (in a society like Kano where success in life means wealth, even if the wealth is not properly used as is the case in this society). Hassan (1978), in an interview with parents, found that Kano parents regard western education as necessary for those who have no traditional skills. Since skills in weaving, smithing, dyeing, etc., are passed on from parents to their children, the native populace are content with their status quo. Since Nigeria is a large country with scores of groupings of people, each having a different environment, language, tradition, religion and outlook, each group within a State produces something different from the other. This implies that educational opportunities and vocational choice must be tailored to suit the needs of individual States within the Federation. Traditional religion has left its mark in the people's way of life. Their agriculture, music, craft, language and economy, still bear traces of this influence. Good aspects of the culture should be incorporated into Western and Islamic values so as to make education in Nigeria relevant to the needs and norms of the society.

CHAPTER THREE

THE STATUS OF WOMEN IN CROSS RIVER STATE

In this chapter, an attempt will be made to present the position and role expectations of women in Cross River State of Nigeria. In a society where traditional roles form part and parcel of everyday activities, an educated girl faces the problem of performing two different and sometimes conflicting roles. In the school, the female student is given Western and invariably Christian education, which entails the ethics of Western and Christian culture. At the same time, the student is brought up by parents, guardians and other numerous relatives in the traditional norms of the society. Such conflict is bound to affect the vocational interests and preferences of the girls whenever they decide to take up a job on completing their school careers. The cultural and social factors are important determinants of education, and consequently of vocational expectations or aspirations in any given society. As the march towards educational and vocational expansion goes on, there is need for the proper documentation of the diverse strands of the social institutions that define the traditional cultural roles of the students who are now being exposed to the western type of education and who are expected by society to behave as

educated girls yet to go on performing their traditional roles. Any educated girl who tries to rebel against the traditional ways of the society is regarded as being proud and might discourage her parents from giving her access to secondary education. There is also a need for the presentation of a reservoir of information that would facilitate proper understanding and appreciation of the factors that affect the decisions which females make as regards their expected or preferred vocational choices. It is intended that this chapter, by presenting an authentic and unbiased review on female activities in Cross River State will throw more light on why female students prefer certain occupations and reject others.

3.1 Family life

There are probably as many distinct cultures in Nigeria as there are ethnic groups, and even within a simple broad cultural groups, such as the Cross River State group, several sub cultures are identifiable. In talking about the family life of Nigeria's Cross River females, no uniformity is assumed. Rather the focus will be on those variegated family patterns which, in spite of this variety, yet seem to bear the distinct stamp of Cross River identity. It is the intention here to identify those patterns of family life, both explicit and implicit, which appear to give the State its peculiar character.

The Cross River State society believes in the supremacy of the male over the female. It is not usual for

the husband to treat his wife as an equal. All social intercourse is carried out with this idea in mind. In the home, the man is supreme. Theoretically he can marry several wives if he likes in the traditional way, although among some of the Christians, such as the Roman Catholics, the marrying of more than one wife is not allowed. Men can take lovers or concubines openly, without apologies to anyone. So strong is the position of the male in the family that certain privileges are made exclusive to him. Esen (1977, p.22) comments

> "Women cannot join some secret societies or eat certain parts of animals slaughtered for food. Not to have male children is any family's greatest disaster, for they are the only ones who can succeed to the family's name or property."

In this authoritarian society, family life is primarily male oriented. What the males say has almost the force of law, and there are numerous proverbs and folk tales to emphasize the dangers of disobeying men's regulations. To seek to tip the scales towards the equality of the sexes in family matters or in favour of woman is a deviation that is generally deplored.

The family is of crucial importance in the Cross River culture. It is very unlike the nuclear individualistic family of the western world. In Cross River the families are communalistic and so elastic that nephews and cousins, no matter how distant the relationship, still belong and share in the family heritage. The day to day running of

what western sociologists, Evans-Pritchard, for example, calls the "extended family system" Evans-Pritchard (1965, p.52), but which in fact is regarded by Nigerians in all the nineteen States of the Federation as members of the same family, lies heavily on the females. Since this is an important social unit, preparation for family life is very arduous.

The institution of marriage plays an important role in the social organization of the people. To a large extent the continuity of people and families depend on it. In every community in Cross River State elaborate arrangements exist where young people are tutored and groomed for this important institution. This is particularly true for girls, who because of their expected role as house-keepers and mothers form the backbone of any successful union. Pre-marital institutions, therefore, provide the ideal environment where prospective brides receive the necessary training for their future role.

3.2 Pre-marital Institutions

In the Efik-Annang areas, these institutions are known as "Nkugho" or "Mbopo", while among the Ejagham and Ekoi communities of AKamkpa, Obubra, Ikom and Ogoja they are called "Moni-Nkim", "Nkat", "Ekeledi", "Gekum" or "Reban Hokune". These institutions perform the same basic function in all these communities - the moral and home management education of the young girl in readiness for womanhood. Basic to these institutions is the "fattening

room". Before a girl is admitted into any of these institutions, certain initiation rites are necessary in order to ensure a successful period of confinement. On attaining the age of puberty, a young girl is qualified to enter the "fattening room", locally called "Moni-Nkim". This fattening ceremony usually marks the official recognition of the flowering of the maiden in readiness for family life. At this time, the elder women let the maiden into the secrets of motherhood and teach her some rudimentary treatment and herbs for common child ailments. A room or apartment is properly prepared in the girl's father's compound for this ceremony. In some communities the house of the girl's suitor is used. It is usually provided with materials that would enable the girl to learn traditional crafts like weaving, sewing, cookery, pottery, etc. A special grinding or kneading material is usually an important item in the room. The girl will use such a material for preparing local body make-up such as camwood, white native chalk, or indigo. Items of local indoor games such as "Hia", Ludo, etc., are also provided.

Special toilet facilities are provided in the compound. A young female chambermaid is assigned to attend to the needs of and run errands for the girl. The objective of the fattening room system is to limit the number of visitors for the initiate. Close relations and friends can visit her, in addition to her teachers, advisers, playmates, helpers and suitor, but other members of the community can only see her on the day of her outing.

The period of pre-marital seclusion may last for three to nine months, depending on the financial ability of the girl's parents. During this period, the initiate is given lessons in cookery, sewing, child care, moral precepts, and other aspects of home management. To ensure that the secluded girl appears physically attractive at the end of her formal seclusion, very good and regular feeding is given her. She is also allowed sufficient rest. Her seclusion ensures that there are no unnecessary distractions to interfere with her training, such as constant visiting or domestic work.

Among the Annang and Ibibio people, the fattening room institution, known as the "Mbopo", (the group name for maiden), is dedicated mainly to the grooming of young maidens in society into responsible and respectable women. One of the pre-requisites for initiation into the "Mbopo" institution is that the girl has to be a virgin. Loss of virginity could mean loss of face for her family and misery and embarrassment for herself. This emphasis on virginity is based on the feeling that virgins are more docile and of better conduct in the matrimonial home and within the society. However, the corrupting influence of urbanization has led to a relaxation of this stringent condition.

Like the fattening room practices of the Ejagham community, those of the Annang and Ibibio group include a period of confinement from three to twelve months,

attendance by a lady-in-waiting, who sees to all the girl's needs and instruction on how to make herself more beautiful and more attractive than she was before. She is taught how to prepare various dishes because of the popular notion that the way to a man's heart is through the meals he is given by his wife. The training also includes learning to be patient with a husband in time of anger, and how to console him in time of adversity. Due to this training, unique only to the community of Rivers and the Cross River States, the girls from this State who have undergone the fattening rites have the reputation of being the best housewives throughout the federation. Chastity is one of the qualities expected of a good woman and this is stressed during the course of training. It is also during this period of confinement that the maiden is exposed to the history, ethics and folklore of the society to which she belongs. In the past, it was believed that a girl who did not pass through this traditional process of education was not ripe enough to face the challenges of womanhood. Although this custom has survived till the present time, it is now being modified to suit present day social conditions. For example, the period of confinement varies from one to three months. Since many girls are in school, no society can afford to seclude a girl in the fattening room for up to twelve months. The degree of fattening expected has also changed. Girls who graduate from the fattening room are expected to be fresh and healthy, not necessarily to be fat, as was the expectation in the more traditional days when fatness was associated with affluence and good feeding.

Like the Moni-Nkim, the Mbopo has to end her confinement with a full outing ceremony which entails dancing, merrymaking and presentation of gifts, after which she joins her husband.

3.3 Social status and maiden activities

The most important function of the young teenage girls is dancing, which is performed during the outing ceremony at the end of the fattening room period. All the graduands have to dance at a public square. Before the dance commences, the Moni-Nkim or Mbopo graduand kneels down with face forward inclined and with her palms together as if waiting to receive a present. This is done in the presence of the spectators and before a seated chief. The chief then offers his blessings, wishing the girl long life, fertility, prosperity and happiness. The process is repeated three times on the initiate. At the end of each incantation, the chief closes the girl's palms one on the other, and then the girl rubs both palms on her chest and upper trunk, praying that the chief's wishes come true.

Then the dance session begin. There are two dance sessions, the second one is exclusive to women. During this all female dance sessions, an elderly woman administers some rituals on the girl. She is then showered with presents by friends and relatives. At the end of the Moni-Nkim ceremony, the girl's suitor's age mates traditionally "catch her". At first she pretends to

resist, but later surrenders and is carried shoulder high to her husband's house.

Due to the great social importance attached to maiden dances and the influence which this tradition exercises in vocational choices of girls, it would be necessary to describe briefly the main dance types of maidens in the State under discussion. Prominent among the maiden dances are the "Abang" dance from the Calabar area; the "Asian Ubo Ikpa" which literally means the pride of the maidens, of the mainland area of the State; the "Otikwi" and the "Moni Nkim" dances of the Northern divisions, all of which have a common traditional symbolic theme. Each of these dances will be explained briefly.

The Abang dance from the Calabar area serves as a dramatic medium for inculcating in the young girl the attributes and responsibilities of womanhood that are ideal to the norms of social and moral behaviour acceptable to the society. The entertainment aspect of the dancer's display apart, each of the songs and dance steps carries a message which relates to tales of activities that infuse more discipline and practical lessons on the place of woman in society. The tales that the songs and demonstrations bear are more or less allegories with lessons on moral and home-keeping, body care, routine home economics and housewifery. The dance is performed at the outing from the fattening room and represents, in a way, the consummation of the doctrines of life which the maiden is supposed to have acquired while in confinement in the fattening room.

During the dance, the hips are exposed to show physical beauty and form. To develop attractive body and hips, the young lady is subjected to daily rituals of body-care ranging between body scrubbing to massaging. The hips are given special attention during the massaging exercises. The belief, of course, is that larger hips are better for painless labour during childbirth. From the foregoing description, it is obvious that the Abang dance is traditionally staged at ceremonies marking the coming of age of the maiden. It is also performed at marriage and betrothal ceremonies. On special occasions, such as the visits of State Governors from other parts of the country and other dignitaries outside the country, the Abang may be invited to entertain.

Like the Abang dance of the Calabar area, the theme of the Asian Ubo Ikpa dance of the western part of the State pivots on the maiden's chastity prior to marriage. In all parts of the State's traditional communities,

> "virginity and absolute chastity of the young girl prior to marriage are a source of honour and pride equally shared by both the parents, the maiden, the fiance and indeed the society as a whole." (Heritage, 1977, p.7.)

The name "Asian Ilbo Ikpa", which means "The pride of the maiden" crystallises this point.

As in the case of the Abang dance, the Asian Ubo Ikpa comes up during the ceremonial outing of the maiden from the fattening room, and only those girls who have

maintained their virginity until the passing out from the fattening room are eligible to participate in the dance. It is the traditional practice that with her participation in the Asian dance the girl is adjudged ripe to break off from her singleness for family life.

The home of the Otikwi dance is in the Northern divisions of the State. Girls who have not reached the age of puberty are put into confinement and used as intermediaries between their communities and the gods or departed ancestors of the localities. Since they are not defiled and are too young to engage in diabolical thoughts and deeds they are seen as a capable and effective medium of communication with the immortals. During this ceremony, a "Queen" makes her public appearance when she dances to please the gods of her land and entertain her people. When it is considered that she may be picked at the age of four or five and subjected to a secluded life until she is betrothed, her outlook, comparative character, and personality can best be imagined, especially as seen through the eyes of members of her locality, who see her as spiritually advanced. Once she is up to the age of marrying, she is given to one of the natural rulers - an attachment which ensures her retaining her respect and nobility.

The Moni Nkim dance falls in the same class as the Asian dancers, but belongs to the Northern Divisions of the State. There are a few variations in detail from

both the Abang and Asian dances but the basic steps and musical rhythms are more or less similar; so also are the theme, the symbolic values, and the associations. Like the Abang, the Moni Nkim is staged to mark the coming of age or the fertility of the young girls. In line with the fattening ceremony in the Calabar area and some parts of the Western Divisions, the Moni Nkim follows almost the exact patterns and procedures. The dance is a prestigious follow-up of the period of confinement. During the solo-dancing by the maiden, the males in the maiden's age group are expected to snatch her to her husband's home.

In all respects the Moni Nkim dance in the Northern Divisions is similar to the Abang and Asian of the Southern parts of the State. The musical instruments of the Moni Nkim are the same as those of the Abang dance. The form of dance is much the same; the dancer is just graduating from the fattening room like her colleagues in the Abang and Asian dances. However, of greater significance is the identical theme and traditional social functions and values of the dancers which re-emphasizes the expectations of the society as regards feminine roles. Whether or not these social values affect the vocational preferences of girls in the Cross River State will be the topic of discussion in a later chapter.

So far, the discussion has been centred on maiden activities prior to marriage. It might be worthwhile examining the type of marriages which exist, as these invariably affect the type of jobs taken up by girls on

leaving school. Three types of marriage patterns can be identified in the Cross River State. Firstly, customary marriage. This is a union between a man and a woman according to native law, custom or tradition and norms of the community of the husband and wife or both. This is most valued because the whole community gathers to witness the marriage rites being performed. Educated girls who prefer civil marriage, which is formally witnessed or administered by an official of the State are bound to undergo customary ceremonies in addition. Unless the customary rites are performed, a girl would not be regarded as being properly married by the village community to which she belongs. Religious marriage is also popular, since over ninety percent of the populace are Christians. The fashion nowadays is for the girls to undergo all three types; that is, perform the customary ceremonies to introduce the husband to the girl's community, then go to Church for blessing. When the Church blessing is performed, more often to please the clergy, then the couple go to register the marriage in a Registry Office. The husband-to-be must go to the girl's village. The girl does not go to the husband's village to perform the marriage rites.

Economic needs and division of labour are among some of the cultural factors of marriage in this society, but the most important factor is the reproduction of children. So important is the reproductive factor that, if a girl is childless, the husband is allowed by society to take another wife, regardless of whether he had civil or

religious marriage. A childless woman who dares to complain about her husband's second wife would be regarded as a selfish and ill-mannered woman, and may be driven away from her matrimonial home by the husband and his relatives. Despite the introduction of civil and religious (Christian) marriage, both of which have no room for polygamy, the traditional system continues to be the most valued and, in times of crisis, the traditional value is usually socially upheld. A significant point to stress in the traditional marriage system is that while traditional marriage recognizes a union between a man and a woman, and also the union between a previously married man or woman, and the union between a man and more than one wife, it does not permit marriage between a woman and more than one man at the same time. There cannot be a wife and husbands. Thus, even in marriage, the privileges allowed a man are denied to the girl. Thus, right from infancy to marriage a girl is subjected to male decisions. Little wonder then that in choosing a career a girl has to choose not what she likes, but what men prefer and what they regard as worthwhile.

3.4 Economic Status

As in most communities, the man is officially regarded as the breadwinner. But in a community where job opportunities are limited to the elite group, the man and the woman have to struggle to survive and feed their usually large families. Since traditional marriage legitimately recognizes polygamy, each woman is bound to work hard to educate and bring up her children, especially

in a society where children pay school fees from the upper primary school (that is, from primary four to six). A man is obliged to create economic opportunities, which he normally does through farming. Trading is sometimes carried on by some more ambitious and business minded women. Each woman has to be allocated a portion of the husband's farm, for all farmlands officially belong to the husband. The children in the family are given equal opportunities. There are also rules of succession defining the position and rights of the woman and her children vis-a-vis those of the kin relations of the man.

In a situation where the various needs of life can subsist only through diverse effort, individual labour cannot fulfil all basic needs. Both at home and in the farm there are certain forms of labour that are better performed by women than by men and vice versa. For example, the growing of cassava - which is the main food crop in the Cross River State and the planting of vegetables and weeding of grass are regarded as feminine duties. The men plant yams, which are more difficult to grow, as well as cutting down tall trees and grass prior to the farming season. Thus in this society a woman who works is highly valued. A woman is not expected to sit at home only to look after the children and prepare the meals. She is expected to contribute economically. This is not the case in Kano State, where a woman's work stops in the home. A woman who engages in economic activities outside the home is socially disrespected among the Kano community.

Educated girls are expected to engage in feminine careers such as teaching, nursing, or agriculture. Due to the influence of the early Christian missionaries who established schools and built hospitals, as well as training girls mainly as teachers and nurses, high regard is given to any girl who engages in these noble and worthwhile professions. Secretaries and other forms of administrative or office workers are not socially highly regarded because such duties are regarded as morally unsuitable for girls. It is not surprising, therefore, to note that a majority of the girls prefer to become teachers or nurses in this community. But many girls like to become agricultural officers or engage in careers related to farming. This is due to the traditional attachment to farming. So important is the attachment to the farm that the harvesting of new yams is celebrated in most yam producing areas of the Cross River State. This phenomenon sometimes raises a poser for some external observers who, considering the multi-crop practice of traditional farmers in the State, wonder why it is only the new yam that is celebrated. With a quick examination, however, one can readily understand why the yam is given such a specialized treatment. Yams occupy a premier position among other crops in the lives of the traditional communities (perhaps due to the fact that this is the crop planted by men). Local explanations, however, state that such treatment is given because

> "they made up the people's most important and most cherished menu. They are, in fact, the classical food for the aristocratic class and all households who boast of good living. Economically it is the most expensive of all the State's foodstuffs, and possession of yams in large numbers signifies a high status for the family head." Heritage (1977, pp.9-10).

During the harvesting season, the girls perform a special dance in the Northern divisions of the State. It is important to note that dancing by girls, not boys, is a prominent feature in most activities of the community. In Ugep, a town situated 140.8 kilometres from the State Capital - Calabar - there is a sacred yam festival called the "Leboku". The festival is celebrated annually in August. The Leboku is a yam festival, the purpose of which is to thank the gods of the land for tending the yams and getting them ready for food. The thanksgiving, which ties up with the Christian practice of thanksgiving services during harvest seasons, as expressions of gratitude to the Supreme, is rounded up with maiden dances. One could imagine the feeling of any girl in the Cross River State who is unable not only to dance, but also to dance properly. Associated with the economic celebrations is another popular female dance known as the "Ekeledi". This dance is performed in the fourth day of the new year festival. The third day, which is the eve of the Ekeledi dance, is devoted to calls and merrymaking. Girls and unmarried young women fall out in attractive outfits and continue parading around the town. Those engaged carry gifts for their would-be husbands. The men on their

part, sit outside their houses, usually at the frontage, in order to see the beauties when they pass by. Men who expect to be called on by their fiancees get ready with gifts for them also. As the girls pass by, calls are made and presents are exchanged by intending couples. The girls also visit female friends and relatives as well, or make new friends on that day. From the activities of the girls, it is evident that jobs which are of a social welfare nature are encouraged by the traditional culture. Schoolgirls, it could be assumed, would be interested in social work; whether or not this is the case will be seen when the research findings are analysed.

With the visits to friends over, the Ekeledi dance, which is restricted to girls and young unmarried women in their early twenties (the marriage age being between 16-18 years), takes place. Apart from its entertainment value, it is an occasion when uncommitted young men choose their prospective wives. The positions occupied by the performers in the dance file are determined by prowess exhibited in wrestling contests held for participants in the dance. These contests take place at nights before the festival. Those who prove weaker stand behind their superiors while dancing in the Ekeledi. And without taking part in the wrestling contests, no female is permitted to perform in the Ekeledi dance. This requirement accounts for the diminishing number of secondary school girls who take part in the dance. Here is a conflict between western education and valued traditional

activities. This lack of participation in the wrestling to qualify for the dance causes marital problems for the educated girls because their prowess and other desirable feminine qualities which could have been exhibited to the young men during the dancing session cannot be displayed. Men are fussy in this environment about the type of wives they take; hence the perennial problem of late marriage or marriage to men outside the environment by educated girls from the locality.

Women are expected to learn decorations, and those who are versed in the art of beauty culture earn a lot of money. This is possible because each dancer, in whatever type of dance, must be well adorned. In the case of the Ekeledi dance, for example, decorations are very attractive. Most conspicuous is the pair of spiral leggings of brass, known as the "liman". The brass leggings are quite heavy and are of varying heights to fit the legs of those who wear them. They stretch from the ankle to just below the knee. To avoid bruises, some of which develop into big sores, the ankles are padded with cloth which serve as bases on which the rocking liman rests. These pads are further decorated with cowries, plaited together with dyed raffia. On the trunk of the dancer, decorations of artistic drawing are made with chalk, camwood and indigo. The "Leniga" which is the bangle made of elephant tusk is worn on the wrist. In the palms are horse tails.

Hair plaiting is another economic activity among the women. It costs as much as £5 sterling to have hair plaited in the traditional way. Hair plaiting is fashionable for work, parties, and for all female dances. Proper hair plaiting is desirable because it enhances a girl's natural beauty. Wigs are not worn during dance sessions because of their artificial nature.

Economically, the harvest dances boost morale for increased yam production, and encourage procreation to provide farm labour. This is a significant point considering that in a largely agrarian society, relying solely on simple traditional farming methods and tools, a large labour force and manual force is essential for increased output and farm productivity.

In the riverine areas of the State, women actively engage in fishing. Through the income from fish catches, a woman is able to complement her husbands income, which is of great help in sustaining the usually large family. The Cross River waters are rich in fish resources, hence fishing is carried out by both the men and women.

> "In inland fishing the establishment of fish hatcheries, fish ponds and fish farms is already proving to be a valuable economic venture for all who engage in this occupation. There are great returns into the coffers of fish farmers and more protein for every home." (Cross River State General Information, 1978, p.4.)

Apart from traditional careers for girls, there are lots of job opportunities for educated girls in the teaching, medical, agricultural and clerical lines. The civil service Training Centre at Calabar caters for the interests of clerical staff, the majority of whom are females. The College of Technology at Calabar has continued to expand faculties, student population and staff in an attempt to provide the much needed well qualified secretarial and office staff. Out of the thirteen Teacher Training Colleges, only three are for females. The College of Education, Uyo, caters for male and female students. Presently the greatest need in the Cross River State, as well as the other States, is for trained teachers. This is due to the fact that Primary Education has become free from primary to secondary level and will be compulsory by 1980 as envisaged:

> "Government has made Primary Education free and Universal by implementing the UPE Scheme in September 1976 and proposes to make it compulsory as soon as possible." National Policy on Education (1977, p.7).

Specialist teachers are needed at the primary school level. The National Policy on Education, section three, on primary education goes on to state:

> "In pursuance of its objectives in primary education, Government will make provision for adequate educational services. Teachers needed are ---
> (e) specialist teachers for particular subjects such as science, physical education, language, arts, with special emphasis on reading, music, fine arts, domestic science." National Policy on Education (1977, p.9.).

In view of the cultural activities required of girls and women as already reviewed, there is no doubt that the policy of the Federal Government, if adhered to, would be socially acceptable to the community's desires and expectations. Girls, if trained in science, physical education, arts, music, fine arts, etc., would conveniently occupy suitable and respectable positions in the teaching profession. Free primary education, when compulsory, will mean that all children of school age will need to be taught by trained personnel. The demand for teachers of all levels of education will, therefore, increase as the output of primary school children increases. The University of Calabar provides opportunities for girls to train in their areas of interest. There is no discrimination in careers, officially or otherwise, and the few women who distinguish themselves in various fields are given encouragement by the government through recruitment into public and private sectrors, where jobs are given them in accordance with their experience and qualification.

Apart from education, job opportunities exist in the medical fields for trained females. Nursing is a highly respectable career for girls because the traditional roles of any woman include the ability to treat common ailments. In the fattening room period, as previously mentioned, the girls are taught some rudimentary treatment and herbs for common child sicknesses. Thus the female nurses, midwives, health visitors, and others in the medical profession are always in great demand as housewives.

A man married to a female nurse feels very proud and has the confidence that his children will be properly taken care of. There are 13 schools of nursing in the State.

In agriculture, there are also career prospects for females. The Cross River State community, as indeed do all the other communities in Nigeria, places great emphasis on agriculture. Recently, the Federal Military Government introduced an agrarian revolution called "Operation Feed the Nation". This scheme was so much pursued that all undergraduate students were compelled to work in the farms during the long summer holidays. Any student who refused to serve in this scheme was barred from taking up employment elsewhere. The Federal Government's move to enhance agriculture, which in some trading communities in Nigeria is regarded as secondary, gave greater incentive to females to engage in agricultural pursuits.

> "Agriculture is the predominant occupation of the people and employs over half of the working population." Cross River State General Information (1978, p.25).

The occupation involves promoting an increase in production of food and tree crops, developing livestock and poultry, producing veterinary services to livestock and poultry farmers and improving fisheries. The State Government has taken a number of measures to improve farming. Some of these include food crops and rice multiplication and production schemes, Swamp Rice

Improvement, Improved Cocoa Planting, Rubber Planting and Oil Palm Schemes. The Government has also invested heavily in Citrus Production and Model Orchards, Demonstration Farms, etc. The Veterinary Division of the Ministry of Agriculture provides extension workers in various parts of the State to assist livestock and poultry farmers. The State's School of Agriculture has helped to produce trained junior and intermediate level manpower for the development of agriculture, livestock, forestry and fisheries. With such opportunities, girls are able to get quick employment after receiving training in the appropriate fields. Closely connected to agriculture is fishing. To meet the need for trained manpower, a Fisheries Department has been introduced in the School of Agriculture for training junior and intermediate staff for the Government's fishery schemes.

In industries, girls can take up jobs as secretaries, filing clerks, typists, catering officers, etc. There are, of course, very few industries in the State. The major large scale industrial establishments are Calcemco, Niger Mills, Asbestonit, Pamil, Breweries, Calvenply, Boatyard and Seromwood. Due to the lack of industries, career prospects are not so bright for girls who might have preferred to work in industries. Compared to other concerns such as teaching, nursing, administration, agriculture, very few educated girls work in industries. Moreover, because factories are situated in the capital of the State and some other urban cities, it is difficult

for most girls who live in rural environments to benefit from industrial opportunities.

In the realm of arts and crafts, the government has opened a number of craft centres, apart from supporting privately owned ones. The arts and crafts of the State include wood carving, stone sculpture, tombstone sculpture, pottery, paintings and silver-work; while some of the arts are artifacts of pure commercial value, others represent the concepts of traditional culture. Girls who specialize in arts and design have ample opportunities as art teachers and demonstrators in the polytechnics and craft centres.

3.5 Women's organizations

Social organizations in Cross River State have definite functions which relate to the life of the people. In this section some of these social activities organized solely by women will be examined, as these actively, though indirectly, influence the likes and dislikes of girls in secondary schools. Club activities perform four principal functions in any traditional society such as the Cross River State. Firstly, they regulate the lives of the people of the community. Secondly, they serve as the repositories of their arts and culture. Thirdly, they provide recreational facilities for their members. Lastly, they provide a ready market for crafts like basket-making and weaving which are important occupations among the non-literate women. In addition, social organizations govern, police and provide intelligence service. It is

during society meetings that such anti-social behaviour as immoral association of the sexes, pregnancy without husband, stealing, etc., are discussed among the females. It is imperative for every woman to belong to an organization which is usually based on age groups or grades. Women are also particular about the behaviour of their daughters for fear of exposure during society meetings. Immoral behaviour on the part of any girl in the community does reflect adversely on the family, and the woman (i.e. the mother) always takes the blame for not bringing up her daughters in proper moral values.

In view of the woman's role in the raising of children, certain communities tend to expect a high moral standard from her. As far as a man is concerned, he can do what he likes as long as he does not cause bodily harm or injury to others. The Ibibio and Annang communities of Cross River State fall into this category of communities that demand moral perfection and high self discipline from their women. It is on these ground that the "Ebre" Sorority exists as an open society in many communities to ensure that women uphold the virtues expected of them. "Ebre" society is different from other in that the

> "most important qualifications for membership are happy marriage and good reputation in the community." Heritage (No.2, p.20).

Ebre fesitval has no specific secrets and is always celebrated by members of the group as part of New Yam Festival.

During the Ebre festival, men are expected to present gifts to their wives as a sign of appreciation of their contribution to the maintenance of the family and the farm. The festival features music, dancing and entertainment. One form of entertainment by members of Ebre is the dance drama in which women act the parts of husband, wives, teachers, preachers, judges, etc. Through the opera the actresses portray the repercussions that follow specific misconduct of women. For example, if it were stealing, the offender would be disgraced, punished and ostracised in the musical, thereby depicting the actual reaction of women in the community should such happen in reality. Indeed this performance is complementary to one of the modern methods of teaching, that is, education by dramatization, a method which unfortunately is often neglected by school teachers. Throughout the musical of the Ebre dance, folk songs with instructive wordings are used to entertain the public. In the songs virtues are praised and vices condemned. In the non-festive season, members assist each other in various farm and domestic activities. They also undertake communal work, either on their own or at the request of leaders of the community.

The Ebre society, as a social institution, has a socio-political impact in its area of operation. Through this organization, life in various communities is regulated. In the sphere of government, the existence of such a powerful organization facilitates the maintenance

of law and order in this traditional State. Apart from seasonal outings, most of these societies stage dances on social occasions like the coronation of a traditional ruler, Christmas, etc. To be recognized as a traditional ruler in a traditional society, such a ruler has to be an initiate of all the male as well as female societies in his area of authority. When he is installed a traditional ruler, he automatically assumes the headship of all such societies. Consequently, the society women have to pledge their loyalty and ensure the support and faithfulness of the living, and also win the protective might of the dead. In the same way, on the death of a traditional ruler, the Ebre society performs to mourn the loss of their leader and solicit the help of his spirit in protecting the community. The young girls have no prescribed female societies to join, except that of the fattening room which has been described in the earlier part of the chapter.

Educated women, in addition to joining one of the traditional organizations such as the Ebre, have the opportunity of belonging to other social clubs such as the Young Women's Christian Association (YWCA); the Dramatic and Chorus Society, which usually stages plays during festivals of arts; religious associations, such as the Legion of Mary, Our Lady of Fatima; the two most popular Christian organizations, are open to literate and non-literate women alike. To take care of the various needs of every citizen and family in the State, the social welfare services are dominated by women. Women are grouped into

committees, each of which is in charge of a special area. The Marriage Guidance Council, a voluntary body consisting of male and female members, aims to identify and resolve marriage conflicts. It also gives advice to intended couples to help them adjust themselves to the responsibilities of marriage. Social welfare workers attached to the divisions see to the direction of and co-ordination of, the various youth clubs. Seminars and courses are occasionally organized for the youths with the aim of training them to become responsible citizens. Activities for young girls who are members of youth organizations include physical engagements like expeditions, athletics, educational and cultural activities like drama, debates, lectures, etc. Community service, such as cleaning markets and village roads are usually carried out during the long three month summer holidays when most students return to their respective villages. Moral instruction (for interested groups), Bible study, Hymn singing, etc., afford the young girls the opportunity of engaging in social welfare activities. In all these social welfare activities, there is a free mixture of young people in various organizations.

3.6 Conclusion

So far, this chapter has attempted to explore the various activities and role expectations of girls and women in this traditional society. The educated girl is expected to perform two different and sometimes conflicting roles. In the secondary school she is exposed to western ideas and values, yet the society in which she is nurtured and where she lives is purely traditional and Nigerian,

with different sets of value systems and ideas. In choosing a career, therefore, the secondary school girls face the perennial and difficult task of choosing careers which conform to the expectations of the Cross River society. The beliefs, social norms and other modes of existence are visibly manifested in ordinary daily life situations.

It has been pointed out that the Cross River culture is primarily male-oriented. The family is very important and the man - who invariably is the head of the family - is allowed to take more than one wife. Theoretically, he can marry as many as he likes. There is no restriction on the number of wives as is the case with Muslim Kano where the maximum number of wives a Muslim husband can have is four. The responsibility of bringing up the children lies in the hands of the women within the family fold. The role of marriage has been examined and the institution of the "fattening room" is highly valued in the society. In the fattening room, elaborate arrangements exist where young girls, not males, are tutored and groomed for the important institution of marriage. The fattening room practice is limited to girls because of their expected roles as housekeepers and mothers. Girls form the backbone of any successful union and for this reason they have to be well versed in the art of homemaking. Before a girl is admitted into any of these institutions, certain initiation rites are necessary in order to ensure a successful period of confinement. Her

seclusion ensures that there are no unnecessary distractions to interfere with her training. The most important activity for girls is dancing among all the communities in the Cross River State. Important festivals such as the New Yam Festival have to be rounded up and graced by female dances. The theme of these dances centres on the chastity of the maiden prior to marriage; physical fitness, as well as physical endurance. Economic activities include sewing, decorating, hair-dressing, beauty culture, trading, fishing, weaving, basket and mat making. Among those who have been exposed to western education, ample opportunities exist in the Civil Service. Due to the paucity of industrial enterprises, there is little room for girls to take up careers in industrial concerns. Women are also expected to belong to at least one organization. The most popular women's group is the Ebre Society. This society performs socio-political functions. Christian organizations, such as the Legion of Mary, welfare organizations as well as Trading Societies provide opportunities for women to engage in social activities. Even though the educated girls and women are sometimes not very certain about what aspects of the traditional aspects of their life they should incorporate into their career decisions, there is abundant evidence of a spirit of identification with traditional values. Most girls would not dare to take up careers considered "immoral" and unsuitable for girls.

CHAPTER FOUR

THE STATUS OF WOMEN IN KANO SOCIETY

In order to comment on the status of women in Kano State society, certain aspects of family life, social activities, economic and political activities, as well as religious expectations must be examined. The position of women in the society and the economic prospects in general in terms of job opportunities and job requirements are significant influences on women's educational as well as vocational aspirations. The problems which girls in Kano State face as regards their career decisions have arisen from a variety of religious, social, as well as economic factors. It is therefore imperative to examine these cultural variables in great detail.

4.1 Family Life and Social Order of the Home

The average home consists of a father and wives and son's wives. (A Muslim man is allowed by his religion, i.e. the Islamic religion, to marry up to four wives as long as he can maintain them.) The home is regarded by most Nigerians as the most important educational institution in the society because it is in the homes, rather than in the schools, that children's attitudes and expectations in life, their interpersonal relationships and their general outlook on life are conditioned. Since this study is on girls or

women, it is necessary to understand how far women are influential in the home and what types of roles they play in the home because in a society like that of Kano, where marriage is of paramount importance, whatever jobs are chosen by girls have to be complementary rather than detrimental to the home and family life. The head of the family, as should be expected, is the man. Women and children are legal minorities. Males take precedence over the females. The family property is inherited only by the sons. The eldest brother, or father's brother, can exercise authority over a household in the absence or death of the head of the family. A significant point here is that the wife is not allowed to exercise authority over her house when the husband dies. "Women live with their husbands as dependents." Hinchcliffe (1975, p.456). Seniority by birth-order is the normal basis of headship in extended polygamous families and only men are eligible for such roles. Women are regarded as incapable of dealing with complicated family affairs, hence they are regarded not as equal partners and assistants in marriage, as is the case in the Cross River State, but as subordinates and child minders. A Kano girl, on getting to the secondary school stage, is already told from home about what she can and cannot do in life. There is no doubt that a girl who is regarded at home as a subordinate would not be inclined to aspire to ambitious careers.

In some rural areas the household is far larger than that of a father, his children and wives. For people living within a radius of 30 to 50 miles of Kano metropolis, that is in the "close-settled zone" the household often consists of seven or more families, all of whom are members of a single kin group. Such a household is headed by the oldest man whose functions are to ensure cooperation, harmony and cohesion, giving permission for the holding of marriage and naming ceremonies as well as receiving and entertaining guests. When guests are being entertained, the women remain in the secluded inner rooms at the backyard. The male visitors stay in the front room, a room usually kept for male guests, while any female visitor would have to go into the inner rooms to have a chat with the women. There is no free mixing of males and females in the house, sex roles being too stereotyped. Younger children, male and females in particular, must obey all who are senior to them by age whether they are relatives or not. In children's playgroups, leadership and authority are formally invested by titles in the older children irrespective of parentage.

Marriage is the primary base of family relationship. Among the Hausa people generally, there is a strong concern to have as many children as possible. Children are regarded as a blessing to married life. The greatest prayer for a young lady by an elder or an Imam is as Hassan notes

> "May God bless you with many blessed offspring of children and may He make them useful to our entire community." Hassan (1978, p.50)

The child is a valuable possession which every woman is proud to possess. Some girls in Kano State prefer to get married after leaving the secondary school than to take up any career. If a daughter is unable to attract a man in marriage, the father gives her to a man free of the customary charge and if such a man is not able to support his family economically, the father-in-law would undertake to help him. Consequently, for men and women, there is no "adult who has not been married, at least once." Hinchcliff, (1975, p.454). Polygamy is normal and widespread marriage order takes precedence among co-wives over other differences such as age or parentage, though wives do not share the same social status as their husbands, since "they are wards of the men." Hinchcliff (op.cit.). The kinship position of women is not clearly defined because they are not regarded as full members of their husband's family nor that into which they are born. In case of termination of marriage, the custody of all children automatically goes to the man. In real terms, the mother is only a nanny of the husband's children.

The lowly position of the Kano wife is more pronounced when we consider the procedures leading to divorce. The husband is free to divorce his wife at any time he feels like. He is not expected to go to the law court for a legal divorce. All he has to do is simply to

pronounce the words "I divorce you" three times. It is very difficult on the contrary for a wife to seek divorce her husband. Among the requirements is a long waiting period of about three months during which time she cannot be allowed to divorce. At the termination of the three month interval, if no settlement has been reached, the woman might then be able to get her divorce through. The custody of any children, of course, is unquestionably given to the father of the children.

4.2 Social Activities

Early marriage is normal, the average age for girls being twelve to thirteen, and that of boys sixteen to eighteen. Hake (1970, p.15). Fathers make the decision about whom their daughters should marry without referring to or taking into account the wishes of the girls. Of course, at such an early age one would assume that these teenage girls would not be able to make suitable choices as they would not be familiar with the qualities of a good husband. But what guarantee of successful marriage can one expect when the girl has no say in whom she is to marry?

From the family, a young girl's education begins with socialization and later through the teaching of skills for operations. Each family attaches an emotional significance to the training of the young children. This form of early training is the concern of the mothers, grandmothers and older sisters. The young girls are trained in domestic work. Each member of the family is assigned a

definite role to play in the training of the young girls. The belief, values, expectations of the society are taught within the family. In each family set up, the mother-in-laws and step-mothers train the young wives and daughters in home management, cookery and other occupations such as: weaving, knitting the popular men's hats, dyeing and calabash decorations. The family which can boast of many children and stability augurs well for the welfare of the children. Children are not allowed to suffer hardship as a result of separation of parents or death. The remaining members of the family assume responsibilities for the care of the children.

Learning and teaching through story telling is a popular form of transmitting culture. After the evening dinner, all children between the ages of one and seven meet under a tree in the middle of the compound while their grandmothers tell them stories concerning animals and past heroes. The stories about animals feature prominently in the evening lessons. Animals such as the lion, rabbit, camel, jackal, hyenas and bird such as the parrot, owl and pigeon are associated with qualities of wisdom, deceit, patience or ignorance. Each story is followed by many questions, the responses of which are readily given by the grandmothers. The older girls in the family are taught hand-sewing, mat-making, weaving or spinning. They sometimes listen to the stories. The children are taught various types of songs which they usually sing before going to sleep. As Daura and Madanci (1968) explain, the stories

discourage "extreme individuality, self-assertiveness and selfishness." It is important to note that girls are prevented from the beginning in their homes from asserting themselves and from making individual decisions. When the time comes for career decision-making, the girls are greatly influenced by parental wishes and other people's desires apart from their own. In some cases, girls are prevented from taking up any careers after leaving school. They remain at home as full-time housewives.

In the morning, the younger sisters between the ages of five to thirteen stay at home helping their mothers by baby-sitting. Contrary to the practice of child-minding in the European countries, where children below sixteen years cannot be allowed to look after young infants, in Nigerian society it is the young ones that look after the toddlers when their mothers are busy doing other domestic chores. The girls usually carry infants on their backs, visiting neighbouring houses where they meet other girls and babies. In each compound area, these girls meet together, play with the young children and teach them how to walk, talk and imitate elders. Among those girls who live in the more rural areas, young children are usually taken to the farm with the animals such as cows and goats. Sometimes the grandmothers and the sisters meet together to teach the children how to sit, crawl and walk. The mother is responsible for the child's feeding. The children are taught how to speak by pointing to different objects. Among the non-educated group, the period of weaning is up

to one year. After the weaning period is over, the children are taken to the compound of their grandparents on the mother's side to stay for three to six months. In each polygamous compound, step-mothers train and bring up the children of other wives. It is the common tradition that in each "extended" family set up, the children of the first wife - who ranks first among the other wives - should be brought up and trained by the second, third or fourth wife. The same practice goes for the children of the second, third or fourth wives. A mother does not bring up and nurture her natural children. This practice has the social significance of bringing harmony and good feelings among the children within the usually large family. The children in turn see all the women as their mothers and the children see themselves as offspring of a common stock. By this practice of child-rearing, rivalry among children of different mothers does not feature in Kano homes. From the fourth and fifth year, the children join their elder brothers and sisters in going out to play with other children and pet animals. From the age of five, the children are sent to Koranic schools instead of to primary schools of the western type.

The girls normally stay at home to help their mothers in domestic activities. While at home, they are taught proverbs, songs and native folklore, by their grandmothers. They learn how to play musical instruments for the entertainment of the family when they eventually get married. Young girls also engage in dancing during the

moonlight time, but such dances usually take place when a young girl is about to be married. The girl friends of the would-be wife assemble and perform a sort of farewell dance for their friend who would, sooner or later, take up the role and responsibilities of a married woman. From that time onwards she ceases to take part in spinster activities.

4.3 Economic status

The woman is not expected to contribute to the family income or expenses. The husband is duty bound to maintain his wives, even if the wife is economically sound. Even where the husband becomes poor

> "the wife has no duty to maintain him. He becomes the liability of his children, parents or brothers and sisters." (Hinchcliff 1975, p.455.)

The economic position of the woman plays a vital role in career choice. If a woman knows that she will be properly maintained by her husband, there would be little or no incentive for her to consider job prospects when she completes her school course. The main reasons for such career choices would be far from financial, since she does not have much financial commitment in the family.

The husband is responsible for the provision of bodily needs like water, firewood for cooking and food to mention but a few. The concern of the woman is to cook, wash and mind the children. The women, most of whom are in seclusion or "Purdah" do not even go to the market. The man has to fetch what is to be cooked to his wife. The

woman is not expected to farm or go out to trade until she is considered old enough not to attract a man (that is until she is about fifty years old and over). The woman's maintenance and that of the children are solely the responsibility of the husband and father. The main occupations of the women are spinning, weaving or indoor trading. It is customary in Hausa society for a bridegroom to expect his bride to bring to his house as

> "her bridal gifts, assortments of cooking utensils, plates, dishes for decorative purposes and loads of clothes. The family of any bride who failed to respect this custom is often jeered at." (Adamu 1973, p.41.)

Indeed, it is for this reason that mothers who are in purdah or seclusion use their daughters as their main contact with the outside people. Since the mother is expected to contribute to the marriage payment when her son takes a wife and she has to provide most or all of the household utensils which her daughter would take to her matrimonial home. The female children are of great assistance to their mothers. Since most of the women are in purdah, a woman who wants to trade has to use the services of her daughters or any woman who is thought to be too old to be courted by men. Blind and unquestionableing obedience to the wishes and directives of a husband is expected of the woman. In keeping with this submissive role, a woman has to kneel down when giving or receiving any item from her husband. When serving his meals, she has to kneel down, likewise while placing the food items on the

dining table. She does not have meals together with her husband. When the meals have been served, she retires to the backyard and only comes out to collect the plates when the husband signals to her at the end of his meal. The work of a woman is laundry and domestic.

Employment opportunities are available for girls who have completed full secondary education. Whether these girls pass the final examination, which is the West African School Certificate (W.A.S.C.E.), or not is virtually irrelevant for employment purposes. Inyang (1973) found out, in a survey, that the following employment opportunities were available for girls who have completed five years of study in a secondary grammar school with or without the West African School Certificate:

(1) Hostess or guides,
(2) Library assistants,
(3) Storekeepers and Social Welfare Officers,
(4) Clerical Officers.

Failure to pass the terminal examination does not prevent girls from going on to further training. Girls who have completed full secondary education (which happens to act as a criteria for employment or training in the profession) with or without a certificate can gain admission to the following institutions:

(1) School of Nursing, Kano and the other Nursing School (outside the Kano metropolis) at Dambatta, about sixty kilometres from Kano.

(2) Staff Development Centre to train as stenographers, home economists and clerical workers.

(3) The Pivotal Teacher Training College to qualify as Grade Two Teachers. The duration of the courses, however, differ. Those girls who have obtained the West African School Certificate spend only one year to gain qualified teacher status, while those who do not have the Certificate spend two years to qualify as trained teachers. These latter groups of teachers, however, can only teach in the primary schools.

(4) Other girls who are a bit more ambitious and who feel that they can cope adequately with the strains and stresses of academic pursuits, can proceed to the Universities, Colleges of Science, Technology, Colleges of Art, Colleges of Education and similar institutions, such as the Basic Studies Schools, which prepare students for 'A' levels or internal University examinations or the Joint Matriculation Certificate (I.J.M.B.).

In the same study, Inyang (1973) found that in a female secondary school, of the total number of students who were in the fifth form, 75% of them indicated that they would like to pursue further studies in the nursing field.

4.4 Marriage and the Purdah Institution

The adult life of the Kano State woman is spent

inside the "Purdah", which means seclusion of women. In Hausa language, this system is known as 'Kulle'. Before the introduction of Islam, Hausa women took an active part in the economic, social and political activities of the society. Among the non-Muslim Hausa, known as the 'Maguzawa', the women still feature prominently in political and social-economic activities. It is reported that the Purdah system was introduced by King Rimfa of Kano about 500 years ago (Hill, 1972). His chiefs and other title holders followed his example by putting their wives in seclusion. The majority of the Kano populace, however, did not accept the institution of purdah until after the Muslim Fulani expedition into Northern Nigeria at the early half of the nineteenth century. The Fulani leader - Usman dan Fodio - insisted that the Koran, which is like the Bible of the Christians, lays down strict rules on the physical seclusion of women who are married. At that time, it was only restricted to urban towns and cities where men were rich enough to be able to afford the luxury of putting their wives in purdah. As long as a woman is in purdah, the husband has the responsibility of providing for all the family needs, including the fetching or buying of water and firewood for cooking. In the more civilized homes, gas and/or electric cookers are provided for domestic use. Hill (1972) states that even in the rural areas purdah has become a status symbol with the result that only men who are not financially well off restrict the number of their wives. This was not the case previously for in the rural areas, because of the continued existing conflict between the

Islamic and traditional beliefs among the people, male and females went about freely.

A woman kept in the purdah system can only go out at night or when she is going to hospital. Sometimes husbands insist upon home delivery for their wives instead of taking them to hospitals. In a place like Kano, where home visits or home deliveries are practically non-existent, some women do lose their lives or the lives of their babies because of lack of proper medical attention at times of delivery. Sometimes the aid of traditional 'midwives' is used. These women, who have never been to any form of school and who have never been trained in midwifery, rely on crude and sometimes fatal methods of delivery.

A woman in purdah cannot leave the house during the day until at night when she is allowed to go out, usually in the company of younger children to visit her relatives and friends. She is permitted to receive only close relatives such as father, mother, brothers and sisters. In the rural areas, however, some groups of families who specialize in the study of herbal medicine, known locally as 'Maganin gargajiya' initiate some women into traditional herbalism, 'Yar Maiganye', Hassan (1978, p.56). This occupation, which is passed from parents to children and includes mostly women, gives this group of females the right to be outside the purdah system. These women go around the forests studying plants, collecting roots and shrubs. During the dry season when the weather conditions are more favourable for the preparation of

various kinds of medicines from the herbs, the female herbalists take the prepared medicines to the urban or metropolitan areas for sale. In this way, the woman derives an income which, however, is kept for her own needs and some of which she has to save for contributions for her son's or daughter's marriage. The system of purdah acts as a discouraging agent to the career aspirations of the Kano girls, for what sort of job is open to a girl who, on completing the secondary school, is pressurized by parents or husbands to remain in seclusion!

The purdah institution prevents the woman from religious, political and some social activities. A Muslim woman in purdah cannot vote or stand for election. Since she is in seclusion, she cannot carry on campaigns. Recently, the Federal Military Government promulgated a degree in 1976 stating that married Muslim women should be allowed to vote and if they so desire should be given the liberty of standing for an election. For the first time in Nigeria, some women in purdah were allowed by their husbands to take part in voting for the local government council elections which took place at the end of 1976 and towards the beginning of 1977. Even with the decree, the Federal Military Government was unable to force all husbands to allow their wives to vote for the contestants. In Kano, since the social, economic and political factors affect the married woman and prevent her from performing certain roles or from taking up a job, it would perhaps be true to assume that the society's expectations of feminine roles is detrimental to proper career choice.

A woman in purdah is most concerned about how to get all her children married. Closely connected with this is the very low marriage age prevalent among the Muslim peoples of Kano State. Parents in Kano State encourage and support early marriages of daughters. Hake (1970), in a survey of parental attitudes towards primary education in a Hausa community of Kano, found that 59.8% of parents favoured early marriage for girls, while only 24.3% were not in favour. 15.9% of the parents gave "no opinion responses". He also noted that an important reason why some Hausa parents are not in favour of sending their daughters to school is because they want their daughters to marry at an early age and sending them to school may interfere with these plans. The failure to send girls to school automatically disqualifies them from taking up any "white collar jobs". The girls are more often than not married away through family arrangements between the ages of twelve and thirteen. Inyang (1973) in a study found that at Government Girls' College, Dalla, which is the premier female institution within the state, 90% of the girls who withdrew voluntarily from the secondary school did so for marriage reasons. In the evenings the girls go to the market place or a young community place "Danladi" to sell sugar cane, cassava, nut cakes, fried meat, bean cakes or sweets. In addition to trading, they also do some shopping for their mothers. In the process of hawking, the girls make friends among the boys, and at the age of twelve to fifteen, parents choose a suitable husband for their daughters. Sometimes these marriages are forced, since the

views of the girls are not usually sought by the parents. Marriages are usually regarded as the means of extending relationships and are contracted by the parents of the couples. It is the male parents who meet in the morning and the father of the girl proclaims before the public

> "I ..... do hereby give the hand of my daughter ..... to the son of ....., in marriage. All the people and God are my witnesses." (Daura and Madanci, 1968.)

The dowry is often not more than ten pounds (£10). It is the parents of the bride, especially the mother, who buy the furniture and cutlery to be used by the couple. The richer farming and trading families often send annual presents of sacks of foodstuff, such as millet, corn, rice and other farm produce to their sons-in-law. Sometimes presents of horses, rams, or cows are sent to the young couples by the parents of the wife. The bridegroom's parents normally send presents of jewellery and bundles of wrappers to the wife. In the city metropolitan area, the newly married woman begins to practice what she had learnt at home. The grown up boys explore occupations and sports of their choice. For the boys, parents do not decide what occupation they should follow. Some of the boys become traders, agricultural dealers, travelling merchants, builders, farmers, weavers, barbers, butchers and so on. Since these trades are regarded as male concerns, girls are socially and culturally debarred from engaging in them. This restriction invariably does not give the Kano girl the urge to engage in occupations regarded as unfeminine.

The ceremonies which consist of social activities are a significant aspect of the life of the Hausa woman. The most relevant feminine activity is marriage and when once the children are married, the woman feels proud that she has led a successful married life. In the rural areas, before a man gets married, he and his relatives and friends are expected to build him a room within the compound or land of the family. He is also expected to own his own horse, donkey and other domestic animals to farm. The girls at this stage are fully engaged in training at their respective homes; and by the time of marriage are experts in cooking, cap-making and sewing.

At the final stage, the parents of the girl and husband meet to fix a suitable date for the marriage ceremony, which usually lasts for one week. During this convention, all relatives of the couple, both male and female, friends and neighbours assemble at the husband's house or the parent's home to celebrate the marriage. Activities marking the marriage include drumming, dancing and singing by the Hausa oral singers, known locally as "maroka". The women look forward to this occasion because it provides them with an occasion for going out during the day. The married women put on their best wrappers - the traditional dress of the Hausa women - decorated blouses and beautifully handwoven headties. The younger girls usually put on fascinating long gowns and bright jewellery to attract the admiration of the boys. In the course of the ceremony, the relations of the couple meet on various

occasions to introduce the members of the family of the young couple. The friends of the bride also meet the friends of the bridegroom. The marriage ceremony itself is normally much more colourful and entertaining during the first marriage of the sons or daughters. Subsequent marriages attract moderate attention and less expenditure.

Another significant social and economic activity for the female is the birth ceremony. Just as in the case of the marriage festivity, during the naming ceremony, the mother of a new born baby is given many presents in cash or kind by relatives, friends and neighbours. With the news of the arrival of the new child, relatives, friends and well-wishers begin to arrive at the home of the nursing mother to congratulate her on the successful delivery. Each visitor takes some presents such as baby clothes, napkins, soap, food and money to the mother. On the sixth day, the parents of the father of the newly born baby send invitations to friends, work colleagues, and relatives to attend the baby's naming ceremony which traditionally must take place on the seventh day. On that day, the women start as early as five o'clock to prepare the meals and snacks for the occasion. A big bull, ram or sheep, depending on the ability of the celebrant, is slaughtered to mark the occasion of giving the baby a name. Before this time the young child is without any name and it is only on the seventh day at dawn that the local 'imam' or Muslim religious leader gives the child a name. When the ceremony of eating, dancing and merry-making is finished

a herbalist or local barber is made to shave the baby's hair and apply some herbs for the baby's spiritual as well as bodily protection. Some parents might ask the barber to give occupational marks or tribal marks on the face or body of the child. For example, the butchers have a single line drawn on the left side of the face right through to the chin. Meanwhile, the mother is put on a special diet while the grandmother takes care of the baby by washing her twice a day and feeding her with supposed curative herbs. Strict care is taken of the mother and she is expected to wash, bathe and massage her body with boiling hot water mixed with herbs at least twice daily. She is expected to stay in her bedroom as much as possible so as to avoid evil spirits and if she must go out, she has to carry a sharp knife or piece of long iron to protect herself against harm by evil spirits.

4.5 Observations

From the above discussion, several observations can be made. The bulk of training given to the girls takes place in the home. Kano parents do not favour sending their daughters to school because they wish them to get married at an early age. If few girls are in school, then the working population of indigenous girls is bound to be scanty, for without western education and training in various careers, it is not feasible to engage in white collar jobs or careers. Every society or group of people has guidelines for the nurturing and socialization of its citizens. Parents pass on to their children the patterns

of behaviour expected of a good citizen. In this way, mothers teach their daughters how to play their roles successfully as wives, and mothers. Further aspirations in life are influenced by the social system in which a person is born and bred. For the educated Kano girl, the problem of vocational choice is more serious than that of the Cross River State girl because of social expectations of the society. The Kano society is male oriented and women play secondary and dependent roles. Parents' advice is to be regarded as instruction and the young girl in seeking a career has to comply with parental wishes. The society is male dominated and there is no free mixing of males and females, thus a career which encourages free mixing of males and females like stage acting would be frowned at in the locality.

Marriage is the most important institution within the society and because of this, the ambition of every girl to get married and on time over-rides the desire of getting a career. Girls are sent to school as an end in itself and not as a means to an end. The Kano school girl faces a great dilemma of what type of job to choose, if she is allowed at all by her parents and husband-to-be to work on completing her school course. In western societies, like Britain, the school is a mirror of the society, but in Kano, as is the case in other States in Nigeria, the school does not mirror the culture of the society. Thus in Kano, the home and the society's expectations conflict with the demands of the school, and

the poor school girl is sometimes confused as to which direction she should follow.

Social activities are few. Only during times of marriage and naming ceremonies on the birth of children do women engage in social activities. For the greater part of their lives women are kept in seclusion and, as a result, are restricted from taking part in social and political activities. Economically, the husband is responsible for the maintenance of the family. The wives send out their young daughters to hawk and fetch in some money which is saved at home towards marriage expenses when necessary. Even in matters of food, the woman only decides on the method of preparation. The food is provided by the man, as well as the type of menu to be eaten by the family. In times of marriage, the decision on whom their daughter should marry is entirely that of the father - the authoritative head of the house. The mother's approval is not even necessary. The man also is in charge of providing all wearing apparel for his wife and children. Unquestionable obedience is demanded of wives from the husband, hence the wife has to kneel down when serving her husband or receiving gifts from him. The purdah system ensures that women are not affected by modernizing outside influences. Physical seclusion and early marriage not only affect the number of girls who go to even primary schools, but they seriously lower the morale of the girls. Ocho (1978), in a study found that the purdah system and early marriage practices seriously affect the performance of

girls in schools for some feel that they do not need formal education if they are to be physically secluded for the best part of their lives.

Although employment opportunities exist, especially in the teaching and nursing fields, the lack of motivation does not allow educated girls to become career oriented. The western type of education appears not to have been successfully appreciated in this part of the country. Its emphasis on competition and dependence, self-actualization and realization, are concepts and ideals not cherished by the Kano society as suitable for girls.

4.6 Conclusion

As a conclusion, it might be valuable to draw out the main differences in the female roles between the two states. An important point to note is that in both States, there is a belief, although in varying degrees, in the supremacy of the male over the female in all interpersonal relationships. Traditionally, a man can marry as many wives as he pleases. Among the Moslems of Kano, the number of wives is restricted to four according to Islamic or Muslim law. In the Cross River State, however, where over 90% of the population are Christians, polygamy has steadily given way to monogamy. Particularly among the Catholics, there is no room for a second wife or divorce. The family is of crucial importance in both cultures. It is very unlike the nuclear individualistic type found in the western world. The families are communalistic and so elastic that nephews, cousins, aunts and uncles and in-laws still belong to and share in the heritage. Since the family is an important social unit, preparation for family life is a major aspect of female culture.

Although both societies prepare their females for marital roles, the methods differ between the two States. In the Cross River State, for example, elaborate preparations are made for maidens while in the 'fattening room'. Here young girls are kept in confinement lasting from about three months to twelve months or more, depending on the status and wealth of the girl's family. During this time, the initiate is educated on vital social etiquettes.

lessons are also given in child-care, beauty-care, cookery and other domestic responsibilities. All young girls are expected to be good dancers and various dance groups perform during important festivals or occasions. On the contrary, the Kano female does not undergo a period of pre-marital training in the fattening room. She is expected to go and live with the parents-in-law at an early age of ten to twelve years. During this period, she learns, from the mother-in-law and other elderly females, how to perform feminine roles.

Another significant difference in female roles is the institution of purdah. Girls and young mothers are allowed to move about freely and engage in farming or trading activities in the Cross River State. This is not the case in Kano State. Only young girls are allowed to 'hawk' or trade. The mature ones are kept in seclusion in 'purdah'. This restriction of movement, no doubt, is bound to affect women's aspirations and expectations.

The Cross River State female engages in farming activities. In Kano State, faming is the exclusive activity of the males. Thus, in terms of agriculture, women are traditionally prevented in Kano from playing any active role.

Religiously, the Cross River State female is free to attend Christian Sunday services along with male worshippers. Among the Moslem females, worship on Friday is restricted to the homes. Only male worshippers are allowed to attend the Friday mosque.

In Kano State, girls are given out in marriage at a very early age of eleven to fifteen. Women are still regarded as a possession of the husband or parent. Marriages are arranged, without the consent of the young girl. 'Charitable' marriage, that is, the giving away of one's daughter as a gift to a friend without accepting any dowry, is common in Kano State. Such marriages are not contracted in the Cross River State. In this State, the consent of the girl to be married is always sought before any final contract is done. The marriage age for girls in the Cross River State is between fourteen and sixteen.

Thus socially, economically and religiously, there is very little restriction on female roles in the Cross River State when compared with their counterparts in Kano State. Although male supremacy is upheld in both bo States, the degree of female control is by no means similar.

CHAPTER FIVE

THE SYSTEMS OF EDUCATION IN NIGERIA

A striking feature in the system of education in Nigeria is that alien forms of Education from Europe and the Middle East have been spread in varying degrees over indigenous education, producing a range of situations and conflicts. Western education is hard to resist because it enables a country to take advantage of modern technology, which no doubt is essential for economic and social development: yet it threatens also to bring social changes some of which are desirable and some of which are not. Since education is generally regarded as the key to a country's cultural self-appraisal, it is bound to express views about the desires of a society and about an individual's opportunities and responsibilities. In order to appreciate the problems and prospects of occupational opportunities for females, it is therefore necessary to analyse the three systems of education which exist and influence Nigerian school girls in their choice of careers. In the following pages, the traditional system, the Islamic system and the most recent Western system of Education will be discussed.

5.1 Traditional Education in Nigeria

Although Nigeria consists of many ethnic groups and societies, each with its own culture and tradition, they all

have common educational aims and objectives. But methods differ from place to place, chiefly because of economic, social and geographical conditions. To understand the history of education in Nigeria, adequate knowledge of the traditional or indigenous educational system which existed before the arrival of Islam and Christianity is needed. In Nigeria, Islam pre-dated Christianity by well over 300 years. But these two important religions, which have influenced Nigerian education in no small way, are of recent developments compared with the indigenous system of education. Islamic education was not formally established in Nigeria until the fourteenth century and Christian education came in the nineteenth century, yet indigenous education persists even today, showing no signs of disappearing from the educational scene. Although accurate statistics of the Muslim and Christian population are hard to come by, it is estimated that out of a population of 60 million (according to the 1963 census which is the one officially used for making estimates), Muslims number 24 million and Christians 12 million. At least "40 per cent of the Nigerian population are influenced by the indigenous system" (Fafunwa, 1974). Granted that women make up half of the country's population, if not more, then it means that about 20% of girls are brought up under the traditional system.

In the traditional system, the purpose of education was clear, functionalism was the main guiding principle. The society regarded education as a means to an end and not as an end in itself. Education was for an

immediate induction into the society and a preparation for adulthood. In particular, traditional education emphasized social responsibility, job orientation, spiritual and moral values; and for men, in addition, political participation. Children learnt by doing, that is to say, children and adolescents were engaged in participatory education through ceremonies, initiation rituals, recitation and demonstration. Girls were involved in practical farming, weaving, cooking, knitting and so on. Recreational subjects included dancing and acrobatic display, while intellectual training included the study of local history, environment, legend, poetry, riddles, proverbs, story telling and story-relays. At the end of each stage of training, demarcated either by age level or years of exposure, the child was given a practical test relevant to her experience and level of development and in terms of the job to be done. This was an education through continuous assessment which eventually culminated in a graduation ceremony or initiation into adulthood. Irrespective of the level of education and training given during pre-colonial days in Nigeria, it was functional because the curriculum was relevant to the needs of the society. Traditional education was not rigidly divided into compartments as is the case in the contemporary system. It was a sort of education which can be described as universities without walls, schools without classes and subjects without grades. Education was a continuous process, flexible enough to accommodate any mature person at any stage. The characteristics of the indigenous education are

well summarized thus by Abdou Moumouni in his book 'Education in Africa':

(1) The great importance attached to it and its collective and social nature.

(2) Its intimate tie with social life, both in a material and a spiritual sense.

(3) Its multivalent character, both in terms of goals and the means employed.

(4) Its gradual and progressive achievements in conformity with the successive stages of physical, emotional and mental development of the child.

(Moumouni, 1968, p.15.)

(a) Childhood

The arrival of a child in a Nigerian family is a great occasion. It is celebrated with fanfare and merriment. The naming ceremony is conducted on the seventh day of the birth of the child. All members of the extended family, relatives and friends, are usually invited to the ceremony. Special rites are performed by the head of the family and the child may be given as many as six different names by the parents, parents-in-law, aunts and uncles. Each name has a special significance, either in terms of a specific event, day, time, where or special circumstances surrounding the birth of the child.

The education of the female child in Nigerian society starts from infancy as is the case in any European

Asiatic or American society. Every child between the ages of one and six is curious and learns the language, gestures and expressions of the mother. At this initial stage, the child is more intimately involved with the mother than the father. In a polygamous home, there are other 'mothers' who take it as part of their duty to administer to the needs of the child, but even then the real mother carries the final responsibility.

Between the ages of four and six and sometimes earlier, in some families, the grandparents, uncles and aunts become involved in the education of the child. They send the girls on small errands, tell them stories, teach them obedience and respect for elders (which is a very important aspect of Nigerian and indeed Black African education) code of behaviour, history of the family or the ethnic group.

The father is out most of the day, in the farm or in the market area and the mother stays at home with the child. Many sociologists and anthropologists have written extensively about the mother-father-child relationship in African society, but the situation is basically similar to what obtains in other societies. Since the mother stays at home for most part of the day, she is sensitive to all that happens to the child and ministers to all his needs. Every child between the ages of one to six is curious and watches carefully his mother's gestures and expressions. He learns his language from his mother and knows what her

feelings are when she smiles, weeps or frowns. When still young, the mother carries her child on her back, wherever she goes, nurses him when sick and takes general care of him.

As the child grows older, he becomes more curious about things around him. He soon realises that there are other people and other worlds apart from his mother's own. He takes notice of other figures around him and watches their activities. He learns to play with toys (as in modern nursery schools) and to manipulate objects that are easily accessible to him. To restrain him from doing certain things, outright taboos are usually introduced by the parent or relations. Thus, at an early age, the element of fear is introduced into child rearing practice to deter the child from bad conduct and behaviour.

(b) The Age Groups

As has been mentioned earlier, traditional education is all embracing and every social institution involves educational activities which direct the individual to acquire behaviour patterns, skills and competencies required for effective citizenship in the community in which the individual resides. Age group classification differs from place to place but a typical example of such a classification is based on the following groupings

from 5, 6, 7, 8, 9 years
" 10, 11, 12, 13, 14 years
" 15, 16, 17, 18, 19 years
" 20, 21, 22, 23 years.

from 24, 25, 26, 27 years
" 28, 29, 30, 31 years
" 32, 33, 34, 35 years
" 36, 37, 38, 39 years
" 40, 41, 42, 43 years
" 44, 45, 46, 47 years
" 48, 49, 50, 51 years
" 52, 53, 54, 55, 56 years
" 57, 58, 59, 60 years
" 61 years and above
(Fafunwa 1974, p.19).

Some other ethnic groups adopt age grading systems based on intervals of two years instead of four years as above; that implies that each person in the group will be one, two, three, four or in a few cases five years younger or older than another. The Ibibio peoples of the Cross River State use the age group system either for community development, educational purposes, citizenship training in general, or for purely political or social activities, especially in the case of men. (Lieber 1971, p.53.)

Age is an important factor in the life of the Nigerian. Reverence for those who are older is particularly strong among the Hausa people. Seniority confers economic and social privileges, especially in the distribution of wealth, prizes and spoils. The elder is assumed to be a man or woman of wisdom and is expected to demonstrate wisdom in words and deeds if he is to keep his position

among those who look up to him for leadership. So important and vital is the age factor among many Nigerian ethnic groups that a person will not understate his age for any reason whatsoever. Rather he will overstate it. Moreover, a young man or woman is not expected to look at an elder straight in the face because such an action is considered a sign of disrespect.

(c) Goals of Traditional Education

The specific goal of traditional Nigerian education is to produce an individual who is honest, respectable, skilled, co-operative and conforms to the social order of the day. Professor Fafunwa has distinguished seven educational objectives as follows:

(1) To develop the child's latent physical skills.

(2) To develop character.

(3) To inculcate respect for elders and those in a position of authority.

(4) To develop intellectual skills.

(5) To acquire specific vocational training and to develop a healthy attitude towards honest labour.

(6) To develop a sense of belonging and to participate actively in family and community affairs.

(7) To understand, appreciate and promote the cultural heritage of the community at large.

(Fafunwa, op.cit., p.20.)

Physical Training

Few comments will be made regarding the manner in which the society trains its citizens to achieve the desired aims and objectives. The Nigerian girl, like the European or Asiatic child, likes to explore her immediate environment, observe adults in their activities and imitate them. Unlike the European child, she has unlimited access to the stimulating world of Nigerian music and dance. She needs no teacher or specialist to teach her the first steps. She observes the adults and other children and naturally falls in step. The great variety of Nigerian dance movements offer the child one of the best means of physical exercise. The dance and music also function as cultural vehicles, and encourage team work. Through play and games, the Nigerian girl develops physical assets which will serve her in good stead when she becomes an adult.

Development of Character

Character training is given considerable emphasis in indigenous education. The parents, siblings and other members of the community participate in the education of the child. Although a great part of the early training is known to be the direct responsibility of the mother and then of the other members of the family, the full training is a co-operative effort in which members of each group within the community must play a part. It is through this process that the child builds up his code of conduct, whether of manners or of morals. The senior members of the

society correct the young ones when they err, or sometimes punish them in case of their failure to profit by instruction. Another process is the indirect method of benefiting from the experiences of others. Through proverbs used daily and quite frequently, the child derives lessons of morality and good manners. It is the primary duty of the woman, as soon as her child is old enough, to acquaint herself with a knowledge of the sanitary and aesthetic norms of the people.

In Kano State, for example, the development of ethical character takes another form. With the introduction of Islam, the Quranic schools provide additional instruction in character development. Children are sent to the Mallam's residence in the afternoons for three to four hours. Here they learn the Quran by heart from the Mallam who also teaches them ethics from the Islamic point of view (Isa, 1971). The impact of the Quranic schools in Kano State will be assessed in a later discussion on Islamic education as it affects Kano females. Among the Efik and Ibibio of the Cross River State there are "very stringent taboos about incest and adultery and stealing was considered a very serious offence" (Lieber 1971, p.53).

In traditional Nigerian society, all parents want their children to be upright, honest, kind and helpful to others. They do not spare the rod to spoil the child. There are hundreds of proverbs and folklores on moral and ethical behaviour and about the consequences of bad

behaviour and misconduct. So much importance is attached to ill-manners or other acts which may bring shame to the family that severe physical punishment is generally meted out to young offenders in the hope that it will serve as a deterrent. Sometimes parents deliberately put temptation in the way of the child to test honesty, perseverence, truthfulness, etc. Each child is expected to know about hospitality, social graces and etiquette.

Undoubtedly, traditional education in relation to character training is very severe, to say the least, but this is partly due to the fact that Nigerian society as a whole attaches the greatest importance to character training. Physical education, vocational training, religious education, respect for elders and co-operative community effort are considered necessary for the development of good character. The absence of any other aspect of education is tolerable as long as 'good character' prevails, but the lack of good character on the part of individuals brings shame to their immediate and extended families.

Character training is the corner-stone of African education. J.A.Majasan (1967) in his study of Yoruba education, which is generally similar to the indigenous education given by other ethnic groups in Nigeria, identified religious education and character training as the two main objectives of Yoruba education and stated that other objectives were pursued through the former.

Everyone expects a child to be "honest, sociable, courageous, persevering, humble and of good report at all times." (Fafunwa, op.cit., p.21.)

The various Nigerian groups are concerned about the enforcement of traditional codes for such motives as elementary morality, desire to maintain the solidarity of the group, as well as religions. In some cases it is more or less an acceptance of the fact that whatever is customary is bound to be right. In Kano and the Cross River areas, the development of character was done through the encouragement of healthy rivalry among peer groups by performing certain competitive tasks and through wrestling in addition for men. Fair play was encouraged and both winners and losers were congratulated for being good sportsmen. The intention here was not to win or lose, but to partake. When Islam and Christianity became the main religions of the people indigenous form of character training was modified to suit the demands of each religion.

Respect for elders and peers

Closely linked to character training is the respect for elders and others who are in positions of authority, particularly the chiefs, aunts and uncles, other relatives, diviners, cult leaders and older neighbours. Greetings play a major role in demonstrating the degree of respect. There are accepted polite greetings or salutations for parents, elders, peers, chiefs, and others. There are morning, afternoon and evening greetings as well as greetings

for various situations such as dancing, playing, drumming, standing, sitting, farming, fishing, weaving, swimming, walking, sleeping, convalescing, etc. There are special salutations for different kinds of festivals and ceremonies, such as during the birth of a child, birthdays, marriages, yam festivals, observance of ancestor worship and burials.

Verbal greetings are often accompanied by physical gestures. Women embrace each other, men and women who are related through marriage or birth also embrace one another, while peer groups shake hands or merely exchange verbal greetings. This is true of the Cross River Society. In Kano society, women kneel to greet male elders and crouch simultaneously for each other in the case of females. The Kano female peers also exchange verbal greetings without shaking hands, but the younger Kano woman kneels for the elderly man or woman without the elderly person reciprocating the physical gesture. In both societies, the exchange of greetings lasts for several minutes.

There are even more elaborate and complicated greeting systems in some Nigerian ethnic groups than have been described so far. Each occasion calls for special salutations and greetings, although there are numerous variations depending on the occasion and on the status of the person to be greeted. Some societies do have greetings known only to their members. Drummers, dancers, singers, etc., signal their greetings to important personalities, friends and even enemies through their various unique media.

The Nigerian child must master the various salutations of his own ethnic group before he reaches maturity.

Intellectual training and curriculum

According to the dictionary of education, edited by Good, the intellect is defined as "the power to integrate experience", and intellectualisation is regarded as "the process of reasoning abstractly". In this context then, traditional Nigerian education can be said to encourage intellectual growth and development. Observation, participation and imitation are some of the major learning processes employed in intellectual training. Local history and environment studies are taught by elders. The songs of praise which accompany many of the historical events make the oral traditional history a stimulating experience which is not easy to remember. Botany and zoology are taught or understood through observation. Actual instruction is often accompanied by demonstration. Proverbs and riddles constitute powerful processes of intellectual exercise. Proverbs are used for many purposes, the most important being to bring out clearly the meaning of obscure points in conversation and argument. They are also used to avoid giving direct answers to direct questions. As the child grows into adulthood, philosophy, psychology, reasoning and judgement are introduced.

Poetry is highly valued and certain praises are chanted by women at marriage and death ceremonies. On the death of a parent, the daughters are expected to chant

praises for the departed souls. It is a pride to be able to chant long verses in the Cross River State. In Kano State, women are not allowed to take part in death or burial ceremonies, but they are expected to chant praises in songs during marriage festivities, or naming of a child.

The young Nigerian girl is introduced early in life to counting by means of concrete objects, counting rhymes, folklore, plays and games at home and on the farm. Volumes are measured in liquid or dry measures by calabashes and gourds and some, in the recent past, use cups and tins. The indigenous system also has a number of games that require skill in counting. Some of these games involve addition, subtraction, geometry, multiplication and division. A player must plan ahead and consequently anticipate the moves of his opponent. Some involve intellectual skills as well.

Vocational training

It is true to say that the aim of education in traditional society is character-training and job-orientation. The various traditional vocations can be classified into three broad categories, namely, agricultural education, trades and crafts and, finally, the professions. In this type of society, vocational training is largely organized through the apprenticeship system. Usually the children are not trained by their parents alone, but by relatives and friends. This is done to ensure

discipline and concentration. Archibald Callaway, an authority on the Nigerian apprenticeship system rightly described it:

> "This vast apprenticeship system training began as a part of a wider educational process in which the indigenous societies of Nigeria passed on their cultural heritage from one generation to the next. The skills owned by a family were highly valued and in some lines such as native medicine, secrets were zealously guarded as they are indeed today. ....And even an ordinary village will usually show that pottery-making, for example, centres around certain families with the skills taught by a mother to her daughter or niece, ... depending on the customs of the area." (Callaway 1964, p.63)

As agriculture was and still is the mainstay of the Nigerian economy, serious attention was paid to teaching the children how to produce crops. There was very strict training in the cultivation of the various crops planted. Firstly, children were taught how to discriminate between fertile and infertile soil. At the same time the soil that was declared not suitable for one type of crop was also declared good for another type of crop. In the second place, the children (both males and females) were shown how suitable or unsuitable the land was by dipping cutlass - the main farming implement - into the soil. If, during the course of dipping the cutlass into the soil, it touched some hard gravels, it was assumed that the soil was not suitable for deep-rooted crops. If it was porous then it was ideally suitable for the growth of groundnuts and other creeping crops such as beans and gourds,

and melons. Agricultural education included the method of setting fire to the bush before planting, as well as lessons on the method of planting each crop, harvesting techniques. The girls were not given vigorous training in farming as they were expected to do minimal duties on the farm during the harvesting time. Since most of the farming lessons were given to boys, such processes involved in agricultural education will not be discussed in detail. While the boys were receiving rigorous training on the farm, the girls were undergoing training at home. Under the strict supervision of their mothers they were taught

> "to take care of children, prepare food, make clothes, wash utensils and take care of the dwelling place. All these tasks were simple and taught by simple methods. Apart from these tasks .... the girls had to assist their mothers in their different trades. .... Girls were also given a code of conduct in preparation for their future roles as brides." (Fafunwa, op.cit., p.34)

Trades and crafts for girls included subjects like weaving (basket and cloth), smithing, painting and decorating, dancing, hair plaiting, singing, pottery-making, gold-washing, food-selling, collection of money, catering (frying, baking and grinding), wine-selling, and trading all kinds of merchandise. In trades such as the circumcising of babies, weaving, the practices were restricted to certain families. In other words, these trades were hereditary. The children of the daughters married from these families were given special concessions to practice any of the trades named above. The children

were "not free to choose the trade of their liking for they were bound to follow the guidance of their parents." (Ogundijo, 1970, p.11). Girls and boys were apprenticed to other hands. The psychological reasons for sending children to be trained by other people rather than by the parents themselves were to enable the children to take their training seriously. The children, if apprenticed to their parents might be slack and easy going and might not take their training seriously. Girls were apprenticed to certain trades, the only difference between them and the boys being that they were apprenticed to mistresses rather than to masters. In some trades, such as farming and weaving, both men and women participated on equal terms. Although the women practised some sort of farming, it was not on such a large scale as men, but in the weaving industry "the women did as excellent a job as men." (Ogundijo, op.cit., 1970, p.20). Similarly trading was an open door occupation and everybody participated in it on equal terms.

Just as blacksmithing was exclusively for men, hair plaiting was another trade that was exclusive for women. It was then, as it is in present days, a way of decorating the heads of women. Another trade learnt by both males and females alike was that of palm oil-making. The males had to climb the palm trees to collect the fruits before anything could be made out of them. It was after the collection of the fruits that the remaining processes of squeezing out the oil by hand method, etc.,

were exclusively done by women. This trade is, however, limited only to the Southern States of Nigeria, e.g. the Cross River State. In the Northern States such as Kano, this trade is not practised since palm trees do not grow in savannah regions. However, there is no rigidity in the trade that both men and women practice in the indigenous society.

(d) Summary

Apart from the vocational nature of traditional education, the child is made to appreciate his role as a member of his immediate and extended family as well as that of the community at large. The newly born child becomes the concern of everyone in the household - uncles, aunts, cousins, even friends and neighbours. As has been discussed earlier, the early education is the responsibility of not only the mother, but of everyone in the immediate environment. When the girl is old enough to learn a particular trade, she is sent to an apprentice who may be a friend of the family. This is to ensure that training is taken seriously. Nigerian parents realised from time past that they are not necessarily the best teachers when it comes to specialized vocational skills. This is in congruence with the modern view held by guidance counsellors that vocational guidance should be the responsibility of those specially trained in the field. In the fields of agriculture, marketing, medicine, etc., many parents prefer to train their own children. The influence of parents in

career decision making and choice was overwhelming. In short, vocational guidance was directive. Girls were taught specific feminine roles, but in some areas such as trading, farming and weaving there was an overlapping of training and both sexes were exposed to similar lessons. From the discussion, it should be observed that schooling, in the sense of institutionalized induction into the life of the society is an innovation in Nigeria, but education in the sense of initiation into the life of the adult community is as old as the country is. This initiation was purely indigenous and was not influenced by Christian or Islamic influences at that time. Traditional Nigerian society viewed the possession of children as a great benefit, not only to their parents, but to the community at large. It was, therefore, the community that was the primary agent of education and the adults were expected to play a part in the child's socialization.

Informal education was and still is provided within the social context. Children's games are important and frequently take the form of copying the activities of adults. Mothercare and housewifery were the principal subjects taught to the girls. Important too is the history and folklore of the community, which is passed on from one generation to another by word of mouth. The apprenticeship system provided an efficient way of preparing young girls in arts and crafts. This system highlights the way in which traditional philosophy of education could be embodied into modern education. There was stress on

the relevance of education to individual's subsequent career, and this is an important aspect of any educational system, whether modern or traditional. The story-telling approach, i.e. folk wisdom can be utilized in making available to the school curriculum, especially in the primary level, some of the forgotten yet valuable themes of Nigerian history. The emphasis on community participation in education appears to agree with the philosophy of the de-schooling movement. A number of principles of community development - such as self help, social tolerance, concern for the localities' welfare can be derived directly from indigenous Nigerian education. Education was mainly concerned with the development of the community. By introducing an efficient guidance programme into our schools, individuals would be assisted in choosing appropriate careers according to their interests and abilities which would lead to a satisfactory working life, necessary for the development of the community. There is much that the present Nigerian educational system can learn from the traditional system. This will be discussed in the concluding chapter.

5.2 Islamic Education in Nigeria - (the Kano Case)

In the preceding section we have seen how the traditional system of education catered for the interests of both girls and boys. Before the establishment of Islam, women were actively engaged in the social, political and economic activities in Hausaland. Notable warriors

included Queen Amina, who ruled over Zaria about 170 km. from Kano and Dauratu, who founded and built the kingdom of Daura which is on the boundary and just a few kilometres from Kano State. Economically women took part in farming, harvesting, transporting and other occupations engaged by men. Women who distinguished themselves in religious activities won titles such as 'Kure' and 'Andi'. Among the traditional, non Muslim communities in Kano, such as the 'Maguzawa' women are still active in all spheres of life. (Hassan 1978).

(a) Introduction of Islam

With the introduction of Islam into Nigeria and into Kano during the 14th century, certain changes were bound to occur. Islamic education is not indigenous to Africa. It originated in Arabia, not Africa and although it became established early in its history in North Africa and Egypt, it never entirely lost its Arabic character. It is not the intention here to review a historical background of Islamic education in Nigeria. What this section will concern itself with is to review the curriculum in the primary stage of Islamic education called 'Koranic' or 'Quranic' schools and to state the method of teaching, the basic aims and goals of this foreign education. In traditional Islamic education, girls do not go beyond the primary stage, hence little reference will be made to the higher stages of educational study called the "Ilm".

In the early days of Islamic education, about the 13th century and 14th century, the main objective of education was to meet the requirement of desert life. This education was structured to embody in the curriculum animal protection, defence against untamed animals and men as well as grazing. Children were trained in physical prowess, fluency in oral Arabic and patriotism. Women were not regarded as of significance and right from the beginning of Islamic education, the education of women was not regarded as necessary. Education again was oriented primarily to religious purposes. Literary and Arabic systems of writing were developed. The Koran or Quran (which is the equivalent of the Christian Bible) is the basis of Islamic learning for the teaching of social order, economics, government, military studies and theology. Mosques were used for the "teaching of male children and adults" (El-Garah, 1965). From this evidence it is clear that no provision was made for the education of girls. The purpose of education has been stated by Tibawi thus:

> "Education like everything in the social order was divinely ordained and like the society it served, education had the definite purpose of conducting to external bliss in the next." (Tibawi, 1972, p.23)

(b) The Koranic School System

There are two stages in Islamic education, namely the 'Kuttab' or elementary level and the 'Madrasah' or higher Islamic studies. The elementary level is known

as 'Koranic' or 'Quranic' schools; while the higher school is known as 'Ilm' in Kano and other parts of Hausaland. The system of Islamic education became accepted in Kano and Hausaland after Islam had been brought to Hausaland by traders and scholars in the early 14th century (Trimingham, 1959, p.30). As early as the third year of life, Muslim children are expected to start the first stage of Koranic education. At this stage the pupils learn the shorter chapters of the Koran through repetition and by rote. The only pleasure children can derive from this system at this stage lies in the choral recitations which often follow a sing-song pattern. The pupils appear to enjoy reciting these verses to themselves while in the school, at home, or at play. The Koran is divided into sixty parts (or esus) each of which contains a number of chapters. Pupils at this stage are expected to memorize one or two of these sixty esus, often beginning with the short chapters, and those which are required for daily prayers.

Islamic education is mainly oral. The teacher chants the verses to be learnt, while the pupils repeat after him. He goes through this process several times until he is satisfied that they have mastered the correct pronunciation. Then the pupil (or group) is left on his own to continue repeating the verse until he has memorized it perfectly. The verse is then connected with the previously memorized ones and in this way the pupil

gradually learns by heart entire chapters of the Koran. Every Muslim literate ought, ideally, to have learnt the sacred text of the Koran (which is at the centre of Islamic education) "by heart at the age of twelve" (Brown and Hiskett, 1975) It is not always possible to realise the ideal, but in the Koran schools, many of which abound in Kano, young children are exposed to this process of learning the whole Koran by rote. A chapter at a time is written on the teacher's wooden board (slate) which has been scrubbed smooth with the aid of some coarse leaves and then painted with a white clay-like substance. The ink (tada) which the teacher uses to write the chapters on the 'wala' or slate is extracted from certain leaves which are boiled until they give off their dye.

After the memorization has been completed, the pupil moves on to the next stage at which the alphabet of the Arabic language is learnt. The Arabic alphabet is composed of some twenty-six letters, all of which are consonants. Some teachers divide these letters into three, often in the ratio of 5:5:3. The teachers teach the pupils to recognize the letters by writing some of them on his slate and making them repeat the sounds several times over. This period of training lasts between (six and thirty-six weeks) one and a half months to nine months (Fafunwa, 1974). The duration, however, depends on the rate at which the pupil learns to recognize the individual letters. When the teacher is satisfied that the pupil has attained the standard required for reading Arabic characters, he

introduces him to the formation of syllables with vowels. There are only four vowels and these are simply different signs or notations written above or below the consonant to indicate what vowel sound should go with it. When the pupil is able to do this competently, he can then read the first two parts of the Koran all over. Ability to read articulately is affected by the linguistic background of the teacher. A teacher with a good accent will teach the pupil the correct pronounciation of Arabic words, while one without a good accent will hinder the pupils' correct articulation. The coaching in articulation lasts from six to eighteen months, depending on the capabilities of the individual pupil. As soon as the spelling pattern has been acquired and correctly grasped, the pupil will be able to read off-hand any texts written in Arabic language. This is usually the final stage in the acquisition of reading skills.

The teaching of writing begins at various times in various schools. Some of the pupils begin to learn how to write in Arabic alphabets as early as the initial stage of the educational system. Others do not begin until much later when they are familiar with the alphabets. Writing is taught in the normal way as is done in the primary school in modern systems. The teacher writes out the model of the verse on the writing board and the pupil copies it several times with crude pens (qalem) which are usually made from reeds or straws of guinea corn. For most girls in Kano State, Koranic education stops here at the end of

the primary level of the system. Although the pupil has committed the first two esus, or parts, to heart and is now able to read and write in Arabic, he still generally does not know the meaning of the verses of the Koran. Every Muslim child, whether male or female, must attend Koranic school "for at least five years before going into the traditional occupations or being initiated into married life" (Hassan, 1978). Presently those few girls who attend modern primary schools are compelled by their parents to attend Koranic schools in the evening. In an interview with parents in Kano State, Hassan found out that up to date parents insist that their children must attend Koranic school. More than 80% of the parents he interviewed wanted their children to attend Koranic schools. At the completion of the Koranic school, the pupil is able to pray and perform other religious duties such as birth, death, marriage and others which are usually performed in Arabic.

The curriculum of the Islamic Koranic schools is oriented to religious purposes. The Koran is the basis of Islamic learning for teaching of social law and order and other Islamic principles. The goal of education was and is for religious fulfilment. It is intended to make good Muslims to train an ideal individual acceptable to Allah (God). The curriculum was limited to include reading and writing in Arabic - the language of the Koran, and reciting the Koran. In a study Fafunwa (1974) reports

> "Islam is not interested in the richest possible unfolding and evolving of man's potentiality. Man is to be directed and guided towards salvation rather than educated to develop his self in developing this world." (p,23)

This conservative and one-sided philosophy of education appears to go against educational guidance where an individual is encouraged to develop his potential, unfold himself, to the greatest. This poses a great problem which faces Kano girls who are exposed to Western education as well as Koranic education.

A Koranic school is usually found in or outside the mosque itself. This is not surprising because the oldest Muslim university - Al-Azhar - in Cairo was established in a mosque. Thousands of Koranic schools are to be found in Northern and some Southern States of Nigeria; either situated in mosques, private houses or premises especially built for this purpose. In a typical Koranic school the teacher, known in Hausaland as the 'Mallam' sits under a tree, or in his parlour, verandah or porch surrounded by volumes of the Koran and other Islamic literature. A class varies from ten to forty pupils and sometimes more. There is no specific limit to the number of pupils that can attend a Koranic school where the rudiments of the Koran are taught. In Koranic schools, unlike in formal schools, there are no rigidly codified rules, but there are a few conventionalised ways of behaviour which guide the pupils and the teachers. There are no formal beginning or vacating times. The

periods for commencement of classes are vaguely fixed and the teacher does not regard lateness as a serious offence. He is willing to pardon a latecomer if he is convinced that his lateness was caused by home engagements. The teacher can declare a holiday if some religious obligation such as naming or burial ceremony is going to occupy his time on such days. The teacher regards himself as the custodian of his pupils and his primary function is to train them to become good citizens. Sometimes he uses the cane to correct indiscipline and other minor offences.

The school week starts on Saturday and ends on Wednesday. There is no bell to summon the pupils to school, nor is there a fixed uniform. There are two sessions a day. The morning session generally begins at about 8.00 a.m. and finishes at about 10.00 a.m. The afternoon session lasts from about 2.00 p.m. to about 4.00 p.m. There may be a third session which lasts from about 7.30 p.m. to about 9.00 p.m. This allows children who attend modern primary schools to get the opportunity of attending one or two sessions weekly. There are no fees paid, and pupils study, sitting down on mats, for an unspecified number of years without any formalized system of promotion from one class to the other. Pupils are taught as they arrive and the school is open throughout the year.

The qualification of Koranic school teachers differs from teacher to teacher and from place to place.

Sometimes the teachers are highly learned scholars (called Ulama) and are well versed in Islamic studies. Such calibre of teachers are very scarce however. Others have as their only qualification the ability to recite the Koran and write Arabic letters. Such teachers normally start a class with their own children, and then the neighbouring children are encouraged to attend. Generally, Koranic schools are tuition free, but some Koranic school proprietors have introduced fees "for admission, award of certificates and monthly or annual tuition fees" (Jimoh, 1971). Most of the Koranic schools are run according to the discretion of their individual proprietors who are invariably Koranic school teachers themselves. As a result of this, instruction differs from one school to another. There are no uniform curricula, nor prescribed qualifications for teachers. In most schools, former pupils are appointed as teachers at extremely low salaries. The Ministry of Education has no control over these schools and, as a result, such schools are not supervised by experts in this field.

What has been discussed so far is applicable to those girls whose terminal education is the Koranic school. In view of some changes taking place in Nigeria, an effort has been made to introduce Islamic studies into modern schools, colleges and universities. Islamic education is popular in Kano State as indeed in other parts of Muslim Nigeria. In the Cross River State, there are no Koranic schools as all the indigenous population are either

Christians of one denomination or another, or traditional worshippers.

The Muslim intellectuals realise the importance of the Western type of education, especially in the age of industrialization and scientific and technological advances. Without Western education, it is almost impossible to participate sufficiently in the administration of government. The educated males are now trying to encourage many girls to be in schools. Especially in the government owned schools opportunities for the preservation of Islamic culture are made. Girls in Government Secondary Schools in Kano State are made to wear long skirts and blouses with a headtie in line with female Islamic fashion. Arabic is offered up to the West African School Certificate level (which is the 'O' level equivalent). In the primary schools there is provision also for imparting Arabic and Islamic education as a subject. The environment of the school is kept Islamic through uniform, and observance of Islamic holidays, etc., so that Muslim children could gain a Western education without parents being concerned about Christian influence. Arabic is offered in Nigerian universities as a subject in various levels ranging from the certificate, diploma, to degree levels. Among the courses offered are Arabic language, Islamic institutions, Islamic history, Islamic theology, Islamic philosophy and Islam in Africa. These courses can be taken in the faculties of Arts and Islamic Studies in Bayero University, Kano; University of Nigeria, Nsukka;

University of Ibadan, Ibadan; University of Sokoto, Sokoto; University of Jos, Jos; University of Lagos, Lagos. Thus, any Muslim girl who wants to read up to the University level can do so.

Western education in a non-western environment necessarily entails social change. As long as Islamic literature continues to be taught in modern Western type schools, the attitude of the Muslim girls is bound to change. For fear of this change, conservative Muslim parents are still reluctant to send their female children to modern primary and secondary schools, not to mention Colleges of Advanced Studies or Universities. According to Hassan, up to 1976, the number of Muslim girls in secondary schools in Kano was negligible. In the same year while the number of primary schoolboys was 121,740 in Kano, girls were only 38,600. In post primary institutions, the enrolment of Muslim boys were 14,880, while 2,136 were girls. In post primary schools only 30% of the girls in school are of Kano State origin (Hassan, 1978, p.281). Of the girls who attend post primary institutions, very few come from high-ranking Muslim families. Many of the traditional hierarchy and mallams avoid sending their girls to post primary institutions. Daughters of farmers and of low hierarchy are more in number than those of the Muslim elites. These elites still feel that Islamic theology and norms are not adequately catered for at the present in State schools with a system that is fundamentally Western,

secular and anglophone. Many Islamic literates argue that the level and extent of Islamic education in the syllabuses of state schools and the Universities are not commensurable to the degree in which the society is Islamic both numerically and in its attitude and way of life. Islamic education as provided in State secular schools in the view of these mallams is insufficiently basic. There is also a widespread consensus among the mallams that the first requirement for any educated Muslim ought to be literacy in classical Arabic. To them, literacy in English, which is the lingua franca in Nigeria, although vital, should come second to Arabic. Islamic elites also feel that Islamic literature should be encouraged in place of English or Western literature which are the only 'literature' offered in secondary schools and colleges.

Other sources of criticism against Islamic-Hausa education as presently offered in Nigeria include the fact that "Hausa literature is judged by the values and criteria appropriate to Western literary criticism" (Brown and Hiskett, op.cit., p.144). The atmosphere for the teaching of Islamic subjects is not conducive enough. In his acceptance speech on receiving an honorary degree of Ahmadu Bello University, Alhaji Junaidu, the Waziri of Sokoto expressed the views held by many Northern Nigerian Islamic elites regarding the influence of Western education on Islamic studies as follows. He complained that where facilities do exist for Islamic studies at secondary schools and universities, this is done in a kind

vacuum, as a separate self-contained activity which at no point links up with the traditional antecedent Islamic system. He would advocate that the teaching of Islamic studies at the State level should be supported and inspired by the traditional system. The philosophy of Islamic education to the Waziri should be respect for 'given' literary authority and 'divine dispensation' is the most intellectual activity to be developed instead of critical thinking and objectivity as is the case with the Western type of formal education. The system of education should accommodate all who are interested to learn, instead of the so-called competitive entrance examinations which form the basis for selection into various schools and colleges.

(c) Problems in Islamic Education

There are problems in the system of Islamic education as offered in Nigeria generally and in Kano State in particular. The Western and Eastern educators in Kano are certainly not of one mind in their attitude towards Islam. Some may be sympathetic towards traditional Islamic system of education which is indirectly influenced by Western values, while others may genuinely dislike the system because of different religious convictions and so on. Apart from the problem of viewpoints and attitudes by sympathizers and non-sympathizers, there is the limitation of time table. It is indeed difficult if not impossible to give two opposite educations at the same

time within a short space of time which is often hardly sufficient for one. Islamic sentiments demand that classical Arabic be taught right from the primary school. Other opinion is equally insistent on the teaching of both Hausa and English, for the former is the mother-tongue while the latter is the official language of work, communication and of school. It is not uncommon to find children of five years and above at the primary school level struggling to master three or more languages at the same time. Learning three non-complementary languages cannot make for a sound education and without a sound education, the prospect of getting any job is remote. Concentration in three languages, in addition to Islamic history, Islamic religious knowledge as well as other branches of Islamic discipline will allow little or no time for the study of other equally worthwhile studies.

The other crucial problem is that of teachers. Kano, for example, is largely dependent on a large number of expatriate teachers as well as Nigerian teachers from other Southern States. Aleyeidino,(1973) in a survey of teacher demand and supply in Kano State found that expatriate teachers form 80% of the staff while they form 65% of the total staff. The expatriate and non-Muslim teachers are inevitably biased towards their religious and cultural heritage and so cannot give attention to Arabic literature. Even among the indigenous Muslim teachers, very few are capable of teaching Arabic to meet the requirements of the G.C.E. standard or syllabus.

(d) Summary

In summarizing this section, the following points have important influences on girls' educational and vocational plans. Attachment of the people to orthodox Islamic ways of life and belief prevents parents from sending their female children beyond the Koranic level. This level of education appears quite insufficient for the pursuit of a career should any girl wish to work in later life. The Koranic school system, which is mainly oral does not inculcate qualities such as critical thinking, imagination, objectivity and self-reliance. The girls are made to learn by rote without any questions. With the sort of dependent attitude inculcated, the girls on leaving the Koranic schools to go to primary and secondary schools are too dependent on teachers for all problem solving and on getting married depend on their husbands for all needs. There is no incentive for any girl to think of a career right from infancy to adulthood. Islamic education is oriented towards religious fulfilment, rather than vocational. It also inherited the failure of Arabic Islamic education to provide facilities for women

> "Because of the normal social practice of treating women as subordinate to men, the women become second class citizens and their right to education was not recognized. ... Because of the carry over of the pre-Islamic attitude to women no provision was made in the early stages of education for women." (Hassan, 1978, p.282.)

The content of education was also limited to the reciting of verses of the Koran. "As far as education is concerned

in Kano, the majority of the people consider that the Koranic system is the best" (Hassan, 1978, p.81). Thus, all Muslim parents send their children (male and female) to Koranic schools and while the male can proceed to higher Islamic school, the girls' education terminates at the Koranic stage, which is only a kindergarten or nursery. Thus, in terms of vocational preparation, the Koranic education given to girls is grossly inadequate to meet the requirement of the world of work.

5.3 Western Education - The Beginnings

Before the coming of the European, Nigerians had their own educational systems whereby the young individual was taught to conform with the social customs and traditions of his community, and to learn a trade of one kind or another so as to be a useful citizen within the society. Such education as was given was aimed at maintaining the continuity of culture by transmitting to successive generations not only accumulated knowledge, but also the acquired standard of values.

This type of education was soon to be modified or replaced by a foreign system based on foreign standards and values. With the growth of British commercial and other interests in Africa generally and in Nigeria in particular, especially in the 19th century, British missionaries intensified their efforts to establish Western formal education especially at the basic primary

level in several parts of the country. This initiative began by the missionaries was later followed by the Colonial Government. Between 1842 and the end of the 19th century, the Christian missionaries including the Church Missionary Society (C.M.S) the Roman Catholic Mission, the Methodist Missionary Society, the Sudan Interior Mission (S.I.M.), the Baptist, etc., had established mission stations in different parts of Southern Nigeria.

The primary objective of the early Christian missionaries was to convert the so-called 'pagans' to Christianity. From the beginning, therefore, Western education was not vocationally oriented. Boyd, in his History of Western Education, commented on the aim of Christian education in the following words

> "... it must be kept in mind that the Church undertook the business of education not because it regarded education as good in itself, but because it found that it could not do its own proper work without giving its adherents, and especially its clergy, as much of the formal learning as was required for the study of the sacred writings and for the performance of their religious duties."
> (Boyd, 1961, pp.99-101.)

The system of education which grew from this humble beginning made writing, reading, arithmetic (the three R's) the basis of the curriculum on which the instruction on religious matters rested. It took little or no account of the technical and other needs of the indigenous peoples or their cultures and outlook on life. The Nigerians who had the privilege of this education

were appointed as catechists, teachers and clerks. These appointments or positions carried with them social esteem. Western education as introduced into Nigeria emphasized clerical, teaching and pastoral careers. This was the position in the Southern States.

In Northern Nigeria the pattern was, however, different. Such missionary cum Western education was deliberately discouraged in the predominantly Muslim areas, such as Kano, by Lugard's Government. Lord Lugard, the then Governor of Northern Provinces had promised not to allow any interference with the religion of the people. He was highly critical of the educational activities of the missions in the South, which in his opinion had contributed immensely to the decline of social discipline and to the opposition against traditional authorities. The Colonial Government failed to provide any form of secular education for the people because of the fear that it might arouse Muslim resentment or lead to political agitation against the colonial system. "The gradual introduction of Western form of education in the South and its neglect in the north accentuated the differences in outlook between the two parts of the country" (Fafunwa, op.cit., p.178).

When primary schools were set up by the government (which had come to realise that it could no longer be indifferent to the educational development of its subjects) efforts were made to adapt the curriculum to the local environment, teach local languages as well

as history and geography of Africa, traditional laws, customs and religion, rural science and handicrafts. Education in the few secondary schools that were established either by the missions or by Government was a "wholesale importation of the British secondary education system which remained literary and classical and overwhelmingly imitative of the requirements for entry into British Universities" (Nigeria Handbook, 1977, p.179.

From 1951-61, there was a gradual awakening in the North to the harsh realities of their educational backwardness. The rulers began to change their attitude to Western education and schools were established in accordance with the wishes of the Northern leaders. The three R's, hygiene, history, geography, gardening, various kinds of handiwork, in addition to religion and Arabic were taught in Hausa language.

As far as higher education was concerned, the curriculum of the missionary-owned Fourah Bay College in Sierra Leone, the only West African institution of higher learning open to British West African colonies was firmly centred in theology, classics and the arts. In 1934 a college of higher learning was established at Yaba in Lagos and later the University of Ibadan was founded in 1948.

After independence in 1960, the Federal Government had little influence on educational matters at primary and secondary school levels as this was the constitutional

responsibility of the regions. This resulted in an increasing diversification in educational policies and practices and varying standards of education from one State to the other. While girls in the South were sent to school, those in the North were kept in purdah.

In recent years, however, the Federal Government has, as a result of the work of the Nigeria Educational Research Council, the Joint Consultative Committee on Education and the National Council on Education, introduced a more uniform system of education throughout the country. In the subsequent pages, the structure of the Nigerian education system (which is open to males and females alike) will be discussed.

(a) Primary Education

The age at which pupils enter the primary schools is six years and the length of the primary school course is six years in the South and seven in Kano and other Northern States. Some children begin earlier at about five years. At the end of the primary school course, a First School Leaving Certificate is awarded to successful candidates at the First School Leaving Certificate Examination.

Younger children, especially in urban areas and University institutions, attend nursery schools which are more expensive, though becoming increasingly popular. Primary education is tuition free, but children buy their

uniforms. Books and stationery are free. In the Cross River State, the senior primary school pupils pay (₦6) that is about £5 towards examination fees. The awareness of the great importance of science and technology in the development of a modern nation has necessitated the introduction of elementary science programmes in the primary school curriculum. Since the rest of the educational system is built upon primary education, the Government has set up the following general objectives:

(a) the inculcation of permanent literacy and numeracy and the ability to communicate effectively,

(b) the laying of sound basis for scientific and reflective thinking,

(c) citizenship education as a basis for effective participation in and contribution to the life of the society,

(d) character and moral training and the development of sound attitudes,

(e) developing in the child the ability to adapt to his changing environment,

(f) giving the child opportunities for developing manipulative skills that will enable him to function effectively in the society within the limits of his capacity,

(g) providing basic tools for further educational advancement, including preparation for trades and crafts of the locality."

(National Policy on Education, 1977, p.7.)

Primary school education, unlike the Islamic Koranic school, makes provision for vocational training for girls. The curricular offerings include the study of science, the study of social norms and values of the local community and the country as a whole through civics and social studies; the giving of health and physical education, moral and religious education, the encouragement of aesthetic, creative and musical activities, the teaching of local crafts, domestic science and agriculture. The teacher-pupil ration at the present "is 1:40 in the primary school" but as a target for the future, the Government aims at "a ration of 1:20 (Pre-primary) and 1:30 (Primary)" (National Policy op.cit., p.9).

The need for counselling service in the primary schools has also been stressed. In pursuance of its objectives in primary education, Government will make provision for adequate educational service by providing among others:

(c) Counselling services. A number of teachers are now undergoing in-service training in this area and more will be trained in future.

(e) Specialist teachers for particular subjects such as science, physical education, language, arts with emphasis on reading, music, fine arts, domestic science.

(National Policy, p.9)

With a view to correcting the imbalance between different parts of the country, with reference to the availability of educational facilities, the number of pupils receiving formal education and girls' education, the Government has embarked on a nationwide campaign for Universal Primary Education (UPE) Scheme using all avenues of communication to make parents education-conscious and awaken in them a desire for education for all their children irrespective of sex. As a means of accelerating development of primary education in certain Muslim areas of the North, such as Kano, the State Governments are already considering measures by which "suitable Koranic schools and Islamiyya schools, with necessary adjustments of curricula could be absorbed into the primary school system".

With regard to women's education, special efforts are being made by Ministries of Education and Local Government Authorities, in conjunction with Ministries of Community Development and Social Welfare and of Information "to encourage parents to send their daughters to school". Primary education should not be terminal and the incidence of drop-outs at this fundamental level of education is being discouraged. Where there are drop-outs, the government has promised to make provision "in the context of adult and non-formal education to enable such drop-outs to resume their education later on". (National Policy, op.cit., p.10)

In view of the government's effort to make primary education possible for all, primary education became free and universal throughout the country in September 1976. It is hoped that from this year, it will become compulsory by law. In Kano State, there are 2,633 primary schools with 9,557 classes. The male enrolment is 254,385, while that of the female is only 87,421. With a pupil population of 341,806, the number of teachers is only 12,798. On the other hand, in the Cross River State, there are "1,518 Primary Schools, 12 nurseries" to cater for the education of girls and boys. (Cross River State General Information, 1978, p.12)

Thus in the field of primary education, there is provision made by both the Federal and State Government for girls' education. Parents would no longer be expected to pay fees, etc., for their girls which in the recent past had been a cause for depriving girls of Western education in the Southern States, especially in the Cross River State. In the Northern States primary education had always been free so parents refused to send their daughters to primary school not because of lack of financial ability, but due to their inclination towards Islamic Koranic education. The curriculum offered in the primary school is also geared towards development of vocational skills among other objectives. Primary education has developed at different rates in different parts of the country as can be seen from the enrolment figures for Kano and Cross River States. English is used

as the medium of instruction in the fourth year of primary school. In the first three years, the language of the locality is used. It is still a debatable matter as to whether the Nigerian child should not receive his first six to twelve years of education in his mother-tongue, which is the way all European, American and Japanese children learn and, therefore, learn better. In Kano State of recent times, a committee set up by the State Government in September 1975 to identify the various problems which were hindering the progress of education in the State considered among others that "an equally strong factor which retards education in Kano is the teaching in English of pupils on first arrival at school." The Committee recommended that "efforts should, therefore, be made to show the pupil why he or she is in school and this can best be done in the language best understood by the pupils and in our case, Hausa" (Education Review Committee Report, p.3). The writer does not share this point of view because it will be more difficult for pupils to cope with post primary and post secondary work in English if the foundation is weak in English usage. Kano is a cosmopolitan city and if Hausa is the medium of instruction, it will imply that pupils of non Hausa parents will have to learn Hausa, in addition to their own mother-tongue as well as English. A child at age six struggling with three or more languages will be faced with more problems in understanding and grasping whatever is being taught in school. In line with this opinion, in the Cross River State

and other Southern States, English remains the language of instruction in the upper primary school, while it is taught as a subject in the first three years.

(b) Secondary Grammar Education

Secondary school courses last for five years and lead to the West African School Certificate or the Ordinary Level of the General Certificate of Education examination. An extension of primary school system, its original aim was to train catechists for the church and clerks for government and commercial houses. The early grammar school taught Latin and Greek and little or no science. In fact, the writer who attended a Catholic Secondary School in the Cross River State learnt Latin and other classical subjects. The only science course offered was Biology. Nigerian girls and boys sat for the same school certificate examinations as English pupils. In 1956, however, the system of examination was West Africanised and a West African Examination Council replaced Oxford and Cambridge examination Syndicates. In the same year, in order to conform with changes in the English system, the length of the secondary school course was reduced from six to five years.

Secondary modern schools are found in the Western States and these offer a three year terminal course for those children who are unable to pursue a normal secondary course. The course offered is of a general and practical nature and includes the following

subjects: history, geography, arithmetic, English, Yoruba, civics, needlework, domestic science, handicrafts, rural science, physical education, religious instruction, music and art. Between 1955 and 1962, successful completion of the course was used as an entry qualification for junior clerical positions in the Civil Service and in commercial houses, teacher training colleges and nursery schools.

All secondary schools are fee paying. In the Cross River State, tuition fee is about one hundred and ten naira (₦110) per year, that is about eighty pounds sterling (£80), but in the Kano State fees are calculated on the basis of fathers' income, the highest fees being thirty-six naira (₦36), about twenty pounds only (£20). If girls in Kano State were allowed to have secondary education, there would be no problem of monetary limitation.

Admission to secondary school is by competitive entrance examination taken at the end of the primary school course and intake is limited by available facilities. Many of the schools provide boarding facilities. To avoid religious discrimination, the State Governments have taken over the management and control of most of the private or voluntary agency schools.

The Federal Government has supplemented State effort by the building of twenty-five Federal Government Colleges. Each State has one Girls' Federal College. Each Federal Government College admits students from all

the nineteen States. Fourteen more are expected to be opened so that "each of the nineteen States of the Federation will have at least two such colleges" (Handbook, 1977, p.183).

(c) Commercial Education

In addition to purely secondary grammar schools, commercial schools offer training in subjects such as typing and shorthand, accounting, principles of economics as well as some academic subjects, for example, English, Mathematics, Geography, Social Studies, English Literature, etc. The commercial schools are usually co-educational and on the successful completion of the course, pupils seek employment in Government and commercial enterprises as typists, stenographers, accounting clerks and other related jobs. In Kano State, there is only one commercial college with an enrolment of 505 boys and 255 girls, making a total population of 760. The number of teachers as shown in Table 2 is 29. Very few technical centres are found. There are 4 such types in Kano for males only, with a population of 1,253 pupils and 99 teachers (School Directory for Kano State, 1977). In the Cross River State there are 21 secondary commercial colleges, all co-educational, while only one is exclusively for girls. The student population in the girls commercial college is 500, while the population for those in the co-educational ones is 2,018 (School Directory for Cross River State, 1977). There are 9 secondary technical colleges, one is co-educational.

Post secondary institutions such as Colleges of Technology or Polytechnics are co-educational and there is one in every two States. There are 9 altogether in Nigeria, but Kano and Cross River State have one each. Courses provided include business studies, secretarial studies, fine and applied arts and other areas of technology for both full and part-time students. Facilities for commercial education exist at three levels, secondary, post-secondary and university level. Various skills are provided for, such as, banking, typewriting, shorthand, secretaryship. College Diplomas or some recognized professional qualifications are obtained on successul completion of the course through passing the prescribed examinations. Special departments such as the Federal Training Centres run a range of secretarial and commercial courses geared to the needs of Government Ministries.

All the provisions made as regards secondary education are aimed at fulfilling the national objectives, which include vocational training for all sexes and for pupils of all denominations. In specific terms, the secondary school should:

"(a) provide an increasing number of primary school pupils with the opportunity for education of a higher quality irrespective of sex, or social, or religious and ethnic background;

(b) diversify its curriculum to cater for the differences in talents, opportunities and roles possessed by

or open to students after their secondary school course;

(c) equip students to live effectively in our modern age of science and technology; ...

(e) raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour."

To achieve these objectives (4) the junior secondary school will be both pre-vocational and academic; it will be free as soon as possible, and will teach all the basic subjects which will enable pupils to acquire further knowledge and develop skills .....
(5) Students who leave at the junior high school stage may then go on to an apprenticeship system or some other scheme for out-of-school vocational training" (National Policy, 1977, pp.10-11).

(d) Teacher Education

There are three categories of teacher training institutions in Nigeria. In the first group are the Grade II Teacher Training Colleges, offering courses leading to the Teachers Grade II Certificate. Holders of the First School Leaving Certificate are admitted for a five-year course, leading to the Grade II Certificate, while in others Secondary Modern School Certificate holders complete the course in three years. Colleges that run one year courses in addition admit holders of the

West African School Certificate. The minimum professional qualification considered desirable for teaching is the Grade II certificate.

In the second category are the Advanced Teacher Training Colleges which admit Grade II teachers and holders of the West African School Certificate or equivalent qualification for a 3 year course leading to the Nigerian Certificate in Education (N.C.E.). All the Advanced Teachers Colleges are affiliated to Universities. There is one Advanced Teachers College in the Cross River State and two in Kano - one is a branch of the Ahmadu Bello University, Institute of Education, while the other is owned by the Kano State Government. University Institutes of Education and Departments constitute the third category. University graduates who wish to teach but have no teaching qualification can, for one session, acquire post graduate diploma or Certificate in Education Certificate. The philosophy of teacher education is to provide qualified teachers who would be committed to the teaching profession.

(e) University Education

There are 13 Universities in Nigeria and they provide course leading to various qualifications - certificates, diplomas, degrees. The basic qualification for direct admission into Universities is the Higher School Certificates (equivalent of 'A' levels), but some

holders of NCE may be admitted. All the Universities offer 1 to 1½ years preliminary courses for "O level holders" before they can proceed to degree courses. In the Colleges of Advanced Studies, where A level courses are offered, successful candidates are also admitted for direct entry. (See Appendix 5.)

5.4 Summary

From the above, certain implications for vocational guidance for girls can be deduced. The Nigerian girl goes through other types of education before starting formal schooling. In Kano State, a female student struggles through traditional Hausa education in the home, then the Muslim Koranic education as well as the Western type. Each of these have different values and expectations. The methods of instruction likewise differ. Education, whether modern or ancient aims at perpetuating the culture of the society. Unfortunately, while traditional education continues to attach considerable importance to this aspect of training, the Koranic education which is foreign, perpetuates Arabic culture, and the goal of education is limited only to religious fulfilment. Western education, though foreign, tries to meet the demands of a changing society. The curriculum offered gives opportunity for development of various skills.

The traditional education in the Cross River State system, while guarding its culture, makes room for

vocational training in domestic work, child care and home management. The curriculum entails rigorous training in physical skills through dancing and music drills. It appears that traditional education in this area is complementary to the Western system of training. In the State, parents respect and appreciate the values inherent nt in Western education. Consequently, girls in this area are not restricted in their choice of career by parents who believe that what the school system has to offer is best for the child.

When formal education was introduced in Nigeria, the first schools were organized by the Christian missionaries and their main objective was to use the school as a means for converting 'pagans' and Muslims to Christianity. Then education was free but with strings attached. The British officials who were themselves Christians were representing, as Lord Lugard himself claimed, 'the most Christian nation' in the world. British occupation in Nigeria was, therefore, synonymous with Christian evangelism and the concept of a "civilizing mission" helping the benighted Nigerians to accept Christianity and Western civilization became the order of the day. The primary and later secondary schools were Christianity oriented. This attitude still survives in the Cross River State. Before the government take-over of schools, parents sent their daughters only to schools managed by their own Christian sect; Catholic girls went to Catholic schools and so on. Through this system, a large number of girls missed the opportunity of benefiting

from Western education and hence the chance of getting a paid career.

The goals of these three systems of education are different in some aspects. The community is the primary agent of education which is meant for good life, character training and some skills in basic professions through the apprenticeship system. In the Koranic system, no skills are taught and the young girl learns by rote the basic teachings of Islam through reciting verses necessary for the saying of daily prayers. In the traditional system, high values and conscious effort are given to the instruction and discipline of the young, knowledge of religion and oral literature, skill training in agriculture and crafts (as in the Cross River State), the building of physical strength and wisdom. The goal of Western education in Nigeria for women has been outlined in the Recommendations of the 1969 National Curriculum Conference. It aims at the total development of the individual's personality including vocational training. By and large, the present goals of Nigerian secondary schools are similar to those of secondary schools in Colonial times. Except for a few minor modifications, the structure, content, method of teaching in Nigeria, closely follows those of Britain in spite of the cultural, economic and political differences which exist between the two countries.

There are various opportunities through primary, secondary grammar, commercial, polytechnic, Teacher Training Colleges, Schools of Advanced Studies and, finally, in the Universities both at Federal and State levels for girls who are interested in careers of any kind. The problem lies not in the lack of schools. In the Cross River State the limitation to women's education and consequent career choice is mainly financial, while in Kano State the problem is the conservative Muslim attitude towards women's education and careers, as well as the traditional 'purdah' system, early marriage of daughters, and the economic culture which frees the woman from financial contributions to the family upkeep. Traditional education is not any more conservative or any less progressive than any other system. The weakness or strength can be assessed by the relative efficiency of the groups of people who go through it. But in a developing country like Nigeria, there should be opportunity for all Nigerian girls to receive at State expense formal education up to the end of the secondary course. The subjects taught in girls and co-educational colleges should reflect feminine needs as well so as to enable Nigerian girls get fairly well prepared for the world of work. It is only in this way that the women can play their roles and contribute to the manpower needs of the nation. As long as girls are left at home to do domestic chores, Nigeria will continue to depend on foreign personnel for its development.

5.5 Conclusion

Schooling, in the sense of western education, is a comparatively recent development in Nigeria. Education, in the sense of initiation into the life and values of the adult community is a very old practice. In the Cross River and Kano States of Nigeria, as indeed in the other 34 States, initiation into adult roles and societal expectation had been practised long before the introduction of Islam into the Northern part of the Federation or Christianity into the Southern part. Education, in the traditional sense, is regarded as a means to an end and not as an end in itself. It is for immediate induction into society and a preparation for adulthood. In particular, Nigerian traditional education emphasizes social responsibility, job orientation, spiritual and moral values. Children learn by doing, through ceremonies, rituals, imitation, recitation and demonstration. Recreational subjects for girls include wrestling, dancing, singing, story-telling, riddles and proverbs. At the end of each educational stage, demarcated either by age level or years of training, the young girl was given a practical test relevant to her experience and level of development. This form of training could be regarded as the continuous assessment type, which eventually culminated in a 'passing out' ceremony or initiation into adulthood.

Traditional education is not rigidly divided into subject grouping as is the case in the contemporary system. It was carried on in Universities without walls, schools

without classes and subjects without grades. A most important and significant aspect of traditional education is that education is a continuous process, flexible enough to accommodate any mature person at any stage. The aim, the content and the methods of instruction are interwoven. They are not divided into compartments as is the case with the western type of education.

Despite the introduction of Islam and Christianit traditional values still persist, even among the western educated Nigerians; especially in the Southern parts of th country.

In Kano State, due to the influence of Islam, traditional Hausa education appears to play a very limited role in female upbringing. In pre-Islamic Kano, women were actively engaged in all social, political, religious and even military activities. Unfortunately, Islamic education in Hausaland also inherited the failure of Arabic Islamic education to provide facilities for women. Because of normal social practice of treating women as subordinates to men, the women are regarded as second class citizens and their right to education appears not to be recognized. This is contrary to the traditional and cultural role of women in pre-Islamic Hausa society, where they worked hand in hand with their male counterparts on farming and economic activities. Islamic education is limited to purely religious content. The Islamic system of learning by rote memorization, curriculum and scheme are an extension of the philosophical basis of Islamic education

as practised in Saudi Arabia during the 11th and 12th centuries. Islamic education emphasizes religious ideals, other socio-economic factors such as relating learning to the local environment, agriculture and the sciences, etc., are neglected.

Islamic education is not indigenous to Nigeria. Yet there is a remarkable homogeneity between Islamic education in Nigeria and Arabia, where Islamic education originated. In this respect, it differs from the indigenous Nigerian tradition of education and from the western tradition because both of these display considerably greater variety. In the case of the Islamic tradition, it is apparent that the elementary Koranic school is similar in its organization, curricula and teaching methods to Arabia. The attitudes and aspirations of students, parents and Islamic teachers tend to be similar to that of Saudi Arabia. There are, no doubt, basic differences between Islamic education and western education. One is that Islamic education places great emphasis on scriptural authority, not on intellectual pursuits. The sciences have no place in the traditional Islamic system of education. There are other ways in which Islamic education differs from western education. Islamic education, like traditional education, is not structured according to age, as western education often is. The individual Muslim has access to it at any time in his life. The idea of an entrance examination, which an aspiring student must pass before he can enter into a secondary school or post-secondary institution, is foreign

to traditional Islam. So also are the final examinations conferring qualifications in which western education so often culminates. Also, access to Islamic education does not depend on the ability to pay fees. Every Muslim scholar has the religious duty of passing on his learning to a student and he is rewarded by alms-giving, the amount of which varies with the individual student's ability to give, not by fixed fees. Finally, the extent to which the Muslim teacher is patronized by students depends on the degree of satisfaction he gives, not on his formal qualifications or the fact that he is employed in an academic institution. In Kano, where Islamic education is favoured, an attempt to replace it by western education, which is more adapted to an age of economic and technological development, would take a long time to achieve.

PART III

THE INVESTIGATION

CHAPTER SIX

REVIEW OF THE LITERATURE

6.1 The Meaning of Vocational Guidance

What vocational guidance is, depends to some extent on one's personal views. Some see it primarily as a science established to help people make a satisfactory economic adjustment (Super and Bohn, 1971). To them vocational guidance is related to

> "differential psychology applied to vocations, to vocational choice, selection, success and satisfaction."

It can be viewed also as

> "developmental psychology applied to vocations; to the process of developing vocational preferences, choosing an occupation, entering it, succeeding, obtaining satisfaction in it and moving from one position to another as the career unfolds." (p.1)

Super (1957) tends to extend the scope of vocational guidance to include problems in social and personal adjustment. For Super, vocational guidance

> is the process of helping a person to develop and accept an adequate and integrated picture of himself and his role in the world of work; to test this concept against reality and to convert it into reality with satisfaction to himself and benefit to society." (p.21)

Incidentally, Warnath (1975) has forcefully argued that it is not self evident that this conception of guidance is uniquivocably desirable. This conception, it seems to me, is not near to practical attainment in Nigeria.

Holland asserts in a recent book (1973) that the goal of vocational guidance, namely, matching men and jobs, remains the same despite much talk, research and speculation. Although the devices, techniques, classifications and theories are more comprehensive than in the days of Parsons, the founder of vocational guidance, the goal is still that of helping people find jobs that they can do well and that are fulfilling.

The traditional view holds that guidance boils down to two quite simple notions of helping people to choose careers and fitting square pegs into square holes. Rodger (1968), commenting on this opinion, states that the most unsophisticated exponent of this view thought that the process only occurred once at the school leaving age and that the decisions arrived at were rationally based upon information relating to the aptitudes, abilities, personal characteristics and interests of the worker involved in the job. On the other hand, a more sophisticated exposition would concede that the advisers' or experts' aim is to steer people away from unsuitable or unattainable occupations and inform them about a range of occupations which are compatible with their abilities, personalities and interests; and where there are no over-riding constraints of qualification, finance, and so on.

According to Sanderson (1954), vocational guidance is the newest addition to the professions whose chief purpose is to help people with their problems. As a new discipline dedicated to the 'helping process' it has much in common with the already existing professions.

Woolf and Woolf (1953) see vocational guidance mainly as a service established to help people make a satisfactory economic adjustment and as a preventive or prophylactic aid for in-school youth. Others tend to extend the scope of vocational guidance to include problems in social and personal adjustments (Grumer 1959). Several other adequate definitions of vocational guidance for students exist. For the rest of this study, the writer will adopt a definition which John Crites (1969) attributes to the American National Vocational Guidance Association. Vocational guidance, they say, is the process of assisting the individual to choose an occupation. A similar view of guidance also expressed by Brewer (1951) defines it as a systematic effort, based on knowledge of the occupation and on acquaintance with and study of the individual, to inform, advise and cooperate with him in choosing, preparing for, entering upon, or making progress in his occupation. This conception appears more manageable than the more often quoted definition by Professor Super. It is the feeling of the writer, however, that any formal definition of vocational guidance, no matter how carefully expressed, cannot be equated with guidance itself. Although the definition of guidance as given by the American National

Vocational Association mentioned above is adapted to this study, an attempt will be made to convey to the reader the concept of vocational guidance as a living experience. Vocational guidance techniques cannot be learnt solely from books. It is only through daily practice in helping students that the careers master or vocational counsellor can develop a real understanding of the relationships and processes that go into giving help.

6.2 Theories of Vocational Choice

There are many different theories of vocational development and in this section, some of the more important of these theories will be discussed. Before these theories are examined, some factors of vocational choice theories in general will be discussed, simply to avoid repetition when dealing with them individually.

First, it is not proper to embrace any one theory with confidence, for each of them contains some useful points for the vocational counsellor, as well as some which may be difficult to put into practice. Secondly, the nature of jobs differs from country to country. Thirdly, in different cultures, the value and status of work is clearly different. Thus, among the Muslims of Kano, for example, the highest and best a man can do is not to be the Principal of a school, or a specialist surgeon in a hospital, but rather it is to abandon worldly things and sit around as a 'mallam' or holy man. With such an ideal, the Kano view of work is not likely to resemble one developed under the influence of the Christian ethic. Even within

the same country, cultural differences exist. In the Cross River State, for example, the ideal work a woman is expected to do is to be a nurse or a teacher and not to stay in the convent as a nun or holy woman. This means that theories of vocational development are specific to the societies where the data are obtained. It is probably true, therefore, that the development of vocational choice in America will more closely resemble developments in Great Britain than it will developments among the Muslims, the traditional worshippers and even the Christians of Nigeria as these three groups of people are still influenced by indigenous culture and expectations. There is no proof, however, that they will be closely similar. Furthermore, in societies where the structure of work is different (e.g. where there are fewer middle-class ocupations, as in rural Nigeria where the people are predominantly agricultural workers), choice of vocation is limited. In some cases where there are no industrial establishemnts, where the only Government facility in a village is a primary school or a dispensary, there is no choice, for if one wanted to work in his area of birth, such a person could only train as a nurse, auxilliary hospital or dispensary staff or as a teacher.

Kline (1975) has argued whether there should really be theories of vocational choice and development at all or whether any such theories should be part of a more general developmental theory. To him, choosing a job is only one of a large number of decisions and choices one

learns to make. Any specific theory of vocational choice, he further argues, which cannot neatly fit into a general theory is

> "unparsimonious and inelegant since working on this ad hoc basis, we could develop an enormous number of theories." (p.175)

He seems to ask the question, why should occupational choice demand a special theory to itself, since after all, to select a job is not something so drastically different from all other behaviours?

On the other hand, Esen, a Nigerian counsellor has advocated the development of a guidance theory for Nigeria. He stresses the point that there is need for a guidance theory and goes on to argue

> "The fact is that no guidance practice can be scientific or meaningful if it does not have a basis in a sound philosophy and theory. And since the Nigerian child is the intended focus of that practice, it goes without saying that a sound philosophy and theory will be one based on Nigerian values and on an interpretation of the Nigerian way of life." (Esen, 1972, p.103.)

Although there exists no Nigerian theory of vocational guidance, the writer feels that human beings have certain characteristics in common as well as differences. To plan a guidance programme, without a knowledge of the various theories that have been propounded in the field, is to plan superficially. Other counsellors share this view. Shertzer and Stone state

> "Theory is a way of organizing and systematizing what is known about a phenomenon. In effect, a theory serves as a model which is used to know what to look for, what to expect, and where to go." (p.352)

The following section of this chapter will discuss some of the theories pertaining to vocational or career choice.

Ginzberg and Associates

The work of Ginzberg and his colleagues (1951) in America has been the starting point for much work in occupational guidance. In this book, three common approaches to, or theories about, occupational choice have been identified.

The first is that people make decisions about the future "accidentally". This is often the response of people asked directly about the choices they have themselves made, implying probably that they were affected by a factor or factors beyond their control or by an unplanned exposure to a powerful stimulus. Looking at it from another angle, the "accident" theory (accident of birth which establishes family, race, nationality and social class) of occupational choice holds that individuals make decisions about the future by chance and that, therefore, it is not possible to evaluate the decisive factors in their choices. A second approach, the "impulse" theory explains the individual's behaviour and occupational choice in terms of unconscious forces. In this approach, jobs are seen to be chosen as the result of exposure to single, unplanned

influences which occur at specific times and places quite by chance. According to Butler (1968), evidence in support of this notion shows that seemingly chance occurences have triggered off lasting decisions and that unplanned exposures may suggest new occupations which had not been previously considered (Caplow, 1954; Ritchie, 1950; Stott, 1955). Butler comments that this theory, however, fails to take account of the fact that for

> "a long period before specific choices are made, the individual's total life experiences have heavily predisposed him to choose in certain areas of occupational structure and have limited or prohibited his choice in others. The process of predisposing and the situations which demand predispositions are central to occupational choice." (p.5)

An interesting derivative of the "accident" theory is stated by Katz and Martin (1962), although they are careful to explain that their fieldwork is limited, and that their conclusions are tentative. Their studies of nursing students showed that few had appeared to make specific and identifiable decisions to take up a nursing career or to pursue an appropriate course of training. Katz and Martin suggest that people may enter an occupation as the result of a series of decisions which are not taken as career decisions, but which cumulatively add up to just such a long-term plan. A distinction is made between processes which have reference to occupational choice and the motivations for those actions which may not have any reference to occupation in any way. There is evidence in the literature of planned career decisions which have been

taken as such, both in nursing and other occupations (Butler, 1966; March and Willcocks, 1964; Rogoff, 1957).

According to Ginzberg, the "accident" and "impulse" theories each tend to overstress a single factor or set of factors and both theories assume the individual is largely 'passive and impotent' with respect to choice process. He states, further:

> "The accident theory is right to the extent that it stresses the importance of external factors in the choice process, but it is wrong in that it is oversimplified. In all his actions the individual must take account of external factors, but the way in which he does so depends on how he preceives and reacts to them ..... it relies uncritically on external factors of exposure and chance circumstances and ignores a wide range of individual options." (p.21)

It is the feeling of the writer that the accident theory is of considerable relevance for many pupils in Nigerian schools. This may be due to the reluctance of schools to admit the Employment officials in the labour offices to full partnership, but is even more probably due to the fact that the careers masters and mistresses are untrained in guidance theory and practice; have insufficient, if any, time for career work. Vocational choice is still a largely unplanned and haphazard process for more pupils than one cares to concede. The practical situation of lack of sufficient knowledge about the nature and availability of various jobs means that many students finally get a first job through trial and error procedures in which the luck element is the main factor.

Spranger (1928), a German psychologist, tried to divide individuals into six categories, according to the central value which appeared to govern their lives. He set up categories such as the 'economic person', the 'aesthetic person' and the 'theocratic person'. He attempted to distinguish the driving force in different individuals. The economic person, according to Spranger, was primarily concerned with increasing his income and wealth - other values were of little or no importance to him, and similarly with the other types. It may be useful for guidance purposes study the values of individuals in different occupations to test Spranger's approach (and not from the viewpoint of assessing the role of values in occupational choice). Problems connected with the choice of an occupation are considered by counsellors as only a special aspect of the wider field of guidance.

Ginzberg and his associates, in an attempt to develop a theory so comprehensive as to permit the identification and analysis of the major factors in the vocational decision-making of the individual, present a theory which represents a basic departure from the "accident" and "impulse" theories. They are concerned with the developmental procedures for making a choice. They suggest that choice is the culmination of a series of stages during which the child becomes increasingly adjusted to the realities both of his own potentialities and limitations and of the occupational world. Their theory is based on the belief that each individual selects a particular occupation, not through chance, but through

developing patterns of activities that are largely irreversible, and take place throughout all the formative years of a child's life. Three stages are identified, which are closely linked to emotional and intellectual development. These are:

1. Fantasy choice
2. Tentative choice
3. Realistic choice.

The basic elements in Ginzberg's scheme are that choice is the outcome of a long process over time, that the process is largely irreversible, and that the end result is a compromise between the disposition of the individual and the realities of the environment in which choice is made. These ideas are expressed in the following words:

> "First, occupational choice is a process that takes place over a minimum of six or seven years and more typically, over ten years or more. Second, since each decision during adolescence is related to one's experience up to that point, and in turn has an influence on the future, the process of decision making is basically irreversible. Finally, since occupational choice involves the balancing of a series of subjective elements with the opportunities and limitations of reality, the crystallization of occupational choice inevitably has the quality of a compromise." (pp.185-186)

Ginzberg's conclusion is that occupational choice is a developmental process, not a single decision. In the period of fantasy, between ages six and eleven, the young person cannot assess his capacities or the opportunities and limitations of reality. He believes he

can be whatever he wants to be. The choices are arbitrary and made without reference to reality, though the content differs according to the environment to which children are exposed. The tentative period is characterized by recognition of the fact that the decision on a future occupation has a problematic element, the solution must be sought in terms of probable future satisfaction rather than in terms of current satisfaction. During this period, however, emphasis remains largely subjective on interests, capacities, and values. During the realistic period, the person recognizes that he must work out a compromise between what he wants and the opportunities that are available to him. The sex and educational status of the young adult become important and actual work experience has an impact on the definitive vocational decisions. Within this period, three sub-phases can be distinguished: exploration (testing interest, values and presumably, the world of work); crystallization (involving the quality of acceptance and specification, that is, specialization)and planning within the area of choice.

An important addition to this formulation is contained in a later book published by Ginzberg in 1964 with a different group of associates. They concluded from this study that most people in their sample of 345 cases had determined on their occupational choice in their late teens when they were in college, and that the choice which had then crystallized and later specified had provided a direction for their subsequent career decisions.

> "They did not fall into careers they had selected then ..... They were content with the type of work they had selected." (Ibid, p.25)

They went further to argue that:

> "Although 'external' conditions such as existing market conditions or prior education may prove determining, the career development of a group cannot be adequately explained without taking into account an important internal factor, that is, a desire to relate present circumstances to a future goal." (Ibid, pp.155-156)

Yet another dimension was added to vocational theory by Ginzberg. He described occupational choice as a

> "lifelong process of decision making in which the individual seeks to find the optimal fit between his career preparation and goals, and the realities of the world of work." (1972, p.27)

The grown individual is able to review and revise his image of himself as a result of what he learns about himself and about reality. This is not easy for the young person. His interests, capacities and values become known to him only as he remains open and responds to the various influences that he encounters during the process of development.

Going back to the first part of Ginzberg's theory contained in the 1951 book, researches by Blau (1956), Rowlands (1961), Sherlock and Cohen (1966) and Super (1963), confirm some of the views expressed by that part of the theory. There is some evidence also to show that many choices do not develop in precisely the same way (Bruce,

1963; Cervantes, 1966; Ree, 1956; Rogoff, 1957.)

Super, D.E.

In a second major contribution to the understanding of occupational choice, Super (1953) expressed the view that Ginzberg's (1951) theory had four important limitations which can be summarised as follows.

(1) It does not build adequately on previous work such as the literature on the nature, development and predictive value of inventoried interests.

(2) Choice is not adequately defined and so means different things to different people.

(3) There is a false distinction made between 'choice' and adjustment.

(4) Adequate explanations are not given about the compromise process between self and reality.

Super's statement or theory of vocational development takes the form of ten propositions which are summarized here.

1. People differ in abilities, interests, personalities.
2. Because of the above, they are qualified for many occupations.
3. Each occupation requires a characteristic pattern with tolerance wide enough to allow some variety of individuals in each occupation.

4. Vocational preferences and competencies, the situations in which people live and work, and hence self-concepts change with time and experience, although self-concepts are generally fairly stable from late adolescence until late maturity.
5. The process may be summed up in a series of life stages characterized as those of growth, exploration, establishment, maintenance and decline, and these stages may in turn be subdivided into (a) fantasy, tentative and realistic phases of the exploratory stage and (b) trial and stable phases of the establishment stage.
6. The nature of career pattern is determined by the individual's parental socio-economic level, mental ability, personality and opportunities.
7. Development is guided by the maturation of ability interest, reality testing and the self-concept.
8. The process of vocational development is essentially that of developing and implementing a self-concept: it is a compromise in which the self-concept is a product of the interaction of inherited aptitudes, neural and endocrine make-up, opportunity to play various roles, and evaluations of the extent to which results of role playing meet with the approval of superiors and fellows.
9. The process of compromise between individual and social forces, between self-concept and reality, is one of role playing, whether the role is played in fantasy, in the counselling inteview, or in real life activities.

10. Work satisfaction and life satisfaction depend upon the extent to which the individual finds adequate outlets for his abilities, interests, personality traits and values. (Super, 1953 , pp.185-190)

In a 1963 book, Super states that

> "In expressing a vocational preference, a person puts into occupational terminology his idea of the kind of person he is; in entering an occupation, he seeks to implement a concept of himself, ... in getting established in an occupation, he achieves self actualization. The occupation thus makes possible the playing of a role appropriate to the self concept." (Super, 1963, p.1)

Thus Super sees vocational development as a continuous process and views occupational choice as a synthesizing process: the synthesizing of an individual's personal needs and resources on one side and the economic and social demands of the culture on the other. The synthesizing process is a learning process taking place in role playing. What is learnt is a function of the interests, values, attitudes and behaviour patterns that are valued and rewarded by the individual's peers and adult models. The individual's career pattern is determined by his parental socio-economic level, mental ability and personality characteristics and by the opportunities to which he is exposed.

Self-concept affects vocational development, through the processes of formation, translation and implementation. It implies from this view that when a

school girl has completed her education, and enters into a first job she is implementing or actualizing her self concept.

Similar descriptive, developmental accounts involving processes of maturation or evolution of choice have been given by Gross (1958). Gross attempted to draw analogies between the biological evolution of species and the socio-psychological evolution of choice. According to research carried out by Butler (1966), such analogies are valid only in their "broadest generalizations".

Kline (1975) pointed out some of the deficiencies in Super's work, mainly that it describes

> "in detail what many people have already known for a long time. If it is a theory at all, it is not one which enables us to do anything or predict anything that we could not have done without it." (p.178)

Yet an examination of the large number of books of readings in vocational guidance will show that Super's work is given high standing. In fact, Adams (1965), argues that these papers of Super have been influential on current theory and research and are

> "excellent examples of how theory building stimulates research and further progress." (Kline, ibid. p.182)

Kline concludes that Super's theories state facts, soundly based no doubt, which most people have long accepted as true. They do not give insight into or procedures for

vocational guidance. Hayes and Hough of Leeds University (1971) clearly oppose Kline's view and regard Super's work as valuable and stimulating.

The next theory to be examined is that of Holland (1966), himself a critic of Super's work.

Holland,J.L.

Holland takes the view that the choice of a vocation is an expression of personality. From here he argues that interest inventories are personality inventories. Cattell's (1957) study and his earlier studies of the whole sphere of personality support the notion that interest variables are correlated with personality factors as Holland suggests. Two other assumptions of Holland are that members of a vocation have similar personalities and a similar history of personal development. The second assumption is that each group surrounds itself with a characteristic interpersonal environment. The Bakare Interest Inventory, which is a criterion interest test, will confirm these assumptions. The basic assumptions to Holland's theory agree with one aspect of approach to vocational guidance adopted in this study.

His theory is reduced to four basic statements which are listed below:

1. "In our culture, most people can be categorized as one of six types - Realistic, Intellectual, Social, Conventional, Enterprising and Artistic."

2. "There are six kinds of environment - Realistic, Intellectual, Social, Conventional, Enterprising and Artistic."

3. "People search for environment and vocations that will permit them to exercise skills and abilities, to express their attitudes and values, to take on agreeable problems and roles, and to avoid disagreeable ones."

4. "A person's behaviour can be explained by the interaction of his personality pattern and his environment."

Thus, Holland describes his theory as a heuristic theory of personality types and environmental factors. Individuals who are in the process of making a vocational choice search for situations which satisfy their orientations. Stereotypes of occupations, in other words, guide the individual's decisions. Vocational preferences are correlated with the individual's way of coping with stress and frustration and how he makes use of outstanding abilities. Consequently, preferences are associated with self conceptions. According to Shertzer and Stone (1971), Holland's theory has been researched more thoroughly than many other career-choice theories (p.360).

Other investigators adopting a psychological approach have related their work to different theories of personality. Hudson's work (1963) is particularly relevant in this context. Repeating the research of Getzels and Jackson (1962) on creativity, he distinguishes two personality types - the 'convergent' and the 'divergent'. These types correspond roughly to the science and art students. The convergent(science oriented) student is one

who achieves a sense of security by restricting himself to a relatively narrow range of impersonal technical topics.

Kelly (1951), Musgrove (1966) and White (1967) adopt the self-concept psychological approach to occupational choice. As White points out, there are two approaches to the process of identity formation.

> "on the one hand the individual develops a distinctive conception of himself as a person and, on the other, society comes to recognize him for what he is and will accept and respond to his conception of himself. The process of occupational choice is one aspect of this search for a consistent identity which is recognizable to the individual himself and to the world of which he forms a part."

Although this approach has its basis in psychological theory and is well recognized in American work such as that of Super (1963), Strang (1959), Becker and Carper (1956) and others, there appears to be little research on the subject from other countries.

Hoppock, R.

Hoppock's theory (1967) includes ten basic propositions or needs, four of which will be mentioned below to provide a general indication of his rationale.

1. "Occupations are chosen to meet emotional needs and particular values which are often unconscious ....."

2. "The occupation an individual chooses is the one he feels will best meet his needs."

3. "Needs may be intellectually perceived or they may be only vaguely felt as attractions which draw the individual in certain directions, but in either case influence his choice, and

4. "Occupational choice is always subject to changes; choices may change as frequently as a person's awareness of his needs changes or as frequently as he discovers that another occupation might better meet his needs." (Hoppock, 1967, pp.11-12)

This theory too has basis in many studies, all reflecting the following assertions by Hoppock:

> "Most human action is caused by feelings, by our desire to be more comfortable or less uncomfortable, more satisfied or less frustrated, in short, by our desire to feel better than we do. .....
>
> Psychological factors influence occupational choice by helping to determine the extent to which one preceives his own needs, accepts or suppresses them, faces the realities of employment opportunities and of his own abilities and limitations and thinks rationally about all these facts." (Ibid., pp.112-113)

Roe, A.

In her speculations concerning the determinants of occupational choice, Anne Roe (1957) emphasizes the importance of early satisfactions in the development of interests and the primary unconscious needs that determine the nature of these interests. Maslow's hierarchy of needs, stated below, formed the basis of her theory:

1. Physiological needs.
2. Safety needs.
3. Need for belongingness and love.
4. Need for importance, respect, self esteem, independence.
5. Need for information.
6. Need for understanding.

7. Need for beauty.

8. Need for self-actualization.

According to Roe, parental attitudes to the child during the formative period very much determined the development of these needs. Also significant is the relationship between the style of parental handling of the child and development of interest. She further states

> "Depending upon which of the home situations is experienced, there will be developed basic attitudes, interests and capacities which will govern expression in a general pattern of the adult's life, in his personal relations, in his emotional reactions, in his activities, and in his vocational choice." (p.219)

Blau, P.M. and associates

Blau and his inter-disciplinary collaborators outlined in a paper published in 1956 a conceptual framework for the understanding of occupational choice that constitutes an effort to combine sociological, psychological and economic variables. The authors, like Ginzberg and Super, view occupational choice as a developmental process that extends over years, emphasizing that the occupational preferences that crystallize do not finally determine occupational entry, but they also take equal account of the social and economic structures. Whether these preferences can be realised or whether they must be modified or even set aside, depends on the decisions of the persons selecting candidates for education, training and occupations and on the conditions affecting their choice.

Understanding how people get into occupations requires a study of personality development (including the development and stabilization of occupational preferences) together with an analysis of the development of the social and economic conditions of selection.

Social structure has a dual significance for occupational choice. Firstly, it influences the personality development of the choosers. Secondly, it defines the socio-economic conditions in which selection takes place. At any point of career choice, the individual's interests, skills and preferences are affected by past social structure, although educational opportunities and the requirements for entry to occupations are determined by the current structure. Blau's theory has much relevance to the Nigerian situation where the traditional structure of the society is different from the modern educational system being offered to students which eventually affects occupational choice.

Further, Blau and his colleagues provide conceptualizations of the complementary processes of choice made on the one hand by persons seeking to enter particular careers and on the other by educators and employers acting as selectors.

Choice is motivated by two sets of inter-related factors, namely:

(i) His hierarchy of preferences

(ii) His expectations.

The course of action on which a person decides will reflect

a compromise between his preferences and expectations. The compromise is continually modified up to the time of actual entry, since each experience in the labour market and in education affects his preferences and expectations. Occupational choice is a process involving a series of decisions to present oneself to employers and other selectors as a candidate for a range of occupations. Not everyone ends up in the first occupation for which he presents himself. Many are not accepted. Others leave after a while and some are sometimes dismissed. Persons with certain required characteristics have the greatest chances of being selected in a particular occupation. Blau's framework, which has been empirically tested with respect to nursing occupation by Sherlock and Cohen (1966) is valuable in delineating relevant variables in occupational choice.

Other Approaches: Musgrave, P.W.

There appears at present to be no specific sociological theory of occupational choice. The pioneering work of Ginzberg et al and Super (both of whom are psychologists) are descriptive and developmental in approach and seem to exclude much of sociological factors. Musgrave's (1967, 1968) papers form a major British theoretical contribution to the subject of vocational preference. He explains occupational preferences as a series of connected roles. He argues that occupational choice should be approached through the concept of socialization into economic roles. The process of socialization is traced

through four stages.

(1) Pre-work socialization

(2) Entry to the labour force

(3) Socialization into the job

(4) Job changes.

A brief consideration of the stages

(1) Pre-work socialization. During this stage, the relevant primary socialization which will influence later secondary and tertiary socialization takes place. The pathway of roles available to the child, and hence his choice of occupation, is limited by the experiences he undergoes, in the family, the school and the peer group. Gradually, the child either comes to realise what possible roles are available to him or is restricted by the socialization process so that he adopts a self-concept of his own ability that narrows the range of roles from which he will choose.

(a) The Family. For the child, his parents are the main point of juncture between two important systems - the family and the economy. Each system has its own particular role system, but the father and sometimes the mother, will hold positions in both systems, so that the child has a chance of learning about his parents' economic roles. Parents may act as unconscious role models, transmitting the behaviour, values and attitudes essential for playing some economic role without themselves being aware that they are doing so. A very important set of values that

influences economic behaviour and which is learnt to a large extent unconsciously at this stage is that relating to authority. The child learns to obey and cooperate, and is able to behave functionally when he starts work. Thus, children learn sex roles at home and come to see themselves as females or males with particular role expectations. Girls may come to think of work as a prelude or supplement to marriage.

Play is another form of role rehearsal that gives children knowledge of the values and behaviour of occupational roles. The occupational role of a father may be more easily seen by a child living in the rural setting than in a town or city. Such distinctive signs as dress may be crucial. Wood (1966) has shown that the young child will easily learn of postmen, bus conductors, etc., through dress.

(b) The school. The school is another important agent. Education influences the type of occupation which a person can pursue. Allocation to a particular type of school or course within a secondary school or again a choice of a particular option can restrict the future occupational role open to the child.

(c) The peer group. This constitutes another source of socialization outside the home and school. It is not always functional. One of the most important sets of attitudes that may be influenced by the peer group prior to

a child's leaving school is that towards work itself. The way in which a girl, regardless of social class, views work, whether as a means or an end in itself, is bound to be influenced by the peer group.

(2) Entry to the labour force. So far, the section above has described the development of occupational preferences. For the majority of school leavers, choice of occupation is constrained by local opportunities. The wider the range of occupations in the local labour force, the greater will be the chance of young people entering. The public image of a job, which might have been already learnt, may change due to perhaps technical change. There is some evidence that the stereotypes of occupations vary by social class. (Box and S.Cotgrove, 1966.) Choice of occupation can be seen as a focus where the outcomes of much secondary socialization and even tertiary socialization are manifest at work.

(3) Socialization into the job. The initial choice of an occupation may not be the final one, even assuming that the best possible advice is given for a number of factors, such as the demands of the specific job. For this reason, the manner in which people are socialized into their jobs is important. The new recruit has to learn the role behaviour particular to the occupation. This is termed tertiary socialization. The extent of prior socialization may be crucial in the adjustment to this process. As the new recruit becomes socialized into his occupational role,

the self image that he constructs must meet the demands of new significant others, more especially, the managers and workmates.

(4) Job changes. Even those who settle easily into their first job may want or have to change their occupation in later life. Such changes may require a resocialization into the new job.

Keil and her colleagues (1966), whose study Musgrave followed up, had also stated that evidence from a wide range of research suggests that family, neighbourhood, peer group, education received, influences of mass media, the extent of formal vocational guidance, all need to be considered as relevant variables in occupational choice process.

In a critique of Musgrave, Coulson et al (1967) emphasize that the process of movement towards and into the world of work does not necessarily proceed in smooth and systematic stages.

Liversidge (1962) concluded from his study of boys and girls in modern and grammar schools that, while previous experience may be of great importance in shaping the school child's expectations of the future, the most potent force operating is undoubtedly the experience through which the child passes during his involvement in that part of the educational system to which he has been assigned. Thus, the influence of school is the most important in

thinks can provide him with the opportunities he feels are most important to him.

Supporting Wright's finding, Butcher (1968) has looked at occupational preferences of Scottish secondary school pupils (boys and girls). His investigation shows that girls tend to choose occupations traditionally associated with their sex.

Galloway (1973), in an attempt to find the source of difference between various girls' choices, found that the most relevant factor was seen to be the influence of mother or father as a role model.

Studies in Africa

Unlike the more developed countries, few studies have been carried out in Africa to identify the occupational aspirations, preferences and choices of students.

McQueen (1965) studied the "Aspirations and Problems of Nigerian School Leavers" and in his sample of 876 unemployed secondary school leavers, found that more than 66 percent of the students aspired to high ranking jobs such as law and medicine.

In Ghana, Foster (1965) studied the occupational aspirations of girls and boys in 23 secondary schools and found that 33% of the girls aspired to become nurses, while a smaller percentage wished to study law and medicine. Girls are much more involved in primary or middle-school teacher-training (over 50% aspired to teaching careers).

Girls' preferences are more limited than those of boys.

In another survey of 2,176 post primary school students in Ivory Coast, Clignet and Foster (1966) found that most of the students aspired to professional or semi-professional occupations, especially in the scientific areas.

The process of occupational choice among students in the former Western State of Nigeria was found by Olutola (1973) to be influenced by multidimensional forces such as students' mental ability, family and environment, interests, personality, the job market and chance. Whether such a conclusion can be reached in the Kano State (which was formerly part of Northern Nigeria) and in the Cross River State, (formerly part of the Eastern region) will be brought out through the findings of this research.

Also, in a study of job preferences in some Lagos (Nigeria) secondary students, Olayinka observed that medicine, nursing, accountancy, and business administration were the jobs mostly mentioned. Nursing as a career was mentioned by 23 per cent of the female students. Only 4.2 per cent of the girls aspired to careers in engineering and veterinary medicine. On the whole, two thirds of the girls (that is 66%) intended to take up a job after leaving the fifth form. The remaining one third of the girls had not applied for a job or any further course of studies.

Hicks (1969) studied the relationship of sex to occupational prestige in Zambia. Occupational prestige was found to influence to a considerable extent vocational

preferences. Out of a population sample of 1,100 students, the 500 females ranked the first five out of the 32 selected occupations in the following order:

(1) medical doctors
(2) Cabinet minister
(3) lawyer
(4) scientist
(5) engineer.

In another study carried out at Ibadan (formerly the capital of the Western State of Nigeria) Olayinka (1973) studied the job values of 230 secondary school students and found significant sex differences between males and females in their occupational preferences.

Durojaiye (1973) in his survey of occupational prestige in Nigerian secondary school pupils found that about 55 per cent of the students preferred professional jobs and desired to go in for relevant training.

Gesinde (1976), using the vocational inventory developed by Bakare (1971), and which is one of the instruments used in this research, sampled 325 secondary school students comprising 154 boys and 171 girls from the fourth and fifth forms in 4 secondary schools within the same geographical area of Ibadan. He found that the general patterns of preference were similar to those reported by McQueen (1965), Foster (1965), Olayinka (1973) and Hicks (1969). As in most of the studies above, the careers which received high ranking preferences for girls were medicine,

pharmacy, nursing and teaching, respectively. Agriculture was also favoured. Sex was found to be an important determinant of occupational preference. This study was similar in its findings to the conclusions reached by Olayinka (1973). In Gesinde's study, males showed higher preferences for careers requiring much physical exertion such as engineering, agriculture, geology, while females indicated high preferences for careers such as pharmacy, nursing, law and teaching which, he states, require feminine personality as well as emotional and mental stability. He concludes that

> "those cultural attitudes towards different occupations which have been internalised early in the process of socialization are still the determining factors in the male and female occupational orientation." (p.20)

Achebe (1972), in assessing the vocational aspirations of secondary school students in the former East Central State of Nigeria, observed that secondary school aspirations were too heavily weighted towards high level jobs and, consequently, selection of prestigious careers.

In yet another survey of the relationship between female students' performance in school subjects and their choice of career, Obikwere (1974), in two Lagos State girls' schools, stated that evidence exists to show that students, and in many cases parents, look at careers as "detached from the students' ability in the subjects leading to a career." She also found through the girls' responses that they had not been guided into choosing careers

realistically. Obikwere concluded her study by saying that the individual student had actually little choice. Parental occupations and parental pressure, socio-economic factors, and limited opportunities in the local community were found to be the major factors in determining the fourth and fifth form girls' occupations.

In support of some of the findings of Obikwere, Akinjogbin (1975) in his study of parental influence in secondary pupils' choice of subjects in two girls' and two boys' schools and future occupations in Jos State of Nigeria, found that students attributed their subject and career choices to parental wishes and family insistence on a particular profession for them. With the girls, nursing was very popular. This attitude he attributed to societal influence. Other favoured occupations were teaching, catering and dietetics, but nursing topped the list as it seemed every girl in Jos township was interested in this profession. Medicine and agriculture were equally chosen by the males and females.

6.3 Factors influencing vocational preference

(a) The Home

Super (1957) describes the family as a social, a psychological and an economic entity. It is a social entity because it contains a group of people who function together as a unit. It is a psychological entity because each one of the members has needs, feelings, and attitudes which are of importance to themselves and to the family, and

it is an economic entity because it provides a wide range of services for its members. Within the family the parents and parent figures provide a wealth of material for role-playing. They also constantly transmit behavioural traits, attitudes and value systems which are basic to vocational roles. Work roles are also learnt at home.

Leslie Paul (1962) states that in the early stages of development, the family may be the child's only reference group, and as such it will have an important influence on the formation of his motivational traits and behaviour styles. Some of these, such as achievement orientation, a need for acceptance, habits of industry, etc., have a significant effect on vocational development. He further states that work preferences are affected by one's ethnic group, religion and socio-economic status. Super argues that "religious values which affect behaviour may be expected to affect vocational preferences" (op.cit., p.21).

Numerous studies have presented evidence to show the close connection between vocational development and socio-economic background. Ginzberg (1957) found that students from high-income families restricted their choices to occupations of a professional-executive type. In contrast, he found that those from lower-income families tended to think in terms of skilled jobs which would offer a higher rate of remuneration.

Cultural and sociological theories of vocational choice as propounded by Blau and associates (1956) which have been discussed in the previous section, are based on

the premise that a student will be influenced by his family, peer group, social class, religious affiliation and ethnic background. It seems

> "from the evidence currently available that the critical factor in the job choice of the young school leaver is still parental choice." (Hamblin, 1974, p.223)

The influence of parental and socio-economic factors on students' choices in Nigeria have been shown by Olutola (1973); Gesinde (1976); Obikwere (1974); and Akinjogbin (1975). According to Hayes and Hopkin (1971), young workers generally agree that personal relationships with other people have played a "very important role in shaping their vocational plans" (p.24).

Reid (1974) has stated that teachers or the school must begin by

> "educating parents ..... to produce in their minds the right attitude towards the whole problem of vocational choice in order that they in turn might encourage the development of the right attitude in the mind of the child." (p.139)

He confirms that "overpowering parents" were often unable to accept a child's lack of ability in academic subjects. This type of parent was felt to press for the child's entering an occupation or profession and to regard hard work as sufficient for securing academic achievement without paying due regard to the child's capabilities. In a survey of parents of 128 fourth year girls in an English secondary school, Reid and associates found that parents lacked

information and were not, therefore, in a position to participate in an informed way in the choice process. Over one third of the mothers interviewed and almost 50% of the fathers were reported as having no contact with the school on the matter of curricula choice which is the corner-stone to vocational selection. The findings that a large group of parents were not involved with the school at this point in their children's career supports previous work (Confederation for the Advancement of State Education, 1967, Schools Council 1968). The Schools Council study, in particular, reported similar findings. 37% of the parents of third, fourth and fifth year students had no real talks with any teachers. There is a need for parents to work hand in hand with the school in matters of educational and vocational guidance so as to understand the various types of occupations which might be better suited to the capabilities of their children. Otherwise parents will continue to influence their children's choices without considering inter-related variables which affect the choice process. Apart from the home and its related social system, the school and its social system is another source of important factors influencing vocational preferences.

(b) The School

The school influences vocational development in a number of ways. On the one hand it is an important agent of socialization and as such its goals and values can have a significant effect on pupils' future careers. The nature of an individual's career pattern is to a considerable extent

determined by his educational attainments. The school offers the individual student a new range of experiences through its formally organized curricular and para-curricular activities, and through informal connections with peer groups, teachers, career masters and others.

Aleyideino (1975), in surveying Kano State schools between 1968 and 1972, criticised the school curricula as being "old-fashioned, too theoretical and colonial oriented". He stated that in order to increase career prospects for students, the curricula must be relevant to most occupations.

In 1969, the then Federal Commissioner for Education, Mr.W.O.Briggs, said our

> "education has tended to produce an educated class of pen-pushers and ..... has failed to lay the foundation of economic freedom by providing manual skills and expertise necessary for successful industrial and agricultural development." (Opening address to National Curricula Conference, University of Ife, Sept. 8, 1969)

Ozigi (1978) emphasized that one of the important problems facing most students in their educational career is lack of guidance in their course and choice of appropriate subjects based on interests, aptitudes and ability. In all the secondary schools in the Northern States he visited, school administrators, teachers, none of whom are specially or professionally trained, perform the traditional function of the school counsellor. In many cases, he further noted, students do not receive enough individual attention, advice, and clear guidance on what they should do when they are about

to make vital decisions about personal problems, choice of subjects and future career. Many girls are totally ignorant about what they can or cannot do, where to get vital information, and whom to approach for vocational guidance.

Hassan (1978), in a related study of education in Kano, found that nobody really bothers about what goes on in the schools. He suggested that teachers should be more active and more concerned with what the school has to offer to the child in terms of educational and vocational needs. He also confirmed the Commissioner's speech by stating that the school curriculum lacked relevant courses to meet the vocational needs of students and society. Since Kano is a business town, the content of education should be business-oriented to meet the needs of the society. The writer, however, wonders if the inclusion of business courses in the school curriculum would change the attitude of Kano parents towards female employment and vocational choice.

Since curriculum includes the total learning experiences under the auspices of the school, it implies that guidance, counselling and curriculum should be integrated to facilitate a wholesome development of students academically, and vocationally. Hutson (1968) has cited three basic principles of curriculum development which have implications for guidance. These include the following:

(1) Breadth of opportunity must be present, i.e. curricula should be available for pupils of different levels and kinds of ability.

(2) Flexibility is required so that pupils may have opportunities for self discovery through exploration and experimentation without penalty and

(3) Vertical and horizontal articulation must be present to enable pupils to plan meaningfully from one grade level to another and to shift horizontally as situations require. (pp.211-213)

A comprehensive and well-planned curriculum is not only desirable, but necessary. Shertzer and Stone (1971) remarked that curriculum programmes relate to occupational guidance in two major ways, namely:

(1) Curricula activities provide exploratory avenues through which pupils develop their interests and abilities. Curricula experiences, as part of the total activities experienced by the individual, provide situations in which pupils may learn what sort of individuals they are and begin to formulate and test an ideal self concept of the sort of person they would like to be.

(2) Curricula experiences ..... provide youth with knowledge needed for educational and vocational planning. Classes or units planned for such purposes provide needed environmental information on such matters as the meanings an occupation has for life and the satisfaction derived from engaging in certain occupations. (pp.418-419)

In Nigeria vocational information may be included in the curriculum through integrated guidance services.

Various desirable skills such as crafts, music, typing, dressmaking, home economics and related subjects, dancing, etc., should be given appropriate places, and those with special talents in these areas should be encouraged to develop them to the optimum level. Vocational decision making is a gradual process. It is necessary that the schools create the environment necessary for preparing the students in various desirable skills.

In a survey of the background of children in three types of schools in the Western State of Nigeria, Yoloye (1971) concluded that "the schools will have to assume a major role in guidance of the children" for various reasons: namely, that on the average, the Nigerian schoolchild can expect little of the intellectual support from home which is important for the psychological, educational and vocational guidance of the schoolchild.

6.4 The Use of Tests in Vocational Guidance

There is an increasing number of tests which could be used in vocational guidance. These include tests of ability, of personality and tests of attitudes and interests. In view of the fact that this study limited itself to the use of two types of tests (namely, interest and vocational inventory), the general purpose and uses of tests will receive some attention here.

Interest Test

(i) Interest tests and their usefulness have been commented on by Cronbach (1970); Super and Bohn (1971). Interest tests aim at exploring the personal interests of the counsellee, and comparing his pattern of interests with that of people in general or with patterns commonly found in occupational groups. The use of any test must be preceded by careful consideration of the purpose of the test itself, and even more important the use to be made of the results of the test. Jackson (1973) remarked that

> "testing for the sake of testing is not only valueless, but may even be counter productive in practical terms." (p.39)

Interest tests, by measuring the likes and dislikes of the individual not only indicate the general area of a person's preferences, but may also help in the appraisal of a person's personality. According to Bhatt and Esen (1972)

> "interest inventories are an indispensable tool for the vocational guidance worker"

for the reasons given above. Information obtained from such test analysis has to be made available to students at all levels and also to guidance centres, where available. To these writers, neither the Strong Vocational Interest Blank (S.V.I.B.) nor the Kuder Preference Record (K.P.R.) is

altogether suitable for the Nigerian situation for it is doubtful whether the interest inventories designed for one country can be used unmodified in any other country. This is not just a matter of the difference in culture. It also has to do with the actual range of interest possibilities that are available within each country. Biesheuvel (1962) indicates, however, that interest inventories based on the same principles have been designed and used successfully elsewhere. Professor Bakare, who himself designed the Vocational Interest Inventory (V.I.I.), one of the research instruments used in this survey, stated that

> "Many of the existing interest inventories are unsuitable for use with African subjects on account of their foreign occupational content, their relatively difficult vocabulary and the high level of psychometric sophistication required for their administration, scoring and interpretation." (1970, p.1)

Bakare indicated also that interests are related to academic success, job satisfaction and eventual adjustment and pleasure in life. Thus, interest and aptitude tests should be given, since both are necessary for success in employment.

In concluding this discussion on interest tests, the following liabilities of occupational interest inventories outlined by Shertzer and Stone (1972) should be noted:

(1) They can be faked

(2) Many employ a vocabulary level beyond the comprehension of many students, and

(3) The possibility exists that examinees will respond with socially acceptable choices rather than their own true preferences. (p.251)

Since a knowledge of the strength and direction of an individual's interests is related to his personality. A few comments will be made on personality tests.

(ii) Personality Inventories

Personality tests are most frequently designed to measure such characteristics as emotional adjustment, social relations and the motivational aspects of behaviour. They cover measures of social traits such as relations with other persons including, for example, introversion-extraversion and self sufficiency or self reliance. The Eysenck Personality Inventory (E.P.I.); a popular British test intended to measure introversion and extraversion in students and to help discover their levels of adjustment on the neuroticism stability dimension.

It should be noted that what is considered desirable behaviour in one culture may be frowned upon or forbidden in another and what is considered desirable today may be considered undesirable in the future. In addition, what is good adjustment for one individual may be bad adjustment for another. Nevertheless, there are generally accepted behaviours in every society, which constitute good adjustment for all. Such general aspects will be looked for in the students being studied. There are no right or wrong answers to tests of personality such as there are in tests of intelligence for example. All scores are relative to a

defined criterion group. If an individual has a test score similar to that made by members of a defined group, then he may be said to resemble members of that group.

As with all other tests, there are problems associated with personality appraisal. Downie (1967) cites four such questions which characterize the complexity of using personality inventories. These include the following:

(1) Are the responses of individuals honest or true?
(2) Does the individual understand the questions?
(3) How can such inventories be interpreted when actually there is no ideal type of behaviour?
(4) How has the inventory been validated and what is its reliability? (Downie, 1967, pp.359-360)

Despite the probable limitations of personality instruments in a school's guidance programme, data from them can be useful and helpful. There is no doubt that facilitating the growth and development of an individual's personality is an important objective of an educational and guidance programme. Vocational workers can also use personality inventories or questionnaires to collect objective evidence to test against the many subjective judgements usually held about students.

(iii) Occupational Personality Patterns

A student's personality gives the vocational worker some basis for understanding the way he behaves. At the same time, characteristic ways of behaviour are only one way of defining personality. People with certain personality

traits tend to act in certain ways, yet sometimes it may be impossible readily to assess one's personality through behaviour. Individuals differ in their preferences, and it is possible to categorize people on the basis of their likes and dislikes. Vocational interests are likes and dislikes for things related to various occupations. If proper vocational guidance programmes are provided in schools, students will more likely enter into occupations compatible with their interests.

Another approach to the study of personality and its relevance to a person's occupation is through values. Since values may be regarded as the objectives that one seeks to attain, a man's value should tell the vocational counsellor something about his occupational behaviour. As has been mentioned in the earlier part of this chapter, Eli Ginzberg and a group of associates were amont the first to incorporate values into a theory of vocational development, in their book "Occupational Choice" (1951). Ginzberg established three categories of sources of satisfaction from work. Intrinsic, extrinsic and concomitant values. Intrinsic values are satisfactions derived from the activity itself, thus a dancer who finds satisfaction in dancing finds intrinsic value in his occupation. Extrinsic are the returns that a job provides. The best known extrinsic value of a job is probably salary or income. Concomitant values are those aspects of the job that are part of the work situation, although not necessarily part of the work itself. For example, one might find appeal in a job that encourages

interaction with other people or things which a worker enjoys while doing his work.

If values play an important role in an individual's vocational development, the occupation chosen should to some extent reflect his value structure. There is evidence to show that values are important in vocational decisions such as the choice of occupational programme of students. Theoretical values are frequently reported by students who prefer education, medicine, and social science vocations (Kinnane and Gaubinger, 1963, pp.363-367; 1956, pp.274-275). Students who prefer business careers tend to have high economic values (Simpson and Simpson, 1960, pp.116-125; Tutton, 1955, pp.78-80). Artistic values are seen in students who prefer occupations in art and drama, while students who prefer to be preachers or work in religious organizations are found to be high in religious values. Though research findings on values are not as numerous as are those on interests, values like interests are vital variables which affect personality patterns.

Unlike interests which have been largely investigated by vocational psychologists, needs have been studied primarily by psychologists concerned with the structure and functioning of personality. Among such studies are those carried out by Roe, whose theory of vocational development has already been discussed in the earlier part of this chapter. In a study involving measures of needs and indications of needs met by specific jobs, Walsh (1955), found that most people emphasize those aspects

of a job that meet their needs. In the same manner, a variety of needs can be met by the same occupation. Nachmann (1960) in studying childhood experiences and vocational choice in three occupations, i.e. law, dentistry and social work, observed differences in the backgrounds of family situations from which people in these occupations came. The law students came from homes in which aggressive impulses (needs) were accepted and developed, fathers were dominant and masculinity and discipline was achieved through verbal control and fairness which reinforced needs for verbal control. The dental students' homes, on the other hand, did not accept aggressive impulses, and curiosity and aggressive needs were not encouraged. The social workers came from homes in which fathers were inactive and ineffective, while the mothers were the source of strength and emotional support. These findings illustrate the role of psychological needs such as aggression, curiosity and compassion in occupational choice and performance.

In addition to studies that show relationships between interests, values, needs on the one hand and occupations on the other, some studies are done with psychological inventories of personality traits that reflect behaviour style, but studies in this area are few. It is known that an occupation can accommodate a wide variety of personality types and that one person can fit into a wide variety of jobs. Super (1971) states that

> "there is evidence to show relationship between some traits and some occupations." (p.105)

For example, lawyers, to him, are similar in many ways but at the same time, there are many types of lawyers as well as varied ways of being the same kind of lawyer. A lawyer may enjoy working with clients, or he may prefer to do research by himself; he can be interested in making public presentations, or he can limit his expression to writing. His style or the way in which he handles his obligations is, partly, a function of his traits.

The final aspect of personality that has been studied in relation to occupational behaviour is that of self concept, an aspect first discussed under Super's theory of vocational development. Specifically in relation to vocational interests, Super (1971) postulated that in answering an interest inventory, a person indicates his acceptance of a concept of himself in terms of occupational stereotypes. The self concept is, therefore, translated directly into feelings and behaviours related to occupations.

Like the other aspects of personality, self concepts have some theoretical as well as empirical relationships to occupations. They also relate to the occupation a person prefers, to the training he undertakes and to his feeling about the job he enters. As a person considers the kind of individual he is, and as he considers the types of people in different jobs, he comes to the conclusion that he is more like some workers than like some others. Students also see themselves as similar to persons in occupations which they prefer. In a study by Bohn and Super (1971), it was found that self-description

and ideal self concepts of school students are more similar to the stereotypes of occupations they prefer than those of the occupations they do not prefer. Other studies have confirmed also that students' self concepts are consistent with their concepts of people in the occupations they prefer. (Morrison, 1962; Oppenheimer, 1966).

After a person has entered into a job, how well he feels that his self concept corresponds with what is expected of him is an important factor in his feelings about the job. Brophy (1959) showed that the discrepancies between self concepts and occupational role requirements, between ideal occupational concepts and required occupational role, and between actual self concepts and ideal role concepts are inversely related to job satisfaction. In other words, the greater the difference between self image and job image, the less the satisfaction the person experiences in the job.

A person's self concept, his picture of himself, influences his actions and helps determine the occupations he prefers, the kind of training he undertakes, and the measure of satisfaction he gets from the job.

6.5 Conclusion

In conclusion, it should be re-emphasized that too much should not be read into work carried out in other cultures. Vocational programmes, if they are to meet with some success should be designed to cater for local needs of the Nigerian female. Attempts to replicate the broad based and often multi-dimensional programmes of the economically

more advanced countries may be of little benefit in Nigeria. Although the extent of guidance services differ from country to country, its purpose everywhere is both to employ all means capable of ensuring the individual's development and at the same time, to satisfy the vocational needs of the day. These require that increasingly effective use be made of human resources, not only by the recruitment of manpower and qualified personnel, but also by avoiding the waste due to mistaken choices and to the individual's maladjustment in his vocation.

Of the various models discussed, the following seem to have most relevance for the present study:

(1) The 'impulse' and 'accident' model

(2) The sociological model supported by Blau and associates (1956); Kiel and colleagues (1966); Musgrave (1967, 1968).

The problem of female vocational choice should be seen primarily in sociological terms. The individual student is socialized firstly in the home, then in the school, sometimes by his peers and, finally, in the occupational system. The occupational opportunities open to any school leaver are structured by a number of factors, the most important of which perhaps is that the individual's educational attainments and his freedom of occupational choice are really limited. The type of secondary school an individual attends and his achievement with the school govern the range of occupations he is able to enter.

We have noted earlier on that another factor which can influence a young girl's job preference is the type of home from which she comes. In the homes, impressions regarding sex roles have already been formed and girls tend to view the world of work as supplementary to marriage. Parents do act as economic role models either consciously or unconsciously for their children. Occupational stereotypes do influence young people's choices of occupation. Against this background, it appears that existing models based upon the premises of developmental psychology will be found inadequate in the Nigerian situation. Preference for vocations can best be described in various existing social situations.

CHAPTER SEVEN

RESEARCH PROCEDURE AND MEASUREMENT TECHNIQUES

7.1 Sample Procedure

As has already been mentioned, Nigeria is a wide country with a population of 70 million people according to the 1963 census figures. These diverse groups of people are scattered in 19 States. To carry out any piece of work to cover all these 19 States was considered impracticable and unwise, in terms of financial problems, transportation problems and, most pressing of all, the time factor. To avoid being too ambitious and unrealistic, it became necessary to survey female students in two States, namely, Kano State and Cross River State. These two States were chosen for obvious reasons. Firstly, the researcher lives and works in Kano State and on first coming to Kano State in 1972 was employed as a teacher in the only government Secondary School then available for girls. Apart from teaching 29 lessons per week in classes 3 to 5, she was given the added responsibility of being a careers mistress. The problems encountered and the practical realities of career work gave impetus to this study. Also, most of the schools are situated in the metropolis of Kano, and the others are found in the headquarters of the various local government council areas. Thus, communication does not

constitute a problem within Kano State. Kano State is a typical Muslim area of the North and it was felt that the findings of this study would be valid for generalizations in other Muslim areas of Northern Nigeria because as Ozigi (1978) noted, Kano, Bauchi, Sokoto, Borno, Northern parts of Kaduna States and other Muslim States in the North "have much in common culturally, religiously, socially and the levels of education are similar." (p.140)

At first, the researcher wanted to limit the study to Kano State alone. But on second thoughts, it was realized that Kano State alone would not provide enough data necessary for such a study. There are few girls' schools in this area to begin with, and of the four girls' schools available now, the student population of about 1000 students in classes four and five would have been insufficient.

On the basis of this consideration, it became evident that at least another State had to be surveyed. Which of the remaining 18 States should be chosen was another matter for concern. If a neighbouring State such as Kaduna State was to be chosen, the probability of getting the same responses from students was high because the people of Kaduna State, as those in other Muslim States, have similar outlook on life and identical cultural values. The wisest thing to do was to consider one of the Southern States. Cross River State was chosen for certain reasons. The writer is an indigene of the State and so has first-hand knowledge of the culture of the people. Cross River State is a

predominantly Christian State and it was considered that the conclusions reached from the data on the Cross River State could be used for generalizations in relation to the other Christian States of the South.

In terms of geographical, educational, social, political, religious and traditional factors, the sample States are not similar to one another. Kano is representative of the Muslim north whose affiliation and sympathy lie with the Arab and Middle East countries, while the Cross River State whose affiliation and sympathy are directed more towards the Christian west, is representative of the South. Thus, the two diverse States provide a sound basis for comparison and study.

7.2 Choice of Sample Schools

With the selection of States to be covered by this investigation, the next step taken was to decide on the type and number of schools to be used. In Kano State there are 24 post primary institutions as can be seen in Table 2. The table shows names or lists of primary, secondary, teacher training, commercial, technical/vocational, post secondary schools, etc., in Kano State. Out of this number, 19 are exclusively male schools. Only one is co-educational, while four are exclusively for girls. Of the teacher training colleges, only two are exclusively for girls, 10 are co-educational, while the remaining 10 are exclusively for boys. The total number of teacher training institutions is 22. Of the 5 technical/vocational institutions, only one is

TABLE 2

Branches of Education, Number of Schools, Classes, Student Enrolment and Number of Teachers in Kano State 1977/1978

No.	Branches of Education	Number of Schools	Number of Classes	Enrolment Male	Enrolment Female	Total	Number of Teachers
1	Primary Schools	2,633	9,557	254,385	87,421	341,806	12,798
2	Secondary Grammar Schools	24	278	7,704	1,631	9,631	435
3	Teachers' Training Colleges	22	356	11,543	1,076	12,619	475
4	Technical/Vocational Centres	4	58	1,253	-	1,253	99
5	Secondary/Commercial Schools	1	20	505	255	760	29
6	Post Secondary Colleges	5	-	-	-	1,964	97
7	University	1	-	-	-	-	-

co-educational, while the other 4 are exclusively for boys. There is no all female institution of this type in Kano State.

In the Cross River State, there are 74 secondary grammar schools, 15 of which are all female institutions, 25 are co-educational, while the remaining 34 are exclusively for boys. Of the 13 teachers' training colleges, 5 are for girls, while the remaining 8 are boys' institutions. There are no co-educational teacher training colleges in the State. The number of secondary technical or trade schools is 9. All except two, are exclusively for boys. The number of secondary commercial colleges is considerably larger, with 21 of such schools. Of these, 10 are co-educational, 6 are for boys only, while 5 are all female institutions. (See Table 3.)

Although Kano State has a greater population of 5,774,842 million than the Cross River State with 3,633,593 million, yet there are more institutions of learning in the Cross River State than in Kano State. For accurate and reliable information to be obtained, it was necessary to select institutions with similar criteria in mind. As regards Kano State, the problem of choice of sample school was minimal due to the small number of institutions in the State. In the Cross River State, the problem was more pronounced because, apart from the relatively larger number of post primary institutions for boys and girls, the schools are scattered throughout all the areas of the State.

TABLE 3

Branches of Education, Number of Schools, Classes, Student Enrolment and Number of Teachers in Cross River State 1977/1978

No.	Branches of Education	Number of Schools	Number of Classes	Enrolment Male	Enrolment Female	Total	Number of Teachers
1	Primary School	1,518	6,815	127,511	85,009	212,520	6,560
2	Secondary Grammar Schools	74	840	17,336	11,557	28,893	1,347
3	Teachers' Training Colleges	13	160	3,710	2,400	6,110	218
4	Secondary Technical/Trade Schools	9	135	2,198	628	2,826	225
5	Secondary Commercial Schools	21	315	6,925	4,100	11,025	505
6	Post Secondary Colleges	5	-	-		-	-
7	University	1	-	-		-	-

After considering all the problems which were to be involved in sample selection, the researcher finally decided to study all the girls' secondary schools in Kano State. These are Government Girls College, Dalla, Kano, established by the Government in 1961; and St. Louis Secondary School, established in 1951 by the Roman Catholic Mission. None of the teacher training colleges was included because most of the girls in that institution would probably prefer teaching careers. The Kano Community Commercial College, which is a co-educational comprehensive type of school, established in 1967, was the third sample school.

In the Cross River State, the three schools chosen were also located in the mainland region within the same geographical area and were of the same types. Cornelia Connelly Secondary School, Uyo, a Roman Catholic school established in 1948 is the equivalent of St. Louis' secondary school, Kano. Adiaha Obong Secondary school is the equivalent of Government Girls College, Kano, while the co-educational comprehensive High School, Obot Idim, is the equivalent of the Kano Community Commercial College.

All these schools have a student population of 34 to 35 students in each class. The subjects were 2,000 girls selected from six different schools; three in each State. Students from classes three to five in all the arms of the classes were used. Thus, the population from Kano

schools was 1,000, while the same number of students was used in the Cross River State.

The schools chosen from each State have certain characteristics in common. All are fairly well established. None of the schools used were those founded after the creation of States in 1967. One would, under normal circumstances, expect to find more facilities in older institutions for the benefit of the students. Thus, the schools used were established between 1947 and 1967. With such long years of the schools' foundation and experience by the school staff, whatever findings will arise from the data will be deemed to represent the educational and vocational positions in the States.

Table 3a shows the location and type of schools, number of sample students in each school and their frequencies.

Other characteristics shared in common among the schools are as follows:

(1) All the six schools offer full boarding facilities. In this way the inconvenience which could have arisen from day schooling are avoided.

(2) One of the schools in each State used was established by the Roman Catholic mission, although of recent, the State Governments have taken charge of the management of these schools, particularly in financial matters. The orientation and control of the schools, however, remain Catholic and Christian.

TABLE 3a

Location of Schools by State, Student Population and Frequencies

Code	State	Student Population	Relative Frequency (%)	Adjusted Frequency (%)	Cumulati Frequenc (%)
1	Kano	408	20.4	20.4	20.4
2	Kano	408	20.4	20.4	40.8
3	Kano	184	9.2	9.2	50.0
4	Cross River	408	20.4	20.4	70.4
5	Cross River	408	20.4	20.4	90.8
6	Cross River	184	9.2	9.2	100.0
		2000	100.0	100.0	

Mean = 3.276

S.D. = 1.671

Median = 3.500

Mode = 1.000

Note

The above codes used are representative of the sample school as follows:

1. St. Louis Secondary School (Catholic) Kano State.
2. Government Girls' College (Government) Kano State.
3. Kano Community Commercial College (Co-educational), Kano State.
4. Cornelia Connelly Secondary School (Catholic) Cross River State.
5. Adiaha Obong Secondary School, (Government) Cross River State.
6. High School, Obot Idim (Co-educational) Cross River St...

(3) All the schools in each State are located in urban or semi-urban centres and are within fifteen to twenty mile radius.

(4) All the sample schools offer a five year course and prepare candidates for the West African School Certificate examination, which is the equivalent of the 'O' level.

(5) In the secondary commercial schools, there are facilities for comprehensive education. The grammar and commercial subjects offered in these institutions cater for the varied talents of all students.

Another point of similarity is the fact that the schools are located in areas of the same culture. In the case of Kano State, the majority of the students are of the Hausa-Fulani ethnic group. In the Cross River State, most of the students are of the Ibibio-Annang ethnic group.

Table 3b illustrates the age range of the students, the mode, median, standard deviation and mean. The mean age is fifteen years; the standard deviation is .892 or .9; the mode is 16 years; median is 15 years. Seventy-eight of the students were aged 17, while four of them were about 18 years. Only two of the students were about 13 years old.

In view of the above considerations, the schools selected for study will provide useful, reliable and valid data which will not only be truly representative of the contemporary position of female occupational preferences, but will also serve as a basis for vocational guidance in Nigerian secondary schools.

TABLE 3b

Mean Ages of Students and Frequencies in Number and Percentage

Code	Absolute Frequencies	Relative Frequencies (%)	Adjusted Frequencies (%)	Cumulative Frequencies (%)
0	2	0.1	0.1	0.1
1	585	29.2	29.2	29.3
2	645	32.2	32.2	61.6
3	686	34.3	34.3	95.9
4	78	3.9	3.9	99.8
5	4	0.2	0.2	100
Total	2000	100.0	100.0	

Mean = 2.132 i.e. about 15 years

S.D. = 0.892

Median = 2.140 i.e. about 15 years

Mode = 3.000 i.e. 16 years

The above codes represent the following age groups:

0 = Under 13 years

1 = 13-14 years

2 = 15 years

3 = 16 years

4 = 17 years

5 = 18 and above years.

7.3 Data collection

Having selected the States and the schools to be surveyed, the next step was to collect data relevant to the study. To this end two journeys were made to Nigeria during the winter of 1977 and the summer of 1978. The first stage of the journey was to Ibadan, to collect some of the instruments of the research from their author, himself a Professor and Head of Department of Guidance and Counselling at the University of Ibadan. Two tests were collected. These are: Motivation for Occupational Preference Scale (MOPS); and the Vocational Interest Inventory (VII) both developed by Professor Christopher G.M.Bakare. The manuals of these tests were also collected. The visit to Ibadan University was very useful as it gave the researcher an opportunity to collect useful materials from the University library and other guidance counsellors.

The next stage of the journey was to the Cross River State where vital materials about the culture and educational trends of the area were collected. The Ministry of Information and the Ministry of Education supplied relevant source materials for the study.

Kano State Ministry of Education, as well as the Ministry of Information, made primary source materials available to the researcher. The libraries of Ahmadu Bello University, Zaria, and of Bayero University, Kano, were particularly useful for it was possible to examine previous writings related to the topic of vocational guidance.

A letter was sent to the Federal Ministry of Information for a copy of the Nigeria Year Book 1977-78, as well as the Nigerian Handbook 1977, which were sent down as requested.

Another place for data collection was the Cross River State office at Kaduna. This office caters for indigenes of the Cross River State resident in all the Northern States. Here also necessary documents were obtained.

The last places of visit were the schools used in the survey. The principals, teachers, career masters and mistresses of the schools visited were co-operative and relevant materials were willingly made available for scrutiny.

Other research materials were obtained from the main college library and the Faculty of Education library of the University College, Cardiff.

7.4 Scope and limitations of the experiment

This investigation, which was started in the spring term of 1978, is confined to three top forms of the post primary institutions, namely, forms three, four and five. A total of six schools were used, three from Cross River State and the remaining three from Kano State as shown in Table 3a (p.240). This study has been confined to secondary schools for the following reasons:

1. From personal observation, the problem of choice of jobs appears to be more serious among secondary school leavers than other groups of students. For this reason the girls' schools in the two States are suitable for this type of enquiry. On account of familiarity with the two States, (the writer originates from Cross River State, but works in Kano State) ability to gather necessary documents from the Ministries or schools in Cross River and Kano States offers better opportunity for the kind of experimentation which the study will entail.
2. As each State has its own administrative policies and procedures, students' problems and needs inevitably differ from place to place, according to the custom cherished and practised by the particular state. In these circumstances, it is considered that a comprehensive study embracing all the nineteen States might result in too many sweeping generalizations and over-simplifications that could make an otherwise complex study look absurdly simple.
3. More significantly, this study is limited to only two States, i.e. Cross River and Kano State because Cross River State is the writer's State of origin, while Kano State first offered the writer the opportunity of being a careers' mistress, although untrained in guidance theory and practice at that time. Without that opportunity, this study might never have been considered.
4. It was not possible to survey all the girls' secondary schools in the two States. In the Kano case, all the

girls' schools with fifth forms were used. In order to have an equal number of students from each State, it was possible to choose only three out of the seventeen girls' schools in the Cross River State. Boys' schools are completely left out in this study.

5. One fundamental limitation of the inquiry is the fact that the hypotheses to be tested in the course of the investigation are not derived from results of any empirical research on the vocational needs of Cross River and Kano State secondaly school females, for no such research has yet been carried out. Rather the hypotheses derive from the writer's interpretation of noticeable trends in the two States based on her experience as a careers' mistress. In this investigation, a deliberate attempt has been made to reduce the element of bias in interpreting results regarding students with Christian and Muslim backgrounds.

6. Another limitation of the study is that post primary schools in the rural areas have been left out. It would have been desirable to compare the vocational preferences of students in urban settings against those in rural areas.

7. Finally, it was not possible to administer any psychological test with Nigerian norms, for no such tests have yet been developed. It was considered that foreign tests would not be very suitable for use with Nigerian students.

In the light of the above limitations, the sample used for this study is not considered adequate for making firm generalizations for the whole country, but the trends indicated are highly suggestive of variables which may prove fruitful for more rigorous study. In spite of these limitations, the writer feels that conclusions based on the study are generally valid and the findings of the research can be applied to conditions existing in female post primary institutions in other states of Nigeria.

.5 Instruments of the research

A battery of two standardized tests were used for this research. These were:

(i) Motivation for Occupational Preference Scale (MOPS) developed by Professor Bakare (1971);

(ii) Vocational Interest Inventory (VII) also developed by Bakare (1973).

The Test Battery

I Motivation for Occupational Preference Scale (MOPS) (Bakare 1971).

(i) Rationale for the development of the MOPS

According to Hoppock (1957)

> "the purpose of counselling is to help the client to recognize his own needs and values, to see how these affect the goals that he seeks to reach and to arrange them as well as he can in order of priority, to discover the possible courses of action

> which may bring him closer to the goal he seeks, and to anticipate as accurately as possible the results of each course of action in terms of his own goals."

One of the most basic problems in vocational counselling is to help the client discover what he hopes to get from his occupation, what he has to contribute in exchange and in what careers he is likely to have the best chances of realising these hopes. According to Professor Bakare, the "MOPS is designed to help in taking the first step towards overcoming this basic problem." (p.2)

Essentially, the MOPS is designed to identify what an individual hopes to derive from his job by asking him the reasons why he likes the occupation he has in mind or which he has chosen. The basic assumption here is that the individual prefers a job which he considers would satisfy his basic psychological needs, and that the reasons why he likes a job are similar to the goals he hopes to achieve by pursuing that career. So also, what an individual intends to gain out of his job is a possible indication of his value orientations, that is, of the things to which he attaches great importance, of the things he considers worthy of attainment and, therefore, desires to gain from his work. In the real sense, knowing the reasons behind one's preference for a particular job is an effort to obtain an insight into his system of values. This system of values acts as a major motivating element, because an individual tries to possess whatever is of importance to him. Valued goals bring both satisfaction and dissatisfaction, depending on whether or not they have been attained.

The motivation for occupational preferences is, therefore, regarded as a central issue in the career choice process. If an individual chooses a job that has the potential for satisfying his basic needs, then he has laid the foundation for successful training for the job, for obtaining satisfaction in the job, for holding the job and for performing his duties efficiently. Therefore, the MOPS was designed to identify the motivation for job preference so as to find out if the preferred occupation has the potential for satisfying the hopes related to that preference.

(ii) Description of the MOPS

The MOPS is a self-rating scale consisting of three major sections (see Appendix 2). The first section (A) deals with personal information. The subject is required to state the following:

Name

Age

Class or year

Sex

School or University

Father's occupation

Mother's occupation

Mother's occupation before marriage (if known).

The second section (B) requires the subject to identify his two most preferred occupations.

The third section (C), which is the main section of the preference scale, requires the student to identify the reasons for occupational preference and the hierarchy among the reasons. Sixteen reasons why people prefer the occupations they choose are provided and the subject is expected first, to rate them according to whether they have affected his choice or not. This section is called 'Research Use'. Secondly, the subject has to rate each of these reasons on a five-point scale according to how important it has been in determining his preference for the occupation. This part is labelled the 'Counselling Use'.

The sixteen stated reasons are classified into the following four categories:

Section A. External Influence

This category deals with sources of influence which are external to the subject; such as direct or indirect influence of parents; direct or indirect influence of teachers; direct or indirect influence of friends; and direct or indirect influence of radio, TV or books. Those who score high on this section have been influenced by other people or by external sources in their occupational preference. It is possible that such people have adopted other people's standards and reasons for liking the occupation without necessarily knowing or thinking much about the occupation as it relates to them personally. It should be pointed out that people who score high in this category would need some guidance in clarifying their motives further.

Section B. Extrinsic Reward - Oriented Values

This group consists of reasons related to the outward advantages or material benefits which might be derived from the preferred occupation. These include provision of high salary; provision of attractive working conditions in terms of short-working hours, good holidays, etc., ensuring stable and secure future, as well as giving an improved social status and prestige. Respondents emphasizing these values are inclined to view an occupation as an instrument of getting something else - in this case rewards.

Section C. Self-Expression Values

This category consists of reasons dealing with the opportunity which the preferred occupation offers for using one's special skills or aptitudes. These embody such s: variables as fondness for school subjects which bear upon the profession; permitting the use of special ability or aptitude; permitting originality and creativity either in working with ideas or with things and provision for working with hands extensively.

Section D. People-Oriented Values

This category consists of reasons connected with the opportunity which the preferred occupation offers for coming into contact and interacting with people rather than with things. These include giving a chance to exercise leadership; giving opportunity to work with people; giving opportunity to serve; permitting the worker to help those in need. Respondents emphasizing these values tend to view work

mainly as a means of deriving satisfaction through inter-personal social relations.

(iii) Development of the MOPS

The original form of the MOPS was developed by the author as part of a previous study (Bakare, 1969). In this study, groups of Nigerian and non Nigerian secondary school pupils were asked to describe the vocations they would like to follow in the future and their reasons for preferring these vocations. The reasons given were then tabulated and collated. An extensive review of the literature was also carried out so as to obtain the reasons for occupational preference as discovered, proposed or used by previous researches (e.g. Valentine and Ritchie, 1927; Tudnope, 1944; Rosenberg, 1957; and Mason et al, 1963). From the material or data derived from these primary sources, a provisional list of twenty reasons why people choose the occupation they engage in was compiled. This list was then trial-tested on a group of Nigerian secondary school pupils and a group of Nigerian student nurses. From the trial testing a final set of sixteen reasons, which are fairly discrete and which lie within the actual experience of African pupils, was attained and incorporated into the present form of the inventory. These sixteen reasons were then classified into the four categories described earlier, three of which had already been proposed by Rosenberg (1957).

(iv) Reliability and Validity

As the MOPS is not a test in the ordinary sense of the word, the usual methods of determining reliability and

validity can only be applied and interpreted with caution. This notwithstanding, evidence for the reliability of the MOPS is provided by the results of a test-retest study of a sample of 28 Nigerian form four secondary grammar school pupils. The test-retest reliability was .89 (Bakare, p.8). Other reliability studies are still in progress.

Evidence for the validity of the MOPS was obtained from a study comparing the value orientations (as obtained from the reasons for vocational preference) of professional nurses and professional engineers. It was hypothesized that for nurses, the people oriented values would be dominant while for engineers, the self expression values would be dominant. The MOPS was administered to a sample of twenty-five staff nurses attending a nursing workshop and to fifteen engineers. Details of all raw data obtained from the responses of the nurses and engineers are not given in the MOPS manual, but the author of the test states:

> "Analysis of the results show that for the nurses, the ranking of the value orientations was:
> people-oriented values first,
> self-expression values second,
> extrinsic-reward values third, and
> external influence fourth.
> For the engineers, the ranking of the value-orientations was:
> self-expression values first,
> people-oriented values second,
> extrinsic-reward values third, and
> external influence fourth.
> The results confirmed the hypothesis and are taken as evidence for the validity of the MOPS."
> (Bakare, 1971, p.8)

II The Vocational Interest Inventory (VII) (Bakare, 1973)

(i) Rationale for Construction of the VII

Many of the existing interest inventories are unsuitable for use with African subjects on account of their foreign occupational content, their relatively difficult vocabulary and the high level of psychometric sophistication required for their administration, scoring and interpretation. The VII was constructed to correct many of these shortcomings.

There is a strong consensus among psychologists of the utility of interest inventories in the process of educational and vocational counselling. This consensus derives from the fact that not only do such inventories give an indication to learner motivation, but also they provide the basis for the formulation of realistic occupational goals.

This inventory consists of occupations and activities which are actually available in the African environment and which, therefore, could lie within the actual experience of African subjects or which could readily be imagined by them. It appears logical that to ensure proper understanding of the items, the language and the choice of words should be simple and straightforward in order to ensure proper understanding of the items. This is important to ensure that the administration, scoring and interpretation of the interest inventory are kept simple so as to make it useable by teachers and career masters or mistresses with limited sophistication in psychometric procedures. Adequate

cognition was taken of these factors in the construction of the VII.

(ii) Construction of the Vocational Interest Inventory (VII)

In addition to the above, some of the major principles of interest measurement proposed by Kuder (1970) were considered by Bakare (1973) to be appropriate for adoption as guiding principles in the construction of the inventory.

Guiding principles

The following are the principles (selected out of those suggested by Kuder) which were adopted for the construction of the VII:

1. The capacity to differentiate well between occupational groups is one of the essential characteristics of a vocational interest inventory.
2. The activities described in the questions are clear and easily understood by the subjects, both by those who answer the inventory for their own guidance, or by those who, as members of criterion groups, answer the inventory for the purpose of establishing occupational scoring systems.
3. The form of questions are as free as possible from the effects of response bias.
4. Occupational titles are not used in the questions in an interest inventory intended for use in vocational counselling.
5. The questions are not unpleasant or threatening.

6. It is designed to suit both sexes.
7. The set of scores from the vocational interest inventory are reliable and stable, and are measured in terms of reliability and stability within-the-person.

In constructing the inventory, an extensive review of the literature was first undertaken to survey the various delimitations and definitions of interest areas as proposed by various authors (Strong, 1951; Kuder, 1951; and Lee and Thorpe (1956)). Of the various interest areas so identified, 10 categories of interest used by Kuder were adopted as being the most relevant to the African situation. These 10 interest areas are Outdoor, Mechanical, Computational, Scientific, Persuasive, Artistic, Literary, Musical, Social Service and Clerical. Descriptions of various activities from Kuder's inventory and the National Standard Classification of Occupations (Nigeria Federal Ministry of Labour 1966) were collected and subjected to rigorous editing and reformulation. The items judged satisfactory on these bases were then grouped into the existing ten interest areas in terms of logical and content analysis.

With regard to the mode of response to the test items, instead of the forced-choice format, a five-point gradation of preference (i.e. Like very much, Like, Indifferent, Dislike, Dislike very much) were attached to each activity, e.g.

	Like Very Much	Like	Indifferent	Dislike	Dislike Very Muc
Type letters and documents in an office	5	4	3	2	1

An experimental version of the Vocational Interest Inventory (VII) was trial-tested. Four secondary schools in the then Western State of Nigeria (two urban schools, 1 boys', 1 girls' and two rural schools, 1 boys' and 1 girls') were randomly chosen for trial testing. In each of the four schools, 30 pupils in form III were chosen, making a total of 60 boys and 60 girls. The inventory was administered to these 120 pupils and scored, giving a score of 5 to activities marked as being liked very much and a score of one to those marked as being disliked very much. The correlation of each item with the total score of each interest area was determined. To maximise the internal consistency of each interest area, items having the lowest correlates with the total score of each interest area were eliminated until 10 items with the highest correlations were left. The final form of the Vocational Interest Inventory, therefore, consists of 100 items, 10 in each interest area. It is designed to help subjects indicate the type of work in which they are interested and which they will enjoy doing. It includes several activities which are performed in many kinds of different jobs. Some jobs require training before entry, but these are not considered important. The subject is to consider each activity and then decide how much he would like to perform the activity after training. As usual,

the introductory part of the inventory requires data about name; class/year or course; school/College or University; Age and sex.

(iii) Reliability and Validity of the Vocational Interest Inventory (VII)

Reliability In determining the reliability of the VII, two groups of secondry school pupils were used. Group I consisted of 40 form V pupils (20 boys and 20 girls) with mean age of 17.53 years and standard deviation of 0.88 from an urban school. Group II also consisted of 40 form V pupil (20 boys and 20 girls) with a mean age of 17.26 years and standard deviation of 1.20 from a rural school. Each group had the VII administered to it twice with an interval of 8 weeks between. Test-retest reliabilities for various interest are shown in Table 4.

TABLE 4

Test-Retest Reliability of the Vocational Interest Inventory

	Interest Area	Group I (N.40)	Group II (N.40)
1	Outdoor	.62	.80
2	Mechanical	.80	.80
3	Computational	.86	.68
4	Scientific	.92	.75
5	Persuasive	.86	.63
6	Artistic	.57	.80
7	Literary	.69	.91
8	Musical	.91	.81
9	Social	.73	.81
10	Clerical	.63	.80

Validity

One of the more favoured types of validity for interest inventories is predictive validity. The provision of any predictive data would, however, involve following up subjects for a number of years and the relative newness of VII precludes furnishing such data at present. Other types of validity usually established for interest inventories are content validity or face validity. A look at the VII (see Appendix 3) shows that the activities described lie within the experience of African subjects and that they logically belong to the interest areas indicated. For instance, the Computational Interest Area includes such activities as "add up long columns of figures"; "collect, analyse and record figures of a country's trade and draw graphs based on statistical tables". These points testify to both the content and face validities of the VII.

One other aspect of validity relates to the inter-correlations among the ten interest areas of the VII. Table 4a shows such intercorrelations. There are low intercorrelations between such interest areas as persuasive and mechanical, artistic and scientific, musical and computational and so on. There are substantial inter-correlates between literary and persuasive and between computational and mechanical interest areas. Such inter-correlates as these testify to the construct validity of the VII.

TABLE 4(9)

Intercorrelations among the ten scales of the VII (N = 40)

Interest Area	1	2	3	4	5	6	7	8	9	10
1. Outdoor	1.00									
2. Mechanical	.53	1.00								
3. Computational	.19	.35	1.00							
4. Scientific	.00	.20	.11	1.00						
5. Persuasive	.15	.04	.27	.09	1.00					
6. Artistic	.25	.24	.27	.11	.67	1.00				
7. Literary	.42	.15	.34	.12	.73	.69	1.00			
8. Musical	.33	.00	.07	.01	.45	.37	.49	1.00		
9. Social Service	.14	.04	.28	.16	.58	.60	.53	.31	1.00	
10. Clerical	.09	.09	.27	.16	.75	.58	.49	.56	.54	1.00

Perhaps more significant than those described above in providing evidence for the validity of the inventory is the fact that the relevant interest areas have the capability of differentiating adequately between various interest groups. Table 4b shows how various interest areas differentiate between specified professional groups in the expected direction. For instance, the table shows that Engineers have significantly higher mechanical interest than legal practitioners; that nurses have higher social service interests than engineers and so on. Such evidence also confirms the construct validity of the VII.

(iv) Normative data for the VII

The first step in the provision of normative data was completed by administering the VII to a random sample of people in the following occupational groups. Graduate Teaching, Nursing, Engineering, Law, Clergy, Medicine, Science, Arts, Social Work, Administration. It was ensured that subjects included in the sample have been in their professions for at least 5 years and that they were reasonably satisfied with their jobs as judged by the scores on a Job-satisfaction Scale. Table 4b shows the scores of these professional groups on the VII. In addition to the normative data obtained from the above-mentioned professional groups, similar data had also been obtained from secondary school pupils.

Format of the VII

The published form of the VII is a 12 page booklet having on the front cover space for obtaining some

TABLE 4b

Scores of Various Professional Groups on the VII

Professional Group	Out Door		Mech.		Compt.		Science		Pers		Art		Lit		Music		Service		Clerical	
	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D.	Mean	S.D	Mean	S.D
Graduate Teacher (N = 20)	33.30	5.38	36.25	9.20	35.55	8.84	34.45	8.20	38.10	3.02	27.95	6.67	38.70	6.22	26.90	6.52	35.10	6.34	31.40	5.23
Nurses (N = 20)	29.45	5.75	29.70	7.62	29.55	6.33	38.50	4.88	35.95	3.86	28.95	5.52	35.75	6.78	31.50	6.25	30.65	4.50	30.40	6.64
Engineers (N = 20)	35.15	4.58	40.55	4.56	34.30	4.75	33.95	5.53	35.15	4.13	27.65	7.33	31.95	5.57	25.45	7.31	31.45	6.29	31.10	7.77
Legal Practitioners (N = 20)	29.90	5.65	29.70	6.41	26.40	7.44	23.35	7.77	33.85	5.20	28.20	8.62	39.00	5.72	28.35	9.69	28.70	9.81	29.35	7.90
Clergyman (N = 20)	34.00	7.08	32.75	8.02	30.00	8.18	38.65	6.83	40.95	5.30	33.85	8.92	40.40	5.31	35.95	8.04	41.60	8.34	31.50	7.07
Medical Officers (N = 20)	30.45	6.00	31.60	8.40	30.20	7.53	38.65	7.59	30.10	7.53	28.75	5.90	32.00	5.80	30.70	4.91	35.25	4.81	25.45	6.70
Scientists (N = 20)	37.05	4.27	36.60	4.39	34.40	5.10	40.60	3.37	35.55	4.60	28.90	6.35	37.10	5.73	25.60	8.32	31.75	4.63	32.00	6.13
Artists (N = 20)	31.50	5.96	33.65	8.62	28.20	6.52	32.40	8.72	37.40	5.05	43.10	6.13	39.65	5.72	33.65	8.32	35.55	6.12	30.45	6.45
Social Workers (N = 20)	34.50	7.77	31.25	9.33	33.60	8.51	32.55	6.30	42.85	4.66	30.00	7.94	39.30	5.85	29.15	10.60	39.50	8.29	34.90	7.02
Administrative Officers (N = 20)	33.55	7.79	29.69	9.27	33.80	8.42	35.55	8.02	37.00	6.36	33.65	9.56	39.30	6.51	29.50	11.00	34.05	9.31	32.20	7.67
Secretaries (N = 20)	30.55	5.54	30.45	5.63	36.40	6.91	33.00	6.57	37.30	5.56	31.65	6.13	39.45	3.65	30.65	8.40	34.70	7.83	43.25	5.02

relevant personal information about the subject as well as the directions for completing the inventory. The relevant personal information includes name; data; class, year or course; school, College or University; age in years; sex. On the back cover there is a space for collating the subjects scores in each interest area as well as for making an interest profile from these scores. The middle pages consist of ten items on each page. The total number of items is, therefore, one hundred. Each of the ten items on any one page belongs to one of the ten interest areas. Thus, for example, the first item on any page belongs to the outdoor interest area, while the second item on any page belongs to the mechanical interest area. The third item on each page belongs to the computational interest area, the fourth to scientific, the fifth to persuasive, the sixth to artistic, the seventh to literary, the eighth to musical, the ninth to social service and the tenth to clerical interest areas. This test, as well as the MOPS have been published under the auspices of the Behavioural Sciences Research Unit, University of Ibadan, Nigeria.

III Administration of the tests

The MOPS and the VII were administered to students class by class during their normal lesson periods. The following physical conditions, which are essential for any good testing programme were present:

(1) The testing room, i.e. the classrooms are well-ventilated and as free from distractions as possible.

(2) The seating arrangement was adequate, with seats far apart so that students could not observe each other's answers to specific items on the scales.

(3) After seeing that the subjects were comfortably seated, the writer explained to them that either pencils or pens could be used in marking the scale. Since the validity of the tests depend largely on how far the subject is willing to reveal himself, a tension-relieving remark was made while the tests were being distributed thus

"This is not a test and there are no right or wrong answers. We only want to know how you feel about certain things so that we can be of help to you."

After each subject had received a copy of the MOPS or VII, the writer directed the students to answer the first section dealing with "Personal Information" about name, age and all the other information requested. After the first section had been completed, they were then asked to complete the other sections. The directions were read out slowly and explanations were made to questions which arose. Sufficient time was allowed for all subjects to complete the tests, as there is no time limit.

The completed tests were then collected by the investigator for scoring and analysis.

7.6 Statistical Methods Used

Simple percentages and frequencies were used to analyse much of the raw data. Descriptive statistical treatment such as the mean, mode, standard deviation and variance were used at the initial stages to analyse the data collected from the students' responses.

Apart from descriptive statistics, inferential statistical techniques of t-test and Chi-square (χ^2) were applied in making interpretations and inferences.

The statistical calculations and levels of significance were done by the computer at University College, Cardiff, using the Statistical Packages for the Social Sciences (S.P.S.S.) sub-programme.

CHAPTER EIGHT

RESULTS; ANALYSIS AND DISCUSSION

The results are considered in two perspectives corresponding to the two major problems tackled in the study, namely:

(1) Occupational preferences of Nigerian females and the factors influencing their occupational choices.

(2) The identification of students' interest patterns to test if the stated interests of the girls match what is needed for their stated preferred jobs. The interest areas on the VII test consist of ten variables, viz:

(i) outdoor interest
(ii) mechanical interest
(iii) computational interest
(iv) scientific interest
(v) persuasive interest
(vi) artistic interest
(vii) literary interest
(viii) musical interest
(ix) social service interest
(x) clerical interest.

Apart from the data supplied about the students themselves, information on parental occupations were also

obtained to establish if any relationship exists between parental occupations and students preferred jobs.

8.1 Statement of results

Fathers' occupation

Table 5 shows the distribution of the various occupations engaged by fathers in number and percentage. From the table some observations can be made. Most of the fathers are engaged in one occupation or the other. Only 87, or 4.3%, of the fathers do not work. The most popular occupation is agriculture, followed by business, trade, civil service, teaching, auditing, accounting and banking.

Agriculture: Five hundred and thirty-eight (538) parents, representing 26.9% of the total population, are engaged in agricultural pursuits.

Business, etc: Business or trade comes second in order of priority. In this category are four hundred and fifty-two (452) fathers, representing a percentage of 22.6.

Civil Service: The civil service employs a large number of fathers. Two hundred and fifty (250), accounting for 12.5% of the fathers occupy various positions in the civil service.

Teaching: The fourth popular occupation among fathers is teaching. One hundred and twenty-six (126), representing 6.3%, of the fathers teach in various institutions of learning.

TABLE 5

DISTRIBUTION OF FATHERS' OCCUPATIONS

IN NUMBER AND PERCENTAGE

Occupations	No. of fathers	Percentage of fathers
Not working	87	4.3
Agriculture	538	26.9
Business, Trade	452	22.6
Civil Service	250	12.5
Teaching	126	6.3
Auditing, Accounting, Banking	68	3.4
Defence	66	3.3
Engineering	51	2.5
Art, Architecture, Designing	42	2.1
Medical Doctors	38	1.9
Stenography	20	1.0
Nursing, Midwifery	17	0.8
Catering	12	0.6
Law	12	0.6
News Media, Entertainment	10	0.5
Others	250	12.5

Accounting, etc: The fifth popular occupational group consists of accountants, bankers and auditors. There are sixty-eight (68) or 3.4% of fathers engaged in accounting, banking and auditing jobs.

Others: Some fathers are preachers, judges, traditional rulers, drivers, carpenters, librarians, salesmen, politicians or workers in foreign offices.

The five least popular occupations among fathers are stenography, nursing, catering, law and news media or entertainment.

Stenography: Twenty (20) or 1.0% of the fathers are engaged in secretarial, clerical and typing duties.

Nursing: In the nursing field, there are seventeen (17) fathers, accounting for 0.8% of the total population.

Catering: Twelve (12) fathers, representing 0.6% of the fathers, are catering officers, hotel owners, or hotel staff. They work in catering departments in schools, colleges, universities, and in hospitals.

Law: Very few fathers are lawyers or solicitors. In this occupational group there are twelve (12) fathers, representing 0.6%.

News media, entertainment: Among those who work as journalists, television or radio staff, entertainers or dancers are ten (10) fathers, who account for 0.5% of the fathers' population. This is the least favoured occupation among male parents.

Having surveyed the most popular and the least popular occupations among fathers, we will now take a look at the distribution of occupation among mothers as shown in Table 6. The majority of the mothers do not engage in any job outside the home. They are full time housewives. One thousand two hundred and thirty-eight (1238) mothers, accounting for 61.9%, do not work. Among the remaining seven hundred and sixty two (762), or 38.1%, mothers who work, the following trend of occupational engagement can be observed in order of priority.

Mothers' occupation

The five most popular careers are in business, teaching, nursing or midwifery, designing or decorating or art, and agriculture.

Business: Most of the mothers are traders, or contractors of one kind or the other. Three hundred and sixty-five (365) representing 18.2% of the mothers are engaged in business or trading enterprises.

Teaching: The second popular maternal occupation is teaching. One hundred and twenty-seven (127), or 6.3%, of the mothers are teachers in primary or secondary schools. Very few are lecturers in post secondary institutions; in fact, only five of the mothers lecture in colleges of higher or advanced studies.

Nursing: The third popular occupation among mothers is in the nursing or midwifery field. Fifty-seven (57), accounting for 2.8%, of the mothers are nurses and/or midwives in

TABLE 6

DISTRIBUTION OF MOTHERS' OCCUPATIONS

IN NUMBER AND PERCENTAGE

Occupations	No. of mothers	Percentage of mothers
Housewives	1238	61.9
Business or Trade	365	18.2
Teaching	127	6.3
Nursing, Midwifery	57	2.8
Art, Decorating, Designing	44	2.2
Agriculture	44	2.2
Civil Service	33	1.6
Catering	31	1.5
Auditing, Banking, etc.	17	0.8
News Media, Entertainment	7	0.4
Stenography	9	0.4
Medical Practice	8	0.4
Engineering	1	0.0
Law	1	0.0
Defence	1	0.0
Others	17	0.8

hospitals and clinics.

Art, etc: As should be expected, some of the mothers are interested in art, decoration, and fashion. Forty-four (44) mothers, representing 2.2%, are hair-dressers, textile or fashion designers, seamstresses and artists.

Agriculture: Agriculture, like art, is pursued by forty-four (44) mothers, representing 2.2%.

The five least favoured occupations among mothers are stenography, medical practice, engineering, law and defence.

Stenography: Nine (9) mothers, representing 0.4%, are clerks, or typists, or secretaries.

Medical practice: Only eight (8) mothers are medical doctors. This number represents a percentage of 0.4.

Engineering, law and defence: There is only one mother engaged as an engineer, one mother engaged as a lawyer and only one mother who is in the police force.

Others: In this category are seventeen (17) mothers who are engaged as librarians, salesgirls, cleaners, baby minders and house servants or maids.

Analysis

From the two tables above, certain observations can be made relating to parental occupations. Among fathers agriculture, business or trade, civil service, teaching,

accountancy or banking and auditing are the five most popular occupations. Defence, engineering, art, designing and architecture, and medical practice are considerably popular. Among the least popular occupations are stenography, nursing, catering, law and news media or entertainment.

Among maternal occupations, the five most frequently mentioned are business, teaching, nursing or midwifery, art, decoration or designing, and agriculture. Jobs in the civil service, catering, accountancy, auditing and banking, news media and entertainment, are considerably popular. The least popular occupations are stenography, medical practice, engineering, law and defence.

The data also reveals that business or trade is popular among fathers and mothers. While jobs in the civil service are popular among fathers, they are not so popular among mothers.

Students' occupation

In the following section an attempt will be made to analyse data relating to the students themselves and where necessary a comparison will be made between one variable and another. The problems and hypotheses investigated are to be analysed one by one.

Problem One: What is the general pattern of female occupational preferences in the Cross River and Kano States?

Problem two: What percentage of girls are interested in the particular occupations?

Table 7 indicates the necessary data for answering these two questions. With regard to the first problem, the table shows that the first four occupations mostly preferred by all the students either as primary or secondary choice, according to order of priority, are as follows:

teaching

medical practice ~~or nursing~~ (which ranks 4th as a secondary preference)

~~trade~~ and business

nursing or ~~medical practice~~ midwifery (which ranks 2nd as a secondary preference)

As a primary preference, banking, auditing and accountancy rank fifth; while engineering ranks fifth as a secondary preference.

Lowest in the hierarchy of primary preferences were careers in news media or entertainment; art, designing and architecture; force or defence; stenography and catering. As secondary preferences, careers in law; catering; art, architecture and designing; stenography and agriculture ranked lowest.

With regard to problem two, the following information was derived from the students' responses.

For Preference One i.e. primary preferences, the following percentages were noted:

teaching	21.8%
medical practice	16.7%
trade and business	12.3%

TABLE 7

STUDENTS' PRIMARY OCCUPATIONAL PREFERENCES

ACCORDING TO FREQUENCY OF MENTION

IN NUMBER AND PERCENTAGE

Occupation	Frequencies	Percentages
Teaching	437	21.8
Medical Practice	335	16.7
Trade, Business	246	12.3
Nursing, Midwifery	194	9.7
Banking, Auditing, Accountancy	139	6.9
Law	128	6.4
Agriculture	67	3.3
Civil Service	66	3.3
Engineering	63	3.1
News Media, Entertainment	62	3.1
Art, Architecture, Designing	49	2.4
Force, Defence	46	2.3
Stenography	45	2.2
Catering	37	1.8
Others	55	15.0
Housewifery	31	1.5

Nursing and midwifery	9.7%
Banking, etc.	6.9%
Law	6.4%
Agriculture	3.3%
Civil Service	3.3%
Engineering	3.1%
News Media, etc.	3.1%
Art, etc.	2.4%
Force, etc.	2.3%
Stenography	2.2%
Catering	1.8%
Others	15.0%
Housewifery	1.5%

For preference two, i.e. secondary preferences, table 8 reveals the following:

Teaching	13.1%
Midwifery and nursing	13.0%
Trade and business	12.0%
Medical Practice	8.9%
Engineering	6.8%
Civil Service	6.1%
Banking, etc.	5.2%
Force, etc.	4.1%
News Media, etc.	3.4%
Law	3.3%
Catering	2.9%
Art, etc.	2.8%

TABLE 8

STUDENTS' SECONDARY OCCUPATIONAL PREFERENCES ACCORDING TO FREQUENCY OF MENTION IN NUMBER AND PERCENTAGE

Occupation	Frequencies	Percentages
Teaching	263	13.1
Midwifery, Nursing	261	13.0
Trade and Business	241	12.0
Medical Practice	178	8.9
Engineering	136	6.8
Civil Service	123	6.1
Banking, Accountancy, Auditing	104	5.2
Force, Defence	82	4.1
News Media, Entertainment	68	3.4
Law	66	3.3
Catering	59	2.9
Art, Architecture, Designing	57	2.8
Stenography	44	2.2
Agriculture	37	1.8
Others	111	5.5
Housewifery	170	8.5

Stenography	2.2%
Agriculture	1.8%
Others	5.5%
Housewifery	8.5%

From the above data, it can be observed that teaching attracts the greatest percentage of girls, followed by nursing or medical practice, business and trade. It is surprising to note that catering occupies the lowest hierarchy as a primary preference and attracts only thirty seven (37) or 1.8% of the students.

At this point, we may try to relate students' occupational preferences to parental occupations. With regard to teaching, nursing, business and trade, it appears that students' preferences are related to maternal occupations, but with the other occupations there appears to be little relationship. On the other hand, paternal occupational background is not shown to exert any considerable influence on their daughters' choice of primary or secondary choices. As regards housewifery, there seems to be a greater desire by female students to engage in paid employment on leaving school. While a majority of the mothers (1238 or 61.9%) do not work, only thirty-one (31) or 1.5% of the students wish to become full time housewives as primary preferences, and one hundred and seventy (170), or 8.5% of them as secondary preferences. A follow up study is needed to determine what percentage of Nigerian females engage in what occupations at the end of their educational career.

Analysis

It is worth pausing, in brief, to examine the various primary and secondary preferences of students as outlined above. The most striking feature of the data is the large proportion of students who prefer to engage in the teaching profession. It is by far the most popular occupation, both as a first and second choice, among girls in Kano and the Cross River State. The other favoured jobs are nursing or midwifery, which ranks as a second choice in the primary preference and as the fourth choice in the secondary preference. Third in rank of preference in both primary and secondary choices is business or trade. Nursing ranks fourth as a primary preference, while medical practice ranks fourth as a secondary preference.

Similar comparison could be made between the five least preferred occupations. As a primary preference, catering is surprisingly the least favoured. One would have expected girls to be more interested in catering than in other jobs, since it is the only occupation most related to family life. As a secondary choice, catering ranks among the least favoured also. Others in the bottom scale are professions such as entertainment and news media, art and architecture; defence or police force and stenography.

In the middle ranks are professions in engineering; civil service; banking, auditing or accountancy; law and agriculture, which ranks as the least favoured preference as a secondary choice. It is interesting to note that stenography occupies the 13th position in both primary and secondary choices.

The highly significant conclusion, then, would seem to be that these students are not solely interested in typically 'female' occupations. Apart from teaching and nursing, which are highly favoured, other female oriented careers like catering and stenography are less well represented than one might have expected. On the contrary, girls appear to become far more interested in business and trade, which is a profession normally thought to belong primarily to the male domain. It is the third most preferred occupation both as a primary and secondary choice. Apart from business and trade, girls have not yet infiltrated into men's jobs or careers.

Problem three: Are there any differences between the preferences of girls in the various school types?

Analysis

In attempting to find the answer to this question, the six schools were grouped under two types.

Type 1 school. These consist of the four purely girls' schools, two of which are in Kano State and two in the Cross River State.

Type 2 school. These consist of the two co-educational schools, one of which is in Kano State and one in the Cross River State.

When students' preferences were analysed in no. and %, the following results were obtained, as shown in Table 8.

(1) Housewives. Of the students who prefer to become full time housewives, 19 were in Type 1 school, while 12 were in Type 2 school. These represent 1.2% and 3.3%, respectively.

(2) Auditing/Accountancy. Among the students who preferred auditing/accountancy, 103, 36, representing 6.3%, 9.8% respectively, were in Types 1 and 2 schools.

(3) Architecture, Art. In this professional group were 36, 13 students accounting for 2.2%, 3.5% respectively.

(4) Business, trade. 190, 56 students, representing a percentage of 11.6, 15.2 respectively in Types 1 and 2 schools expressed their desire to engage in business activities.

(5) News Media. In Types 1 and 2 schools 50, 12 students, representing 3.1%, 3.3% wish to become television stars or radio announcers.

(6) Civil Service. The civil service was chosen by 56, 10 students representing 3.4%, 2.7% respectively in Types 1 and 2 schools.

(7) Catering. 33 or 3.4, 4 or 1.1% in Types 1 and 2 schools respectively prefer to work in the catering section in hospitals, ministries, schools and colleges or in restaurants and hotels.

(8) Engineering. In schools Type 1 and Type 2, there were 56 or 3.4%, 7 or 1.9% students interested in engineering

whether mechanical, electrical, or civil.

(9) Agriculture. In both school types, 59 or 3.6%, 8 or 2.2% respectively of the students prefer jobs in the agricultural field.

(10) Nursing. In the field of nursing or midwifery, 151 students or 9.3%, 43 students or 11.7% respectively.

(11) Medical Practice. In both school types, 286 or 17.5%, 49 or 13.3% of the students respectively prefer to become medical doctors.

(12) Stenographers. Among those who prefer to become secretaries, clerks or clerical officers; typists were 26 or 1.6%; 19 or 5.2% respectively.

(13) Teaching. In Type 1 schools, 379 or 23.2% of the students prefer to become primary or secondary school teachers or lecturers in colleges of advanced studies and Universities. Similarly, in Type 2 schools were 58 or 15.8% students who expressed the same preferences.

(14) Defence. Jobs in the army, navy, air and police force were preferred by 40 or 2.5%; 6 or 1.6% students respectively.

(15) Law. In this category were 100 or 6.1%; 28 or 7.6% from Types 1 and 2 schools respectively.

(16) Others. In this mixed group of students preferring to become diplomats, librarians, salesgirls, politicians

TABLE 9

OCCUPATIONAL PREFERENCES ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Count

Row %

Col %

Total %

	Type 1	Type 2	Row Total
Housewives	19	12	31
	61.3	38.7	
	1.2	3.3	
	0.9	0.6	1.5
Auditing/Accountancy	103	36	139
	74.1	25.9	
	6.3	9.8	
	5.1	1.8	6.9
Art/Architecture	36	13	49
	73.5	26.5	
	2.2	3.5	
	1.8	0.6	2.4
Business/Trade	190	56	246
	77.2	22.8	
	11.6	15.2	
	9.5	2.8	12.3

(TABLE 9 cont'd.)

	Type 1	Type 2	Row Total
News Media	50	12	62
	80.6	19.4	
	3.1	3.3	
	2.5	0.6	3.1
Civil Service	56	10	66
	84.8	15.2	
	3.4	2.7	
	2.8	0.5	3.3
Catering	33	4	37
	89.2	10.8	
	2.0	1.1	
	1.6	0.2	1.8
Engineering	56	7	63
	88.9	11.1	
	3.4	1.9	
	2.8	0.3	3.1
Agriculture	59	8	67
	88.1	11.9	
	3.6	2.2	
	2.9	0.4	3.3
Nursing	151	43	194
	77.8	22.2	
	9.3	11.7	
	7.5	2.1	9.7

(TABLE 9 cont'd.)

	Type 1	Type 2	Row Total
Medical Practice	286	49	335
	85.4	14.6	
	17.5	13.3	
	14.3	2.4	16.7
Stenography	26	19	45
	57.8	42.2	
	1.6	5.2	
	1.3	0.9	2.2
Teaching	379	58	437
	86.7	13.3	
	23.2	15.8	
	18.9	2.9	21.8
Defence	40	6	46
	87.0	13.0	
	2.5	1.6	
	2.0	0.3	2.3
Law	100	28	128
	78.1	21.9	
	6.1	7.6	
	5.0	1.4	6.4
Others	48	7	55
	87.3	12.7	
	2.9	1.9	
	2.4	0.3	2.7
Column	1632	368	2000
Total	81.6	18.4	100.0

and judges were 48 or 2.9%; 7 or 1.9% cases, respectively in Types 1 and 2 schools.

On the whole, looking at the frequencies, there is evidence to suggest that there are differences between the preferences of students in girls only schools and those in co-educational schools; and between preferences of those in secondary, grammar schools and those in secondary commercial schools. Having looked at the first three problems of the research, we shall now examine the fourth one.

Problem four: Is there any influence on students' occupational preferences of the following variables?

(i) Parents, teachers, friends, mass media and books (external influence)

(ii) Working conditions (extrinsic-reward oriented values)

(iii) Interests and personal satisfaction (self-expression values)

(iv) Humanitarian considerations, interests and personal satisfaction (people-oriented values).

From the data collected through the students' responses to the questionnaire on the M.O.P.S. inventory, some interesting trends may be noticed.

(i) For external influence which is labelled M.O.P.S. 1 as shown on Table 10, the mean score for the group was 8.3340 out of a possible maximum of 20. External influence played a very limited role in students' choice of occupations in auditing, accountancy and banking; business and trade;

TABLE 10

THE MEAN AND STANDARD DEVIATION SCORES ON M.O.P.S.1

CODE	VALUE LABEL	SUM	MEAN	STD DEV		N
50.	Housewifery	258.0000	8.3226	6.3055	(	31)
51.	Auditing,Banking,Accountancy	793.0000	5.7050	4.2554	(	139)
52.	Art,Decorating,Designing	307.0000	6.2653	5.7655	(	49)
53.	Business or Trade	1895.0000	7.7033	5.3769	(	246)
54.	News Media, Entertainment	521.0000	8.4032	5.2149	(	62)
55.	Civil Service	560.0000	8.4848	5.7358	(	66)
56.	Catering	231.0000	6.2432	3.6848	(	37)
57.	Engineering	546.0000	8.6667	4.6663	(	63)
58.	Agriculture	474.0000	7.0746	4.8689	(	67)
59.	Nursing,Midwifery	1871.0000	9.6443	5.0697	(	194)
60.	Medical Practice	2898.0000	8.6507	5.4827	(	335)
61.	Stenography	284.0000	6.3111	4.5916	(	45)
62.	Teaching	4130.0000	9.4508	5.9601	(	437)
63.	Force,Defence	321.0000	6.9783	5.4262	(	46)
64.	Law	1107.0000	8.6484	5.4924	(	128)
65.	Others	472.0000	8.5818	4.3661	(	55)
WITHIN GROUPS TOTAL		16668.0000	8.3340	5.3682	(	2000)

catering; agriculture; stenography; and defence. The mean scores for the above mentioned occupations were below the mean score for th entire population.

On the other hand, nursing and teaching had scores higher than the mean for the group. Thus, it can be argued that parental and other external variables exerted a considerable influence in students' occupational preferences in nursing and teaching fields.

With some occupations, there were no significant differences from the group mean. These include housewifery; news media and entertainment; civil service; engineering, medical practice and law. It, therefore, follows from the mean scores that students choose the above careers irrespective of external influence of parents, teachers, mass media, and books.

(ii) For the influence of extrinsic reward oriented values (M.O.P.S.2 - consisting of provision of good salary, provision of attractive working conditions, such as short working hours, good holidays, ensurance of a stable and secure future, enhancement of an improved social status and prestige) the data collected showed that students' occupational preferences are also influenced by the above mentioned variables. There was a group mean score of 10.6520. As shown on Table 11, certain occupations which had scores higher than the mean for the group included:

Banking

Stenography

TABLE 11

THE MEAN AND STANDARD DEVIATION SCORES ON M.O.P.S.2

CODE	VALUE LABEL	SUM	MEAN	STD DEV		N
50.	Housewifery	345.0000	11.1290	4.9514	(	31)
51.	Auditing,Banking,Accountancy	1712.0000	12.3165	4.5509	(	139)
52.	Art,Decorating,Designing	520.0000	10.6122	4.9237	(	49)
53.	Business, Trade	3012.0000	12.2439	4.9879	(	246)
54.	News Media,Entertainment	687.0000	11.0806	5.4179	(	62)
55.	Civil Service	706.0000	10.6970	5.2064	(	66)
56.	Catering	438.0000	11.8378	4.6099	(	37)
57.	Engineering	643.0000	10.2063	3.8985	(	63)
58.	Agriculture	649.0000	9.6866	4.3457	(	67)
59.	Nursing, Midwifery	2167.0000	11.1701	5.3554	(	194)
60.	Medical Practice	3491.0000	10.4209	4.8244	(	335)
61.	Stenography	553.0000	12.2889	5.0526	(	45)
62.	Teaching	3909.0000	8.9451	5.4298	(	437)
63.	Force, Defence	417.0000	9.0652	4.9099	(	46)
64.	Law	1524.0000	11.9062	4.8480	(	128)
65.	Others	531.0000	9.6545	4.9449	(	55)
WITHIN GROUPS TOTAL		21304.0000	10.6520	5.0219	(	2000)

Business and trade

Law

Catering

Nursing and midwifery

News media and entertainment.

Other occupations had scores which were not significantly different from the mean for the group. These include:

Civil Service

Art, Architecture, designing

Medical practice

Agriculture

Defence, force.

On the lower end of the scale, teaching had a much lower mean score than that for the entire group.

(iii) The pattern of variation for the influence of self expression values, consisting of considerations such as:

fondness for school subjects

use of special ability or aptitude

originality and creativity

ability to work extensively with hands

is shown in Table 12 . The mean score for the entire group was 12.4470.

Among the occupations with higher scores above the mean are:

Engineering

Art, Architecture

TABLE 12

THE MEAN AND STANDARD DEVIATION SCORES ON M.O.P.S.3

CODE	VALUE LABEL	SUM	MEAN	STD DEV		N
50.	Housewifery	377.0000	12.1613	5.5743	(	31)
51.	Auditing,Accountancy,Banking	1924.0000	13.8417	3.8753	(	139)
52.	Art,Decorating,Designing	707.0000	14.4286	4.3541	(	49)
53.	Business, Trade	3181.0000	12.9309	4.9544	(	246)
54.	News Media,Entertainment	844.0000	13.6129	4.7507	(	62)
55.	Civil Service	750.0000	11.3636	5.3368	(	66)
56.	Catering	521.0000	14.0811	4.7280	(	37)
57.	Engineering	921.0000	14.6190	3.7176	(	63)
58.	Agriculture	857.0000	12.7910	4.0134	(	67)
59.	Nursing, Midwifery	2526.0000	13.0206	4.9578	(	194)
60.	Medical Practice	4369.0000	13.0418	4.9462	(	335)
61.	Stenography	620.0000	13.7778	4.2741	(	45)
62.	Teaching	4438.0000	10.1556	5.7945	(	437)
63.	Force, Defence	555.0000	12.0652	4.7954	(	46)
64.	Law	1640.0000	12.8125	4.5468	(	128)
65.	Others	664.0000	12.0727	5.5306	(	55)
WITHIN GROUPS TOTAL		24894.0000	12.4470	4.9976	(	2000)

Catering

Auditing/Accounting, Banking

Stenography

News Media/Entertainment

Medical Practice

Nursing, midwifery.

The occupations which score within the group mean include the following:

Trade, Business

Law

Agriculture

Force, Defence.

As should be expected, some other occupations have mean scores which are below the mean for the group. In this category are found two jobs, viz.

Civil Service

Teaching.

The data shows that there is an influence exerted by fondness for school subjects and ability to use special aptitudes, in female occupational choices. The degree of influence varies also from one occupation to the other.

(iv) In M.O.P.S. IV people-oriented factors include:

chance to exercise leadership

opportunity to work with people

opportunity to serve, and

chance to help the less fortunate ones.

TABLE 13

THE MEAN AND STANDARD DEVIATION SCORES ON M.O.P.S.4

CODE	VALUE LABEL	SUM	MEAN	STD DEV		N
50.	Housewifery	344.0000	11.0968	6.0352	(	31)
51.	Auditing,Accountancy,Banking	1766.0000	12.7050	4.5100	(	139)
52.	Art,Decorating,Designing	622.0000	12.6939	4.3407	(	49)
53.	Business, Trade	3256.0000	13.2358	4.7682	(	246)
54.	News Media, Entertainment	859.0000	13.8548	4.9018	(	62)
55.	Civil Service	926.0000	14.0303	4.6541	(	66)
56.	Catering	511.0000	13.8108	3.4225	(	37)
57.	Engineering	802.0000	12.7302	3.6243	(	63)
58.	Agriculture	838.0000	12.5075	3.8074	(	67)
59.	Nursing, Midwifery	2473.0000	12.7474	4.7729	(	194)
60.	Medical Practice	4527.0000	13.5134	4.1273	(	335)
61.	Stenography	615.0000	13.6667	4.7673	(	45)
62.	Teaching	4835.0000	11.0641	5.4873	(	437)
63.	Force, Defence	623.0000	13.5435	4.0863	(	46)
64.	Law	1867.0000	14.5859	3.9296	(	128)
65.	Others	730.0000	13.2727	4.7976	(	55)
WITHIN GROUPS TOTAL		25594.0000	12.7970	4.6884	(	2000)

Data on the various mean scores of the occupational groups are summarized in Table 13. Table 13 indicates that the means of the following seven occupational groups are higher than the group mean of 12.7970:

Law
Civil Service
News Media
Catering
Stenography
Defence, Force
Medical Practice.

On the other hand, teaching has a lower mean score than that for the entire population.

The occupations whose mean score lie within the range of the score for the total group include:

Nursing, midwifery
Engineering
Banking, Auditing, Accounting
Agriculture.

The result suggests that there is certainly a variation in the degree of which humanitarian considerations affect occupational preference. The significant conclusion derived from the group mean scores on M.O.P.S. 1 to 4 then, would seem to be that people oriented values exert the greatest influence on students' occupational preference generally.

Problem 5: To what extent do the students' career preferences mirror the manpower needs and forecasts of Nigeria for the 1975-1980 development plan period.

Table 14 provides the necessary data for answering this question. Table 14 shows the Nigerian manpower budget (Demand and Supply) for the 1975-80 development plan period as well as the students who showed preference for each area. The students could supply only

112 engineers and architects,
67 agricultural staff,
335 doctors and pharmacists
194 nurses and midwives
437 education staff, i.e. teachers,
190 lawyers, mass communication staff and journalists
420 business, administrators, accountants, bankers and auditors.

None of the students wished to become dentists, medical laboratory technicians, natural scientists, etc.

Thus if the manpower needs of Nigeria are to be met, many more girls will have to be in school and many more should be encouraged to pursue various careers which are available in the country for both boys and girls. However, it should be pointed out that the forecast is made for both males and females. Many more boys might aim for these careers than girls.

TABLE 14

A COMPARISON OF MANPOWER BUDGET WITH STUDENTS CAREER PREFERENCES

Levels & Kinds of manpower	Demand Forecast	Supply Forecast	Ss preference
Construction Sector			
Senior and intermediate professionals e.g. engineers, surveyors, architects, foremen	34,000	19,547	112
Skilled and semi-skilled	245,000	-	-
Casual labour	154,000	-	-
Agricultural Sector			
Senior and Intermediate professionals	9,700	1,443	67
Skilled and semi-skilled	10,000	-	-
Health Sector			
Medical, Dentists/	40,840	4,325	335
Nurses	1,300	1,875	194
Pharmacists	380	-	-
Med. Lab. Technicians			
Natural Scientists	-	4,759	-
Art subject graduates	-	2,884	-
Education	-	3,577	437
Mass Comm. Journalism/ Law	-	1,182	62
Business Adm. & Comm. Finance & Accounts	-	5,706	420
Econs. & other social sciences	-	3,605	-
Textile Technicians	-	315	-

Adapted from Tables 32.10 - 32.13 (Manpower Budget 1975-80 in the Federal Republic of Nigeria, Third National Development Plan 1975-80. Federal Ministry of Economic Development, Vol.1, 1975, 378-381.

In order to analyse the collected data and to test the series of hypotheses formulated in the investigation, the chi-square test (χ^2) which is designed to deal with data in the nominal form was used. The calculations were done by the computer in University College, Cardiff, using the Statistical Package for the Social Science (SPSS) sub-programmes.

The T-Test technique was also applied on the Vocational Interest Inventory (VII) variables to analyse the difference in the means of various interest scores with associated pairs of occupations. Another statistical method used to find out the significant differences between the means of various scores on the test administered was the Analysis of Variance.

Hypotheses on the M.O.P.S. Variables

In this section, certain hypotheses were formulated based on the variables contained in the M.O.P.S. as stated on p. 249. The first hypothesis was of a general nature aimed at establishing the relationship between external influence and students' occupational preferences. The rationale here is that parents, in particular; friends or peer groups; teachers; advertisements and programmes on the television, radio, and newspapers, as well as articles in books do not exert a considerable influence on students' choice of career.

Hypothesis 1

H 1: There is no significant relationship between perceived external influence and students' occupational preferences.

Test: In testing this general hypothesis, it was necessary to calculate the M.O.P.S. 1 mean score for the entire population. In this case perceived external influence was derived through calculating the scores on the four items which constitute external influence as enumerated on p
If no influence was assumed, the student would put "no" and there will be no scores, but where any influence was felt to be present, the students would score the rate of influence from 1 to 5 depending on how important the influence was thought to be. Thus

Not important was given a score of 1,

Little importance was given a score of 2,

Average importance was given a score of 3,

Considerable importance was given a score of 4,
Extreme importance was given a score of 5.

The total score for each student was then added up. The same process was done for each student in the sample. The overall total scores for the two thousand students in the sample were added up and divided by 2000. The mean score for the group was significantly analysed by the computer by means of the analysis of variance.

Result and Analysis

The results obtained are shown in Table 10. The group mean score was 8.3340 for external influence, i.e. M.O.P.S. 1. The statistical analysis of variance technique which was aimed at getting the significance of the mean scores gave the results shown in Table 15 below.

An F value of 6.342 with a significance level of less than 0.01 shows that external influence affects career choice. Thus the hypothesis is rejected. Some students seem to take into consideration the wishes and advice of their parents, or friends, or teachers, and the ideas gained through mass media, when making occupational choices. It will, however, be necessary at a later stage to find out what careers are most or least affected by perceived external influence.

TABLE 15

ANALYSIS OF VARIANCE ON EXTERNAL INFLUENCE (M.O.P.S. I)

Source	Sum of Squares	D.F.	Mean Square	F	Sig.
Between Groups	2741.505	15	182.767	6.342	0.0000
Within Groups	57173.383	1984	28.817		

ETA = 0.2139 ETA SQUARED = 0.0458

Hypothesis 2

H.2: There is no significant relationship between extrinsic reward-oriented values and students' occupational preferences (M.O.P.S.2)

This hypothesis attempts to establish if there is any relationship, or not, between extrinsic reward values and occupational preferences of students. Extrinsic reward-oriented values in this case (M.O.P.S.2) consist of variables such as good pay, working conditions, prospects for the future and social regard which the public has for the particular occupation.

Test: In testing this hypothesis, the same procedure as adopted in M.O.P.S. 1 was applied (p.298). The mean score for the group was analysed through the statistical technique of Analysis of Variance.

Result and Analysis

When computed, the following results were obtained

as shown in the table below.

TABLE 16

ANALYSIS OF VARIANCE ON EXTRINSIC-REWARD ORIENTED VALUES (M.O.P.S.2)

Source	Sum of Squares	D.F.	Mean Square	F	Sig.
Between Groups	2989.857	15	199.324	7.903	0.0000
Within Groups	50035.935	1984	25.220		

ETA = 0.2375 ETA SQUARED = 0.0564

An F value of 7.903 with a significance level of below 0.01 implies that extrinsic-reward oriented values greatly influence career choice. Thus the null hypothesis is rejected.

Hypothesis 3

H.3: There is no significant relationship between self-expression values and students occupational preferences.

This hypothesis examines if there is any connection or not between Self-Expression Values and students' choice of occupations. Self-Expression Values, consist of variables as explained on p.251, which relate to the students' like or dislike of school subjects, the use of special gifted talents and the possibility of making great use of one's ideas.

Test: As with the two previous hypotheses, the same procedure was followed for calculating the mean score for the group. The significance of the means was then analysed statistically by the analysis of variance technique.

Result and Analysis

When the supplied data was computed, the following results emerged as tabulated below.

TABLE 1

ANALYSIS OF VARIANCE ON SELF-EXPRESSION VALUES (M.O.P.S.3)

Source	Sum of Squares	D.F.	Mean Square	F	Sig.
Between Groups	3676.632	15	245.109	9.814	0.0000
Within Groups	49551.750	1984	24.976		

ETA = 0.2628 ETA SQUARED = 0.0691

The F value was found to be 9.814 and a significance of less than 0.01 level. Thus Self-Expression Values were found to affect students' career choice. The null hypothesis is rejected.

Hypothesis 4

H.4: There is no significant relationship between People-Oriented Values and students' occupational preferences. (M.O.P.S.4).

This hypothesis tries to find out if any relationship or not exists between People-Oriented Values

and the choice of occupations by students. People-Oriented Values, as stated on p.251 take into consideration factors like, giving one the opportunity to exercise leadership roles; giving an opportunity to interact with people while at work; giving an opportunity to render some useful service to the community and giving the opportunity to give some useful assistance to the needy and less privileged members of the community.

Test: The guidelines used in testing the three previous hypotheses were also applied to hypothesis 4. The mean score, on M.O.P.S.4, for all the students was calculated and analysed statistically by the technique of analysis of variance.

Result and Analysis

The mean score for the group, when calculated, gave a figure of 12.7970 for people-oriented values. The significance of the group mean score was computed through the statistical analysis of variance technique as tabulated below.

TABLE 18

ANALYSIS OF VARIANCE ON PEOPLE-ORIENTED VALUES (M.O.P.S.4)

Source	Sum of Square	D.F.	Mean Square	F	Sig.
Between Groups	2318.869	15	154.591	7.033	0.0000
Within Groups	43610.713	1984	21.981		

ETA = 0.2247 ETA SQUARED = 0.0505

The results given showed an F value of 6.342 with a significance level of less than 0.01. The level of significance shows that people-oriented values influence vocational choice of students. The null hypothesis is again rejected.

Hypothesis 5

H.5: There is no significant difference between the general career pattern of students in Cross River State and those in Kano State according to the number of students desiring the same occupations.

This hypothesis tries to find out whether relatively equal numbers of students choose careers in the same or different ways in Kano and Cross River States. It relates to problem 6, which is, what is the general pattern of students' interest?

Test: Students' primary preferences were tabulated in number and percentages for the various occupational groups in Kano and Cross River State. The analysis for the relationship was done by means of χ^2 statistical technique. Figures below illustrate the pattern of occupational choice.

TABLE 19

GENERAL CAREER PATTERN IN KANO AND CROSS RIVER STATE

Occupational Group	Kano State Frequencies	%	Cross River State Frequencies	%
Teaching	208	20.8	229	22.9
Medical Practice	198	19.8	137	13.7
Banking, etc.	60	6.0	79	7.9
Art, Architecture	26	2.6	23	2.3
Business	116	11.6	130	13.0
News Media, Entertainment	37	3.7	25	2.5
Civil Service	29	2.9	37	3.7
Catering	26	2.6	11	1.1
Engineering	19	1.9	44	4.4
Agriculture	37	3.7	30	3.0
Nursing	106	10.6	88	8.8
Stenography	28	2.8	17	1.7
Defence	18	1.8	28	2.8
Law	68	6.8	60	6.0

Results and Analysis

(1) A greater number of students from Kano State prefer careers in medical practice (198, 19.8%), while a lesser number of students, 137 or 13.7% prefer the same occupation in the Cross River State.

(2) There are more students in Kano State who prefer to become nurses (106 or 10.6%) than in the Cross River State with 88 or 8.8%. Thus, in medical fields, Kano State students excel in numbers and percentages.

(i) On the contrary, more students in the Cross River State (44, 4.4%) prefer Engineering. The number of students in Kano State who prefer similar careers stands at 19, 1.9%. The figures here are significantly different.

(ii) In defence, there are indications from more students in the Cross River State, 28, 2.8%, while in Kano State 18, 1.8% students wish to join the army, navy, police, or air force.

(iii) Business. Girls from the Cross River State are more business minded than their counterparts in Kano State. 130, 13.0%, as against 116, 11.6%, were counted in both States respectively.

When the various M.O.P.S. scores were cross-tabulated generally for Kano and Cross River States, the chi-square (χ^2) score was found to be 62.23250. With 15 degrees of freedom a significance of $\leq$ 0.01 was obtained. The level of significance indicates that region affects career pattern of students in terms of number and percentages. In the priority of occupational preferences, teaching, medical practice and business, nursing remain the first four most favoured occupations for Cross River and Kano State students, although the number of students aspiring to get the jobs differ according to their States of origin.

Hypothesis 6

H.6: There is no significant difference between the vocational preferences of students in girls' schools (Type 1) and those in co-educational schools (Type 2).

This general hypothesis tries to find out if there is any difference between the type of occupations students in girls' schools prefer in relation to the preferences of girls in co-educational schools.

Test: As shown in Table 8 the vocational preferences of students in the four girls' schools (Type 1) were counted in raw number and percentages. The same was done for the two co-educational schools (Type 2) and the data obtained was expressed in frequencies and percentages.

The different occupational categories in Type 1 and 2 schools were cross-tabulated by means of chi-square (χ^2) statistical technique of analysis. This was to ascertain the significance of the differences, if any, in the choices according to school type. If we cast our minds back to the answer received for question 3 on page 280, which asked in general terms if there were any differences between vocational preferences of girls in Type 1 schools with those in Type 2 schools, we will remember that the answer to the question indicated that there were differences.

The result of χ^2 analysis shown in table 8 gave a figure of 57.76962 with 15 degrees of freedom and a significance of ≤ 0.01. The null hypothesis is rejected.

This result indicates that there are significant differences between the vocational preferences of girls in purely girls' schools and those in mixed schools. This result does not, however, tell us how significant the differences are for the various occupations. In the pages that follow, specific hypotheses relating to some occupations were formulated and tested.

In testing the specific related hypotheses, the same method of analysis was followed. The specific occupational preferences for school Type 1 and school Type 2 were cross tabulated against all other occupations mentioned by the respondents. χ^2 results were calculated as well as the levels of significance. The degree of freedom for all the calculations of individual occupation was 1.

Hypothesis 6:1.

H.6:1: There is a significant difference between the vocational preferences of students in girls' schools (Type 1) and those in co-educational (Type 2) schools in relation to medical practice.

Result and Analysis

As indicated in Table 20 for Type 1 school, two hundred and eight-six (286) students, that is 17.5%, wished to become medical practitioners. In Type 2 schools, forty-nine (49), that is 13.3%, expressed the same desire.

TABLE 20

ANALYSIS OF STUDENTS' OCCUPATIONAL PREFERENCE FOR MEDICAL PRACTICE ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Occupation	School 1	School 2	Row Total
Medical Practice	286	49	335
	17.5%	13.3%	16.7%
All others	1346	319	1665
	82.5%	86.7%	83.2%

χ^2 = 3.31965 with 1 d.f.

Significance = 0.0606.

When tested by χ^2 the following results emerged: χ^2 was found to be 3.31965 with 1 degree of freedom.

The level of significance was above 0.05 (> .05). The significance level which is higher than .05 necessary for χ^2 value to be significant, indicates that school type does not appear to affect students' vocational choice in medical practice. The hypothesis is, therefore, rejected.

Hypothesis 6:2

H.6:2: There is a significant difference between the vocational preferences of students in girls' schools (Type 1) and those in co-educational schools (Type 2) in relation to teaching.

Result and Analysis

Table 21 shows that three hundred and seventy-five (375) or 23.3% students who preferred teaching jobs to others were found in Type 1 schools, while fifty-eight (58) or 15.8% students who wished to become teachers were found in Type 2 schools.

TABLE 21

ANALYSIS OF STUDENTS' OCCUPATIONAL PREFERENCE FOR TEACHING ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Occupation	School 1	School 2	Row Total
Teaching	375	58	437
	23.3%	15.8%	21.8%
All others	1253	310	1563
	76.8%	84.2%	78.1%

$\chi^2 = 9.36024$ with 1 d.f.

Signficance = .0022 ($\leq$ 0.05)

The analysis of data by χ^2 shows χ^2 figures as 9.36024 with 1 degree of freedom. The significance was .0022, that is, less than .05. The $\leq$ .05 level of significance denotes a high degree of difference. Therefore, school type, in this case, is shown to affect students' choice of teaching as a primary career. The hypothesis is accepted.

Hypothesis 6:3

H.6:3: There is a significant difference between the vocational preferences of students in girls' schools (Type 1) and those in co-educational schools (Type 2) in relation to Business or Trade.

Result and Analysis

Table 22 indicates the pattern of students' choice in the two schools. In Type 1 school, it was found that a total number of one hundred and ninety students (190) or 11.6% indicated a preference for business careers. In the second type of school, there were a total number of fifty-six students (56) or 15.2% who gave the same indication for a preference in business careers.

TABLE 22

ANALYSIS OF STUDENTS' OCCUPATIONAL PREFERENCE FOR BUSINESS ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Occupation	School 1	School 2	Row Total
Business, Trade	190	56	246
	11.6%	15.2%	12.6%
All others	1442	312	1754
	88.4%	84.8%	87.7%

χ^2 = 3.23458 with 1 d.f.

Significance = 0.0721 ($\geq$ 0.05)

Analysis of the difference in occupational preference by school type shows χ^2 to be 3.23458 with 1

degree of freedom. The significance was found to be 0.0721, that is, above .05 level needed for χ^2 to be significant. The result does not show that school type significantly affects a choice in business or trade. The hypothesis is rejected in this case.

Hypothesis 6:4

H.6:4: There is a significant difference between the vocational preferences of students in girls' schools (Type 1) and those in co-educational schools (Type 2) in relation to nursing and midwifery.

Result and Analysis

In Table 23 the trend of choice is indicated. In Type 1 school, a total number of one hundred and fifty-one (151) students with a percentage of 9.3 indicated a preference for nursing and midwifery. In Type 2 school, the number of students wishing to pursue the same career was forty-three (43) or 11.7%.

TABLE 23

ANALYSIS OF STUDENTS' OCCUPATIONAL PREFERENCE FOR NURSING, MIDWIFERY ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Occupation	School 1	School 2	Row Total
Nursing, Midwifery	151	43	194
	9.3%	11.7%	9.7%
All others	1481	325	180
	90.7%	88.3%	90.3%

χ^2 = 1.76007 with 1 d.f.

Significance 0.1846 ($\geq$ 0.05)

The computed results gave a chi-square value of 1.76007, with 1 degree of freedom and significance of 0.1846, that is, above .05. The significance level indicates that school type does not appear to influence, significantly, students' choices of becoming nurses and midwives. The hypothesis is, therefore, rejected in this instance.

Hypothesis 6:5

H.6:5: There is a significant difference between vocational preferences of students in girls' secondary schools (Type 1) and those in co-educational schools (Type 2) in Banking, Auditing and Accountancy.

Results and Analysis

The hypothesis was tested in relation to careers in banking, auditing and accountancy. The responses of the students in Types 1 and 2 schools, shown in Table 24 shows that in Type 1 schools one hundred and three (103) or 6.3% students prefer banking and associated careers to others. In Type 2 schools thirty-six (36) students, or 9.8% expressed the same preference.

TABLE 24

ANALYSIS OF STUDENTS' OCCUPATIONAL PREFERENCE FOR BANKING, ACCOUNTANCY AND AUDITING ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Occupation	School 1	School 2	Row Total
Banking, Accountancy, etc.	103	36	139
	6.3%	9.8%	6.9%
All others	1529	332	1861
	93.7%	90.2%	93.0%

χ^2 = 5.07147 with 1 d.f.

Significance = 0.0243 ($\leq$ 0.05)

The computed analysis shows the following result. χ^2 was found to be 5.07147 with 1 degree of freedom. Significance was at 0.0243, that is ($\leq$ .05) level. The significance level of less than .05 indicates that there is a significant difference between vocational choice of girls in Type 1 schools and Type 2 schools. Therefore, school type affects career choice. The hypothesis is accepted in this case.

Hypothesis 6:6

H.6:6: There is a significant difference between vocational preferences of students in girls' schools (Type 1) and those in co-educational schools (Type 2) in relation to Stenography.

Result and Analysis

Preference for clerical and secretarial jobs was expressed as Table 25 shows, by twenty-six (26) or 1.6% students in Type 1 school, while nineteen (19) or 5.2% students expressed similar preferences in Type 2 schools.

TABLE 25

ANALYSIS OF STUDENTS' OCCUPATIONAL PREFERENCE FOR STENOGRAPHY ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Occupation	School 1	School 2	Row Total
Stenography	26	19	45
	1.6%	5.2%	2.2%
All others	1606	349	1955
	98.4%	94.8%	97.7%

$\chi^2 = 15.81481$ with 1 d.f.

Significance = 0.0001 ($\leq$ 0.01)

The results for χ^2 when computed show a value of 15.81481 with 1 degree of freedom; and a significance of 0.0001 which is significantly less than 0.01 level. We may conclude, therefore that the difference in career choice

in stenography is highly significant. School type is shown to influence occupational choice in stenography. The hypothesis is accepted.

Hypothesis 6:7

H.6:7: There is a significant difference between occupational preferences of students in girls' (Type 1) schools, and those in co-educational (Type 2) schools in relation to law.

Results and Analysis

The data in Table 26 shows that in Type 1 schools one hundred (100) or 6.1% students expressed aprimary preference for law. In Type 2 schools, on the other hand, twenty-eight (28) or 7.6% students preferred the same occupation.

TABLE 26

ANALYSIS OF STUDENTS' OCCUPATIONAL PREFERENCE FOR LAW ACCORDING TO SCHOOL TYPE IN NUMBER AND PERCENTAGE

Occupation	School 1	School 2	Row Total
Law	100	28	128
	6.1%	7.6%	6.4%
All others	1532	340	1872
	93.9%	92.4%	93.6%

χ^2 = 0.86648 with 1 d.f.

Significance = 0.3519 ($\geq$ .01)

The analysis of data by chi square (χ^2) gave the value of 0.86648 with 1 degree of freedom and a significance of 0.3519 which is well above .01 level necessary for χ^2 to be significant. The results show that there is no significant difference in occupational preferences of students in girls' (Type 1) schools and those in co-educational schools (Type 2). Thus, the choice of career in law is independent of the type of school attended. The hypothesis is rejected in this example.

Thus far the general and specific hypotheses derived from the M.O.P.S. test have been tested and analysed. The next section of the discussion will focus on the testing and analysis of hypotheses derived for the VII test. But before then, a summary of the results of hypotheses 1 to 6:7 based on the M.O.P.S. will be made to conclude this section.

Summary of Results for Hypotheses 1 to 6:7

	Hypotheses	Findings (Analysis of Variance)
1.	There is no significant relationship between perceived external influence and students' occupational preferences.	F value of 6.342 with 15 degrees of freedom significant at $\leq$ 0.01 level. The null hypothesis is rejected.

	Hypotheses	Findings (Analysis of Variance)
2.	There is no significant relationship between extrinsic reward oriented values and students' occupational preferences.	F value of 7.903 with 15 d.f. Significant at $\leq$ 0.01 level. The null hypothesis is rejected.
3.	There is no significant relationship between self-expression values and students' occupational preferences.	F value of 9.814 with 15 d.f. Significant at $\leq$ 0.01 level. The null hypothesis is rejected.
4.	There is no significant relationship between people-oriented values and students' occupational preferences.	F value of 6.342 with 15 d.f. Significant at 0.01 level. The null hypothesis is rejected.
5.	There is no significant difference between the general career pattern of students in Cross River State and Kano State according to the number of students desiring same occupations.	χ^2 of 62.23250 with 15 d.f. Significant at 0.01 level. The null hypothesis is rejected.

Hypotheses	Findings (Analysis of Variance)
6. There is no significant difference between the vocational preferences of students in Girls' Schools (Type 1) and those in co-educational schools (Type 2).	χ^2 of 57.76962 with 15 d.f. Significant at $\leq$ 0.01 level. The null hypothesis is rejected.
6:1 There is a significant difference between the vocational preferences of students in Girls' Schools (Type 1) and those in co-educational schools (Type 2) in relation to medical practice.	χ^2 of 3.31965 with 1 d.f. Not significant at 0.0606 ($\geq$ .05). The null hypothesis is rejected.
6:2 There is a significant difference between the vocational preferences of students in Girls' Schools (Type 1) and those in co-educational schools (Type 2) in relation to teaching.	χ^2 of 9.36024 with 1 d.f. Significant at .0022, i.e. ($\leq$ 0.05). The hypothesis is accepted.

Hypotheses	Findings
6:3 There is a significant difference between vocational preferences of students in Girls' Schools (Type 1) and those in co-educational schools (Type 2) in relation to business or trade.	χ^2 of 3.23458 with 1 d.f. Not significant at 0.0721 ($\geq$ 0.05). The hypothesis is rejected.
6:4 There is a significant difference between the vocational preferences of students in Girls' Schools (Type 1) and those in co-educational (Type 2) schools in relation to nursing and midwifery.	χ^2 of 1.76007 with 1 d.f. Not significant at 0.1846 level ($\geq$ 0.05). The hypothesis is rejected.
6:5 There is a significant difference between the vocational preferences of students in Girls' Schools (Type 1) and those in co-educational schools (Type 2) in Banking, Accountancy, Auditing.	χ^2 of 5.07147 with 1 d.f. Significant at 0.0243, i.e. $\leq$ 0.05 level. The hypothesis is accepted.

Hypotheses	Findings
6:6 There is a significant difference between the vocational preferences of students in Girls' Schools (Type 1) and those in co-educational schools (Type 2) in relation to stenography.	χ^2 of 15.81481 with 1 d.f. Significant at 0.0001 ($\leq$ 0.01). The hypothesis is accepted.
6:7 There is a significant difference between occupational preferences of students in Girls' Schools (Type 1) and those in co-educational schools (Type 2) in relation to law.	χ^2 of 0.86648 with 1 d.f. Not significant at 0.3519 ($\geq$ .01). The hypothesis is rejected.

Hypotheses derived from the V.I.I.

Having tested the hypotheses arising from the M.O.P.S. test, those on the V.I.I. were also formulated and tested to identify the interest pattern of students. The rationale behind the hypotheses is that students are more likely to choose careers in line with their interests, for example, a student who hates the sight of blood will not want to become a nurse or doctor; a student who dislikes much talking will not choose to become a teacher or journalist or lawyer, and so on.

But an important problem which needed to be solved before testing the various hypotheses was to lay down the desirable qualifications for each job. In this process, certain jobs were assigned certain interest areas. Having identified students' occupational preferences as indicated on responses on the M.O.P.S., the following interest areas were differentiated for specified professional groups as shown on Table 27.

The following guidelines on highly expected interest area for students' preferred occupation were as follows:

(1) Teachers were expected to be interested in persuasive, literary and social service activities.
(2) Medical doctors were expected to be interested in scientific and social service activities.
(3) Business women and traders were expected to be interested in outdoor, computational and persuasive activities.

(4) Nurses were expected to be interested in scientific and social service activities.

(5) Accountants, etc., were expected to be interested in computational and social service activities.

(6) Lawyers were expected to be interested in persuasive and literary activities.

(7) Agricultural officers were expected to be interested in outdoor, mechanical and scientific activities.

(8) Civil servants were expected to be interested in persuasive, literary and social service activities.

(9) Engineers were expected to be interested in outdoor, mechanical, computational and scientific activities.

(10) Entertainers were expected to be interested in music and artistic activities.

(11) Architects, etc., were expected to be interested in outdoor and artistic activities.

(12) Soldiers were expected to be interested in outdoor and social service activities.

(13) Stenographers were expected to be interested in clerical activities.

(14) Caterers were expected to be interested in computati and social service activities.

Most of the students (over 95%) who choose medical practice as a primary preference, also choose nursing and midwifery as a secondary preference. Likewis those who choose nursing as a primary preference choose medical practice as a secondary preference.

TABLE 27

MAJOR PROFESSIONAL GROUPS AND EXPECTED RELEVANT INTEREST AREAS

PROFESSIONAL GROUPS	EXPECTED INTEREST AREAS									
	Outdoor (1)	Mechanical (2)	Computational (3)	Scientific (4)	Persuasive (5)	Artistic (6)	Literary (7)	Musical (8)	Social Service (9)	Clerical (10)
Teachers					α		α		α	
Medical Doctors				α					α	
Traders	α		α		α					
Nurses				α					α	
Accountants			α						α	
Lawyers					α		α			
Agricultural Officers	α	α		α						
Civil Servants					α		α		α	
Engineers	α	α	α	α						
Broadcasters, Entertainers						α		α		
Architects, Artists	α					α			α	
Soldiers, Police	α								α	
Stenographers										α
Caterers			α						α	

α = Highly Expected Interest Area

Most of the students (over 90%) who indicated a primary preference for teaching choose law as a secondary preference and vice versa.

For this reason the hypotheses on interest will be based on interest comparisons of medical practitioners and nurses or midwives, teachers and lawyers.

Hypothesis 7

H.7: Students who prefer medicine and nursing will have higher or greater mean scores in scientific and social service than in other interest areas.

Test and Analysis

First of all, the scores on each of the ten interest areas on the VII as stated on p.266 were added up for the entire population in the sample to calculate the mean. Then the standard deviations were also obtained. The t test formula was applied to find out if there are differences between the means. Having found the t value and the various degrees of freedom, the level of significance for the various interest areas were calculated by the 2-tail probability method by means of the pooled variance estimate. Details of all raw data for the various scores on the V.I.I. for all these careers are found in Table 28 which shows the mean, standard deviation, t value, and the 2-tail probability level of significance. In addition, the table shows the overall mean for all the various occupational groups on each interest area on the V.I.I.

TABLE 28

A STATISTICAL ANALYSIS OF PREFERENCES FOR MEDICAL PRACTICE AND NURSING ON DIFFERENT INTEREST AREAS

Group Mean for all Career Preferences	Interest Area	Mean for Medical Prac. and Nursing	S.D.	T Value	2-Tail Probability
33.0545	Outdoor (1)	34.0985	4.964	2.96	0.003
	(2)	32.8454	4.198		
33.2340	Mechanical (1)	35.0955	5.155	4.47	0.000
	(2)	33.0206	5.121		
35.511	Computational (1)	35.9791	5.590	2.40	0.017
	(2)	34.7783	5.494		
35.1315	Scientific (1)	41.0776	5.080	1.32	0.187
	(2)	40.4175	6.266		
34.8820	Persuasive (1)	32.7224	5.794	-0.07	0.944
	(2)	32.7577	5.299		
34.0985	Artistic (1)	31.9552	5.847	-0.58	0.559
	(2)	32.2577	5.553		
34.1770	Literary (1)	32.3582	5.852	-0.12	0.903
	(2)	32.4227	5.839		
33.6215	Musical (1)	32.5821	5.675	0.80	0.426
	(2)	32.1701	5.837		
33.7100	Social Service (1)	38.8806	5.802	-0.38	0.705
	(2)	39.0825	6.089		
35.1300	Clerical (1)	33.8776	5.623	-0.19	0.847
	(2)	33.9794	6.181		

No. of cases

1 = Medical Practice = 335

2 = Nursing = 194

527 = degrees of freedom.

An examination of Table 28 reveals that students who preferred medical careers had the highest mean scores on scientific and social service areas. In both interest areas, the scores were above the mean for all career preferences, which are 35.1315, and 33.7100, respectively. Thus, we can conclude that prospective doctors and nurses have a greater interest in scientific and social service areas than in other areas. These medical groups have less interest in persuasive, artistic, musical, literary and clerical areas. To test if the V.I.I. means for medical practice are significantly different from those for nursing, the statistical procedure employed in the analysis was the t-test. The degrees of freedom were 527.

The t-value for scientific interest, which is 1.32, has a probability level of significance of .187, which is above .025 level. There is no significant difference between the interest pattern of prospective doctors and nurses in the scientific area. Both groups of students have a t value of -0.38 in social service. The t value has a probability value of 0.705 which is above .025 level of significance. This indicates that there is no significant difference in the interest pattern of these students. The hypothesis is accepted in this case.

Hypothesis 8

H.8: Students who prefer teaching and law will have higher mean scores in persuasive and literary than in other interest areas.

Test and Analysis

The same procedure used for hypothesis 7 was also applied here. The results obtained from the analysis of students' responses are shown on Table 29. Students interested in teaching and law have a mean score of 37.7986, and 39.0703 which are above 34.8820, the mean for all career preferences. Intending lawyers have the highest single mean score among the group. In literary area, the students' scores were 37.4439, 37.6172, respectively. These figures again are higher than the mean of 34.1770, which is the mean for the whole sample.

When the scores on the other interest areas are examined, it will be seen that the mean scores for outdoor, mechanical, computational, scientific and clerical interest are lower than the mean for the whole sample population.

When the significance of the difference in means was analysed, the t value obtained for persuasive interest was -2.20 and -0.30 for literary. The 2-tail probability levels of 0.029 and 0.763 show that there is no significant difference because both figures are more than .025 level. Therefore, the hypothesis is accepted. The interest pattern of students expressing a preference for becoming teachers and lawyers is relevant to their chosen careers.

TABLE 29

A STATISTICAL ANALYSIS OF PREFERENCES FOR TEACHING AND LAW ON DIFFERENT INTEREST AREAS

Group mean for all career preferences	Interest Area		Mean for Teaching and Law	S.D.	Pooled Variance Estimat T Value	2-Tail Probability
33.0545	Outdoor	(1)	31.0801	4.902	-1.88	0.061
		(2)	32.000	4.790		
33.2340	Mechanical	(1)	31.5378	5.197	-1.22	0.224
		(2)	32.1641	4.836		
35.5110	Computational	(1)	32.5698	5.580	-3.09	0.002
		(2)	34.2812	5.233		
35.1315	Scientific	(1)	32.9153	5.979	-2.04	0.042
		(2)	34.1719	6.617		
34.8820	Persuasive	(1)	37.7986	5.880	-2.20	0.029
		(2)	39.0703	5.349		
34.0985	Artistic	(1)	37.1739	5.954	0.04	0.966
		(2)	37.1484	5.669		
34.1770	Literary	(1)	37.4439	5.802	-0.30	0.763
		(2)	37.6172	5.358		
33.6215	Musical	(1)	36.4165	5.769	1.63	0.103
		(2)	35.4609	5.983		
33.7100	Social Service	(1)	31.7483	5.622	-0.75	0.454
		(2)	32.1797	6.077		
35.1300	Clerical	(1)	33.9290	5.384	-2.48	0.013
		(2)	35.2500	5.007		

No. of Cases

1 = Teachers = 437

2 = Lawyers = 128

563 degrees of freedom.

Having looked at the interest patterns for the most popular occupations, we can later on look at the overall interest pattern of students. To conclude the section on the hypotheses based on the V.I.I., we shall summarize the main findings of hypotheses 7 and 8.

Summary of findings for Hypotheses 7 and 8

	Hypothesis	Findings (2-Tail Probability)
7.	Students who prefer medicine and nursing will have greater mean scores in scientific and social service than in other interest areas.	t value for scientific is 1.32. Not significant at .025 level. t value for social service is -0.38. Not significant at .025 level. The hypothesis is accepted.
8.	Students who prefer teaching and law will have higher mean scores in persuasive and literary than in other interest areas.	t value for persuasive is -2.20 and -0.30 for literary. Both not significant at .025 level. The hypothesis is accepted.

It will be interesting at this stage to look at the general pattern of students' interest. Table 30 and Graph I provide the pattern and profile of students' interest. The table shows the mean scores and the standard deviations for the various ten interest areas for the total sample population.

Q.6. What is the general pattern of students' interest?

Table 30 and Graph I provide the data on the pattern of students' interest.

The mean scores are as follows in order of priority for the different interest areas:

Computational area scored	35.51 with S.D. of 6.21
Scientific area scored	35.13 with S.D. of 7.05
Clerical area scored	35.13 with S.D. of 5.76
Persuasive area scored	34.88 with S.D. of 6.23
Literary area scored	34.18 with S.D. of 6.38
Artistic area scored	34.10 with S.D. of 6.34
Social Science area scored	33.71 with S.D. of 6.10
Musical area scored	33.62 with S.D. of 6.87
Mechanical area scored	33.23 with S.D. of 5.53
Outdoor area scored	33.05 with S.D. of 5.22.

From the above scores, it can be seen that the range is between 33 to 36. On the V.I.I. the minimum score is 10 and the maximum is 50. Students appear to be highly interested in computational, scientific and clerical activities. They are not generally interested in persuasive, literary, artistic areas. Areas of least interest include outdoor, mechanical, musical and social service. Since the students seem not to dislike any particular activity (as no interest area scored below 33 out of 50) it can be argued that most students, if given the necessary vocational guidance, and training on the job, could satisfactorily fit into a wider variety of occupations.

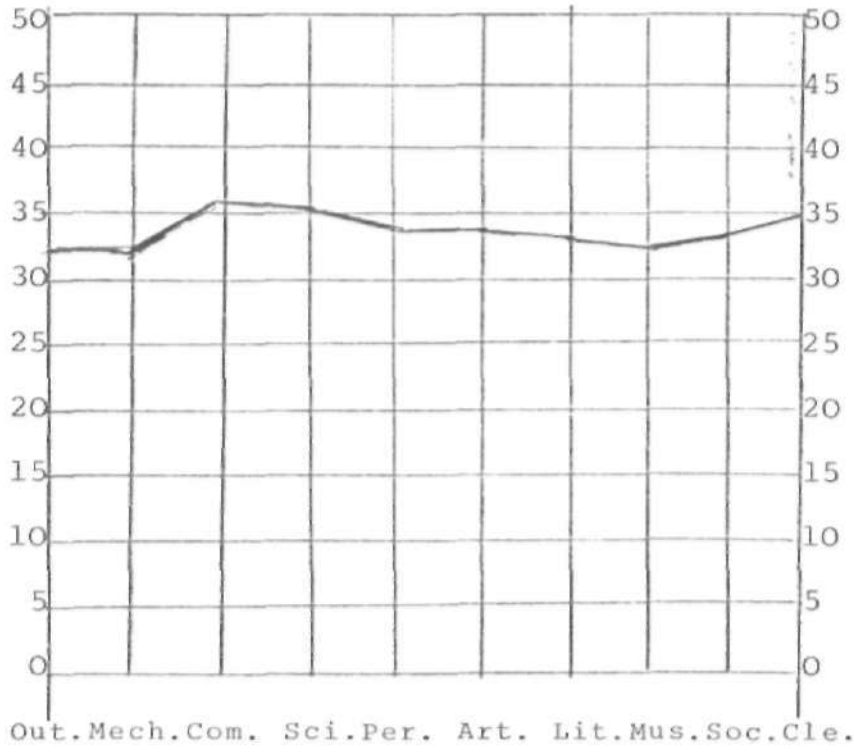
TABLE 30

OVERALL MEAN SCORES ON THE INTEREST AREAS OF THE V.I.I.

	Interest Area	Mean Score	Standard Deviation
1	Outdoor	33.05	5.22
2	Mechanical	33.23	5.53
3	Computational	35.51	6.21
4	Scientific	35.13	7.05
5	Persuasive	34.88	6.23
6	Artistic	34.10	6.34
7	Literary	34.18	6.38
8	Musical	33.62	6.87
9	Social Service	33.71	6.10
10	Clerical	35.13	5.76

GRAPH I

INTEREST PROFILE FOR ALL STUDENTS



Discussion and Interpretation

The central issue of this investigation has been to establish the factors which influence secondary school girls in the Cross River and Kano States of Nigeria to choose the occupations they wish eventually to engage in on leaving school. Associated with the central issue is the desire to identify students' interest patterns to find out if their interests are complementary to their desired occupations. The two main instruments of the research, that is, the M.O.P.S. and the V.I.I. inventories, have provided useful data for answering the basic questions.

From the results obtained through the analysis of data, it appears that parents' occupations do exert a considerable influence on students' choice of occupations. It is common in educational writings to recommend that the background of children be taken into account in planning their school curriculum. Too often, however, not enough is known of such background. Consequently, sweeping generalizations and recommendations are often made as to how education should be planned and what purpose it should serve. It is, for example, common to think of a large majority of Nigerian school children as coming from farming parents and much anxiety is expressed over the fact that most children who have been sent to school do not return to the farm. In this survey, we have found that, although most of the students' fathers are engaged in farming (26.9%, or five hundred and thirty-eight), of the 760 mothers engaged in occupations, almost 50% of them are engaged in business

enterprises. Three hundred and sixty-five, representing only 18.2 of the mothers' population are business women of one kind or the other. Thus, as far as first choices are concerned, agriculture came first for fathers' occupations, business for mothers and for the students teaching was rated first. However, teaching, nursing and architecture and agriculture came second, third, fourth and fifth in the mothers' occupational engagements. For the students, medical practice, business, nursing and banking came second, third, fourth and fifth in the hierarchy of preferences. For fathers, business, civil service, teaching and banking came second, third, fourth and fifth in the hierarchy of occupations. As the results analysed show, students tend to have similar ideas about suitable jobs as their mothers. Teaching, medical practice, either as doctors or nurses and midwives and business are the three most favoured occupations as primary and secondary preferences for females. So in planning the school curriculum for girls, it should be remembered that girls are influenced by their mothers' occupation, that most mothers are not farmers, that although most fathers are farmers, they do not appear to influence the occupational preferences of their daughters who could also engage in farming occupations.

In looking at the general pattern of female occupational preferences, we have found that teaching has received the greatest response. This might be due to the fact that no fees are paid in teacher training colleges. Thus, the surest way of gaining education and quick employment is to attend teacher training institutions. Even

in the Universities, no fees are paid by students who enrol for education degrees. Rather than pay fees, students in education departments are given bursaries which are not given to students in other faculties.

Apart from the fact that a course in the teaching field does not entail payment of fees, girls can easily get jobs in the numerous primary and post primary institutions in the States. With the introduction of the Universal Free Primary Education Scheme (U.P.E.), there has been an increase in the demand for teachers.

It would seem that the teaching profession has caught a new and positive image following the Udoji and Williams salary recommendations and reviews which raised the salary and status of teachers to the same level as government civil servants. The teachers can now have their rewards on "earth" and not in "heaven" as used to be the popular saying regarding the teaching profession.

Medical practice is rated second, probably because it is much more difficult to become a doctor or nurse in view of the nature of the job. Girls and the public at large feel that it is of great advantage for a mother to have basic training in health care for the benefit of the members of the family and of the children in particular. In schools of nursing, no fees are paid. Training is free in addition to allowances which are given to the student nurses.

Trading is popular, probably as an aftermath of the Nigerian civil war, and its resulting inflation. Before the 1967 Nigerian civil war, business or trading enterprises were regarded as jobs for the male. But after the war the increase in food prices and other items made women engage in business activities. Presently business has joined teaching and medical services as desirable occupations for females.

Sex appears still to be an important determinant of occupational decision making. Girls show a high preference for teaching, nursing and medical practice, business, banking and law which require feminine personality and emotional and mental stability. Perhaps those cultural attitudes towards different occupations which have been internalised early in the process of socialization are still among the determining factors in female occupational choice.

Surprisingly, however, catering was given the least preference as a primary choice and even as a secondary choice was given the third least preference. One would have thought that catering would be highly preferred by girls in view of the cultural influences received at home. The reason for this apparent lack of interest can be explained in terms of the school curriculum. Many of the girls' schools do not run courses in home economics up to the third, fourth and fifth forms. Consequently, students cannot offer home economics at the School Certificate levels (i.e. 'O' level). Without getting any qualification in home

economics, the girls find it impossible to proceed with catering jobs.

The poor distribution of career preferences and the concentration of preferences in certain careers (only twenty careers were mentioned by two thousand students) seem to suggest that Nigerian secondary school students possibly lack information about many occupations in the country as well as the limitations and prospects inherent in the various occupations.

The type of school being attended by students, that is, whether the school is one single sex or co-educational, seem to have some bearing on the attendants' occupational preference. The findings of the study show that teaching is not favoured by girls in co-educational schools. Girls in co-educational schools are more interested in banking, stenography than those in girls' schools. This might be due to the fact that the co-educational schools are mainly secondary-commercial, offering literary as well as commercial courses. So the girls in co-educational schools have greater chances of choosing from a wider variety of occupational groups. Further investigations are required to confirm, dismiss or modify what is observed as a relation.

In relation to nursing, medical practice, law, news media and business, the type of school attended does not appear to influence students' choice. This can be due to the fact that these professions are generally regarded as suitable occupations for males and females alike.

In assessing the factors which influence students' occupational preferences, data from the M.O.P.S. further shows that people-oriented values exert the greatest influence. Opportunity to work with people as well as to serve the community are among the most important aspects of the students' job preference. The next important factor of choice is the self-expression value. Fondness for school subjects relevant to chosen occupations and the opportunity to work with ideas are among the more important considerations regarding students' occupational choice. The extrinsic-reward oriented considerations appear not to be of much importance in the students' career choice. They appear to be content with having lower wages in order to have happiness in their jobs. Occupational prestige and improved social status is not highly valued. This is probably due to the fact that in Nigeria, women gain social respect and prestige mostly from their marital status and not so much from their professional standing. An unemployed married woman is unfortunately given more respect in Nigeria, than an unmarried professional working class woman. Parental influence appears to be the least influential factor. This is so because over half of the students' mothers do not engage in paid employment. Especially in the Cross River State, mothers as well as fathers believe that their educated daughters are in a better position to know what jobs to choose than they who are mostly illiterates and unemployed. Parental influence appears to be noticeable with regard to only two occupations, namely, nursing and teaching which had mean scores above that for the entire

sample in external influence.

Referring to specific occupations, nursing and teaching were greatly influenced by external factors of parents and friends, teachers and news media, while

Banking
Stenography
Business
Law
Catering
Nursing

News media were greatly influenced by extrinsic reward oriented values.

Engineering
Art, architecture and design
Catering
Auditing, Accountancy, banking
Stenography
Mass media
Nursing and medical practice

were greatly influenced by self-expression values which include relevance of school subjects, use of special ability, use of hands and ideas.

Law
Civil Service
Catering
Stenography

Defence

Medical Practice

appear also to be greatly influenced by people-oriented values which include opportunity to work with people.

One interesting result of the findings is that choi nursing appears to be influenced by all four variable factors.

Another observation is that of all the occupational choices, teaching appears to be least motivated by monetary gain and other extrinsic-reward oriented values. It is the only occupation which scored below the mean for the group in M.O.P.S. 2 (see Tables 10, 11, 12, 13). Teaching also scored below the group mean in M.O.P.S. 4, i.e. people-oriented values. It appears that teachers are not influenced by leadership ambitions. For M.O.P.S. 3 which consists of self-expression values, teaching with civil service scored below the group mean for this variable. Thus, we can conclude with all certainty that most mothers and teachers wish their daughters and students to become teachers.

Regarding students' pattern of interest, the findings show that students are highly interested in computational and scientific activities. One disturbing fact is that the occupations preferred do not reflect this pattern of interest. One would have expected careers in computing sciences or accounting, banking and auditing to come first in order of preference, followed by

scientific and clerical jobs which came second and third in interest pattern. An explanation of this apparent inconsistency may be that students are not aware of the various types of existing careers which demand computational skills. Another explanation could be that students have poor backgrounds in mathematics and the sciences to enable them to engage in careers reflecting their interests. In fact, not a single student wished to engage in computer programming on leaving school in this scientific age.

Areas of least interest include outdoor, mechanical, musical, and social service. This trend is surprising because the first three occupations preferred, which are teaching, medical practice and trading, are all social service careers. Teachers, nurses, doctors and business persons are expected to function in order to help the society. The result on the interest profile shows that choice of occupations is not greatly dependent on particular interests. It thus seems that students choose what jobs are readily available, regardless of whether or not they have particularly great interest in the jobs. Students cannot be said to make their occupational choice basically on interests. However, they do not particularly have low interests in the ten areas tested. Traditionally music and dancing is highly valued for girls. Yet the pattern of interest does not reflect this traditional value. Music is not taught as a course in any of the schools investigated and its absence in the curriculum of the school might be responsible for students' lack of interest in musical activities, highly cherished in Nigeria.

As should be expected, mechanical interests are needed mainly for engineering and agricultural jobs, which are regarded as male careers. Similarly, women are not expected by the societies to engage in jobs which would take them out of the home or office for the greater part of the day.

In persuasive, artistic and literary areas, students were indifferent. They neither liked very much, nor disliked, occupations associated with those interests.

In conclusion, this study revealed that Nigerian girls are not sufficiently knowledgeable about the variety of careers existing in the country. The majority of girls are familiar with teaching, nursing and business, have parents and friends who are engaged in them, and are encouraged by their teachers to pursue careers in teaching and nursing in particular. The study also reveals that a considerable proportion of the girls were largely unrealistic in their career choice. Medical practice was the second most preferred occupation, yet very few girls actually end up becoming doctors. Since medicine is a 'prestige' job, many of the girls feel attracted towards it apparently irrespective of the extent or quality of their individual abilities.

That even some pupils who were soon to leave school on completing the School Certificate course were still unrealistic in their occupational aspirations underlines a dire need for guidance and counselling in Nigerian secondary grammar schools. With such guidance the

pupils would not only discover and accept the qualities of their interest and limits of their own abilities and aptitudes, but they would also be made more clearly aware of the different types of opportunities open to them. The result would be a more realistic relationship between abilities, aptitudes, interests and the available opportunities and national needs in adolescents' choice of careers. As it is, however, most of the pupils would most probably leave school expecting to attain what they might either be incapable of attaining or lack the opportunity of obtaining. They would thus be forced to take to teaching with the result that teachers uncommitted to their jobs would be produced in increasing proportions.

Besides teaching and medical practice, the other occupations in which many of the students expressed a preference were those in business. This is in line with the high score in computational interest area and reflects the high demand for competent personnel in the business field in a developing country like Nigeria where the society is still largely agrarian. More industrialization and business expansion is bound to raise the standard of living for the majority of the population. However, the proportion of students wishing to enter clerical, commercial and agricultural professions was much fewer than would be required in the country.

Some of the findings of this study corroborate the findings of some other researchers in this area. The general pattern of the occupational preferences of students

in Ghana were found by Foster (1965) to include, in order of preference, teaching (over 50% of Ghanaian students preferred to teach), nursing and law. The only difference is that business was not highly rated by Ghanaian girls, while Nigerian girls ranked business as their third primary or secondary preference.

Olayinka (1973) found that girls' preferences were limited to medicine, nursing, accounting and business among Lagos State students.

Gesinde (1975) found that the general occupational pattern of secondary school girls in Ibadan, Oyo State of Nigeria showed a preference for pharmacy, nursing, law and teaching.

Similarly, Akinjobin (1975), in a survey of female occupational aspirations among students in Jos State of Nigeria, found that 90% of the girls wanted to become nurses, while the rest wanted to become teachers, caterers and dieticians.

Thus, the findings of career preferences among students in Cross River and Kano State are similar to the preferences of girls in Lagos, Jos and Oyo States of Nigeria in many respects. However, girls in the Cross River and Kano States are more interested in business careers than those in Lagos, Jos and Oyo States.

Of the girls who preferred teaching, only very few, twenty in all, wished to teach mathematics. Concern has been expressed in many quarters on the lack of science and

mathematics teachers in Nigerian schools. It seems that most girls are not interested in mathematics. This lack of interest limits their chances of choosing careers which require competencies in mathematics and science. A greater effort should be made to encourage more girls to offer mathematics in their schools. The nation needs scientists, technologists and science teachers. This need will be hard to meet, if about half of the country's population are not interested in mathematics. In this era of greater employment opportunities, when students are able to exercise a wide individual choice, a new factor has entered into vocational counselling - the national need. The country has need of girls in all spheres, but many girls cannot pursue a number of good careers simply by giving up mathematics too soon - a fact greatly deplored by the writer. The overall number of properly qualified teachers of mathematics is far too small and the resultant shortage in Nigeria of mathematicians, scientists and technologists must be regarded as a serious matter for the nation. Many of the girls who abandon mathematics would be capable of reaching a certain standard if they were given more time by their teachers.

CHAPTER NINE

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATION

9.1 A re-statement of the problem

A vocational-psychological enquiry concerning the female students and occupational choice was undertaken with the aim of finding out what factors motivate Nigerian girls in Kano and Cross River States to choose which occupation or profession they would most likely engage in at the completion of their education. Data on students' parental occupation, students' age, students' class and school were presented to show whether or not any relationship exists between parents present occupations and students' desired occupation. On the assumption that students' choice of careers was influenced by the traditional values of the society as internalised during socialization process in the home, and by the limited facilities existing in the school, it was postulated that students could be assisted in making realistic career choices if

(a) trained vocational counsellors are appointed in the secondary schools,

(b) if students choose careers which fit in with their pattern of interests.

Both of these procedures were to be achieved through the

establishment of a careers guidance and counselling service.

9.2 Aims of the enquiry

Given the nature and scope of the problem as defined, an investigation was conducted with the following specific aims in mind:

(i) to identify which occupations students prefer to engage in, either as a primary or secondary preference.

(ii) to identify the role of parents, teachers, friends, radio, T.V. or books (external influence) in career choice.

(iii) to identify the role of money remuneration, working conditions, prospect for future, improved social status and prestige (extrinsic-reward oriented values) in career choice.

(iv) to identify the role of relevance of school subjects, special ability and aptitude (self-expression values) in career choice.

(v) to identify the role of leadership expectation and working with people (people-oriented values) in career choice.

(vi) to identify the interest patterns of students in

outdoor

mechanical

computational

scientific

persuasive
artistic
literary
musical
social service and
clerical activities.

9.3 Methodology

The investigation was carried out using the following procedure:

(i) A review of related literature drawn mainly from Nigerian, American and British sources. Theories of vocational guidance as propounded by eminent psychologists, namely,
Ginzberg and Associates
Super
Holland
Hoppock
Roe
Blau
were analysed, since their writing form the theoretical basis for practice in guidance and counselling.

(ii) Standardized psychological test inventories developed at the Psychology Laboratory, Department and Institute of Education, University of Ibadan by Professor G.M.Bakare were administered to two

thousand students drawn from classes three to five in six Nigerian secondary schools. Three of the schools are in Cross River State, while the remaining three are in Kano State. The first test, the Motivation for Occupational Preference Scale (MOPS), deals with some factors possibly influencing occupational choice.

The second test, the Vocational Interest Inventory (VII) includes several activities which are performed in many different kinds of jobs, corresponding to ten interest areas enumerated in page 266.

These tests were administered in two sets. The test was administered to the first set of 1000 students personally by the writer in the summer term of 1978 while the second batch of students completed their questionnaires in the presence of another trained guidance counsellor in the winter term of 1979. A total of 2000 returns were received from all the students in the sample. After the completed questionnaires had been processed manually, the statistical calculations and analyses of the emerging data were undertaken by the aid of the computer. The statistical forms employed in the analyses of the various data were:

means and frequences,

analysis of variance

chi-square test and

t test.

The results were expressed in tabular, graphical and descriptive forms as required.

9.4 Hypotheses and Results

(1) Hypothesis — There is no significant relationship between perceived external influence and students' occupational preferences.

Result — The students' choice of occupation are affected by influence of parents, teachers, friends, radio and T.V. or books. The hypothesis is not supported.

(2) Hypothesis — There is no significant relationship between extrinsic-reward oriented values and students' occupational preferences.

Result — The students' choice of occupation are influenced by consideration of salary, attractive working conditions, future prospects, social status and prestige attached to the job. The hypothesis is not supported.

(3) Hypothesis — There is no significant relationship between self-expression values and students' occupational preferences.

	Result	Fondness for school subjects which bear upon the profession, use of special abilities and aptitudes influence students' career preferences. The hypothesis is not supported.
(4)	Hypothesis	There is no significant relationship between people-oriented values and students' occupational preferences.
	Result	Students' occupational choices are influence by considerations for leadership roles, opportunity to work with people, opportunity to serve and the desire to help those less fortunate. The hypothesis is not supported.
(5)	Hypothesis	There is no significant difference between the general career pattern of students in Cross River State and Kano State according to the number of students desiring the same occupations.
	Result	The pattern of career choice differs according to the number of students desiring the same occupations in Cross River and Kano States. The hypothesis is not supported.

(6) Hypothesis — There is no significant difference between the vocational preferences of students in girls' schools (type 1) and those in co-educational schools (type 2).

Result — The vocational choice of students is dependent on the type of school attended. The hypothesis is not supported.

(6.1) Hypothesis — There is a significant difference between the vocational preferences of girls in girls' schools (type 1) and those in co-educational schools (type 2) in relation to medical practice.

Result — Choice of medical practice is not dependent on the type of school attended. Girls from co-educational schools are likely to become doctors just as those in girls' only schools are likely to do. The hypothesis is not supported.

(6.2) Hypothesis — There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to teaching.

	Result	Girls in girls' schools are more likely to engage in teaching than those in co-educational schools. The hypothesis is supported.
(6.3)	Hypothesis	There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to business and trade.
	Result	School type does not affect students' preference for business and trading careers. The hypothesis is not supported.
(6.4)	Hypothesis	There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to nursing or midwifery.
	Result	Nursing profession is independent of the type of school attended by students. The hypothesis is not supported.
(6.5)	Hypothesis	There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to banking, accountancy and auditing.

Result — The choice of banking, accountancy and auditing professions is largely dependent on the type of school attended. The girls in co-educational schools are more likely to become bankers, accountants and auditors than those in girls' secondary schools. The hypothesis is supported.

(6.6) Hypothesis — There is a significant difference between the vocational preferences of students in girls' schools and those in co-educational schools in relation to stenography.

Result — Choice of career in stenography is dependent on the type of school attended. The hypothesis is supported.

(6.7) Hypothesis — There is a significant difference between occupational preference of students in girls' schools and those in co-educational schools in relation to law.

Result — Choice of law as a profession is not dependent on the type of school attended. The hypothesis is not supported.

(7)	Hypothesis	Students who prefer medicine and nursing will have higher mean scores in scientific and social service than in other interest areas.
	Result	These students are interested in scientific and social science activities. Therefore, their choice of occupation is related to their interests. The hypothesis is supported.
(8)	Hypothesis	Students who prefer teaching and law will have higher mean scores in persuasive and literary activities than in other interest areas.
	Result	These students are interested in persuasive and literary activities. Therefore, their choice of occupation is related to their interest pattern. The hypothesis is supported.

9.5 Findings

(a) From the review of the research literature

From the various definitions given to the meaning of vocational guidance, the one adopted by this investigation was the approach which regards vocational guidance as the process of assisting the individual to choose an occupation, for the investigation is implicitly

concerned with how female students in Nigeria can best be helped to make realistic choice of their future careers.

Basic theoretical concepts or approaches underlying the practice of vocational guidance were identified in terms of

(1) Accident and Impulse theory approach.
(2) Trait-and-factor theory approach (psychological approach).
(3) The self-concept theory of vocational development.
(4) The developmental process approach and
(5) The role theory approach (cultural and sociological approach).

(b) From the analysis of factors in the MOPS

It was shown that external influence exerts a considerable pressure on students' choice of career in relation to nursing and teaching. Parents wish their daughters to become professional nurses and teachers. They do not encourage their daughters to pursue careers in banking, architecture or art, business, catering, agriculture, stenography and defence. Children whose mothers are teachers or nurses were inclined to choose teaching and nursing or medical practice as their preferred occupation. Thus the influence of parents, friends, teachers and mass media is a central and pervasive one as far as the "feminine professions" are concerned. Attitudes, expectations

and norms of the traditional culture are transmitted through them so they indirectly or even directly influence choice. Even if parents, or mothers in particular, never explicitly discuss the question of job with their children, negatively, they may limit the range of choices by telling their children to avoid certain kinds of jobs, positively they may suggest with varying degrees of emphasis that other jobs are desirable.

On the influence of extrinsic reward values, the finding show that consideration for good salary, attractive working conditions, future stability and prestige affect students' choice of the following careers:

(i) Banking
(ii) Stenography
(iii) Business
(iv) Law
(v) Catering
(vi) Entertainment.

The third variable on the MOPS, that is self-expression values affect the following occupational preferences:

(i) Engineering
(ii) Auditing
(iii) Stenography

(iv) Medical practice

(v) Nursing

(vi) Catering.

On the contrary, Civil Service and teaching preferences are least influenced by considerations of special abilities, fondness for school subjects which bear upon the profession, creativity and ability to work with things and ideas.

People-oriented values influence students who are interested in the following careers:

Law

Civil Service

Entertainment

Catering

Stenography

Defence

Medical practice.

The choice of teaching is least influenced by desire for leadership and opportunity to work with people.

The findings in the MOPS variables indicate that external factors, extrinsic-reward oriented values, self-expression values, and people-oriented values exercise considerable influences on students' occupational preference. The degree of influence however varies from one occupation to another. In girls' vocational preferences, the most powerful

incentives are not status and prestige or the prospect of higher remuneration in the long run as is often assumed.

(c) Findings from the analysis of factors on the VII

From the analysis of responses to the several activities which are performed in many different kinds of job, it was found that

(i) Students' pattern of interest were related to their preferred occupations in medical practice and nursing; teaching and law.

(ii) Students are highly interested in computational, scientific and clerical activities.

(iii) Students are least interested in outdoor, mechanical, musical, and social service activities. Indeed not even a single student wished to become a social worker and social work generally is assumed to suit females. The lack of interest in social work can be attributed to the low prestige which the society attaches to this occupation. In Nigeria social work is thought to belong to the province of the drop-outs in school.

(iv) Students are indifferent to persuasive, artistic and literary activities.

(v) Nigerian girls are generally interested in all activities. None of the mean scores for various activities associated with the ten interest

areas on the VII was below 33 out of a possible score of 50. This trend indicates that Nigerian girls can fit into a wider range of occupations given the necessary training and opportunities.

9.6 Conclusion

In conclusion, the findings of this research, though limited in scope, suggest

(i) the need for the provision of career information to secondary school students so that they may become aware of the various occupations available to them on leaving school.

(ii) The need for vocational counselling is also emphasized so as to help Nigerian girls become more realistic in their career plans.

(iii) Based on the limited number of careers mentioned by students, there is a need for more subjects to be included on the curriculum in girls' schools to cater for the varied interests and abilities of the students.

(iv) People-oriented values exert the greatest influence on occupational choice.

(v) The pattern of occupational choice differs according to State, in terms of the number of students desiring to enter certain occupations, but not in the order of preference. Girls in Cross River State and

Kano State prefer careers in teaching, medical services and business.

(vi) Occupational preferences depend to a great extent on the type of school attended except for careers in trade, medicine and law.

(vii) Students should be encouraged to abide by their class performance rather than external influence in their choice of careers.

(viii) Different factors do account for occupational preference in a variety of occupations, but it seems that likeness for school subjects as an influence on their choice of occupations is more important among girls in co-educational secondary commercial schools than among those in purely girls' grammar schools.

9.7 Recommendations

In the belief that students' vocational problems and appropriate remedies have been correctly identified, the writer proposes that the recommendations here should not be implemented haphazardly, but should be accepted and implemented in full so as to allow students to obtain the maximum benefit from careers guidance.

(i) The establishment of guidance and counselling services with special emphasis on vocational or careers guidance as a continuing process and not something that happens only during brief interviews just before students leave school.

(ii) The appointment of a careers master, who is a specialist in guidance. He should not be given the additional responsibility of teaching to allow him sufficient time to deal with students' problems.

(iii) Careers education should form part of the curriculum. Periods should be allocated to careers education in forms three to five. There are, in Nigeria, no vocational schools and no occupational courses are offe ed by grammar schools. This clearly shows the need for the development of a programme to provide more and varied training for girls.

(iv) In view of findings and conclusions of the study, for post primary education in Nigeria, there should be a comprehensive school system whose course of study would include both academic and practical subjects to cater for the various interests and abilities of girls, and widen the scope of occupational choice.

(v) Schools and ministries should sponsor a series of seminars and workshops to provide occupational information for students and teachers.

(vi) More and more teachers should be sponsored to attend summer courses in Ahmadu Bello University, Zaria, in guidance and counselling. These teachers, on completion of their courses, would be useful in implementing guidance services in schools. In view of the fact that there are very few trained counsellors in Nigeria, our schools will, for a very

long time, depend on career masters for vocational guidance.

(vii) When the choice of examination subjects is made (a choice frequently determined at the school in the third form, two years before the West African School Certificate examination is taken), it is of the utmost importance that the careers significance of the subjects be borne in mind.

(viii) A follow up study be made with ex-students to evaluate their career adjustment.

(ix) Students should be given time to visit industries and firms to see what is actually going on in different job environments.

(x) Personality tests with Nigerian norms should be developed for use in vocational guidance. More tests in other areas are also needed.

(xi) Careers teachers or counsellors should seek better and more effective ways of reinforcing unconventional career choices so that, hopefully, the Nigerian woman could contribute much more to the nation's productivity.

(xii) There should be greater link between the school and home; through open days, parents' visits and parent-teacher associations. Not all will come, and full collaboration is not possible because of various reasons such as transportation, women in purdah, etc. It is true that for schools to invite

parents to attend meetings especially concerned with their own children's welfare and future, and to find them not interested enough to come would be a depressing experience. By the same token, for parents not to be asked to come to such meetings is to suggest that they are not regarded as partners in shaping the destinies of their own children. The school should endeavour to foster a responsible and collaborative relationship with parents. In Nigerian schools, parents are hardly consulted or invited to attend meetings. This is a serious limitation for vocational guidance because the fact remains that parents, especially mothers, do influence their daughters' occupational choice. To consult and discuss with parents is to tackle the problem from the grassroots level.

(xiii) Cumulative records should be properly kept for each student to assist the vocational counsellor in performing his duties more efficiently.

(xiv) The introduction of careers activities into television programmes will offer one way of systematically educating the public and parents on vocational needs and opportunities available for the benefit of their children. More use of advertisements, television, press, radio to project a positive image of working women is highly recommended.

(xv) In girls' schools the curricula offering should include courses in catering, needlework, dancing and fine arts, hair-dressing, sports, stenography, music, to cater for feminine needs and aspirations.

9.8 Suggestions for future research

Areas on which future research might focus are summarized in this section. The suggestions are not summaries of detailed proposals which have been carefully programmed, but rather are points which future investigators might consider.

(1) The problem of explaining vocational choice can be approached through personality characteristics.

(2) It is also possible to examine the ways in which changes in the salary structure channel the flow of the labour force into different occupations.

(3) Still another approach would focus on social background - to analyse the effects of parental social status on the occupational opportunities of children.

(4) A longitudinal approach of girls' career development from class one to five.

(5) The relationship of marital considerations to occupational preference.

(6) The functions of the careers master.

(7) The formulation of a vocational guidance model for use in Nigerian secondary schools.

Final comment

This investigation supports the assumption that a careers guidance programme that is theoretically sound, structurally organized and properly implemented will have a positive impact on the lives of students and parents. Through such programmes, our students will become better qualified and equipped to meet the challenges of the working world.

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APPENDIX 1

Notes on Chapter Two

(1) By authority of the States: Creation and Transitional Provision Degree No.14 of 1967, Nigeria, which formerly consisted of four regions, namely, Northern Region, Eastern Region, Western Region and the Mid-Western Region, was fragmented into 12 States including Kano and the South Eastern State, by the Head of the Federal Military Government and Commander-in-Chief of the Armed Forces (then Major-General Yakubu Gowon. Due to the demand for more States, seven new ones were created on February 3, 1976 by the new administration which took over power on July 29, 1975, headed by the late Murbala Mohammed. During this time the South-Eastern State was renamed Cross River State in order to avoid States bearing names according to geographical locations as stated by the late General, "States would no longer be identified simply by geographical locations but would all be given names to erase memories of past ties and emotional attachments." (Nigeria, 1976, p.164.)

(2) The Efik-Ibibio-Annang are a homogenous group speaking basically one language.

The Ekois-Ejagham-Ogojas are a heterogenous group. Ekoi-Ejagham speaking basically the same language. Ejagham comprises of the Quas in Calabar division, Akampa, Etunk speaking peoples of Ikom Division, Akaguh, Nkum/Nkin/ Mbube and Boki speaking people of Ogoja division. The Ekoi comprise of Biase in Akampa, Buhumuno, Yakurr

Agbo and Mbembe in Obubra division.
The Ekois-Ejagham-Ogojas regard themselves as a unified group with a highly developed community sentiment and consciousness of their single identity.

Other ethnic groups groups are Oron/Okobo; Eket/Ibeno, to the southern division, while in the Northern divisions are found Yalla/Yache, Ukelle, and Bette/Bekwaia. For further details of the ethnic groups see South Eastern State of Nigeria "Akilu Commission of Inquiry into the Administrative Structure of S.E.State. Report and Recommendations. 1970 Ministry of Information, Calabar.

(3) Due to the controversy over the 1973 census in Nigeria, population figures used in this paper refer to the 1963 figures, which is the census used by the Federal Military Government for all estimates.

(4) The Hausa people inhabit mainly the Northern towns of Kano, Sokobo, Bauchi, Katsina. Some Anlani are found in Sokoto, Maideiguri and other northern towns. Smaller ethnic groups such as the Gwari, Nuper, Yoruba, as well as others, can be found living side by side with the indigenes.

(5) There are five duties obligatory for every Muslim. These are:

(1) Belief in one God (Allah) the Creator.

(2) Saying daily prayers 5 times.

(3) Attending the Friday mosque.

(4) Giving of Alms.

(5) Going on Pilgrimage to Mecca.

(6) The curriculum in classes 3 to 5 in the Secondary Schools investigated consisted of the following subjects:

(i) English language

(ii) English literature

(iii) Hausa (in Kano State) Efik (in Cross River State)

(iv) Religious knowledge (Christian Religion in Cross River State; and Islamic Religion or Christian Religion in Kano State)

(v) Biology

(vi) Chemistry

(vii) Physics

(viii) Mathematics

(ix) Health Science

(x) Cookery or Needlework

(xi) Art

(xii) Economics (in classes 4 and 5).

APPENDIX 2

MOPS

Motivation for Occupational Preference Scale

by CHRISTOPHER G. M. BAKARE, Ph.D.

A. PERSONAL INFORMATION

Name ... Father's Occupation ...

Age ... Class or Year ... Mother's Occupation ...

Mother's Occupation Before Marriage (If known) ...

Sex ... Date ...

School or University ...

B. OCCUPATIONAL PREFERENCE

1. Which occupation or profession would you like most to engage in when you complete your education ...

2. Which is the next best occupation you prefer? ...

C. REASONS FOR OCCUPATIONAL PREFERENCE

DIRECTIONS:

On the opposite page are sixteen different reasons why people choose the occupations they follow. Read each of them carefully.

RESEARCH USE:

Then, in the first column, put YES in front of those reasons which have influenced your preference for the last occupation you have mentioned above (i.e. 1B1). Also, put NO in front of those reasons which have nothing to do with your liking for the occupation.

Next, read carefully through the reasons for which you have put YES. Then, in the next column, for these reasons *only*, mark 1 for the reason which has influenced your preference most, 2 for the next and 3 for the next and so on until you have rated all the YES reasons according to their importance in influencing your preference for the occupation.

COUNSELLING USE:

Read each reason carefully and decide how important it has been in determining why you like the above occupation. Then in the third column

Circle 5 if the reason is of *Extreme Importance*
Circle 4 if the reason is of *Considerable Importance*
Circle 3 if the reason is of *Average Importance*
Circle 2 if the reason is of *Little Importance*
Circle 1 if the reason is of *No Importance* in determining your preference for the occupation.

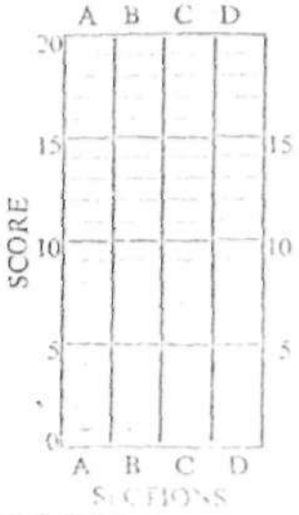
Developed at the Psychology Laboratory

Department and Institute of Education, University of Ibadan

	PUT YES OR NO	RANK THE YESES	No Impt.	Little Impt.	Average Impt.	Consid. Impt.	Extrem. Impt.
SECTION A							
1. Direct or Indirect Influence of Parents	.....	.....	1	2	3	4	5
2. Direct or Indirect Influence of Teachers	.....	.....	1	2	3	4	5
3. Direct or Indirect Influence of Friends	.....	.....	1	2	3	4	5
4. Direct or Indirect Influence of Radio, T.V., or Books	.....	.....	1	2	3	4	5
SECTION B							
5. Provide good salary	.....	.....	1	2	3	4	5
6. Provide attractive working conditions (short-working hours, good holidays etc.)	.....	.....	1	2	3	4	5
7. Ensure stable and secure future	.....	.....	1	2	3	4	5
8. Give an improved social status and prestige	.....	.....	1	2	3	4	5
SECTION C							
9. Fondness for school subjects which bear upon the profession	.....	.....	1	2	3	4	5
10. Permit the use of my special ability or aptitude	.....	.....	1	2	3	4	5
11. Permit me to be original and creative (to work with ideas)	.....	.....	1	2	3	4	5
12. Permit me to use my hands extensively (to work with things)	.....	.....	1	2	3	4	5
SECTION D							
13. Give me a chance to exercise leadership	.....	.....	1	2	3	4	5
14. Give me the opportunity to work with people	.....	.....	1	2	3	4	5
15. Give me the opportunity to serve	.....	.....	1	2	3	4	5
16. Permit me to help those less fortunate than I	.....	.....	1	2	3	4	5
.....	.....	.....					
.....	.....	.....					

Do not write below this line

DIAGNOSTIC PROFILE



SECTION	SCORE
A. External Influence	.....
B. Extrinsic-Reward Oriented Values	.....
C. Self-Expression Values	.....
D. People-Oriented Values	.....

APPENDIX 3



Vocational Interest Inventory

by CHRISTOPHER G. M. BAKARE, Ph.D.

Name..... Date.....

Class, Year or Course..... Age..... (*in years*) Sex: M. F. (*circle one*)

School, College or University.....

DIRECTIONS

This Inventory is designed to help you indicate the type of work in which you are interested and which you will enjoy doing. It includes several activities which are performed in many different kinds of jobs. You may not be familiar with some of the activities and some of them may require a type of training which you do not have at present. But these are not important here. Consider each activity and then decide how much, after some training, you would like to perform the activity.

Circle 5 — if you would like very much to engage in the activity

4 — if you would like to engage in it

3 — if you would be indifferent to it (i.e., neither liking nor disliking it)

2 — if you would dislike engaging in the activity, and

1 — if you would very much dislike engaging in it.

Behavioural Sciences Research Unit

University of Ibadan, Nigeria

A

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	go on a field trip to study strange animals	5	4	3	2	1
2.	design and build a new machine	5	4	3	2	1
3.	collect statistics on wages and prices	5	4	3	2	1
4.	read about the theory of atomic energy	5	4	3	2	1
5.	persuade people to take a life insurance policy	5	4	3	2	1
6.	take a course on sketching or painting	5	4	3	2	1
7.	teach English in a school or college	5	4	3	2	1
8.	attend lectures on how to compose music	5	4	3	2	1
9.	tell stories to children who are sick in hospital	5	4	3	2	1
10.	type letters and documents in an office	5	4	3	2	1

B

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	be an expert on rare trees	5	4	3	2	1
2.	design the bridge across a large river	5	4	3	2	1
3.	add up long columns of figures	5	4	3	2	1
4.	try to find a new cure for a terrible disease	5	4	3	2	1
5.	settle disputes between workers and their employers	5	4	3	2	1
6.	read a book on the history of art	5	4	3	2	1
7.	be the editor of an academic magazine	5	4	3	2	1
8.	learn to play a complicated musical instrument	5	4	3	2	1
9.	do voluntary work in a camp for people who have no homes of their own	5	4	3	2	1
10.	learn to take notes in shorthand	5	4	3	2	1

C

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	raise cows, poultry, pigs or sheep scientifically	5	4	3	2	1
2.	learn to repair high-quality watches and clocks	5	4	3	2	1
3.	take a job which require a lot of mental arithmetic	5	4	3	2	1
4.	take a course in advanced biology	5	4	3	2	1
5.	study the methods of convincing people	5	4	3	2	1
6.	design the cover of a book	5	4	3	2	1
7.	read many novels	5	4	3	2	1
8.	compose soul music	5	4	3	2	1
9.	distribute relief in a war affected area	5	4	3	2	1
10.	take a course in business letter-writing	5	4	3	2	1

D

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	work out of doors for long periods	5	4	3	2	1
2.	learn how an airplane works	5	4	3	2	1
3.	collect, analyse and record figures on a country's trade	5	4	3	2	1
4.	make a chemical analysis of a new drug	5	4	3	2	1
5.	take a course in public speaking	5	4	3	2	1
6.	design the costume for a play	5	4	3	2	1
7.	write short stories	5	4	3	2	1
8.	learn to play the piano	5	4	3	2	1
9.	look after sick people in a clinic or hospital	5	4	3	2	1
10.	keep records of sales in a store	5	4	3	2	1

B E

		Like very much	Like	Like very much	Like	Indifferent	Dislike	Dislike VERY MUCH
1.	1. be a guide on camping expeditions	5	4	5	4	3	2	1
2.	2. repair a car that has broken down	5	4	5	4	3	2	1
3.	3. use the computer to solve mathematical problems	5	4	5	4	3	2	1
4.	4. test blood or urine in a laboratory	5	4	5	4	3	2	1
5.	5. read a book on how to make people buy things easily	5	4	5	4	3	2	1
6.	6. learn to make carvings or sculptures	5	4	5	4	3	2	1
7.	7. read manuscripts of books to be published	5	4	5	4	3	2	1
8.	8. write a musical play	5	4	5	4	3	2	1
9.	9. run a Sunday School	5	4	5	4	3	2	1
10.	10. take a course in business English	5	4	5	4	3	2	1

F

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	go on a long sea trip	5	4	3	2	1
2.	design and construct new mechanical toys	5	4	3	2	1
3.	be in charge of the accounts department of a large company ...	5	4	3	2	1
4.	read about the causes of various diseases	5	4	3	2	1
5.	help young people select their vocations	5	4	3	2	1
6.	paint portraits of famous people	5	4	3	2	1
7.	read a book on how to become a writer	5	4	3	2	1
8.	be a vocalist in a pop band	5	4	3	2	1
9.	look after children in an orphanage	5	4	3	2	1
10.	learn to use a duplicating machine	5	4	3	2	1

G

		Like very much	Like	Indifferent	Dislike	Dislike very much
1.	explore the countryside for minerals and oil deposits	5	4	3	2	1
2.	repair electrical appliances (e.g., electric iron, kettle, T.V., radio, etc.)	5	4	3	2	1
3.	draw graphs based on statistical tables	5	4	3	2	1
4.	study the effects of various drugs on human beings	5	4	3	2	1
5.	preach a sermon in a church	5	4	3	2	1
6.	design posters for advertisements	5	4	3	2	1
7.	review book for a magazine	5	4	3	2	1
8.	conduct research on traditional music	5	4	3	2	1
9.	work in a home for very old people	5	4	3	2	1
10.	read a book on office techniques	5	4	3	2	1

H

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	travel over wide areas to collect soil samples	5	4	3	2	1
2.	learn to operate and repair a complicated machine	5	4	3	2	1
3.	cash cheques for people in a bank	5	4	3	2	1
4.	work in a physics laboratory	5	4	3	2	1
5.	be a publicity director for a big company	5	4	3	2	1
6.	teach a course on modern art	5	4	3	2	1
7.	join in an essay contest	5	4	3	2	1
8.	take part in a musical play	5	4	3	2	1
9.	join a Society for helping the blind	5	4	3	2	1
10.	supervise the work of several typists	5	4	3	2	1

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	work on project constructing a large dam	5	4	3	2	1
2.	assemble small mechanical units of an engine	5	4	3	2	1
3.	audit the accounts of a company	5	4	3	2	1
4.	learn to use certain scientific instruments	5	4	3	2	1
5.	settle marriage problems	5	4	3	2	1
6.	draw cartoons for a newspaper	5	4	3	2	1
7.	join a literary and debating society	5	4	3	2	1
8.	teach music in a school or college	5	4	3	2	1
9.	help in rehabilitating disabled persons	5	4	3	2	1
10.	learn how tofurnish an office with the right equipment	5	4	3	2	1

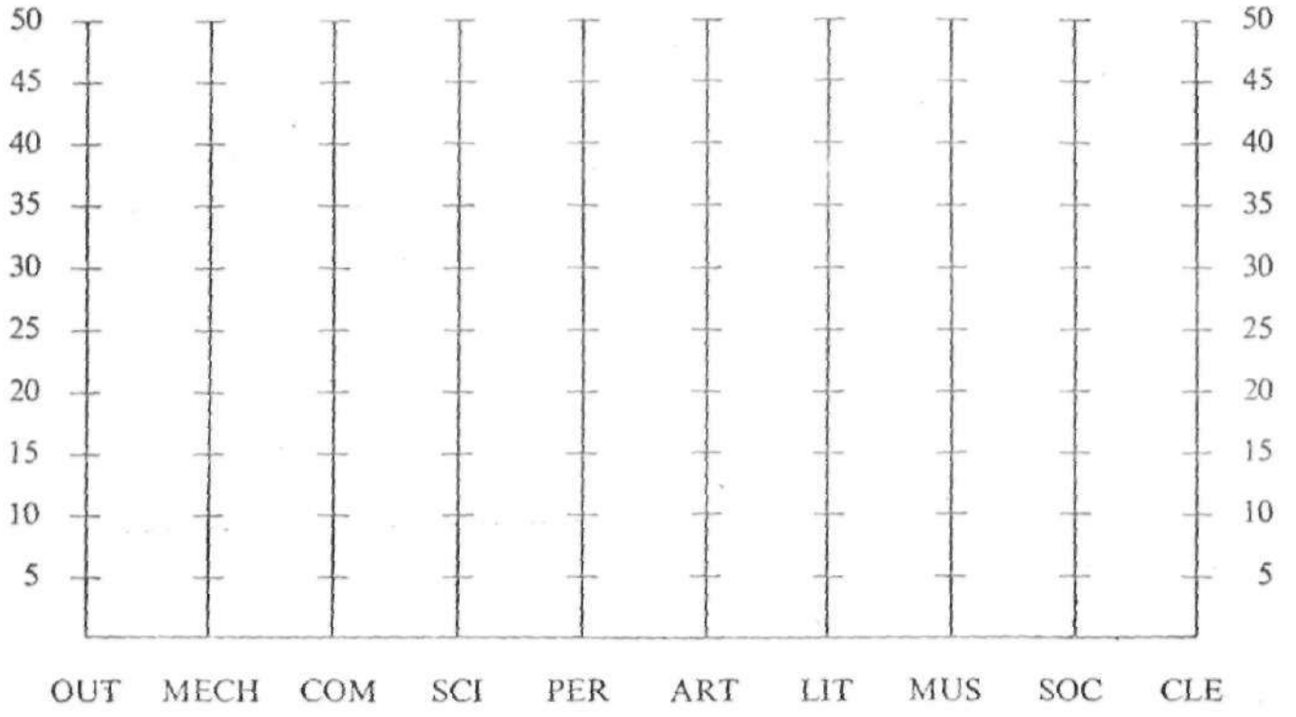
J

		Like very much	*Like*	*Indifferent*	*Dislike*	*Dislike very much*
1.	take a long walk in a rural area	5	4	3	2	1
2.	read a book about how computers work	5	4	3	2	1
3.	take a job which requires working with a lot of numbers	5	4	3	2	1
4.	read the biography of famous scientists	5	4	3	2	1
5.	study advertising techniques	5	4	3	2	1
6.	write articles for an art magazine	5	4	3	2	1
7.	report news for a local newspaper	5	4	3	2	1
8.	take a course in modern music	5	4	3	2	1
9.	work in a home for helping delinquent children	5	4	3	2	1
10.	study office-efficiency methods	5	4	3	2	1

SCORES ON THE INTEREST AREAS OF THE VII

	INTEREST AREA	*SCORE*
1.	OUTDOOR	
2.	MECHANICAL	
3.	COMPUTATIONAL	
4.	SCIENTIFIC	
5.	PERSUASIVE	
6.	ARTISTIC	
7.	LITERARY	
8.	MUSICAL	
9.	SOCIAL SERVICE	
10.	CLERICAL	

INTEREST PROFILE



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APPENDIX 4

WEST AFRICAN EXAMINATIONS COUNCIL: CONDITIONS FOR THE AWARD OF CERTIFICATES

REGULATIONS AND SYLLABUSES FOR THE JOINT EXAMINATIONS FOR THE SCHOOL CERTIFICATES: GCE-(O'Level).

"2. Subject Groups.
The subjects are grouped as follows for the purpose of the School Certificate examination.

Groups:

I. Languages:- English Language,[1] Latin, Greek, French, German[2] Italian[3], African Languages, Arabic.

II. General Subjects:[4] English Literature, Bible Knowledge, Islamic Religious Knowledge, History, Government, Geography, Economics.

III. Mathematical Subjects:- Mathematics, Modern Mathematics, Additional Mathematics, Additional Modern Mathematics and Statistics.

IV. Science Subjects:- General Science, Additional General Science, Biology, Chemistry, Physics, Agricultural Science, Health Science (with Alternative Syllabuses for Biology, Chemistry and Physics).

V. Arts and Crafts:- Art, Clothing and Textiles (formerly Needlework and Dressmaking) Foods and Nutrition (formerly Cookery), Home Management, Music.

VI. Technical Subjects:- Applied Electricity, Auto Mechanics Basic Electronics, Geometrical and Building Drawing, Geometrical and Mechanical Drawing, Metalwork, Wookwork.

VII. Commercial and Secretarial Subjects: Business Methods, Commerce, Principles of Accounts, Shorthand (Single Subject), Typewriting (Single Subject).

1. Choice of Subjects

(1) School Certificate and G.C.E. Ordinary Level.
(2) For the award of a School Certificate, candidates must enter and sit for a minimum of six and a maximum of nine subjects from any Four Groups, English Language being compulsory.
(3) Candidates who are unable to meet the entry requirements for a School Certificate may enter for any number of subjects but not exceeding nine, subject to the same conditions for the award of a G.C.E. in one or more subjects.

2. School Certificate and General Certificate of Education:

Conditions for a School Certificate.
All the requirements for the Certificate must be satisfied at one and the same examination. To quality for the certificate candidates must:

(i) reach a satisfactory standard as judged by their aggregate performance in their best six subjects, a

either (ii) pass in at least six subjects

or (iii) pass in five subjects with credits in at least two of them

or (iv) pass with credits in four subjects.

3. Classification of candidates who obtain a School Certificate. Successful candidates will be placed in three Divisions: the Division attained will be indicated on the School Certificate.

(i) Division 1 with Distinction Certificate will be awarded to candidates who:

(a) pass in six subjects from any four or more groups including English Language; and either a Mathematics subject (Group 3) or a Science subject (Group 4).

and (b) pass with credit in any five subjects.

and (c) obtain an aggregate not exceeding 12 in their best six subjects.

(ii) Division I Certificate will be awarded to candidates who -

(a) pass in six subjects from any Four or more groups including English Language and either Mathematics subjects (Group 3 or a Science subject (Group 4);

and (b) pass with credit in any Five subjects.

and (c) obtain an aggregate not exceeding 24 in their best six subjects.

(iii) Division II Certificate will be awarded to candidates who -

(a) pass in six subjects from any Four or more groups including English Language;

and (b) pass with credit in at least Four of these subjects;

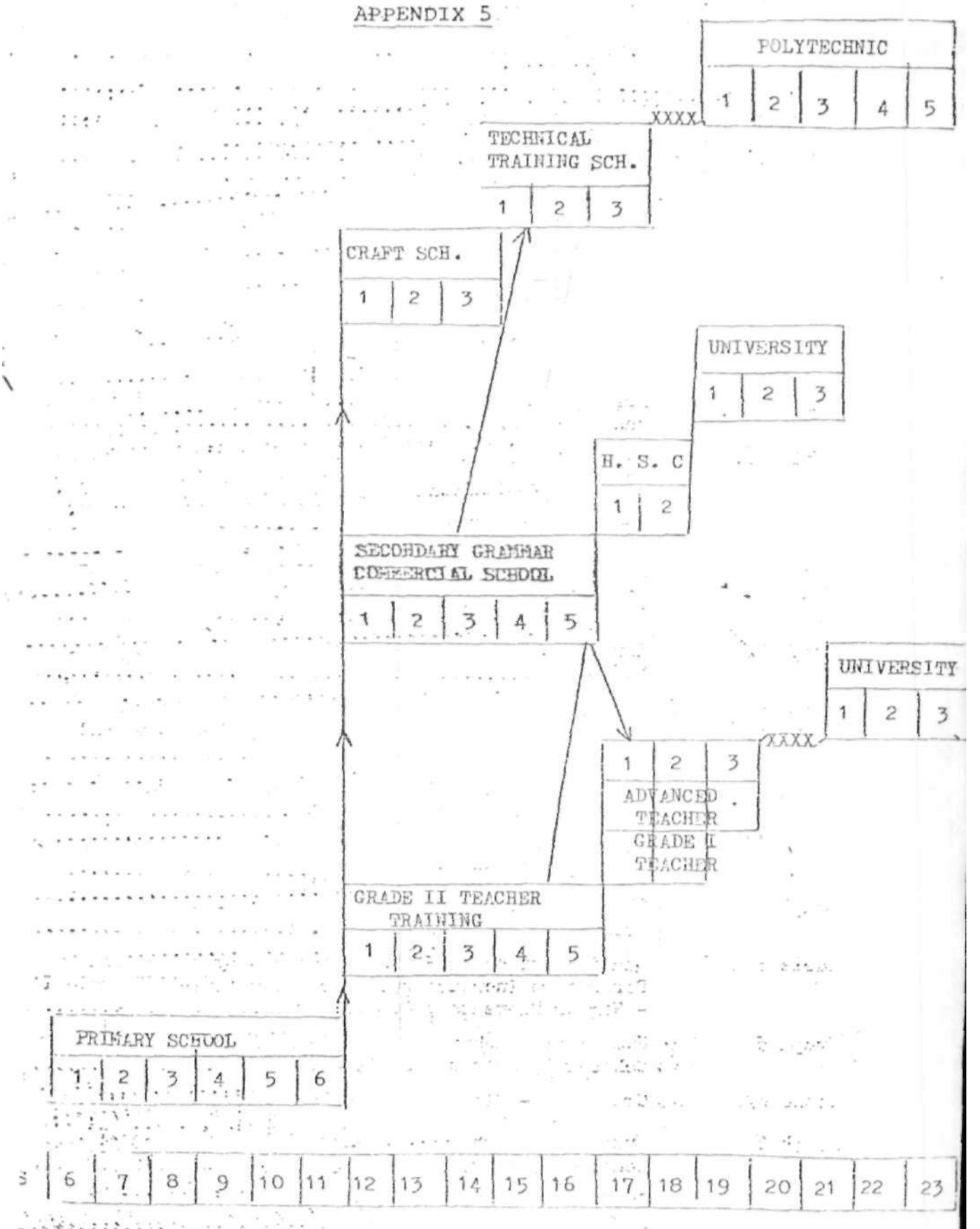
and (c) obtain an aggregate not exceeding 36 in their best six subjects.

(iv) Division III Certificate will be awarded to candidates who obtain -

(a) six passes or three passes plus two credits or four credits;

and (b) an aggregate not exceeding 48 in their best six subjects.

APPENDIX 5



1. Ages are indicated by the end of a school year.
2. XXXX means that a student may be required to teach or have practical field experience for unspecified years before proceeding to the university.
3. Arrows indicate possible inter-institutional transfers.