# PERCEIVED INFLUENCE OF RELIGION ON MUSLIM WOMEN SPORTS PARTICIPATION IN SHARIA COMPLIANT STATES IN NIGERIA

**BY**

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## DECLARATION

I declare that the work in this Dissertation entitled "Perceived Influence of Religion on Muslim Women's Sports Participation in Sharia Compliant States in Nigeria" was performed by me in the Department of Physical and Health Education under the supervision of Prof. (Mrs.) F. B. Adeyanju, and Prof.. A. I. Kabido. The information derived from the literature has been duly acknowledged in the text and a list of references provided.

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|---|---|---|
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## CERTIFICATION

This study titled "Perceived influence of religion on Muslim women's sports participation in sharia compliant states in Nigeria" meets the regulations governing the award of Master of Science in Sport Management of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literacy presentation.

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## DEDICATION

This study is dedicated to my late father, late mother and late husband for their prayers, encouragement, understanding and financial support when they were alive. The work is also dedicated to Prof. F.B. Adeyanju and Prof. A. I. Kabido, who God used, to enable me undertake the course. They encouraged and gave me all the support I needed. Lastly, to my children my brothers and sisters for their love, support and encouragement during this research work.

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## ABSTRACTS

The study examined the perceived influence of religion on Muslim women sports participation in sharia compliant States in Nigeria. To achieve the purpose of this study, ex-post facto design was adopted. The population for the study comprised of all the Muslim women in the nine (9) sharia compliant states in Nigeria. The sample for the study was 384 Muslim women drawn from three sharia compliant states: Kano, Niger and Zamfara states. The data collected for the study were statistically analyzed using descriptive statistics of mean and standard deviation (Std) to test and analyze bio-data variables and to answer research questions. Inferential statistics of Chi-square was used to test all stated hypotheses with a view to either accept or reject each null hypothesis. The level of significance was set at 0.05. The major findings from the study showed that: There is significant influence of culture on Muslim women sports participation in sharia compliant states in Nigeria. Parental influence had significant influence on Muslim women sports participation in sharia compliant states in Nigeria, There was significant influence of level of awareness of the benefits of sports on Muslim women sports participation in sharia compliant states in Nigeria, there was significant influence of level of awareness of Islamic Injunction on Muslim women participation in sports in Sharia compliant state in Nigeria. The researcher recommended that: the Muslim leaders and the preachers should, educate the women on how Islam supports their participation in sports. Government should sensitize the Muslim women on the benefits of their participation such as good health/fitness gainful employment, scholarship and prevention of injuries as a result of sports participation. All cultural beliefs against women participation in sports should be discouraged by parents, teachers, Islamic Preachers and so on. Parents need to influence their female children on the need to participate in sports instead of discouraging them.

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## ABBREVIATION

SWA - The most high

PBUH - Peace be upon him

RAA - Peace be upon her

WSF - Women Sports Foundation

# CHAPTER ONE

# INTRODUCTION

## 1.1 Background to the Study

Throughout history, humanity has invented sports primarily as a means to meet socially with others to display skills and physical prowess and to entertain or offer excitement. Many early cultures like the ancient Greeks and the Aztec Indians incorporated religious and political elements into their games but there was always a desire for recreational play that eventually inspired the codification of early games and the invention of new ones (Obare, 2000).

Religion is defined as "Human beings" relation to that which they regard as holy, sacred, spiritual, divine. It is commonly regarded as consisting of a person's relation to God or to gods or spirits. Worship is probably the most basic element of religion, but moral conduct, right belief and participation in religious institutions are generally also constituent elements of the religious life as practised by believers and as commanded by religious sages and scriptures (Encyclopaedia Britannica, 2004).

For many Muslim women, religious beliefs and values give meaning to the ways in which they structure and approach their life. Islam is a fundamental aspect of their identity and their approach to sports is often determined by religious, cultural and ethnic factors (Women Sports and Fitness Foundation, 2010). In general, Islam promotes good health and fitness and encourages both men and women to engage in physical activity to maintain healthy lifestyles. However, there are aspects of the religion which affect how sports can be practised, for example; women following their faith cannot engage in mixed gender sports and the environment and dress code also requires consideration (Women Sport and Fitness Foundation, 2010).

Most scholars agree that sport is not a religion in the same way that Christianity, Judaism and Islam are (Donald, 2000). Chandler (1992) stated that, sport is not a religion claiming that sport could never be considered a religion because it cannot lead to one's spiritual salvation. Although many scholars thought that sport is nothing to do with religion, some books indicated that there is relationship between sport and religion. For example, some religious organizations, such as Fellowship of Christian Athletes and Missionary Athletes use sports as a means of recruiting new members (Cordes & Ibrahim, 1999) and spread the gospel. On the other hand, athletes say prayers to their God for protection in competition, or for good performance and prayers for successful championship (Cordes & Ibrahim, 1999). Infact, ritual and religion exert great influence over human behaviour, including sport activities during leisure time. Religion can shape the specific sport participation. For example, Islam forbids Kung Fu because Islam thinks that Kung Fu inflicts physical harm, which is contrary to divine law (Chehabi, 2002).

Muslim female are confronted with more constraints comparing with non-Muslim female due to the cultural and religious belief. Even though Islam is not against sport, Muslim female cannot play sport in public in some Arabic countries, like Yemen (Stevenson, 1998) and Afghanistan (Hargreaves, 2000). Relative low sport participation rate are shown among Muslim female who live in Islamic countries or non- Islamic countries (Hargreaves, 2000).

In Nigeria, Dimka, and Ekele (1999) were of the opinion that women in the Northern States have very limited sports participation in scope and intensity because of traditional and religious beliefs which restricts them from participating in sports. Adeyanju (2012) reported that Sport is a very important aspect of Nigeria's socio-cultural life which impacts on many of the individual's precious personal momentous and deepest values, male or female. She stated that, an analysis of those actively involved in sports in Nigeria indicates that men constitute the greater number either as players, coaches, or as administrators and in spite of Nigeria's ethnic, culture and religious diversity, a constant theme seems to run through the society as regards the traditional place of women which traditional place is in the home. According to her, most traditional Nigerian societies are patriarchal in nature and that Nigeria is a society in which the experience and values of men predominate. Adeyanju (2012) emphasized that; the low involvement of women in sports is not due to the lack of interest in sports by women but it is due to the long history of direct, and indirect systemic forms of discrimination and stereo-typing as well as many other problems that women have to contend with. She noted that, if Nigeria is to fulfill her aspiration of being amongst the top sporting countries of the world, the issue of women participation in sports must be successfully addressed.

Bello (2000) revealed that Sharia had been in full operation in Nigeria before the advent of the colonialist and historically, some of the artifact indicated that Sharia was found in Kano, Sokoto, Niger, Gombe, Jigawa, Kebbi, Bauchi, Borno and Zamfara. Sharia is a way of life of a Muslim which defines for him how to interact with people who belong to the same religion as well as those other believers. It teaches how to respect and protect the life and property of those who co-exist with him whether of same faith or not. It is a divine law which left nothing untouched be it social, economic and political ways of life (Bello, 2000).

In Nigeria, Sharia has been instituted as a main body of civil and criminal law in nine (9) Muslim-majority and in some parts of three (3) Muslim-plurality States since 1999, when then-Zamfara State governor Ahmad Rufai Sani began the push for the institution of Sharia at the state level of government (Ogugua, 2011). But the most persistent and widespread prejudice and discrimination against women in many societies in which Nigeria is not left out, have been in the realm of sports. Women in the Sharia compliant States in Nigeria are seriously discriminated in many aspects of human endeavor (Chune, 2005). However, some still against all odds get involved in sports. It is against this background, that this study sought to find out the perceived

influence of religion on female sports participation in the Sharia compliant States in Nigeria.

## 1.2 Statement of the Problem

Sports play a vital role in physical, mental, emotional, social and psychological development of its participants without any discrimination of gender. Male and female are equal but still women are facing numerous problems of inequality throughout the world especially in Islamic countries and developing countries of the world (Chung, 2005). In some Islamic countries such as Iran and Libya women are not allowed to participate in any kind of sports. Although participation of women and girls in all kind of sports and their right to play is a global issue but it is generally conceived that women and girls in Islamic countries are facing countless problems in this regard. Religion is a controversial subject and one of the most influential components in the lives of people throughout the world. The influence of religion plays a major role and has a severe impact on the world's population. Individuals often determine their moral character, daily schedules, and practices due to their chosen religion (Chung, 2005).

Participation of Muslim women in sports depends upon many factors such as country of origin, religious orientation, gender norms, culture, parents, family, relatives and society member support (Dagkas, Symeon, & Tansin Benn, 2010). These are the factors which shape different attitude and beliefs on physical activities, sports and athletics. Some Muslim women participate in sports without any hurdle, while some other Muslim women face numerous problems, hurdles and challenges for sports participation. It depends on country to country. In some Muslim countries Muslim women face various problems and hurdles for participation in sports due to religious and cultural reasons, mixed gender sports, dress codes, attitude towards sports and limited resources (Dagkas, Symeon, & Tansin, 2010). There is another problem that some countries consider sports as male activity. Example was Senegal in this regard where participation in sports is socially and culturally prohibited for Muslim women because they believe that sports and athletics are by definition masculine (Hewett, 2010). Although there have been various obstacles that hinder women from active participation in competitive sports, some have realized that taking part in sports is a worthy and fulfilling experience. In recent times there exist quite a number of girls and women who have broken loose of culture and other inhibitions to assume their rightful place in the world of sports (Adeyanju, 1993).

But with casual observation in some of these Sharia compliant States such as Zamfara, Sokoto, Borno, Kano, and Bauchi, most children and women in muslim community don't participate in sporting activities due to the cultural, norms and Islamic religion rights which do not permit the women to exposed their body and mix with opposite sex. Sporting activities are activities that consists of jumping, running and other physical activities. Based on these and many more the study was to educate,

encourage, enlighting and sensitize the muslim women to participate in sporting activities for healthful benefits. But if one looks at Surrah, Qur'an 24 verse 31 which states that: *"O ye who belief! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah hath not transgressors"* (Bello, 2000). One would think that women should also enjoy the good things as stated in the law. This therefore prompted the researcher to undertake this study to determine the perceived influence of religion on female sports participation in Sharia compliant States in Nigeria.

## 1.3 Research Questions

The study sought to answer the following specific research questions:

1. Does culture of the people in sharia compliant States in Nigeria have influence on Muslim women participation in sports?
2. Does parental influence in sharia compliant States in Nigeria influence Muslim women participation in sports?
3. Does the level of awareness of the benefits of sports influence Muslim women participation in sports in sharia compliant States in Nigeria?
4. Does the level of awareness of Islamic injunction on Muslim women in sharia compliant States in Nigeria influence their participation in sports?

## 1.4 Purpose of the Study

The purpose of this study was to:

1. determine the influence of the culture in sharia compliant States in Nigeria on Muslim women participation in sports.
2. examine parental influence on Muslim women participation in sports in Sharia compliant states in Nigeria.
3. determine the level of awareness of the benefits of sports participation of Muslim women in sharia compliant States in Nigeria

4. examine the influence of the level of awareness of Islamic injunction by the Muslim women in sharia compliant States in Nigeria on their participation in sports.

## 1.5 Significance of the Study

This study is significant based on the following basis:

1. It may have positive influence on the cultural norms affecting Muslim women participation in sports in sharia compliant states in Nigeria.
2. Its outcome may provide awareness of Islamic injunctions on Muslim women participation in sports in order enjoy the good things as stated in the law.
3. Its significance may create awareness of the benefits of sports participation for Muslim women in sharia compliant states in Nigeria.
4. The study also would go a long way in enlightening and educating the parents and other members of the society about their roles, expectations and contributions to the progress of women involvement in sports in sharia compliant states in Nigeria.

## 1.6 Hypotheses

Based on the research questions, the following major and sub hypotheses were formulated for the purpose of this study.

### 1.6.1 Major Hypothesis

There is no significance influence of religion on Muslim women sports participation in sharia compliant States in Nigeria.

### 1.6.2 Sub-Hypotheses

**1.** There is no significant influence of culture on Muslim women sports participation in sharia compliant states in Nigeria.

2. Parental influence in sharia compliant states in Nigeria has no significant influence on Muslim women participation in sports.
3. Level of awareness of the benefits of sports has no significant influence on Muslim women participation in sports in sharia compliant states in Nigeria.
4. Level of awareness of Islamic injunction on Muslim women in sharia compliant states in Nigeria has no significant influence on their participation in sports.

## 1.7 Basic Assumptions

On the basis of available research and professional opinion, the following assumptions were made for this study.

1. The culture of the people in sharia compliant States in Nigeria may influence Muslim women participation in sports.
2. The parental attitude may influence Muslim women participation in sports in sharia compliant States in Nigeria.
3. The awareness of the benefits of sports influence Muslim women participation in sports in sharia compliant States in Nigeria.
4. Adequate knowledge of Islamic injunctions on women participation in sports in Sharia compliant States in Nigeria influence their participation in sporting activities.

## 1.8 Delimitation of the Study

The study, which examined the perceived influence of religion on Muslim women participation in sharia compliant States in Nigeria, is delimited to Kano, Niger and Zamfara states.

## 1.9 Limitation

The main problem encountered during the course of this research was in ability of the respondents to read and understand the questionnaire properly. The

researcher was able to overcome the problem by the helped of research assistant who read and translated the questionnaire to the respondents.

## 1.10 Operational Definition of Terms

**Islam**

Is the complete way of life: This teaches the Muslims on how to leave peacefully with Muslim and non Muslims.

**Muslim**

Are the people who believe in one God, Allah and believe that Prophet Mohammed (PBUH) is Allah's messenger and the greatest Prophet.

**Sharia**

Is the obligation and injunctions governing Islam in sharia compliant states in Nigeria.

**Religion**

Is the practice that someone or some group of people is or are seriously devoted to in sharia compliant states in Nigeria.

**Compliant States**

States accepting and practicing Sharia laws in Nigeria.

**Perceived influence**

Beliefs or opinions on various factors affecting Muslim women to participate in sports.

**Sports**

Are games such as football, tennis, basketball, table tennis, volley ball, running, golf, and other competitive leisure activities, that Muslim women participate in.

**Participation**

Taking part of women in sports in Zamfara, Kano and Niger states.

**Culture**

Is the general behaviour and practice of Muslim women in sharia compliant states in Nigeria.

**Islamic Injunction**

Islamic injunction is the rules and regulations governing sports participation of Muslim women in sharia compliant states in Nigeria

# CHAPTER TWO

# REVIEW OF RELATED LITERATURE

## 2.0 Introduction

The purpose of this study was to examine the perceived influence of religion on Muslim women sports participation in sharia compliant States in Nigeria. To achieve this objective, a review of related literature was carried out. Thus, the review is presented below:


2.1 Sharia Development in Nigeria

2.2 Operation of Sharia Law in Nigeria

2.3 Sharia and Sports

2.4 Cultural influence on Muslim women participation in sports

2.5 Parental Influence on female participation in sports

2.6 Awareness on Benefits of sports Participation

2.7 Attitude of Muslim Women towards Sports and Physical Activities

2.8 Dressing Costume for Muslim Women

2.9 Level of awareness of Islamic injunctions on Muslim women participation in Sports

2.10 The relationship between Sports and Religion

2.11 The need for sport

2.12 The Etiquettes of sport

2.13 Other points

2.14 Prospect of Muslim Women Participating in Sports

2.15 Summary of the Review of related Literature


## 2.1 Sharia Development in Nigeria

It is historic fact that Islam had been in full operation in Nigeria before the advent of the colonialist. Artifact and history anecdote are still available, most of these can be found in Kano, Sokoto, Zaria, Bauchi, Borno, Zamfara etc. Sharia is a

way of life of a Muslim which defines for him how to interact with people who belong to same religion as well as other believers. It teaches one how to respect and protect the life and property of those who co-exist with him whether of same faith or not. The traditional rulers then established Alkali court that decide cases between litigant with Sharia law and the Alkali court which was later modified by the colonial masters during the colonial era (Bello, 2000).

## 2.2 Operation of Sharia Law in Nigeria

Islamic law is essentially a divine law which derives its origin from Qur'an, the Holy Book. It is characteristically written and therefore rigid and immutable. The various sources of Muslim law include the Ijma, which is the consensus of the Muslim and the scholars and the ulama, the Hadith or Sunna, the saying of the Holy Prophet (Pbuh) and the Qiyas which consists of analogies from the Qur'an and the Sunna. The version of Islamic law practiced in parts of Northern Nigeria where there is preponderance of adherents of the Islamic faith and the teachings is inline with the Maliki law. This aspect of the Islamic law was formally introduced into the Nigerian legal system in 1956 with the corresponding establishment of a network of Alkali, Area courts and the Sharia court of Appeal. Soon it became necessary to establish a court of resolution in this area to resolve possible conflict that might arise in the routine dispensation of justice according to the provisions of the Maliki law and the English law. The "Sharia" as the Muslims law is commonly referred to mainly govern the aspect of personal lives of the people. Sharia itself means the correct way lay down by Allah (SWA). Muslim believers submit to adjudication in the areas of Muslim inheritance and succession, marriage, divorce and violation of various aspects of the Qur'anic injunctions (Harande, 2007).

## 2.3 Sharia and Sports

Bello (2000) Sharia is an Islamic way of life which affects all ramification of life of a Muslim and the divine law which left nothing untouched be it social, economic and political way of life. These involved the lawful and forbidden things. Allah (SAW) says:

*O ye who belief! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah haveth not transgressors"* (Bello, 2000).

Since sport is an aspect of the social life which may be a means of enhancing human physical health and or means of strengthening human wealth. Sharia has given due importance to sport and do not ignore any human requirement. The Prophet (Pbuh) liked happiness and dislike grief. The Prophet has been reported to have said:

*"O Allah, I seek refuge in you from distress and grief".*

According to Yunusa (1993) it is gratifying to observe that some Islamic form of worship like praying and pilgrimage portray some sportive characteristics even

though they are meant for spiritual and social elevation of man. Likewise there is no harm if a person entertains himself to relax his mind or refresh himself with some permissible sport or play with his friend. However, sports which obstruct or hinder religion obligation is not permissible in Islam, instead these sports are encouraged by Prophet (Pubh), such as racing, wrestling, archery, spear play, horse riding, swimming and hunting (Harande, 2007). Many sports have been introduced after the death of the Prophet (Pbuh). These sports or games can be classified as permissible and prohibited. Sport or game can be treated as permissible in Islam if such sport or game do not involve anything prohibited in Islam, e.g gambling, undue mixing of sexes, wearing forbidden wears etc, (Bello, 2000).

There are some specific laws governing the life of women in all their activities and these laws must be strictly complied with. On women participation in sports or games, it must be examine whether Muslim woman is allowed to participate in it without violating the divine laws governing their activities. For example, women are forbidden from undue mixing with opposing sex and exposing their body (Bello, 2000). Allah (SWA) says:

*" and say to the believing woman that they should lower their gaze and guard their modesty, that thy should not display their beauty and ornaments except what (must ordinarily) appear therefore that they should draw their veils over their bosoms and not display their beauty except to their husband, their father, their husbands father, their sons, their husband sons, their brothers or their brothers sons, or their sisters sons, their slaves whom their right hands possess or make servants free of physical needs, or small children who have no sense of the same sex and that they should not strike their feet in other to draw attention to their hidden ornaments and o ye believers! Turn ye all together towards Allah that ye may attain bliss."* Surrah, Qur'an 24 verses 31. In any sport or game, there are three (3) important components; the game, the players and the spectators and Islam discusses them extensively in Qur'an 24 verse 31.

Islam is a way of life, Muslims are members of the generality of the world society, they are expected to participate in activities of the world that will not lead to sin, and so, Islam encourages every sport for all Muslims. But women, who are to participate in sporting activities, can only do so in accordance to Islamic injunctions. That is, they should not mix freely with men and they should also dress as Muslims. Muslim nations and organizations have been organizing sporting activities but do not allow men to mix with women, they are organized separately (Yunusa, 1993).

Islam is a fundamental aspect of their identity and their approach to sport is often determined by religious, cultural and ethnic factors. Therefore the beliefs and values given meaning to the ways in which Muslim women run their life.

In general, Islam promotes good health and fitness and encourages both men and women to engage in physical activity to maintain healthy lifestyles. However, there are aspects of the religion which affect how sports can be practised for example, women following their faith cannot engage in mixed gender sports and the environment and dress code also requires considerations (Yasmeen & Soniha 2011).

Due to religious misinterpretations or simply a lack of awareness, many Muslim women have been prevented or not able to participate in sports. For many, apprehension about taking part stems from a fear of discrimination or of facing negative attitudes from service providers in relation to their religious and cultural needs (Walseth & Fasting 2003).

In primitive societies, sports began as a religious rite. Its roots were in man's desire to gain victory over foes seen and unseen to influence the forces of nature (Omolabi, 1992).Out of the two major religions in Nigeria that is Islam and Christianity, the latter seems to encourage it. Islam is often cited as the reason why women cannot participate in sport. This is primarily due to a lack of understanding and awareness of the religion as ensuring good health and fitness for men and women is given paramount importance in Islam. Yunusa (1993), observed that Islam strongly promotes sport and physical activity within certain guidelines as these are essential tools for sustaining healthy lliving.

Islamic athletics is an athletics organization governed by Sharia and formed through the Islamic history. In Islam, athletics is perceived as important to gain a healthy body. Sports like swimming and horseback riding are especially encouraged by Hadith. There are, however, some other sports that are banned in Islam. Any sports that involve killing (i.e. hunting) are strictly forbidden according to Islamic Law Sharia (Chung, 2005). The Islamic law, or Sharia, sets several bounds that indirectly impact Muslim athletes. This includes rules regarding the awrah, those parts of the body not to be exposed in public. The hijab or Burqas required by strict divisions of Islam can make it difficult for women to engage in many sports. Also, men are not allowed to have clothing that shows the area between the knees and navel, prohibiting them from engaging in, for example, Sumo wrestling. For some time, Iranian women at the Olympics only competed in shooting because it was the one area unaffected by their dress codes (Chung, 2005).

According to Harande (2007), Islamic women in sports appears to be a contradiction in terms participating in sports, at least this is what many people in the west believed. In the Olympic games, for example, where nearly half of the participants are females, women from Islamic countries are in small number. In Islamic countries, the Qur'an and Hadith, the saying of the Prophet Mohammed (Pbuh) influence women and men's lives and roles, to a high degree. In Muslim culture, the chastity of women is a matter of honour, which is the basis of a family's reputation. Honour means the ability of the head of the family or its male members to

fight or avenge aggression and to guarantee the chastity of their wives, sisters and daughters. Men have the right and duty to control female family members and to sanction transgression. Girls and Women have to avoid every sort of behaviours that might endanger the good reputation of the family. Gerturd (2006) said moral integrity for women means among other things, following Islamic rules with regard to their bodies. A major tenant that women have to observe is that in public, the body as a symbol of sexuality has to be covered. However, Harande (2007) explained that Islamic Sport Scientists, both male and female, emphasize that health and fitness are important for men and women alike and should be sustained by sporting activities. Many scholars pointed out that in various sayings, Prophet Muhammed (Pbuh) had advocated living in healthy life, recommended to Islamic adherents such as running, horseback riding, swimming and archery. Some Muslim sociologists even concluded that sports, for their health benefits ought to be obligatory for women. Traditional Muslim physical activity culture, including strength training is not focused on breaking records. Muslim interested in sports must contend with the fact that whenever sport is practiced, Islamic laws must be followed (Harande, 2007).

The benefits derived from sport can not be denied. Not only do they have physical and social benefits, but also essential psychological consequences. Since sport is also a compulsory part of the curriculum in all schools, it is important to address the many Islamic conflicts that us sisters may face.

## 2.4 Cultural influence on Muslim women participation in sports

Many Muslim women are constrained by their ethnic backgrounds from participating in sport. For example, research conducted by WSF on Bangladeshi women found that they led sedentary lives with little priority given to exercise and physical activity as it conflicted with their role as a mother and home-keeper (WSF, 2005). Asian cultural ideologies do not always promote exercise and physical activity in women, although many of the women in the research understood its significance. There is research to support such a view. A study in Norway shows that Muslim women who identified themselves in terms of their ethnicity were not interested in participating in sport as it challenged the boundaries of femininity and cultural identity. Those who regard religion as a source of identification, viewed physical activity positively as it was in line with Islam's stance on health (Walseth, 2006).

Cultural belief of a woman's place is in the kitchen is still a problem for most women in sports life. Modern labour force that takes the women outside their homes (like in campaign and traveling involved in sports life) clashes with this traditional role (Harande, 2007). Obare (2000) observed that even where few women manage to get into these positions, they meet great difficulties especially as it will conflict with traditional role in their families. He therefore explained that some Hausa women are

deprived of taking part in social lives in their communities and are prevented from leading active economic lives. In the Northern part of Nigeria, there is cultural stigma attached to women participation in sports. Generally, Nigeria women are discouraged from taking active part in sports due mainly to some reasons associated with the following cultural beliefs or myths.

- Most women who take active part in sports are barren or have difficulty with child bearing.
- Participating in sports by women make them masculine.
- Girls who engage in strenuous physical activities may in consequence lose their virginity much earlier.
- Sports participation by women makes the tough minded careless, stubborn and eventually bad housewife.
- Sports participation by women exposes them to immoral tendencies (Obasi, 1992).

Omolabi (1992) explained that culture of people determines or dictate how its people react in certain situations. Women are seen essentially as child bearers and housekeepers.

According to Kabido and Dashe (1992), culturally and traditionally, women are being prevented from optimal participation in vigorous physical activities such as competitive sports. They further stated that, the women participation in competitive sports has been influenced negatively by the various cultures because of the many roles they tend to dictate to the appropriate women through customs, beliefs, morals, societal norms and superstitions. In addition, Kabido and Dashe (1992) maintains that the influence of religion in some part of the north, where women in such areas have little or no time to participate in any form of sports; whether competitive or not particularly when married is so great. In Muslim controlled States of Nigeria, the Islamic culture and tradition do not allow the exposure of women body, as certain sports outfit tends to depict. In addition, the young girls who get married at very early ages and are kept away from other social interactions with peer groups. This practice tends to limit the number of women involved in competitive sports. Since these young girls and women don't want to go against their religious and cultural beliefs, they refuse to participate in any form of sports.

Adeyanju (2007) explained that the low involvement of women in sports is not due to lack of interest in sport by women. Its due to the long history of direct and indirect systemic form of discrimination and stereo-typing as well as many other problems such as psych-social and cultural factors which exert pressure on women through the immediate family, community, religion, media, peer groups, and other sources of socialization to reinforce expected behaviour and teaching of gender roles.

## 2.5 Parental Influence on female participation in sports

According to Adeyanju (1993), the initial stimulus to become interested in sports is from a home environment that considers sport to be an important facet of life. The family is one of the most important institutions in the early process of socialization of the child. Supporting the claim Dubey, Oyabe and Prokupek (1979) explained that no other agent of socialization is as important to the total make-up of the child as his family, where the primary socialization process begins. Brembeck (1977) regarded the family as the most influential teacher in that it helps to mould the life of a child. Furthermore, Snyder, Eldom and Spreitzer (1973) stated that sports involvement begins in childhood, is reinforced by parental encouragement, continues into middle age and diminishes only in the last stages of the life cycle. Malumphy (1971) found that, family influence was a major factor in college women competing in sport (Harande, 2007).

Orluck (1992) identified parents as major socialization agent especially during the pre-school years; as such they are the primary shapers of a child's perception of and preference for different types of games and play activities. Parental influence on children's participation in sport may differ as a result of the environment in which the family lives such as socio-economic situation, religion, family history and previous personal experience of the parents. Harande (2007) reported that parents respond differently to females from the males regarding sports participation. Parents tend to respond to males and females in sex- stereotypic fashion. Males are more encouraged to participate in action pursuits outside the home while females are reinforced for engaging in activities within the confines of the home.

Walseth and Fasting (2004) said it is particularly difficult for Muslim women to reconcile the rules, values and practices of their religion and culture with the lifestyle of western countries, particularly the way in which they organize physical activities and sport. The lack of gender segregated time slots can be a major drawback for many girls and women from ethnic minorities. If sessions are mixed, they may choose to stay out of sports of their own accord or be prohibited from participating by their parents (Walseth & Fasting, 2004). Participation in mixed sports may violate their own integrity and that of their families.

## 2.6 Awareness on Benefits of sports Participation

According to Chung (2005), in his study on sport pattern and perceived constraints of the Muslim female in Hong Kong stated the following as values that are embedded in sports participation:

Health concern is one of the major purposes for Muslim women participation in sport (Walseth & Fasting, 2003; Wray, 2002). Research conducted by Walseth and Fasting (2003) on Egyptian women views on physical activity and sport, many women made references to health concerns of Islam. These informants also stated that they wanted to be healthy because strong believers would more beloved by Allah. Some Muslim women participated in sport activity because they stated that Prophet Mohammed (Pbuh) had advocated living a healthy life and had recommended running, horse-racing, swimming and archery (Pfister, 2003). Some Muslim female thought that they should have a responsibility to exercise their bodies in order to fulfill their roles as wives and mothers (Hargreaves, 2000).

Just like the mainstream women in the world, one of the major motives and value for Muslim women taking up sport were for keeping fit and a slim figure. Research conducted by Wray, (2002) between 1997 and 2000 on Muslim Pakistani women on physical activity and health, the informants stated that they did exercise because they wanted to lose weight and become slim. Even though the Muslim women needed to cover her body in public and the shape of the body were not visible under the long coats; at home, however, women wore tight trousers and miniskirts (Pfister, 2003). No doubt, a good shape of body can make one feel more confident, increase self-esteem, and so on.

Some Muslim took part in sport was mainly for recreational needs. Women participated in sport in order to escape from physical pressure and personal pressure, nostalgia and perceived autonomy (Cordes and Ibrahim, 1999). Due to misinterpretations of religion and lack of awareness on religious matters, many Muslim girls have been prevented from participating in sporting competitions. One of the leading apprehensions for taking part in competitive sports is that they hesitate from a fear of discrimination and may face negative attitudes from the society and religious leaders in relation to their beliefs and cultural needs prevalent in the society (Harrison, and Naraya, 2003).

The leading social scientists, Bailey, Morley and Dismore (2009) have rightly discussed which features specific characteristic of girls' development, describing physical reasons why children like or dislike physical education and sports considering their physical condition, fitness and movement skills related to personal interactions, social behaviors and social development, such as, children's self perception of intention to compete, cooperate with a teacher, mix up with other learners, meet with friends, playing with teammates, and adequately meet with emotional responses concerning attitudes, self-esteem, anxiety, stress and other mental state of affairs such as depression and happiness. In the emotional domain

reflecting relaxation, expression of one's emotions, boredom, feel better, lifestyle domain reflects the children's perceptions regarding opportunities to engage in physical activities and emphasizes general lifestyle dispositions.

Taking part in a sports team or individual sport competition can offer an individual a sense of identity that is different from their everyday live personality. It can provide them with a newfound sense of agency and autonomy. International sports bodies such as the IOC or FIFA encourage the creation of national identity through sporting events (Cordes & Ibrahim, 1999).

Audience participation also plays an important role since sport has the power to instill national pride in those who are watching. In order to consider women sense of identity in connection with the nation, it is also important to look at men's sense of national identity that is formed whilst doing sports, of which there is a much wider range of literature. Sociologist Tamir Sorek has studied the ethno-national conflict between the Israelis and the Palestinians on the football field and in the boxing ring. He has examined the ways in which these young men use sport as a means to demonstrate masculinity and to assert their identity. He believes that sports "provide members of national minorities, and especially men, the opportunity to boost their national and masculine pride" (Sorek, 2007). He makes special reference to the Arab Israelis who view the boxing ring as a way of restoring their emasculated image, by allowing them to take part in an aggressive and competitive endeavour that does not involve the state in any way. Sorek's account of young males caught up in the conflict and the ways in which they deal with their aggression is a multi-faceted report. He refers to sports as being 'ethnically blind', a notion that could perhaps be applied to the Muslim women who wish to take part in sporting activities. A woman's relationship with the nation, however, is not as straightforward. The role played by women with regards to nationalism is intricate and paradoxical. Deniz Kandiyoti states that nationalist movements request women contribution to communal life by 'interrelating them as 'national' actors, mothers, educators, workers and even fighters' (Kandiyoti, 1991). Conversely, it is also the same nationalist movement who will restate the culturally acceptable border lines that women cannot cross. The image of the woman has almost become synonymous with the home and therefore with the nation. However, the women in this study are striving to try and achieve a national identity independent of this stereotype.

Sociologist Kristin Walseth carried out her field work amongst the Muslim Pakistani Diaspora in Oslo, she dwelt extensively on her notion of 'imagined communities' drawn up amongst the youth population, a community greatly facilitated through sports (Walseth, 2006). Walseth suggests that diverse notions of community and belonging can be produced through sport, and she explores a continuum ranging from the idea of collective identity equated to belonging to an 'imagined community', to a more individualistic approach with focus on the comradeship within a sport group. Another convincing argument put across by

Walseth, (2006) is the notion of sport as a 'place of refuge' for the women. She uses the Foucouldian term 'heteropia1' to enforce the idea that the female Muslim Diaspora in Norway use sports in order to rewrite the rules of their everyday existence. Thus, sport becomes a space within which they have greater levels of freedom and independence. Walseth is careful to remind us that there is no direct linear linkage between sports and the feeling of belonging or freedom; instead she is simply highlighting the positive aspect of physical activity. This concept of sport creating a sense of belonging amongst team mates and a 'heteropia' of sorts is reinforced by Wacquant, (2007) who describes the gym in the Black ghetto of Chicago as "a relatively self-enclosed site for a protected sociability where one can find a respite from the pressures of the street and the ghetto, a world into which external events rarely penetrate and onto which they have little impact" (Wacquant, 2007). Wacquant highlights how sport can offer a shelter from the outside world, a sanctuary from everyday life. This theory of sport providing a 'free space' and sense of belonging amongst the participants has been developed by various charities including (Co-operation for Peace and Unity Afghanistan) CPAU which amongst many other things has developed a programme called Fighting for Peace, encouraging young Afghan girls to step into the boxing ring. The project is intended to further the rights of Afghan women through sports, particularly boxing. Boxing may seem like a strange choice of sport for a charity promoting peace building. However, the programme is not intended to encourage hostility amongst the women but rather conversely it is employed to make these women feel empowered and self-assured. Boxing, of all sports, is the one which most strongly opposes the stereotypical image of the passive veiled Afghan woman as it is a "tough sport that requires physical and mental tenacity and the ring becomes a metaphor for the challenges faced by the women in their daily lives'' (http://www. cpau.org.af/CPAU_ Fighting_for_ Peace/ CFFP.html).

It is the woman's body that is at the heart of the cultural dispute in Islam and Muslim women participating in sport epitomise this dispute. The contest over the female body lies within the Islamic concept of modesty. In theory, the notion of modesty concerns both men and women equally. However, in reality it has become a means to control the female body which has resulted in great emphasis being placed on the way a woman is dressed (Bello, 2000). Due to the importance placed on the female body and consequently traditional dress, in many countries the notion of women taking part in certain sports is considered to be conflicting with what Islam deems to be the correct vision of femininity. Chung (2005) explains the issue of virginity and explores the idea that certain physical activities may damage the hymen, thus providing another motive for the anxieties which are often linked with women taking part in sports. There are a small number of successful Muslim sports women. Although this number is increasing, those who have managed to succeed often find it very difficult to balance both sides of their identity: their Islamic morally pious identity and their identity as an athlete. Nawal El Moutawakel for example, a Moroccan runner, who was one of the very first Muslim women to win an Olympic

medal, won huge appraise from the West and by more tolerant Muslims as a heroine who presented great possibilities for the female sex. In opposition to this, however, she was written off as corrupt and immoral by the more traditional Islamic communities. This is unfortunately a common battle faced by Muslim women wishing to participate in sports (Hargreaves, 2000).

Islamic sporting events, where men and women are rigorously segregated, are held all over the Middle East. The easiest alternative for a Muslim woman who aspires to involve herself in a sport is by competing with female-only clubs. These events provide huge opportunities for many women and have also come to be seen as models for the progress of women sport, in addition to being celebrated as indications to the rest of the world that Islam is a 'forward looking community that protects and nurtures its women' (Hargreaves, 2000). The concept of sexual segregation for sporting events has provided many women with greater opportunities, for they can play the game with much greater degrees of freedom (Hargreaves, 2000).

The increasing globalization of sport is perceived to be a menace to a variety of traditional values, from the demonstration of regional and nationwide cultural identities to the conventional portrayal of gender identities. Brookes, (2002) believes that "sport plays a key role in legitimizing particular ideologies around masculinity and femininity that support the domination of women by men". However, as women are gaining more achievements in sport they are confronting these principles and navigating away from the restricted vision of male physical aptitude. This does not imply that discrimination between men and women within sport does not exist. The media plays a key role by focusing almost exclusively on male sports and leaving women sporting events almost marginalized. Under the assumption that "identification with role models in the media is likely to encourage children to participate, then girls are far less likely to feel encouraged, because they will encounter few role models" (Brookes, 2002).

## 2.7 Attitude of Muslim Women towards Sports and Physical Activities

In addition to sports providers considering how to design their services in order to appeal to Muslim women, the attitudes of Muslim women and girls towards, sports and activity need to be sensitively developed in order to increase participation.

Comparison between Muslim women attitudes towards sport in different countries have provided interesting results. In traditional Muslim countries attitudes are actually far more positive towards Physical Education (PE) in United Kingdom (UK). Young Muslim women in UK seem to have very negative views regarding PE in schools. Research conducted within Muslim girls in the school environment has demonstrated that the girls were not allowed to participate in sporting activities to the point of skipping classes. This was due to a requirement to shower communally and wear clothing which was considered as inappropriate to the children cultural traditions and beliefs. The research (Carrolland and Hollinshead, 1993), found that 'for the devout

Muslim there is real feeling of guilt and same at exposing their bodies and legs which had not been fully appreciated by the teachers.

## 2.8 Dressing Costume for Muslim Women

Sporting and physical activity provides need to respect religious differences. This is especially important for Muslim women as they are often over looked by providers and discriminated against on the grounds of (religion and belief). Religious and cultural barriers make its difficult for Muslim women to participate in sports as people are often lacking sensitivity or understanding of their requirement around clothing, privacy and single sex provision(Carrolland and Hollinshead, 1993).

The Muslim faith itself should not be seen as a barrier to participation as Islam presents a positive outlook towards health and well being.

## 2.9 Level of awareness of Islamic injunctions on Muslim women participation in Sports

Louveau (2004) posit in a research conducted in France shows that the level of education is the most discriminating factor where women access to sport is concerned, even ahead of income levels. Participation rates increase along with the length of studies and the level attained. Among the youngest girls in France, the parents' level of education also considerably influences whether they do sport and how much they do. Of those that do, 57% do so at least once a week when their parents have no educational qualification; compared with 87% of those whose parents have a higher education qualification. Also, Nosike (1991) presented a picture of school enrolment ratio of women to men in 1985, the enrolment ratio of girls to boys in the primary schools level was 40% to 60%: 32% to 68% at secondary school level and 24% to 76% at the tertiary level. To support this statistics, Adeyanju (1992) reported that, only 6% of the Nigerian females are literate as against 25% literate men. Even among the few that went to school, a very insignificant number is found in sports related fields. This problem of low level of education of women in Nigeria is one of the major factors contributing to low participation in sports by Nigerian women. If majority of Nigerian women are educated, they will be able to clear some psychological, social, religious and cultural misconceptions that discourage majority of them from actively participating in sports for example, the wrong conception that active participation of women in sports results in loss of identity and feminism discourages quite a number of potential sports women from participation in sports (Adeyanju, 1992). Also, the Western world believe that women in Islamic countries most especially in the Northern part of Africa cannot and will not take part in sports (or at least in competitive sports) due to their low level of education and the restriction Islamic laws placed on them. This has been the reason why modern sports do not play a prominent role in the various Islamic cultures and the Muslim women do not particularly have easy access to physical activities. Though presently, the level of sports awareness, interest and encouragement is increasing gradually among

women in Islamic countries in which the Northern Nigeria is not an exception (Gerturd, 2006).

Ogwu (1992) explained that education is crucial process in preparing for the future. It is the vital condition and powerful agent of progress. The fate of women hangs on each person's preparation for larger lifetime career. Formal education encourages and enables the women to bring their talents, knowledge, skills, competencies and experiences to bear on the economy, social organization and emotional development for general growth of the Nation and the overall advancement of the collectivity. She explains further that, through participation in sporting activities that women develop good physique, physical efficiency, taste for initiative and responsibility. Above all the women develop qualities like co-operation, competition, patriotism, accommodation to resolve conflicts, respect for authority and discipline. Through participation in sport, women acquire skills that can be used for recreation purpose in future (Ogwu, 1992).

## 2.10 The relationship between Sports and Religion

According to Sfei (1995), religion is one factor that determines what opportunities and barriers women encounter in physical education and sport. Women have particular roles in each religion, and those roles influence whether and how women may be physically active. At the same time, religion also has a powerful influence on society's notions of femininity and masculinity, as well as on how women themselves think of these concepts, (Sfeir, 1995). Obare, (2000) in his view, he explored religion as the functional relationship between the sacred and the profane elements in society. The extraordinary prominence given to the role of sport in the modern world may make it akin to the sacred, but it also highlights the role of the profane.

In the Mediaeval period, sporting activities tended to remain part of the religious feasts and festivals until the Middle Ages when the sporting competitions began to be pursued on a regular basis outside the control of religious leaders. For many centuries, sport and games were under church control because of their concern for the body and soul. Sport competition was permitted only on holidays (holy days) associated with celebrations of religious rites or festivals (e.g. births, baptisms, confirmations, weddings, etc) Obare, (2000) stated that, the great competitions in archaic cultures had always formed part of the sacred festivals and were indispensable as health and happiness-bringing activities.

According to Verma, and Derb (1994), the rainmaking priests of the primitive tribes were the first team of professional players whose sole task was to join in games of chance which they believed would force nature to precipitate rain. Sports thus assumed a cosmic significance. Definite rules in primitive ball games were religiously observed to direct the winds; the bringers of life. The two teams represented earth and

sky; and as not one would dare to cheat the gods, an umpire was unnecessary. No wonder that primitive man believed that sport, if not divine itself, was a gift of the gods. He was firmly convinced that to play the game, meant to accelerate the revival of the nature and the victory of negotiation (Verma & Derby, 1994)). Among the Zuris of Mexico, sports begun as fertility magic, to ensure birth, growth and the return of spring. Therefore, it was a magic rite. It tried to attain human survival by supernatural means. During drought, people played particular games convinced that this would magically bring rain to enable their crops to grow. This association of prehistoric games with worship permeated with the classical period. The Indian games of North America were essentially religious rites; they were more religion than play in today's meaning of the term. As such non Indians were not usually allowed to view these activities in their traditional form (Coakley, 1994). Sporting pictures adorned the walls of Egyptian temples. The pharaohs and their nobles enjoyed sport, not merely as spectators but as participants. The Pythian games were closely linked with the oracle of Apollo and his shrine at Delphi (Coakley, 1994).

The Olympic Games centred on the magnificent temple of Zeus at Olympia; and when the ancient Olympics begun in 776 B.C the Greeks offered sacrifices and took oaths in honour of Zeus to emphasise the games' religious significance. This religious phenomenon continued to be used by Pierre de Coubertin in his writings of the modern Olympic movement. The important source of this movement was the search for a humanistic or civil religion. Thus the sentiments, themes, conceptions and actions pervading Olympism and the Olympic Games have religious connotations (Jarvie, 1991).

The Rastafarian movement, which started in the West Indies in the 1930s, believes in spreading their religion through the reggae music and dance. They regard all Rastafarians to be followers of their god Jah and insist that the reggae dance is part and parcel of their religion. In the traditional African society, sports and religion were one functional unity Chandler (1992), the wrestling contests of the Ibo community in Nigeria could not take place before the oracles of the hills gave their consent through the priests and priestesses of the clan. According to Obare (2000), the elders of the two communities involved in the wrestling contest visited the shrines and consulted their gods, offering sacrifices, led by their priests and priestesses, for blessings to ensure they won the contest. During the contest, the drummers beat their drums like those possessed and this it was believed signified the presence of the spirits who were the determinants in the results of the contest.

In the modern society today, there are a number of interesting parallels between sports and religion, including the worship of athletes as gods and heroes (e.g. Michael Jordan) the idolisation of former athletes in Sport Halls of Fame (Sebastian Coe), the daily reading of the sport pages by the "devout" fan, the collection of symbols of Faith such as trophies, baseballs, game balls, and sport-related souvenirs,

and the charisma that is attached to the elites and leaders in the sport milieu (Obare, 2000).

Sport and religion have often been used to create strong collective emotions and celebrate selected group values through rituals and public events. There are many anecdotal examples of how religion has been used to simply reaffirm and intensify orientations that lead to success in competitive sports. Coakley (1994) challenged those with doubts on the co-existence of sport and religion by emphasizing dimensions of training and sport participation that fit well with the certain aspects of the Protestant Ethic. This strategy as mentioned in the role of sport involves focusing on sacrifice and pain as indicators of moral worth, striving to achieve total release performance, and abandoning the notion that the human body is sacred. Athletes and coaches may use their religion as a source of psychological support as they cope with the challenge and uncertainty of competition, and as they try to find special meaning for their sports lives. Coaches may also use various forms of religion and religious beliefs to produce team unity and establish a basis for social control over their athlete. This habit is very common in schools and college sports (in some parts of the world) where special religious services are conducted prior to any crucial match. Players converging and praying or performing some rituals before a kick-off is not an unusual or uncommon sight in today's sporting competitions. Obare (2000) stated that uncertainty that exists in highly competitive sports is so great that many athletes use rituals. The use of rituals among athletes has become so widespread that it has been described by journalists and voted by many spectators. It should not escape one's mind that rituals are grounded in religion, magic and personal habits. Moreover, ritual and ceremony whether in religion or sport, reinforce values and beliefs. In terms of ceremony, the spectacle of the modern Olympic Games with the ritualistic and lavish opening and closing ceremonies complete with torch, oath, flags, and symbolism cannot go unmentioned. Coakley noted that religious beliefs and rituals can provide athletes with physical and spiritual reinforcement, relieve anxiety, help them concentrate and face competition with confidence, and supply reasons for practising and developing physical skills (Coakley, 1994). Willy White a former gold medallist in the women long jump explained her success in the Olympic Games this way: *I was nervous, so I read the New Testament. I read the verse about have no fear and I felt relaxed. Then I jumped further than I ever jumped before in my life*. Not all-religious athletes use their beliefs in this manner, but there is a tendency for some to call on their religion to help them successfully face challenges and uncertainty (Obare, 2000).

Even though religion and sports have exhibited some form of social co-existence in many societies, it has not been without social inhibitions in other societies. In 393 A.D the Christian Emperor of the Greeks; Emperor Theodosius, banned the ancient Olympic Games claiming it was a pagan festival. Among the Muslim and Hindu communities, religion controls the extent to which women can participate in sports. This is manifested in international sporting events (e.g. the Olympics) Hindu and Islamic countries seldom have women athletes or women teams

because women are not permitted to expose any parts of their bodies in public. Verma and Derby (1994) in their study of sports among the minority groups in Britain, came up with findings that Muslims, Hindus, Sikhs and Buddhists, do not participate in sports at all and the main reason is deeply rooted in their religious obligations. It may not be that simply professing allegiance to a religion is important. It is reasonable to speculate that Muslim females who are strongly affected by their belief might well avoid sports as normally practised in Britain because they demand what for them would be immodest. Hence physical activities among Muslims and Hindus are nearly always sex segregated; men are not allowed to look at women in certain settings and women must cover their bodies in certain ways even as they exercise. Norms such as these are very strong among fundamentals in each Religion (Obare, 2000).

## 2.11 The need for sport

Men and women alike are in need of sport and exercise. Physical fitness is certainly encouraged just as a balanced diet is endorsed and harmful substances are prohibited. Exercise is also conducive to more balanced emotional state as it aids in the release of harmful free radicals and excess hormones. Mundane routines must also be broken otherwise it could affects woman's input into society, as well as her relationship with her husband and family Walseth & Fasting (2004).

The sahaabah were aware of these issues, and would exhort others for the same. Ali bin Abi Talib (r.a.a) said "Refresh your minds from time to time, for a tired mind becomes blind." Abu Darda (r.a.a) also commented. "I entertain my heart with something trival in order to make it stronger in the service of Truth".

The Prophet (Pbuh) advised his followers to engage in many forms of sport, which even today are considered of the best form of exercise. The Prophet (Pbuh) himself would engage in wrestling, racing, archery and horse races. While Aisha (r.a.a) was on a journey along with the Apostle of Allah (SWA), she had a race with him and outpaced him. As time passed, the Prophet (Pbuh) wished to avenge for his loss so he raced her again in which case he outpaced her, and remarked: "This is for that outpacing" Bello (2000).

## 2.12 The Etiquettes of sport

The restriction on women participation in sport or physical activity is more than that of men. All Islamic observances must be followed, regardless of any school policies or social stigmas. Our obedience to our creator cannot be given preferences to a creature of Allah, (SWA).

When participating in sports, the clothing must be Islamically acceptable. This would therefore exclude shorts, t-shirts, leotards, swimming costumes etc. It is very important to ensure that there are no males watching. Mixing of sexes is forbidden in normal situations, except in special situations under certain conditions, let alone in a

sporting arena or exercise facility. It also restricts your activities, and modesty would not allow this in any case. www.ehemodernrehgion.com/women/w-sp

## 2.13 Other points

Sports and exercise should be judged according to the level of modesty involved. Games such as netball in a public arena is not befitting to the honour of a Musliman. No compromises can be made in terms of clothing or mixing. Public showers at female schools is totally forbidden. Many sisters will also apply deodorants after a work-out. What must be kept in mind is the Prophet's (Pbuh) warning on fragrant perfumes: "The women who perfumes herself and passes through a gathering is an adulteress". Some fragrant-free deodorants are available, otherwise apply enough so that the fragrance is apparent.

A married women must also have the permission of her husband beforehand, and must ensure that non of her duties as a wife are being sacrificed as a result of her activities. To keep in line with today's excessive and unwarranted demands for women to have a "supermodel" physique, many sisters will exercise for this sole purpose, only adding more stress and anguish to themselves. Keep it as a fun activity, involve your husband with it and make it an intimate part of your marriage life. Keep in mind that over-exercising can result in unrepairable tissue damage, and will turn you off it. Bodily exhaustion is not called for, as Allah (S.W.A) tells us: "Allah burdens not a person beyond his scope". (2:286) www.themodernreligion.com/women/w-sp.

## 2.14 Prospect of Muslim Women Participating in Sports

It is unfortunate to observe that Muslim nations at international competitions have produced very few known international female athletes in the past and present. The visibility of Euro American girls participating in sport help to break barriers and make the environment more comfortable for female athletes. In recent years Muslim girls like Leila of Qatar, Gold Medalist of Commonwealth Games held in London and Naseem Hameed Siddiqi of Pakistan, the Gold Medallist of South Asian Games held at Dacca emerged as the role models for Muslim girls in Track & Field events (Yasmeen & Soniha, 2011).

In the past years many Muslim women had excelled extremely well and won Gold Medals for their nations in various International and Olympics games, such as Laila Ali of USA daughter of the legendary Muhammad Ali is a former professional boxer who retired with a 24-0 record. She has held three world titles and has made many television appearances, wrote a self-help book and has a line of make-up and beauty products, Hassiba Boulmerka of Algeria won her country its first Olympic

gold medal, in 1500mt. at Barcelona in 1992. She was the second Muslim woman ever to win an Olympic gold, after Nawal el Moutakawel. Rania El Wani, Swimmer of Egypt has participated in three Olympics. She won medals at the 1990 African Championships, also in 1991, 1995 and 1999 African Games. Roqaya Al Gassra of Bahrain won a gold medal in the 200m sprint and a bronze in the 100m at the 2006 Asian Games in Doha. She has also won medals at the Asian Indoor and Arabian championships. She was the first female athlete to run in a hijab at the 2004 Olympics, and was the flag bearer for Bahrain at the 2008 Olympics.

Kiran Khan of Pakistan, a record-holding swimmer has represented her country at the 2008 Beijing Olympics and at Asian and Commonwealth Games. Sheikha Latifa Bint Ahmed Al Maktoum of UAE having won numerous medals at regional equestrian championships, she competed in the 2008 Olympics and before that won a team bronze medal at the 2006 Doha Asian Games. More recently she won an individual silver medal at the 2010 Asian Games. Sheikha Maitha Bint Mohammed Bin Rashid Al Maktoum of UAE, a martial arts champion won the +60kg karate silver medal at the 2006 Doha Asian Games. She was a taekwondo competitor at the 2008 Olympics, and was the first Gulf woman to carry her nation's flag at the Olympics. Nawal El Moutakawel of Morocco won the 400m hurdles race in 1984 in Los Angeles, becoming the first Muslim woman to earn a gold medal at the Olympic Games. She was also the first Muslim woman elected to the International Olympic Committee in 1997. She won the Laureus Lifetime Achievement Award in 2010. Rubab Raza of Pakistan was her country's first female Olympic swimmer, competing at the age of 13 in the 50m freestyle at the 2004 Athens Games. She won two silver medals and one bronze at the 2004 Islamabad South Asian Games. She is Pakistan's youngest Olympian. Ghada Shouaa of Syria won a gold medal at the 1996 Olympics at Atlanta in the heptathlon and former basketball player also won medals at several Asian and World Games over the years (Yasmeen & Soniha, 2011).

Nigeria is roughly split half and half between Muslims in the North and Christians in the South; a very small minority practice traditional religion. In the core Northern States in Nigeria, Muslim religion is the majority. Thus, enshrining the concept and injunction of sharia in the Northern States in Nigeria has being facing unimaginable challenges due to political and cultural infringement of the people. Since 2002, there have been spates of clashes, particularly in the North of the country, between the government forces and the Islamists *Boko Haram*, militant jihadists who seek to establish sharia law (United States, 2012). Nigerian women are constantly breaking the fetters with which they had historically been bound; and their skills, speed and endurance are continually improving. Names like Mary Tombiri, Fatima Yusuf, Mary Onyali-Omagbemi, Chioma Ajunwa, Bose Kafo and Falilat Ogunkoya Ocheku, are household names due to the fact that they are accomplished world-class athletes. Their gender is no longer the issue (Adeyanju, 1998).

Nigerian women have continued to boost the country's international image by their achievements at continental and global competitions where they have won medals for the country. At the Atlanta Olympics in 1996, Nigeria's female athletes won one gold, one silver and two bronze medals. The first individual gold medal won by Nigeria after 38 years of Olympic participation was by the female long jumper, Chioma Ajunwa (Audu, 1999). The sweet memories of soccer display with skill and class by Nigerian female teams remain long after the games. As analysis of gold medals won by Nigerians in All the African Games since inception shows, while Nigerian men have won 28 gold medals, their female counterparts have won 57 medals (Audu, 1999). In football the female national team, the Falcons, have become a major force not only in Africa, where they are perennial champions, but also globally. The Falcons participated in the three Female World Cup Finals in 1991, 1995 and 1999. The Falcons based on their performance at the 1999 World Cup Finals, qualified for the finals of the female football competition at the Sydney 2000 Olympics in Australia. Despite the major impediments that hinder the involvement of the women in sports, the future of women in sports in the country is bright. The talent, commitment and professionalism that women can contribute to the development of Nigeria through sports are enormous. Bringing women into the mainstream of sports is an important end in itself and a key to improving the quality of life of every one. Sustainable human development is not possible without the full and equal participation of women. The empowerment of women is an imperative for national development. We in Nigeria must, know more than ever before, adopt a culture and structure that provide equal access and opportunity to all Nigerians, female or male (Audu, 1999). In pursuit of gender equality in the field of sports in Nigeria, government at all levels, in collaboration with relevant international agencies, women advocacy groups, NGOs, sports associations and other stakeholders should create an enabling environment for unfettered participation by women in sports and its management in Nigeria. Similarly, those factors which militate against women, especially in the areas of leadership, policies, structure, programmes, training, resource allocation, education, training, publicity, welfare and health issues, must be eliminated. The attainment of gender equality in sports will afford Nigeria the opportunity to actualise the vast potential that Nigerian women constitute (Adeyanju, 1998).

## 2.15 Summary of the Review of related Literature

This chapter has reviewed literature related to this study. It has specifically focused on sharia and women participation in sport, sharia is an Islamic way of life which affects all ramification of life of a Muslim and the divine law which left nothing untouched be it social, economic and political way of life. Since sport is an aspect of the social life which may be a means of enhancing human health and or means of strengthening human wealth. Sharia has giving due importance to sport and do not ignore any human requirement. There are some specific laws governing the life of women in all their activities and these laws must be strictly complied with. Women

participation in sports, must be examine whether Muslim women is allowed to participate in it without violating the divine laws governing their activities. Muslim women are constrained by their ethnic backgrounds from participating in sport, cultural belief of women place is in the kitchen is still a problem for most women sports life. Nigerian women are discouraged from taking active part in sports due to some reasons associated with cultural beliefs or myths.

Sports involvement begins in childhood, is reinforced by parental encouragement, continue into middle age and diminished only in the last stages of the life cycle. Parental influence on children's participation in sport differ as a result of the environment in which the family lives such as socio-economic situation, religion, family history and previous personal experience of the parents. Sports providers considering how to design their services in order to appeal to Muslim women, on their attitude towards sports and activity need to be sensitively developed inorder to increase participation.

Religion is one factor that determines what opportunities and barriers women encounter in physical education and sport. Women have particular roles in each religion and those roles influence whether and how women may be physically active. Sport and religion have often been used to create strong collective emotions and celebrate selected group values through rituals and public events. There are many anecdotal examples of how religion has been used to simply reaffirm and intensity orientations that lead to success in competitive sports.

# CHAPTER THREE

# RESEARCH METHODOLOGY

## 3.1 Introduction

The purpose of this study was to investigate the influence of religion on Muslim women sports participation in sharia compliant States in Nigeria. This chapter describes research design, population, sample and sampling technique, instrumentation, validation of instrument, administration of instrument and statistical techniques that were used to achieve the purpose of this study.

## 3.2 Research Design

The Ex-post factor design was used in this study. The research design was used because the information required for the study was already available with the respondents and did not require manipulation of any independent variables.

## 3.3 Population of the Study

The population of this study comprises all Muslim women in the nine (9) Sharia compliant states in Nigeria. The estimated population size is nineteen million eight hundred and fifty two thousand six hundred and eight four (19,852,684 Nigerian Census, 2006).

## 3.4 Sample and Sampling Technique

A total sample of 384 respondents was used in this study. This selection is in line with Krejcie and Morgan (1970) who recommended a sample of 384 for a population of 19,852,684. The sampling procedure involves simple random sampling and purposive sampling techniques. Simple random sampling technique of that-drawn method was used to select three (3) states out of the nine (9) sharia compliant states in Nigeria (that is 1/3 of the states). In this technique names of all the nine (9) sharia compliant states are written on pieces of paper which are then folded and put in a hat. After thorough reshuffling, the researcher blindfold some one who is not part of the target population who then dips his hand in the hat and pick one slip at a time. This process was repeated until the required number of state was pick. The states drawn through this process were: Zamafara Kano and Niger, in view of the difficulty in reaching the target population, purposive sampling technique was used to select 128 respondents from each of the three (3) states sampled. This sampling technique is considered appropriate for this study because subjects were chosen for intensive study of certain outstanding peculiarities that seem to suit the research expectations (Okoro, 2005). The states sampled and the number of Muslim women used are presented in table 3.1 below

**Table 3.1: States sampled and number of respondents used**

| Sharia Compliant State | Population of female in sharia compliant state | Number of respondent in the states | State Sampled | Number of Muslim Women Sampled |
|---|---|---|---|---|
| Zamfara State | 1,629,502 | 1,08,633,5 | Zamfara State | 125 |
| Bauchi State | 2,250,250 | 1,500,167 | Kano State | 173 |
| Gombe State | 1,123,157 | 748,771 | Niger State | 86 |
| Jigawa State | 2,132,742 | 1,421,828 | | |
| Kano State | 4,539,554 | 302,636,9 | | |
| Katsina State | 2,813,895 | 1,875,930 | | |
| Kebbi State | 1,621,130 | 270,188 | | |
| Niger State | 1,917,524 | 1,278,349 | | |
| Sokoto State | 1,824,930 | 1,216,620 | | |
| | **Total = 19,852,684** | **12424557** | | **Total= 384** |

Source: Nigerian census (2006)

### 3.5 Instrumentation

The instrument used in this study was a questionnaire. The questionnaire consists of five (5) sections. Section A contains demographic data of the respondents, Section B contains statements on influence of culture in sharia compliant states in Nigeria on Muslim women participation in sports, Section C contains statements on parental influence in sharia compliant states in Nigeria on Muslim women participation in sports, Section D contains statements on influence of level of awareness of the benefits of sports on Muslim women participation in sports in sharia compliant states in Nigeria, Section E contains statements on level of awareness of Islamic injunction on participation of Muslim women in sports. The questionnaire was structured in a five point scale of SA, A, UA, DA and SD.

- SA = Strongly Agree (5) point
- A = Agree (4) point
- UD = Undecided (3) point
- D = Disagree (2) point

- SD = Strongly Disagree (1) point

## 3.6 Validation of the Instrument

The researcher prepared a questionnaire which was submitted to the supervisors to make necessary corrections. After incorporating the corrections, five clean copies were sent to the jurors in the Department of Physical and Health Education and Science Education Ahmadu Bello University, Zaria, to ascertain both the content and face validity. The final copy was prepared on five point Likert Scale where the respondents indicated their degree of agreement or disagreement.

## 3.7 Procedure for data collection

The instrument was administered to the respondents by the researcher with the aid of three (3) research assistants, whom were trained by the researcher.

## 3.8 Procedure for Data Analysis

The data collected was organized using descriptive statistics of frequencies and percentages for the demographic information. Mean and standard deviation was used to answer – describe the opinion of respondent on perceived influence of religion on women sports participation in sharia compliant states in Nigeria. All mean scores of 3.5 and above were considered positive while those less, than 3.5 were considered negative. The stated hypotheses were tested by means of inferential statistics of Chi-square using the statistical packages for social sciences (SPSS) all the hypotheses were tested at 0.05 alpha level of significance.

# CHAPTER FOUR

# RESULTS AND DISCUSSION

## 4.1 Introduction

This study examine the influence of religion on Muslim women sports participation in sharia compliant States in Nigeria. To achieve this objective, a total of 384 respondents were sampled for this study. However, responses of 376 women (97.92%) whose questionnaire were correctly completed and returned were used for the data analysis. The analysis was carried out in sections. The first section comprises of the bio data analysis in frequencies and percentages. These include Age, education, and state of residence. The second section answers the research questions using items frequencies, means and standard deviations. The third section tested and interpreted the four null hypothesis and a major hypothesis at 0.05 alpha level of significance. The $x^2$ statistics was used to test the null hypotheses. The fourth section presented the summary of major findings.

## 4.2 Presentation of Bio Data

A total of 384 respondents from Zamfara, Kano and Niger states were selected for the study. Their demographic variables selected include age, educational qualification and state of residence. The selected variables are classified in frequencies and percentages in table 4.1.

**Table 4.1 Demographic Characteristics of Respondents**

| Variables | Variable option | Frequency | Percentage |
|---|---|---|---|
| **Age** | Category | | |
| | 20-24 YRS | 203 | 54.0 |
| | 25-29 YRS | 59 | 15.7 |
| | 35-39 YRS | 56 | 14.9 |
| | 40 AND ABOVE | 58 | 15.4 |
| | **Total** | **376** | **100.0** |
| **Educational qualification** | Primary school | 49 | 13.0 |
| | WAAEC/GCE/GRADE II | 153 | 40.7 |
| | NCE/OND | 125 | 33.2 |
| | Degrees/HND | 40 | 10.6 |
| | Others | 9 | 2.4 |
| | **Total** | **376** | **100.0** |
| **State of Residence** | Zamfara | 127 | 33.8 |
| | Kano | 126 | 33.5 |
| | Niger | 123 | 32.7 |
| | **Total** | **376** | **100.0** |

The table showed that 203 (54.0%) of the respondents were within the age of below 25 years while 59(15.7) were between 25 and 29 years. Respondents within the age range of 35 and 39 years were 56 (14.9%) while 58(15.4%) were between 40 and above. The ages clearly shows that the respondents were within the ranges where they could be rely on for valid information on the perceived influence of religion on muslim women sports participation in sharia compliance states in Nigeria.

Table 4.1 indicated that interms of education, 48 (13.0%) have primary school certificate, while 153 (40.7%) have WAEC/GCE/GRADE II certificate, 125 (33.2%) have NCE/OND certificate, 40 (10.6%) have degree/HND and the rest 9 (2.4%) have other qualifications

The table also shows that 127 (33.8%) respondents are from Zamfara state, 126 (33.6%) are from Kano state and 123 (32.7%) are from Niger state.

## 4.3 Analysing of Research Questions

### 4.3.1 Responses to Research Questions

**Table 4.2:** Mean scores on the Cultural influence on Muslim women participation in sports

| S/NO | ITEMS | MEAN | STD.DEV |
|---|---|---|---|
| 1 | The cultural belief that if a woman participate in sports, it will make her look masculine discourages Muslim women participation in sports. | 4.27 | 1.03 |
| 2 | The cultural myths and belief that most women who take active part in sports become barren or may have difficulty with child-bearing discourages Muslim women participation in sports. | 3.98 | 1.06 |
| 3 | The cultural belief that young women who partake in sporting activities may lose their virginity discourages Muslim women participation in sports. | 3.51 | 1.29 |
| 4 | The cultural belief that women place is in the kitchen affects Muslim women participation in sports. | 3.59 | 1.30 |
| 5 | The cultural belief that women participation in sports exposes them to immorality discourages Muslim women participation in sports. | 3.66 | 1.39 |
| | Cumulative mean | 3.802 | |

Decision mean=3.5

The above table is on the: Cultural influence on Muslim Women sports participation. The outcome of the table is positive since the cumulative mean of 3.802 is greater than the decision mean of 3.5 Specifically, majority believe with the view that "The cultural belief that if a woman participate in sports, it will make her look masculine discourages Muslim women participation in sports, obtained the highest

mean of 4.27 with further details revealing that 202 of them strongly agreed, 188 of them agreed, 24 of them were undecided, 18 of them disagreed and the rest 14 of them strongly disagreed with the view. Also they believe that cultural myths and belief that most women who take active part in sports become barren or may have difficulty with child-bearing discourages Muslim women participation in sports. This item had the second highest mean of 3.98 with details showing that while 133 were in strong agreement, 161 were in agreement as against, 37 that were undecided while 30 were in disagreement and the rest 15 strongly disagreed.

### 4.3.2 Research Question Two:

**Table 4.3:** Mean scores on the Parental Influence on Muslim women participation in Sports in sharia compliant states

| S/NO | ITEMS | MEAN | STD.DEV |
|---|---|---|---|
| 1 | Lack of parent's interest in sports influence Muslim children involvement in competitive sports | 3.76 | 1.44 |
| 2 | Parent in Islamic States in Nigeria do warn their female/children not to partake in sports. | 3.67 | 1.20 |
| 3 | Muslim Parents do restrict female children from engaging in sporting activities outside the home. | 3.55 | 1.34 |
| 4 | Muslim parents see sports as lifestyle of western countries, thus they discourage their female children from participating in sports. | 3.58 | 1.36 |
| 5 | Parents in Islamic States in Nigeria see mixed sports as a violation of one's integrity and that of family; thus deprives female children of the freedom to participate in sports. | 3.34 | 1.39 |
| | Cumulative mean | 3.58 | |

Decision mean=3.5

The above table is on the: Parental influence in sharia compliant states in Nigeria influence Muslim women participation in sport. The table indicate positive response since the cumulative mean of 3.58 is greater than the decision mean of 3.5 the view stating that Lack of parent's interest in sports influence female children involvement in competitive sports ,obtained the highest mean of 3.78 with further details revealing that 161 of them strongly agreed,94 of them agreed,50 of them were undecided,10 of them disagreed and the rest 61 of them strongly disagreed with the view.

### 4.3.3 Research Question Three:

**Table 4.4:** Mean scores on the influence of Awareness of the benefits of sports on Muslim women participation in Sports

| S/NO | ITEMS | MEAN | STD.DEV |
|---|---|---|---|
| 1 | Some Muslim women participate in sports because prophet (SAW) advocated it | 3.69 | 1.36 |
| 2 | Muslim women participate in sports in order to keep fit and healthy. | 3.27 | 1.15 |
| 3 | Muslim Women participate in sports in order to escape from daily pressure activities. | 3.41 | 1.36 |
| 4 | Muslim women participate in sports because they think it promotes self-esteem and reduces stress | 3.54 | 1.36 |

| | | | |
|---|---|---|---|
| 5 | Muslim women participate in sports because they believe it provides them a sense of freedom. | 3.27 | 1.48 |
| | Cumulative mean | 3.44 | |

Decision mean=3.5

The above table is on the Awareness of the benefits of sports on Muslim women participation in sports. The table is negative since the cumulative mean of 3.44 is less than the decision mean of 3.5 the view stating that Some Muslim women participate in sports because prophet (Pbuh) advocated it, obtained the highest mean of 3.69 with further details revealing that 146 of them strongly agreed, 86 of them agreed,67 of them were undecided,36 of them disagreed and the rest 41 of them strongly disagreed with the view.

### 4.3.4 Research Question Four:

**Table 4.5:** Mean scores on the influence of level of awareness of Islamic Injunctions of Muslim women participation in sports in sharia compliant states in Nigeria

| S/NO | ITEMS | MEAN | STD.DEV |
|---|---|---|---|
| 1 | Muslim women level of awareness of Islamic in-junctions on women participation in sports influence the manner in which they partake in sports | 3.53 | 1.54 |
| 2 | Muslim women who are knowledgeable in Islamic injunctions on women participation in sports do not hesitate in exercising their talents in sports | 3.31 | 1.45 |
| 3 | Muslim women who are knowledgeable in Islamic injunctions on women participation in sports part take in sporting activities more often than those who are not. | 3.44 | 1.48 |
| 4 | Muslim women participate in sports due to ignorance of Islamic injunctions on women participation in sports | 3.31 | 1.49 |
| 5 | High level of awareness of Islamic injunctions on women participation in sports motivates active participation among Muslim women | 3.25 | 1.62 |
| | Cumulative mean | 3.37 | |

Decision mean=3.5

The above table is on the: Influence of level of awareness of Islamic Injunction of Muslim Women on their participation in sports in sharia compliant states in Nigeria. The outcome of the table is negative since the cumulative mean of 3.37 is less than the decision mean of 3.5 Specifically, they are of the view stating, Muslim women level of awareness of Islamic in-junctions on women participation in sports influence the manner in which they partake in sports, obtained the highest mean of 3.53 with further details revealing that 163 of them strongly agreed,42 of them agreed,68 of them were undecided,37 of them disagreed and the rest 66 of them strongly disagreed with the view. In the same vein they believe that "Muslim women who are knowledgeable in Islamic injunctions on women participation in sports part take in sporting activities more often than those who are not. As this item attracted the second highest mean response of 3.44 with details showing that, while 120 were in strong agreement 95 others were in agreement with this item while 71 were undecided as against 12 that disagreed and the rest 78 in strong disagreement. In summary, they are in agreement that there is influence of level of awareness of Islamic Injunctions of Muslim women on their participation in sports in sharia compliant states in Nigeria, specifically believing that Muslim women level of awareness of Islamic in-junctions on women participation in sports influence the manner in which they partake in sports and Muslim women who are knowledgeable in Islamic injunctions on women participation in sports part take in sporting activities more often than those who are not.

## 4.4 Testing of Research Hypotheses.

### 4.4.1 Major Hypothesis

There is no significance influence of religion on Muslim women sport participation in sharia compliant States in Nigeria.

***To test this major hypothesis, all the 20 items of the entire four sections of the instrument were used as Chi square statistics***

**Table 4.6:** $x^2$ on the influence of religion on Muslim women sport participation in sharia compliant States in Nigeria

| **Variable** | $x^2$ | **df** | $x^2$ **Critical** | **P (SIG)** |
|---|---|---|---|---|
| Influence of religion on Muslim women sports participation in sharia compliant States in Nigeria | 249.332 | 17 | 27.587 | 0.000 |

$x^2$ **(**249.332) =**27.587, p < 0.05**

$x^2$ = $x^2$ = 72.587, df 17, p = 0.000

The outcome in table 4.3.1 above showed that there is significant influence of religion on Muslim women sport participation in sharia compliant States in Nigeria Reasons being that the result of the $x^2$test showed that the calculated $x^2$value of 249.332 is greater than the critical chi square of 27.587 at df 17 while the calculated p value of 0.000 is less than the 0.05 alpha level of significant, indicating that there is significant influence of religion on Muslim women sport participation in sharia compliant States in Nigeria. . Therefore the null hypothesis which stated that there is no significant influence of religion on Muslim women sport participation in sharia compliant States in Nigeria is hereby rejected.

### 4.4.2 Sub Hypotheses testing

#### 4.4.2.1 Hypothesis One

There is no significant cultural influence on Muslim women sports participation in sharia compliant states in Nigeria.

**Table 4.7:** $x^2$ summary on the influence of culture on Muslim women sports participation in sharia compliant states in Nigeria.

| **Variable** | $x^2$ | **df** | $x^2$ **Critical** | **P (SIG)** |
|---|---|---|---|---|
| Influence of Culture on Muslim women sports participation in Sharia compliant states in Nigeria. | 49.5556 | 4 | **9.488** | **0.000** |

$x^2$ **(**49.5556) = **9.488, p < 0.05**

Table 4.3.2 above showed that there is significant influence of culture on Muslim women sports participation in sharia compliant states in Nigeria. Reasons being that the result of the calculated $x^2$ value of 49.5556 is greater than the critical $x^2$ of 9.488 at df 4 while the calculated p value of 0.000 is less than the 0.05 alpha

level of significance, indicating that there is significant influence of culture on the sports Muslim women participate in sharia compliant states in Nigeria. Therefore the null hypothesis which stated that there is no significance influence of culture on Muslim women sports participation in sharia compliant states in Nigeria, is hereby rejected.

#### 4.4.2.2 Hypothesis Two

Parental influence significantly influence Muslim women sports participation in sharia compliant states in Nigeria.

**Table 4.8:** $x^2$ on the parental influence on Muslim women sports participation in sharia compliant states in Nigeria.

| **Variable** | $x^2$ | **df** | $x^2$ **Critical** | **P (SIG)** |
|---|---|---|---|---|
| Parental influence on Muslim women sports participation in sharia compliant states in Nigeria | 21.7905 | 4 | **9.488** | **0.000** |

$x^2$ **(**21.7905 **)=** 9.488 , p < 0.05

The $x^2$ above showed that parental influence significantly influences on Muslim women sports participation in sharia compliant states in Nigeria. Reasons being that the result of the $x^2$test showed that the calculated $x^2$ value of 21.7905 is greater than the critical $x^2$ of 9.488 at df 4 while the calculated p value of 0.000 is less than the 0.05 alpha level of significance, indicating that parental influence has significance influence on Muslim women sports participation in sharia compliant states in Nigeria. Therefore the null hypothesis which stated that Parental influence does not significantly influence Muslim women in sharia compliant states participate in sport, is hereby rejected.

#### 4.4.2.3 Hypothesis Three

The null hypothesis state that Level of awareness of the benefits of sports has no significance influence on Muslim women participation in sports in Sharia compliant states in Nigeria.

**Table 4.9:** $x^2$ on influence of Level of awareness of the benefits of sports on Muslim women participation in sports in sharia compliant states in Nigeria

| **Variable** | $x^2$ | **df** | $x^2$ **Critical** | **P (SIG)** |
|---|---|---|---|---|
| Influence on level of awareness of benefits of sports on Muslim women sport participation in Sharia compliant states in Nigeria | 14.1002 | 4 | **9.488** | **0.007** |

$x^2$ **(**14.1002**)= 9.488 , p < 0.05**

Outcome of the$x^2$ above showed that there is significant influence of Level of awareness of the benefits of sports on Muslim women participation in sports in sharia compliant states in Nigeria. Reasons being that the result of the $x^2$ test showed that the calculated chi square value of 14.1002 is greater than the critical $x^2$ of 9.488 at df 4 while the calculated p value of 0.007 is less than the 0.05 alpha level of significant, indicating that there is significant influence of level of awareness on the benefits on Muslim women sport participation in Sharia compliant states in Nigeria**.** Therefore the null hypothesis which states that Level of awareness of the benefits of sports has no significant influence on Muslim women participation in sports in sharia compliant states in Nigeria is hereby rejected.

#### 4.4.2.4 Hypothesis Four

The null hypothesis state that the Level of awareness of Islamic injunctions of Muslim women in sharia compliant states in Nigeria has no significance influence on their participation in sports.

**Table 4.10:** $x^2$ on Level of awareness of Islamic injunctions of Muslim women participation in sports in sharia compliant states in Nigeria

| **Variable** | $x^2$ | **df** | $x^2$ **Critical** | **P (SIG)** |
|---|---|---|---|---|
| Level of awareness of Islamic injunctions of Muslim women in participation in sports in sharia compliant states in Nigeria | 25.5024 | 4 | **9.488** | **0.000** |

$x^2$ **(**25.5024**)= 9.488 , p < 0.05**

Outcome of the $x^2$ above showed that there is significant influence of Level of awareness of Islamic injunctions of Muslim women in participation in sports in sharia compliant states in Nigeria. Reasons being that the result of the $x^2$ test showed that the calculated $x^2$ value of 25.5024 is greater than the critical chi square of 9.488 at df 4 while the calculated p value of 0.000 is less than the 0.05 alpha level of significance, indicating that there is significant influence on the level of awareness of Islamic Injunctions on Muslim women participation in sports in sharia compliant state in Nigeria . Therefore the null hypothesis which stated that the Level of awareness of Islamic injunctions of Muslim women in sharia compliant states in Nigeria has no significant influence on their participation in sports is hereby rejected.

## 4.5 Summary of major findings

The followings are the summary of the major findings:

1. There is significant influence of culture on the sports Muslim women participate in sharia compliant states in Nigeria
2. Parental influence has significant influence on Muslim women sports participation in sharia compliant states in Nigeria
3. There is significant influence of level of awareness of the benefits of sports on Muslim women sports participation in sharia compliant states in Nigeria
4. There is significant influence on the level of awareness of Islamic Injunction on Muslim Women participation in sports in sharia compliant state in Nigeria

## 4.6 Discussion on findings

The data collected for this study was based on questionnaire administered in Zamafara, Kano and Niger states to Muslim women respondence. The information gathered were analysed according to the demand of research questions formulated. The discussions of the results are as follows:-

The significance of cultural influence on the Muslim women sports participation in sharia compliant states in Nigeria was tested. The result revealed that there is significance influence of culture on the Muslim women sports participation in sharia compliant state in Nigeria. The result revealed that there is significant influence of culture on the sports Muslim women participate in sharia compliant states in Nigeria. This finding is in line with Kabido and Dashe (1992), where they pointed out that culturally and traditionally, women are being prevented from optimal participation in vigorous physical activities such as competitive sports. They further stated that the women participation in competitive sports has been influenced by the various cultures because of the many roles they tend to dictate to the appropriate women through customs, beliefs, morals, societal norms and superstitions. In addition Kabido and Dashe, (1992) maintains that the influence of religion in some part or the north, where women in such areas have little or no time to participate in any form of sports; whether competitive or not particularly when married is so great. However, they explained that in Muslim controlled states of Nigeria, the Islamic culture and tradition do not allow the exposure of women body, as certain sports outfit tends to depict he concluded that the young girls who get married at very early ages and are

kept away from other social interactions with peer groups. This practice according to him tend to limit the number of women for competitive sports engagement. Since these young girls and women don't want to go against their religious and cultural beliefs, they refuse to participate in any form of sports. To supports this finding Gerturd (2006) explained that in Islamic countries, the Holy Qur'an and the Hadith, the saying of the prophet Mohammed (s.a.w) influence women lives and roles to a high degree. In Muslim culture, the chastity of woman is a matter of honor, which is the basis of a family reputation as such women have to avoid every sort of behavior that might endanger the good reputation of the family.

Parental influence on sports participation was tested. The result of the study variable has a influence on Muslim women in sports in sharia compliant states in Nigeria. From the related data, lack of encouragement from the parents has influence on Muslim women participation in sports in sharia compliant states in Nigeria.

The finding agrees with Adeyanju (1993) who stated, that the stimulus to become interested in sports is from a home environment that considers sport to be an important face of life. In addition, she however explained that the family is one of the most important institutions in the early process of socialization of the child, supporting the claim Dubey, Oyabe and Prokupek (1979) explained that no other agent of socialization is as important to the total make-up of the child as his family, where the primary socialization process begins, to support this findings Brembeck (1977), regarded the family as the most influential teacher in that it helps to mould the life of a child. Furthermore, Walseth & Fasting, (2004) said it is particularly difficult for Muslim women to reconcile the rules, values and practice of their religion and culture with the lifestyle of western countries, particularly the way in which they organize physical activities and sport. The lack of gender segregated time slots can be a major drawback for many girls and women from ethnic minorities. If sessions are mixed, they may choose to stay out of sports of their own accord or be prohibited from participating by their parents (Walseth and Fasting, 2004). Participation in mixed sports may violate their own integrity and that of their families.

This finding disagreed with Chung (2005) in his study on sport pattern and perceived constraints of the Muslim female in Hong Kong stated the values that are embedded in sports participation. To support this statement, Walseth & Fasting (2003); Wray (2002) stated that health corner is one of the major purposes for Muslim women participation in sport. Research conducted by Walseth & Fasting (2003) on Egyptian women views on physical activity and sports many women made references to health concerns of Islam. These informants also stated they wanted to be healthy because strong believers would be more beloved by Allah, Prophet Mohammed (Pbuh) had advocated that living a healthy life and had recommended running, horse racing, swimming and archery (Pfister, 2003). Some Muslim female thought that they should have a responsibility to exercise their bodies in order to fulfill their roles as wives and mothers (Hargreaves, 2000). Furthermore, one of the major motives and

value for Muslim women taking up sport were for keeping fit and slim figure. Even though the Muslim women needed to cover her body in public and the shape of the body were not visible under the long coats; at home, however, women wore-light trousers and miniskirts (Pfister, 2003). No doubt, a good shape of body can make one feel more confident, increase self-esteem among others.

Level of Islamic injunctions on Muslim women participation in sports in shaira compliant states in Nigeria was tested. The result of the study revealed that the variable was perceived to have significant influence on level of awareness of Islamic injunctions on women participation in sports in sharia compliant states in Nigeria. This finding is consistent with Louveau (2004) posit in a research conducted in France that the level of education is the most discriminating factor where women access to sport is concerned, even ahead of income levels. He further explained that participation rates increase along with the length of studies and the level attained. Among the youngest girls in France, the parents' level of education also considerably influences whether they do sport and how much they do. Of those that do, 57% do so at least once a week when their parents have no educational qualifications compared with 87% of those whose parents have a higher education qualification. Also, Nosike (1991) presented a picture of school enrolment ratio of women to Men in, 1985, the enrolment ratio of girls to boys in the primary schools level was 40% to 60%; 32% to68% at secondary school level and 24% to 76% at the tertiary level. To support this, statistics, Adeyanju (1992) said only 6% of the Nigerian females are literate as against 25% literate men. She however explained that the few that went to school, a very insignificant number is found in sports related fields. This problem of low level of education of women in Nigeria is one of the major factors contributing to women participation in sports by Nigeria women. If majority of Nigerian women are educated, they will be able to clear some psychological, social, religious and cultural misconceptions that discourage majority of them from activity participating in sports for example, the wrong conception that active participation of women in sports results in loss of identity and feminism discourages quite a number of potential sports women from participation in sports (Adeyanju, 1992) also, the western world believe that women in Islamic countries most especially in the northern part of Africa cannot and will not take part in sports (or at least in competitive sports) due to their level of education and the restriction Islamic laws placed on them. This has been the reason why modern sports do not play a prominent role in the various Islamic cultures and the Muslim women do not particularly have easy access to physical activities. Though presently, the level of sports awareness, interest and encouragement is increasing gradually among women in Islamic countries in which the Northern Nigeria is not an exception (Gerturd, 2006).

# CHAPTER FIVE

# SUMMARY, CONCLUSION AND RECOMMENDATION

## 5.1 Introduction

The summary of the work, perceived influence of religion on muslim women sports participation in sharia compliant states in Nigeria, as a focus, along with the conclusion and recommendations on the subject are presented in this chapter. The chapter, also include suggestions for further studies on the subject.

## 5.2 Summary

To achieve this purpose, an expo facto research design with the aid of a structured questionnaire designed by the researcher was carried out among the Muslim women in the sharia compliance states. The questionnaire was partitioned into five sections. The first section consisted of the demographic characteristics of the respondents. In the remaining four sections, the four variables were assessed. The sections were assessed on a five point likert scale. The constructed questionnaire was validated and then administered to 384 respondents from the selected sharia complaints states (Kano, Niger, Zamfara)through the random sampling procedure in line with krejcie and Morgan (1970).

The study was structured into chapters; chapter one gave the background of the study, statement of the problem, the purpose of the study, research questions and the study's hypotheses. The delimitation and limitation of the study were also given within the chapter. Chapter two consist of the review of the related literatures to the study. In chapter three, the methodologies used for the study were highlighted. The statistical anaglysis and interpretation of the findings from the analyzed data were presented in chapter four. The chapter is made up of an analysis of the population demographic variables, their opinions on the investigated variables in relation to Muslim women sports participation in sharia compliance states in Nigeria.

The major findings from the analysis of the data and test of study's hypotheses are summarized below:

1. There is significant influence of culture on the Muslim women sports participation in sharia compliant states in Nigeria.

2. Parental influence has significant influence on Muslim women sports participation in sharia compliant states in Nigeria.
3. There is significant influence of level of awareness on the benefits of sports on Muslim women sport participation in sharia compliant states in Nigeria
4. There is significant influence of level of awareness of Islamic Injunctions on Muslim women participation in sports in sharia compliant states in Nigeria.

## 5.3 Conclusion

The main objective of this study was to examine the perceived influence of religion on Muslim women sports participation in sharia compliant States in Nigeria

1, The cultural belief that if a woman participate in sports, it will make her look masculine discourages Muslim women participation in sports and the cultural myths and beliefs that most women who take active part in sports become barren or may have difficulty with child-bearing discourages Muslim women participation in sports.

2. Parent's influence female children involvement in competitive sports as indicated with the overall mean of 3.58.

3. Some Muslim women participate in sports because Prophet (Pbuh) advocated it, as shown in the response to the specific statement. However, the overall mean in that section is less than 3.5.

4. Muslim women level of awareness of Islamic injunctions on women participation in sports contribute toward their involvement in sports.

## 5.4 Recommendations

From the findings and in the expressed opinion of the respondents, coupled with results of the tested hypotheses of this study, the researcher wish to recommended the following;

*. The Muslim leaders such as Imam and the preachers should preach to the women on how Islam supports their participation in sports.

*. Government should sensitize the Muslim women on the benefits of their participation such as gainful employment, scholarship and prevention from injuries as a result of sports participation.

*. All negative cultural beliefs against women participation in sports should be discouraged by the parents and religions leaders by preaching the healthful benefit of Muslims women participation in sporting activities.

*. Parents need to encourage their female children on the importance of participation in sports instead of discouraging them.

## 5.5 Suggestions for further studies

The following suggestion is therefore put forward for further academic work:

1. Evaluating the influence of modern sports participation on Muslim women in Northern states of Nigeria.
2. Perceived Influence of religion on sports participation pattern of Muslim women in Nigeria

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**QUESTIONNAIRE**

**DEPARTMENT OF PHYSICAL AND HEALTH EDUCATION**

**AHMADU BELLO UNIVERSITY, ZARIA**

Questionnaire on Perceived Influence of Religion on Muslim Women Sports Participation in sharia Compliant States in Nigeria

Dear Respondent,

The Researcher is a Postgraduate Student of the above mentioned department. She is under taking a research in partial fulfillment of the requirement for the award of M.Sc in sport management. In this regard she seeks your cooperation to honestly respond to the following statements. You are required to carefully read and respond to each statement by ticking (√) the appropriate column according to how best each statement represents your feelings.

All information provided will be used mainly for the purpose of this study and will be strictly treated as confidential.

Thanks you for your cooperation.

**SECTION: A DEMOGRAPHIC DATA**

1. Age: (a) 20-24 years [ ]
   (b) 25-29 years [ ]
   (c) 35-39 years [ ]
   (d) 40 and above [ ]
2. Educational Qualification:
   (a) Primary School [ ]
   (b) WAEC/GCE/GRADE II [ ]
   (c) NCE/OND [ ]
   (d) Degree/HND [ ]
   (e) Other (specific) _____
3. State of Residence
   (a) Zamfara [ ]
   (b) Kano [ ]
   (c) Niger [ ]

**SECTION B**

| **CULTURAL INFLUENCE ON MUSLIM WOMEN SPORT PARTICIPATION** | | SA | A | U | D | SD |
|---|---|---|---|---|---|---|
| 1. | The cultural belief that if a woman participate in sports, it will make her look masculine discourages Muslim women participation in sports. | | | | | |
| 2. | The cultural myths and belief that most women who take active part in sports become barren or may have difficulty with child-bearing discourages Muslim women participation in sports. | | | | | |
| 3. | The cultural belief that young women who partake in sporting activities may lose their virginity discourages Muslim women participation in sports. | | | | | |
| 4. | The cultural belief that women place is in the kitchen affects Muslim women participation in sports. | | | | | |
| 5. | The cultural belief that women participation in sports exposes them to immorality discourages Muslim women participation in sports. | | | | | |

**SECTION C**

| | **PARENTAL INFLUENCE ON MUSLIM WOMEN PARTICIPATION IN SPORTS** | **SA** | **A** | **U** | **D** | **SD** |
|---|---|---|---|---|---|---|
| 1. | Lack of parent's interest in sports influence female children involvement in competitive sports | | | | | |
| 2. | Parent in Islamic States in Nigeria do warn their female/children not to partake in sports. | | | | | |
| 3. | Muslim Parents do restrict female children from engaging in sporting activities outside the home. | | | | | |
| 4. | Muslim parents see sports as lifestyle of western countries, thus they discourage their female children from participating in sports. | | | | | |
| 5. | Parents in Islamic States in Nigeria see mixed sports as a violation of one's integrity and that of family; thus deprives female children of the freedom to participate in sports. | | | | | |

**SECTION D**

| | INFLUENCE OF AWARENESS OF THE BENEFITS OF SPORTS ON MUSLIM WOMEN PARTICIPATION IN SPORTS IN SHARIA COMPLIANT STATE | SA | A | U | D | SD |
|---|---|---|---|---|---|---|
| 1. | Some Muslim women participate in sports because prophet (saw) advocated it | | | | | |
| 2. | Muslim women participate in sports in order to keep fit and healthy. | | | | | |
| 3. | Muslim women participate in sports in order to escape from the daily activities. | | | | | |
| 4. | Muslim women participate in sports because they think it promotes self-esteem and reduces stress | | | | | |
| 5. | Muslim women participate in sports because they believe it provides them a sense of freedom. | | | | | |

**SECTION E**

| INFLUENCE OF LEVEL OF AWARENESS OF ISLAMIC INJUCTION OF MUSLIM WOMEN PARTICIPATION IN SPORTS IN SHARIA COMPLIANT STATES IN NIGERIA | SA | A | U | D | SD |
|---|---|---|---|---|---|

| | | | | | | |
|---|---|---|---|---|---|---|
| 1. | Muslim women level of awareness of Islamic in-junctions on women participation in sports influence the manner in which they partake in sports | | | | | |
| 2. | Muslim women who are knowledgeable in Islamic injunctions on women participation in sports do not hesitate in exercising their talents in sports | | | | | |
| 3. | Muslim women who are knowledgeable in Islamic injunctions on women participation in sports part take in sporting activities more often than those who are not. | | | | | |
| 4. | Muslim women participate in sports due to ignorance of Islamic injunctions on women participation in sports | | | | | |
| 5. | High level of awareness of Islamic injunctions on women participation in sports motivates active participation among Muslim women | | | | | |

## APPENDIX I

**Table 1: Demographic Characteristics of Respondents**

| Variables | Variable option | Frequency | Percentage |
|---|---|---|---|
| **Age** | Category | | |
| | 20-24 YRS | 203 | 54.0 |
| | 25-29 YRS | 59 | 15.7 |
| | 35-39 YRS | 56 | 14.9 |
| | 40 AND ABOVE | 58 | 15.4 |
| | **Total** | **376** | **100.0** |
| **Educational qualification** | Primary school | 49 | 13.0 |
| | WAAEC/GCE/GRADE II | 153 | 40.7 |
| | NCE/OND | 125 | 33.2 |
| | Degrees/HND | 40 | 10.6 |
| | Others | 9 | 2.4 |
| | **Total** | **376** | **100.0** |
| **State of Residence** | Zamfara | 127 | 33.8 |
| | Kano | 126 | 33.5 |
| | Niger | 123 | 32.7 |
| | **Total** | **376** | **100.0** |

**Table 2: The Cultural Influence on Muslim Women Participation in Sports**

| S/NO | ITEMS | Response categories | | | | | MEAN | STD.DEV |
|---|---|---|---|---|---|---|---|---|
| | | SA | A | UD | D | SD | | |
| 1 | The cultural belief that if a woman participate in sports, it will make her look masculine discourages Muslim women participation in sports. | 202 | 118 | 24 | 18 | 14 | 4.27 | 1.03 |
| 2 | The cultural myths and belief that most women who take active part in sports become barren or may have difficulty with child-bearing discourages Muslim women participation in sports. | 133 | 161 | 37 | 30 | 15 | 3.98 | 1.06 |
| 3 | The cultural belief that young women who partake in sporting activities may lose their virginity discourages Muslim women participation in sports. | 99 | 128 | 54 | 58 | 37 | 3.51 | 1.29 |
| 4 | The cultural belief that women place is in the kitchen affects Muslim women participation in sports. | 105 | 136 | 55 | 36 | 44 | 3.59 | 1.30 |
| 5 | The cultural belief that women participation in sports exposes them to immorality discourages Muslim women participation in sports. | 136 | 108 | 49 | 33 | 50 | 3.66 | 1.39 |
| | Cumulative | | | | | | 3.802 | |

Decision mean=3.5

**Table 3: Parental Influence on Muslim Women Participation in Sports in Sharia Compliant States**

| S/NO | ITEMS | Response categories | | | | | MEAN | STD.DEV |
|---|---|---|---|---|---|---|---|---|
| | | SA | A | UD | D | SD | | |
| 1 | Lack of parent's interest in sports influence Muslim children involvement in competitive sports | 161 | 94 | 50 | 10 | 61 | 3.76 | 1.44 |
| 2 | Parent in Islamic States in Nigeria do warn their female/children not to partake in sports. | 104 | 134 | 79 | 26 | 33 | 3.67 | 1.20 |
| 3 | Muslim Parents do restrict female children from engaging in sporting | 115 | 98 | 94 | 17 | 52 | 3.55 | 1.34 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | activities outside the home. | | | | | | | |
| 4 | Muslim parents see sports as lifestyle of western countries, thus they discourage their female children from participating in sports. | 134 | 70 | 95 | 32 | 45 | 3.58 | 1.36 |
| 5 | Parents in Islamic States in Nigeria see mixed sports as a violation of one's integrity and that of family; thus deprives female children of the freedom to participate in sports. | 97 | 121 | 77 | 10 | 71 | 3.34 | 1.39 |
| | Cumulative | | | | | | 3.58 | |

Decision mean=3.5

**Table 4: Influence of Awareness of the Benefits of Sports on Muslim Women Participation in Sports**

| S/NO | ITEMS | Response categories | | | | | MEAN | STD.DEV |
|---|---|---|---|---|---|---|---|---|
| | | SA | A | UD | D | SD | | |
| 1 | Some Muslim women participate in sports because prophet (saw) advocated it | 146 | 86 | 67 | 36 | 41 | 3.69 | 1.36 |
| 2 | Muslim women participate in sports in order to keep fit and healthy. | 100 | 157 | 61 | 31 | 27 | 3.27 | 1.15 |
| 3 | Muslim women participate in sports in order to escape from daily pressure of activities. | 100 | 105 | 70 | 50 | 51 | 3.41 | 1.36 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 4 | Muslim women participate in sports because they think it promotes self-esteem and reduces stress | 127 | 91 | 72 | 45 | 44 | 3.54 | 1.36 |
| 5 | Muslim women participate in sports because they believe it provides them a sense of freedom. | 106 | 81 | 76 | 35 | 78 | 3.27 | 1.48 |
| | Cumulative | | | | | | 3.44 | |

Decision mean=3.5

**Table 5: Influence of Level of Awareness of Islamic Injunction of Muslim Women Participation in Sports in Sharia Compliant States in Nigeria**

| S/NO | ITEMS | Response categories | | | | | MEAN | STD.DEV |
|---|---|---|---|---|---|---|---|---|
| | | SA | A | UD | D | SD | | |
| 1 | Muslim women level of awareness of Islamic in-junctions on women participation in sports influence the manner in which they partake in sports | 163 | 42 | 68 | 37 | 66 | 3.53 | 1.54 |
| 2 | Muslim women who are knowledgeable in Islamic injunctions on women participation in sports do not hesitate in exercising their talents in sports | 99 | 117 | 58 | 28 | 74 | 3.31 | 1.45 |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 3 | Muslim women participate in sports due to ignorance of Islamic injunctions on women participation in sports | 120 | 95 | 71 | 12 | 78 | 3.44 | 1.48 |
| 4 | Muslim women who are knowledgeable in Islamic injunctions on women participation in sports part take in sporting activities more often than those who are not. | 98 | 76 | 48 | 40 | 64 | 3.31 | 1.49 |
| 5 | High level of awareness of Islamic injunctions on women participation in sports motivates active participation among Muslim women | 104 | 76 | 28 | 28 | 88 | 3.25 | 1.62 |
| | Cumulative | | | | | | 3.37 | |

Decision mean=3.5

**Table 6: For Determining Sample size for a given Population**

| N | S | N | S | N | S |
|---|---|---|---|---|---|
| 10 | 10 | 220 | 140 | 1200 | 291 |
| 15 | 14 | 230 | 144 | 1300 | 297 |
| 20 | 19 | 240 | 148 | 1400 | 302 |
| 25 | 24 | 250 | 152 | 1500 | 306 |
| 30 | 28 | 260 | 155 | 1600 | 310 |
| 35 | 32 | 270 | 159 | 1700 | 313 |
| 40 | 36 | 280 | 162 | 1800 | 317 |
| 45 | 40 | 290 | 165 | 1900 | 320 |
| 50 | 44 | 300 | 169 | 2000 | 323 |
| 55 | 48 | 320 | 175 | 2200 | 327 |
| 60 | 52 | 340 | 181 | 2400 | 331 |
| 65 | 56 | 360 | 186 | 2600 | 335 |
| 70 | 59 | 380 | 191 | 2800 | 333 |
| 75 | 63 | 400 | 196 | 3000 | 341 |
| 80 | 66 | 420 | 201 | 3300 | 346 |
| 85 | 70 | 440 | 205 | 4000 | 351 |
| 90 | 73 | 460 | 210 | 4500 | 354 |
| 95 | 76 | 480 | 214 | 5000 | 357 |
| 100 | 80 | 500 | 217 | 6000 | 361 |
| 110 | 86 | 550 | 226 | 7000 | 364 |
| 120 | 92 | 600 | 234 | 8000 | 367 |
| 130 | 97 | 650 | 242 | 9000 | 368 |
| 140 | 103 | 700 | 248 | 10000 | 370 |
| 150 | 108 | 750 | 254 | 15000 | 375 |
| 160 | 113 | 800 | 260 | 20000 | 377 |
| 170 | 118 | 850 | 265 | 30000 | 379 |
| 180 | 123 | 900 | 269 | 40000 | 380 |
| 190 | 127 | 950 | 274 | 50000 | 382 |
| 200 | 132 | 1000 | 278 | 75000 | 382 |
| 210 | 136 | 1100 | 285 | 1000000 | 384 |

Culled from Morgan and Kreycie (1970)

Note: N is Population size

S is Sample size

## APPENDIX II

Major hypothesis

**10/18/2015 6:50:25 PM**

**Chi-Square Test for Association: sa, sd**

**Chi-Square Goodness-of-Fit Test for Observed Counts in Variable: sa**

Using category names in sd

| Category | Observed | Test Proportion | Expected | Contribution to Chi-Sq |
|---|---|---|---|---|
| 14 | 202 | 0.0555556 | 136.056 | 31.9625 |
| 15 | 133 | 0.0555556 | 136.056 | 0.0686 |
| 37 | 99 | 0.0555556 | 136.056 | 10.0923 |
| 44 | 232 | 0.0555556 | 136.056 | 67.6587 |
| 50 | 136 | 0.0555556 | 136.056 | 0.0000 |
| 61 | 161 | 0.0555556 | 136.056 | 4.5733 |
| 33 | 104 | 0.0555556 | 136.056 | 7.5525 |
| 52 | 115 | 0.0555556 | 136.056 | 3.2585 |
| 45 | 134 | 0.0555556 | 136.056 | 0.0311 |
| 71 | 97 | 0.0555556 | 136.056 | 11.2111 |
| 41 | 146 | 0.0555556 | 136.056 | 0.7268 |
| 27 | 100 | 0.0555556 | 136.056 | 9.5549 |
| 51 | 100 | 0.0555556 | 136.056 | 9.5549 |
| 78 | 226 | 0.0555556 | 136.056 | 59.4610 |
| 66 | 163 | 0.0555556 | 136.056 | 5.3361 |
| 74 | 99 | 0.0555556 | 136.056 | 10.0923 |
| 64 | 98 | 0.0555556 | 136.056 | 10.6444 |
| 88 | 104 | 0.0555556 | 136.056 | 7.5525 |

| N | DF | Chi-Sq | P-Value |
|---|---|---|---|
| 2449 | 17 | 249.332 | 0.000 |

**Chart of Observed and Expected Values**

**Chart of Contribution to the Chi-Square Value by Category**

Hypo 1

**Chi-Square Goodness-of-Fit Test for Observed Counts in Variable: sa**

Using category names in sd

| Category | Observed | Test Proportion | Expected | Contribution to Chi-Sq |
|---|---|---|---|---|
| 14 | 202 | 0.2 | 135 | 33.2519 |
| 15 | 133 | 0.2 | 135 | 0.0296 |
| 37 | 99 | 0.2 | 135 | 9.6000 |
| 44 | 105 | 0.2 | 135 | 6.6667 |
| 50 | 136 | 0.2 | 135 | 0.0074 |

| N | DF | Chi-Sq | P-Value |
|---|---|---|---|
| 675 | 4 | 49.5556 | 0.000 |

**Chart of Observed and Expected Values**

**Chart of Contribution to the Chi-Square Value by Category**

Hyp 2

for Association: sa, sd

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**Chi-Square Test for Association: sa, sd**

**Chi-Square Goodness-of-Fit Test for Observed Counts in Variable: sa**

Using category names in sd

| Category | Observed | Test Proportion | Expected | Contribution to Chi-Sq |
|---|---|---|---|---|
| 61 | 161 | 0.2 | 122.2 | 12.3195 |
| 33 | 104 | 0.2 | 122.2 | 2.7106 |
| 52 | 115 | 0.2 | 122.2 | 0.4242 |
| 45 | 134 | 0.2 | 122.2 | 1.1394 |
| 71 | 97 | 0.2 | 122.2 | 5.1967 |

| N | DF | Chi-Sq | P-Value |
|---|---|---|---|
| 611 | 4 | 21.7905 | 0.000 |

**Chart of Observed and Expected Values**

**Chart of Contribution to the Chi-Square Value by Category**

Hypo 3

10/18/2015 6:50:25 PM

**Chi-Square Test for Association: sa, sd**

**Chi-Square Goodness-of-Fit Test for Observed Counts in Variable: sa**

Using category names in sd

| Category | Observed | Test Proportion | Expected | Contribution to Chi-Sq |
|---|---|---|---|---|
| 41 | 146 | 0.2 | 115.8 | 7.87599 |
| 27 | 100 | 0.2 | 115.8 | 2.15579 |
| 51 | 100 | 0.2 | 115.8 | 2.15579 |
| 44 | 127 | 0.2 | 115.8 | 1.08325 |
| 78 | 106 | 0.2 | 115.8 | 0.82936 |

| N | DF | Chi-Sq | P-Value |
|---|---|---|---|
| 579 | 4 | 14.1002 | 0.007 |

**Chart of Observed and Expected Values**

**Chart of Contribution to the Chi-Square Value by Category**

Hypo 4

10/18/2015 6:50:25 PM

**Chi-Square Test for Association: sa, sd**

**Chi-Square Goodness-of-Fit Test for Observed Counts in Variable: sa**

Using category names in sd

| Category | Observed | Test Proportion | Expected | Contribution to Chi-Sq |
|---|---|---|---|---|
| 66 | 163 | 0.2 | 116.8 | 18.2743 |
| 74 | 99 | 0.2 | 116.8 | 2.7127 |
| 78 | 120 | 0.2 | 116.8 | 0.0877 |
| 64 | 98 | 0.2 | 116.8 | 3.0260 |
| 88 | 104 | 0.2 | 116.8 | 1.4027 |

| N | DF | Chi-Sq | P-Value |
|---|---|---|---|
| 584 | 4 | 25.5034 | 0.000 |