GENDER DISCRIMINATION ON GIRL-CHILD EDUCATION IN OYE-EKITI COMMUNITY, EKITI STATE, NIGERIA.

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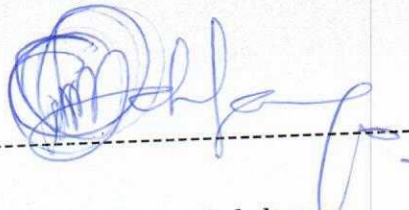
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A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT OF SOCIOLOGY, FACULTY OF HUMANITIES AND SOCIAL SCIENCES. FEDERAL UNIVERSITY OYE EKITI, EKITI STATE, NIGERIA.

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CERTIFICATION

This is to certify that the research work entitled. "Gender Discrimination on Girl-Child Education in Oye-Ekiti Community. Ekiti state, Nigeria". Submitted by **KUNASOH JULIANAH ELIZABETH** with matriculation number **SOC/11/0230** incorporate the result of independent investigations carried out by her under my supervision.
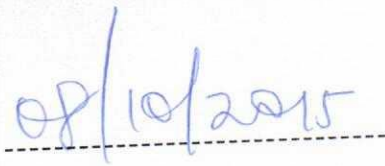

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External Examiner

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DEDICATION

This work is dedicated to the light of the heavens and the earth Almighty God, the knower of the unseen and seen, the most Beneficent, the most merciful, the king, the one free from all defects, the givers of security and watcher over his creatures, the Almighty, the compeller, the supreme, the creator and inventor of all things, the bestowal of forms. To him belongs the best names all that is in the heavens and earth glorify his name. To my late lovely dad Mr. Francis Kunasoh and my wonderful mum Mrs. Funmilayo Kunasoh and to my caring brother and sister the person of Mr. Kunasoh Micheal, Mr. Israel Kunasoh and Miss. Kunasoh Olamide.

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ABSTRACT

Previous research tends to focus on gender discrimination on child's education, putting the girl-child at the end of disunion. The patriarchy theory of feminist suggest that though female are being discriminated by men, these females are also often discriminated in terms of educational attainment. This study examines gender appraisal of child's education in Oye-Ekiti, Ekiti State.

Primary data was collected for the study from 120 secondary school students from two governments owned and two private owned secondary schools using questionnaires while 4-in-dept-interviewed was conducted on the part of the parents and school management. The result showed that in the study area, in spite of all the factors confronting children in today society, majority of the respondents (73%) agree that there are more girl-child in secondary school than the male counterpart, and that more girls are allowed to go to school and also majority agreed that girls are motivated educationally in Oye-Ekiti with (88.3%).

The study therefore suggests that if more girls are allowed to get education in all part of the country, it will enhanced gender equity and reduce the rate of adolescent pregnancy in the country. The factors acclaimed to be hindrances to the effectiveness of girl-child education in the community are limited finance, father's careless attitude, early pregnancy, girl-child laziness and the perception that girl child is a liability, do not forbid girl-child access to education in Oye community. This study recommends that parents should ensure that their male children embrace formal education more than they are doing presently.

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CHAPTER ONE

1.1   INTRODUCTION/BACKGROUND TO THE STUDY

Girls' enrolment in primary schools has achieved significant increase and parity with male enrolment in many countries in Africa since the 1960s. However, in most Sub-Saharan African countries, female enrolment still lags behind male enrolment. This study examines some of the reasons for the persistent gender gap between females and males in Oye-Ekiti, Ekiti State, Nigeria. It discusses gender relations, cultural practices such as early marriage, child slavery, and child fostering/trafficking, poverty and multiple household duties for girls as some of the contributing factors. It is argued that unless these cultural beliefs and attitudes are changed and mandatory measures such as holding parents accountable and responsible are put in place, gender parity and quality education for all, especially for females, will not be achieved in Oye-Ekiti.

Numbers of studies have shown sufficient evidence of problems of school attendance and dropout rates among girls (Deblé, 1980; Kelly, 1984; Brock & Cammish, 1991; UNESCO, 1991). Other studies have also analyzed the economic and social benefits of female education in addition to the health benefits enjoyed by educated women (Odaga & Heneveld, 1995; Glick & Sahn, 2000). All these studies indicated that in most developing countries most females receive less education when compared with males.

This study discusses the issue of girls' education from gender and socio-cultural perspectives in the study area. It is argued that the root cause of low retention of girls in school as compared with boys is due to gender inequality and discrimination against women in general due to patriarchal systems of social organization and other socio-cultural practices of early marriage, child slavery, and fostering or trafficking of children, poverty, and multiple household duties, and a lack of economic and social opportunities. This study therefore notes that unless

there is a critical mass change in attitudes and mentality of both men and women in terms of the importance of the role of education of women in nation-building and economic development, attaining gender parity and the near universal education of children in Oye-Ekiti would be fraught with difficulties. The mobilization of citizens to change negative socio-cultural practices and attitudes could eventually lead to economic, political, and social inclusion, and increased participation of women in all spheres of their societies.

Graham (1999), noted that since the introduction of Western education in West Africa, the goal was to prepare girls and women for their domestic roles as compared with boys' education that has the goal of training them to earn a livelihood for themselves and their families. In all African societies, the aim of females' education was generally to make them into good wives and mothers. This situation of low enrolment is still evident in most countries in West Africa despite African governments' commitment to the implementation of universal primary education on the continent. Nigeria's first colonial policy on education was introduced in 1925, with the aim of providing primary, secondary and adult education for the citizens. Since then, a number of different educational policy reforms have been introduced at different timeframes in 1935, 1940 and 1945 in the country (Aladekomo, 2004). However, most of these educational reforms have not been implemented effectively and efficiently due to socio-cultural reasons such as rapid population growth, a lack of political good will, and the poor management of scarce resources. In 1999, the government formally launched a new Universal Basic Education (UBE) policy to provide free and compulsory education for all Nigerian children from primary school up to the junior secondary school levels.

The current system of education allows for six years of primary schooling, three years in junior secondary school, three years in senior secondary school, and four years of university

education (Olujuwon, N.D.). In 2003, the Nigerian Ministry of Education adopted the African Girls' Education Initiative (AGEI) sponsored by UNICEF in an effort to raise national awareness on girls' education through public campaigns, rallies, and seminars to help develop girl friendly school environments and to assist communities sustain girls' education by reviewing existing curricula and teaching materials for gender-inclusive education in the country (UNICEF, 2003b).

African women in general and West African women in particular have always worked both inside and outside their homes. For millions of women and female children in the developing world, life means work. They toil long hours in the fields, tend domestic livestock and vegetable gardens, pick fruit, gather firewood, draw water, prepare and cook food, take care of children, and manage household finances (UNFPA, 2002). The failure to reward women's work is profoundly linked to their gender role and the cultural association of women with the 'inside' or the home. By contrast, men belong to the 'outside' where livelihoods are earned and political and economic powers are exercised. Secondly, motherhood among West African women is another important role and this is mostly regarded as a natural role. Ironically, these natural motherhood roles of pregnancy, childbirth, and the nurturing of children do not really qualify as work by society and even by women themselves. However, these multiple roles of women account for the failure of most female children to complete their formal education. Young girls are mostly responsible for helping their mothers at home, on the farms and in the markets. In some situations, girls may drop out of school due to teenage pregnancy or forced early marriages. (Tansel, 1997).

(EFA) communication was launched to ensure that by 2015, all children particularly girls, those in difficult circumstances and those belonging to ethnic minorities have access to and complete free and compulsory primary education of good quality. 2007 UNESCO and UNICEF

report addressed the issue of education from a rights-based approach. Three interrelated rights were specified and must be addressed in concert in order to provide education for all. The three interrelated rights are:

a. The right of access to education. That is, education must be available for, accessible to and inclusive of all children.

b. The right to quality education: Education needs to be child-centered, relevant and embrace a broad curriculum and be appropriately resourced and monitored.

c. The right to respect within the learning environment: Education must be provided in a way that is consistent with human rights, equal for culture, religion and language and free from all forms of violence.

Beyond the basic needs for education to support one's self and family in later years, many social ills occur in the vacuum of free and accessible education.

Also lock of free education encourages sexual exploitation of children. Some orphans turn to prostitution to earn the money for school fees and in the process, contract HIV/AIDS. For many parents who are dying of HIV/AIDS, the greatest worry on their minds is who will pay for the schools, supplies uniforms for their children once they have passed. No parent or child should face such a terrible choices or worries. it can also be said that many governments make provision for the education of their citizens but the provisions most of the time do not take into cognizance the peculiarities of the girl. In that case, the girl-child may not have access to education, which is a fundamental human right. poverty and lack of sponsorship, quest for wealth, bereavement, truancy, broken home, engagement of children and house helps as factors

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or the clog in the wheel of girl's access to education. The right to education, which is a fundamental human right, is frequently denied to girls in some African countries.

Traditionally, the role of women has been that of home maintenance and rearing of children. Right from childhood, the girl-child is prepared and trained with the ability of cooking, learning and all kinds of chores in the home, all directed towards a better house wife. The gender role type thus, pose a bias against the girls by the society. By and large, the predicament of the Nigerian girl-child is enormous. Thus, in Nigeria, the girl-child is faced with a lot of problems and constraints, which act as serious impediments towards her self-realization. It is therefore in line with the above that the researcher intends to ascertain the challenges the girl-child faces in terms of education.

1.2 STATEMENT OF THE PROBLEM

Education is seen as the process of acquiring skills, knowledge etc which will help an individual to perform better in a society. It is the process of transmitting values, cultures, etc from one generation to the other. Education is seen as a human right that should be given to all human beings. There is however no doubt that the women folk have suffered depression and neglect in the path of which they are regarded as second class citizens in so many ways including their choice of disciplines to undergo in school.

Girls and women constitute 50% of Nigeria's population. Ironically, less than 39% of the total female populations are literates as against 63% literate male population. This is because in most societies, it is still considered irrelevant to send the girl-child to school. Gistarea, (2013).

The issue is about the girl child; she is the dawn, the bedrock and the future of any nation or society aspiring for sustainable development. However, she has continued to be the subject of rejection, marginalization and deprivation. In Oye-Ekiti, the predicaments of the girl child are better imagined. They rear their ugly heads in the area of under aged pregnancy, unwanted pregnancy, survival and incidence of child labour, child trafficking and parent's careless attitudes towards girl-child in Oye-Ekiti exposed most of the girl-child to different kind of assault. Against this backdrop, it becomes pertinent to ask: what are the challenges of girl-child education. Thus, the problem this study seeks to investigate is the challenges the girl-child faces in an attempt to be educated. The above problem forms the basis for the study.

1.3   RESEARCH QUESTIONS

Based on the problem and the purpose of the study stated above, the following research questions will be drawn to guide the study:

a.   To what extent is girl-child education embraced

b.   To what extent does the female child have access to education

c.   What are the factors which hinder the effective education of the girl-child

d.   What is the level of effectiveness of the child education.

e.   What are the measures put in place by the government to reduce discrimination on girl-child education.

1.4   OBJECTIVES OF THE STUDY

The general objective of the study is to assess the challenges of girl-child education in Oye-Ekiti. The specific objectives of the study are;

1. Ascertain the extent to which girl-child education is embraced.

2. Find out the extent to which the girl-child has access to education.

3. Know the factors (if any), which hinders the effective education of girl-child.

4. The study also aimed at making recommendations based on the findings.

5. Contributing to the pool of knowledge in the field of education where future researchers can easily consult.

1.5   SIGNIFICANCE OF THE STUDY

Girl-child education has gone to a very high rate and which is really changing our teenager's personality and morals due to different exposure and lack of care from the side of the parents. This study will be significant in the following areas:

i.   To eliminate discrimination against girls in areas of education and training, health and nutrition among others.

ii. To advocate for elimination of negative cultural attitudes and practices against women and girls.

iii. To enhance the capacities and esteem of girls especially those with the needs.

iv. To sensitize the girl-child about social, economic and political issues and problems.

1.6   SCOPE OF THE STUDY

The main scope of this study is to find out the impact of gender discrimination on child's education in the society as a whole and children that are involve in family that has such mentality. Therefore, this study will be carried out in a local community were girl-child are limited to equal right as their male counterpart in other to get a detailed and valuable data on the appraisal of child education.

CHAPTER TWO

LITERATURE REVIEW/THEORETICAL FRAME WORK

2.0   INTRODUCTION

This chapter reviews relevant and related literature on the phenomenon of study. It is sub-divided to emphasize more on parent parts on education, various types of education which includes; sex education, socialization, modern education and vocational education. Reason opting for vocational training, factors in modern educational training and agent of education.

2.1   CONCEPTUAL EXPLANATION

i.   **Education as a Concept:** Education as the term implies seeks to socialize individuals so as to equip them with the desired mode of behavior that is in conformity with the society in which they live. Education is the process of training, teaching and learning in schools and colleges for the development of knowledge and skills so as to prepare individuals to live happily with themselves and others in the society where they live. Chandan (1976) sees education as the process of shaping individuals behavior for adequate adjustment in the society. it is a whole of all the processes through which a child develops abilities, attitudes and other forms of behavior which arrive at positive value to society. It is a way of conforming members of the society into the expected way of life. Meaning the expected behaviour which society expects every individual in a variety of selected situation.

Education is vital in the promotion and sustenance of national development. Arinze (2008) sees education as the process of creating awareness to increase the knowledge of an individual. According to O"Dornell (2005), education is the process by which people develop

their faculties in order that they may play their part in society. It also means acquiring functional literacy and numeracy, knowledge and skills for productive activity. Peters (1989), opines that education is the process of inculcating that which is worthwhile in an individual. Education is a continuous process, which involves the transmission of societal accepted values, skills, attitudes and virtue for proper development of an individual for positive contribution to his society. Education is the imparting and acquiring of knowledge through teaching and learning, especially at a school or similar institution. The earliest educational processes involved sharing information about gathering food and providing shelter; making weapons and other tools; learning language; and acquiring the values, behavior, and religious rites or practices of a given culture. Before the invention of reading and writing, people lived in an environment in which they struggled to survive against natural forces, animals, and other humans. To survive, preliterate people developed skills that grew into cultural and educational patterns. Education developed from the human struggle for survival and enlightenment. It may be formal or informal. Informal education refers to the general social process by which human beings acquire the knowledge and skills needed to function in their culture. Formal education refers to the process by which teachers instruct students in courses of study within institutions.

Talking of the modern day education, one feels proud; of saying yes I am an educated person. Formally or informally all of us are educated. Education is the equipping with knowledge. The overall development of mind, body and soul is the real education. Vcarter G. Woodson once said "For me, education means to inspire people to live more abundantly, to learn to begin with life as they find it and make it better."

ii. **Girl-Child Education:** Across the countries of the world, education is now recognized as the main vehicle for promoting and improving the status of girl-child. The new interests in the

education of a girl-child are part of general awakening that has taken place during the last two decades. The realization now is that sustainable human development cannot be effective if half of the human race (the girl-child) remains ignorant marginalized and discriminated against. The convention of the rights of child defines "child "as any one below the age of 18.

Girl child education is part of the gender issues in education. Girls in developing countries particularly Nigeria live in environments, societies and cultures that are diverse. Yet, their disadvantaged situation is basically similar wherever they might live. They are more likely to be born into discrimination, be undervalued in comparison to their brothers, be exploited and considered transitory members of their families and serve as helpers to their over-burdened mothers from a very early stage (African Centre for Women, 1998).

The concern about the situation of children throughout the world culminated in the convention of the rights of child in 1989. The double vulnerability and negative impact felt throughout one's life of being female and a child led United Nation International Children and Education Fund (UNICEF) to bring more attention to the special needs and constraints on the girl-child as a separate area of concern.

iii.   **Gender Discrimination on Child's Education**

Gender inequality in education accessibility exists mostly in developing countries. This syndrome if allowed to continue is capable of eating up the foundation of any development in the country. To avoid this, there is need to provide educational opportunities for the girls so that they can develop side by side with men. The national policy on education (2004) stipulates that every Nigerian child shall have a right to equal educational opportunities. In spite of the roles that women play in national development, it has been observed the education system of most developing countries like Nigeria does not adequately enhance female education. This situation

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has impacted negatively not only on women's access to education but on their retention and performance. The pervasive denial of the human right to education experienced by women and girls across the globe – as shown, for example, by the fact that two thirds of the world's non-literate adults are women – is a striking example of gender discrimination.

Education is an enabling and transformative right. As pointed out by the Committee on Economic, Social and Cultural Rights (CESCR), the right to education "has been variously classified as an economic right, a social right and a cultural right. It is also a civil right and a political right, since it is central to the full and effective realization of those rights as well. In this respect, the right to education epitomizes the indivisibility and interdependence of all human rights". A strong education system, in line with the principle of non-discrimination, is key for redressing gender injustice in wider society, and for overcoming social and cultural norms that discriminate against girls and women. CESCR has also clearly stated that "the prohibition against discrimination enshrined in article 2 of the [Covenant of Economic, Social and Cultural Rights] is subject to neither progressive realization nor the availability of resources; it applies fully and immediately to all aspects of education and encompasses all internationally prohibited grounds of discrimination".

The Global Campaign for Education (GCE) therefore sees the challenge posed by gender discrimination in education as multiple: policy and practice in education needs to be re-oriented to ensure the deconstruction of gender stereotypes as well as the promotion of equality of experience and relations for both sexes in education, thus addressing power imbalances that perpetuate gender inequality and ever aging access to all rights by woman and girls.

Education is the bedrock of women empowerment. An educated woman not only acquires skills and develops her abilities and attitude, but also exhibits other forms of behaviour which are of positive value to the society in which she lives, as an asset to her society. Most men do not realize that just as they need to consolidate their position in the society through education, women need equal access to education for equal identity, status, elevation and positive contribution towards national development.

2.2   EDUCATIONAL STRUCTURE IN NIGERIA

Nigeria adopts informal, non-formal, and formal methods of educating initiating, socializing and educating her citizens.

a.   INFORMAL EDUCATION IN NIGERIA

Informal educational methods provide for young Nigerians learning informally by listening, watching and imitating examples provided, under the strict guidance and supervision of adults, as part of their everyday routines, and in preparation for adult roles as members of their communities. Such educational programmes vary with cultural and sociological conditions. Busia's (1969) summary of the focus of informal traditional education aptly describes the Nigerian situation. "The traditional African education was functional in nature. The young were taught how to cope with their environment, how to farm, hunt or fish, prepare food, build a house or run a home. They were taught the language and manners and generally the culture of the community. Through informal methods, the young learnt by participating in activities alongside the elders. They learnt by listening, watching and doing. In many practical ways, they learnt how to live as members of their community". A formal and non-formal educational provision introduced in Nigeria alongside Christianity in 1842 was more systematic and improved. Apart

from the Phelph- Stokes Commission (1922), other educational reforms came through the Walter Elliot (1943), Erich Ashby (1959), H. Oldman (1961).

b.   NON-FORMAL EDUCATION IN NIGERIA

Beyond acquisition of informal education is the quest for further education of non-formal or formal nature. Non-formal education is conceived as literacy, post literacy or vocational education provided in formal educational settings for adults and youths who did not have the opportunity to go to or complete primary education (FGN/UNICEF, 1993). Recently, a number of policy measures emphasizing scientific, technical and vocational education; investment in research and development; mass literacy and adult education programmes, as well as civic and political education, have been adopted with a view to developing scientific and technological capability and achieving structural transformation of Nigeria (MAMSER, 1992). For instance, the establishment of a National Commission, which liaises with State agencies and Local Government Councils was to, among other things.

i. coordinate mass literacy, adult and non –formal education nation-wide.

ii. Ensure uniform standard and quality control nationwide.

iii. Liase with national and non-governmental organizations and corporate bodies for the implementation of the mass literacy programmes.

iv. Train the required manpower for the state agencies.

v. Develop curricula and didactic materials for mass literacy, adult and non-formal education, and

vi. Provide a nationally recognized basic education certificate.

Non-formal education in Nigeria has several dimensions, and caters for the adults. disadvantaged, disabled and gifted/talented. Adult education programs are primarily mass literacy programs except extension education.

The Universal Declaration of Human Rights adopted in 1950 asserts that "everyone has a right to education". This is the foundation or principle on which Nigeria's philosophy of education that provides for equal access to educational opportunities for all citizens of the country is based. The policy promotes education for the disadvantaged, disabled, gifted or talented, as well as those who, due to exigencies of duty or poverty could not obtain formal education in a number of ways. For instance, we have numerous remedial education centers for adults who had dropped out of secondary school or never had the opportunity for secondary education in the country today. Furthermore, apart from some universities in Nigeria (University of Ibadan, University of Jos, Federal College of Education (special), Oyo State) producing special personnel for the education of the handicapped, the Nigerian Educational Research and Development Council (NERDC) has produced Braille code formation in Hausa, Igbo, Yoruba, Edo, Efik and Fulfulde.

c.   FORMAL EDUCATION IN NIGERIA

Simply put, formal education is an organized, comprehensive and curriculum-based education given to beneficiaries in an institutional setting. Formal education came to Nigeria with the advent of Christian missionaries Later, education in Nigeria was guided controlled by policies entrenched in a 1925 policy paper titled "Memorandum on 'Education in British Colonial Territories'. The Phelph-Stokes Commission had earlier in 1922 produced a report on 'Education in Africa', and this report outlined, among other things, the objectives of formal education is Nigeria as including the development of character, physical well-being and obedient

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people endorsed by the colonial education policy paper. In the years past, it was difficult to get the northerners to accept formal education. This led to a wide disparity in educational achievements between the North and South and brought the notion of educationally-disadvantaged states. The educational revolution in Nigeria is evident from the phenomenal expansion of schools in all geo-political zones of the country. In the case of secondary schools and polytechnics, the variation between the north and south was slight. Whereas, the number of nursery/primary schools in the northern region exceeded those in the south, the reverse is the case for universities.

i.   **BASIC EDUCATION**

Basic education in Nigeria starts with pre-primary education. The educational policy specifies that children at the pre-primary stage learn, among other things, cooperation and team spirit; rudiments of numbers, letters, colours, shapes forms etc; religion and social norms; good habits especially good health habits (FGN/UNICEF, 1993) in local their language or mother tongue. Basic education also includes primary education of 9- year duration (6 yrs of primary and 3 years of junior pre-vocational and 3 years of academic secondary education), which is expected to be tuition free, universal and compulsory, with such services as school library, basic health scheme, counseling, educational resource center and specialist educations services provided (FME, 2009). The learning needs of primary school children have personal and social dimensions, and comprise both essential learning tools (such as literacy, oral expression, numeracy and problem solving) and the basic learning content (such as knowledge, skills, values and attitudes) required to enable them survive, develop their full capacities and the improve the quality of their lives (FGN/UNICEF, 1993). The curriculum features a wide range of subjects at both the primary and secondary levels; and this ensures a broad-based support materials and

costs to both government and parents. Examinations are conducted periodically. Final scores are derived by combining continuous assessment scores with examination scores in the proportion of 30:70, and certificates issued at the end of each level.

2.3 STRUCTURE OF FORMAL EDUCATION IN NIGERIA

a. Primary Education

Specifically, primary education is expected to;

i.   Inculcate permanent literacy and numeracy, and ability to communicate effectively.

ii.   lay a sound basis for scientific and reflective thinking

iii.   Give citizenship education as a basis for effective participation in and contribution to the life of the society.

iv.   Mold the character and develop sound attitude and morals in the child.

v.   Develop in the child the ability to adapt to the child's changing environment.

iv.   Give the child opportunities for developing manipulative skills that will enable him/her function effectively in the society within the limits of his/her capacity.

vii. Provide the child with basic tools for further educational advancement, including preparation for trades and crafts of the locality

b. Secondary Education

The first six secondary schools established in Nigeria were CMS Grammar School (1859), St. Gregory College (1876), Methodist Boys High School (1878), Methodist Girls High School (1879), Baptist High School (1885) all in Lagos; and Hope Waddell Training Institute in Calabar (1895). Today, we have over 56,812 educational institutions spread over the six geopolitical zones of Nigeria Secondary education which is of six-year duration.

i. Provides all primary school leavers with the opportunity for education of a higher level.

ii. Offers diversified curriculum to cater for the differences in talents, opportunities and future roles.

iii. Provides trained man power in the applied science, technology and commerce at sub-professional grades.

iv. Develops and promotes Nigerian languages, art and culture inspires students with a desire for self improvement and achievement of excellence.

v. Fosters national unity with an emphasis on the common ties that unite Nigerians in diversity.

vi. Raises a generation of people who can think for themselves, respect the feelings and views of others, respect the dignity of labour.

vii. Provide technical knowledge and vocational skills necessary for agricultural, industrial, commercial and economic development.

c. **Tertiary Education**

Tertiary education is the education given after secondary education in Universities (B.Sc/B.A, M.Sc/MA, Ph.D), Colleges of Education (NCE), Monotechnics and Polytechnics (OD, OND, HND), including those institutions offering correspondence courses (FGN/UNICEF, 1993). The country now adopts a uniform entry procedure to polytechnics, Colleges of education and Universities, and this is conducted by the Joint Admissions and Matriculation Board (JAMB). Thereafter, each institution adopts a selection examination for her candidates that were successful in the university matriculation examinations. The duration of tertiary education after secondary education varies from two to six years depending on the course or programme

pursued. About 31.1% of universities in Nigeria are privately – owned, while 35.06 are owned by state governments. The rest (37.76%) are Federal Universities. A country that is desirous of raising her manpower must show strong commitment toward educational development at the tertiary level.

2.3.1 CHARACTERISTIC OF EDUCATION

Education is an on-going activity that begins and thus ends at death. It is a long-life process that begins with an individual when born and ends at the point of death. It is a product of interaction. It results mainly from socialization process of exchanging ideas and association between two or more individuals.

It changes human behaviour through internalization of ideas and values that transformed individuals into a more positive functional state better equipped to cope with the challenges of living.

2.3.2 FUNCTIONS OF EDUCATION

It serves as an instrument promoting a better understanding of societal tradition and for the development of local custom in form of art, music and literature.

It serve as direct and indirect means of training the future labour force, hence value in manpower planning and in the production of the requisite manpower needs of a society

Education acts as a strong force in the defense of the status-quo and in resisting social change.

2.4 GENDER DIFFERENCES IN EDUCATION ACCESSIBILITY AND EQUALITY IN NIGERIA

Majority of Nigerian women folk in Nigeria seem to have been denied access to education. In confirmation of this assertion, Hodges (2001) notes that Nigeria women, like women the world over and especially in most part of the developing world, continue to face various forms of discrimination which limit their opportunities to develop their full potentials on the basis of equality with men. Such areas of discrimination include: education, employment, property and inheritance rights and other opportunities. Assessing the place of women in education accessibility, Ogada (2001) laments that in Nigeria women do not have equal access with men to education especially at the tertiary level, a trend attributed to gender discrimination. Similarly, Mgbada (2003) argues that men and women do not have equal access to education; he observes that in some parts of Nigeria most of the young girls are not given opportunity to go to school because their parents would prefer them married for their bride price. Ogunsola (2004) observed that the lukewarm attitude towards women education is not peculiar to Nigeria alone but a general trend throughout the world. Anyanwu (1999) equally observed that the available data on primary secondary and tertiary institution education enrolment in Nigeria shows that male usually outnumbered the female since the colonial days. This is because the females are rated second class citizens whose roles are limited to domestic activities and baby rearing.

2.5 BARRIERS TO GIRL EDUCATION IN NIGERIA

The hindrance of girl's education in Nigeria anchors on various factors-cultural, societal, religious, sexual violence and abuse, political, school environment and economic. These can be viewed from early marriage and child bearing, house hold duties, parent's perceptions that schooling is more beneficial for their sons than for their daughters, worries about girl's safety

outside the village environment and limited job opportunities for women in sectors that require higher education. These barriers loom large in many states and communities. Ezio (2003).

Cultural factor also acts as barrier is the education of the girl-child. Many of the cultural and traditional practices advocated for the girl-child by their societies and families stem from the belief that females are inferior and must be controlled as well as prepared for their main role- to be wives and mothers. Cultural inhibitions are closely tied with religious affiliations and traditional practices. For instance, in many of the predominantly Moslem states where gender gap is marketing high, girls are traditionally prevented from accessing formal school environments as a consequence of erroneous interpretation of religious injunctions. The betrothal of the girls for marriage at early age also hinders school attendance and retention. This is closely tied with teenage pregnancy. To support this assertion, Ezio (2003) stated that about 30% of the teenagers drop out of school has already begun bearing child before the age of 18. However, this practice is becoming unfashionable in homes with educated parents. Societal influence also impedes girls 'education. In rural areas, many Nigerian parents prefer to enroll the boy-child in school instead of the girl-child especially in large families where fund are limited. This is because they (parents) believe that education is more important for the boy-child and less for the girl-child. Gender roles in homes and society at large are stereotyped with the girl-child made to do greater proportion of household chores. This lack the reserve energy and spare time makes real participation in development of her community and self development through education and training impossible even if the opportunity is available. Some parents argue that investing in the girl-child is equivalent to investing for the benefit of the family she will marry into while investment on the boy-child will be to the benefit of his family. It is also worth mentioning that there is apparently gender bias in favor of boys in the number of schools or educational

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establishment set up by government or community In the case of classroom observation in Nigeria, Ohiri-Aniche (1988) indicated that both male and female teachers do not give girls enough opportunity for classroom participation. For example, in Science classroom interactions in Nigeria primary and secondary schools, girls are given less time on task than boys (Ezio, 2003). Harsh and intimidation classroom interactions engender fears in pupils and hatred for school. These factors hinder the performance of the girl-child. Moreover, the gender stereotypes in educational system only indicate that there are masculine subjects such as Mathematics, Science and Technology while feminine subjects are Home Economics, Secretarial Studies and Literature.

The economic barriers are largely associated with parental poverty. With about 70% of the populace being poor most especially in the rural communities and urban ghetto settlement, the inclination is to deploy the girl-child to income generating activities rather than to school. Thus, during school hours, it is common to see more girls than boys hawking in the streets or in markets selling wares. In the process of hawking, they are exposed to all sorts of abuse including sexual abuse and the dangers of contracting HIV/AIDs and other sexual transmitted disease. However, the processes in which the government, non-governmental organization and educational philanthropist sought to tackle the problems are discussed, Ohiri-Aniche (1988).

2.5.1 CONSTRAINTS TO GENDER EQUALITY IN EDUCATION IN NIGERIA SOCIAL AND CULTURAL BARRIERS

Culture, over the years has continued to play a leading role and obstacle to gender equality in education in Nigeria. The customs and traditions of different communities still dictate the role that women play. Though women are bonafide members of these communities, they

have no control over their affairs. Some of the cultural obstacles to women education include subjecting women to early marriage and educating the boys in place of the girls. Girls according to Ofoegbu (1999) are deemed to be inferior or simply destined to play the roles of wife and mother and simply for „home consumption" (that is in the kitchen). Social and cultural beliefs, practices and attitudes often do not favour girls in their pursuit of education to the same extent as boys. Discriminatory values and norms against girls and women are deeply rooted in most culture and society. A tradition of early marriage, social norms and values that undermine the importance of educating girls on an equal footing with boys, preferential treatment of the male child, perceived dubious benefits of educating girls, the traditional view of girls as someone else's property -- all conspire to limit girls' enrollment and school attendance. 'Why invest in a resource that will soon be someone else's?' is the common attitude to be found in most communities. Untouchability is also identified as a factor influencing non-enrollment or withdrawal of 'untouchable' girls from school. Untouchability is still rampant in some parts of the country. Parents are largely unaware of the benefits of girls' education. It is often difficult for people to see a connection between women's education and economic development, better health, child development, family welfare and overall social progress.

Again, violence against women like rape, assault, battery and other forms of molestation are perpetrated because of the assumed ignorance of the position the women occupy in the home. Also is the inherent fear that educated women are loose in morals and better informed, and can compete with men. These cultural practices not only deny women the roles they can play in development but also hinder them from acquiring the skills and knowledge that they ought to acquire which will empower them and make them have self-confidence and be self-reliant.

In schools today, some professions are indirectly restricted to males especially the sciences. At the secondary and higher institutions of learning, the system tends to prepare girls for what Bakari (2001) called soft profession and domestic work. Ogunsola (2004) observed that girls are discouraged from mathematics and other sciences. If a girl is bright and clever, she is told that she would not find a husband. Thus, the school environment favours male and encourages them to perform better in the sciences. Career counselors in schools guide and condition girls minds and encourage them to choose what is considered female discipline.

a. Religious Barriers

Religious plays a leading role and obstacle to gender equality in education in Nigeria. If we take Islamic religion for example, the totality of the ways of life of a Muslim is dictated by the religion. Any act or behaviour contrary to the teaching of the religion is strongly opposed. Jades and Dabban (1996) observed that in Islamic early marriage does not mean withdrawing girls from school but purely to protect them. In co-educational institutions, both boys and girls attend classes together and this negates the tenets of Islam religion. This will automatically force the married Muslim girls to keep away from school just to respect the beliefs and virtues of Islamic religion. Also Jadas and Dabban (1996) discovered that "the kind of dress used as uniform which exposes a greater part of the female's body discourages parents from sending their female children to school". This indecent way of dressing may be viewed by some illiterate parents as a strong factor that discourages parents from sending their daughters to school.

b. Economic Barriers

In some parts of Nigeria, it is a known fact that the input of the girl child into the family income is so high that it becomes economically unwise to allow such a child to go to school. Examples of such inputs include generating income by way of hawking food items. The girl

child who helps with the house hold chores and look after the younger ones which relieves the parents of employing paid house helps. This therefore reduces financial burden on the family.

Another reason can be attributed to the rising unemployment and economic hardship which is compelling some parents to withdraw their children from school especially the female ones. In addition, poverty compels many parents to marry off their daughters to wealthy men instead of sending them to school. This is because education is so expensive that parents do not consider the returns of girl child education as high as that of the boys. Poverty discourages families from sending their children to school because schooling requires a substantial commitment of time and resources, as well as sacrifices related to household production. Child labour is important for the economic survival of families. Girls contribute at least 50 per cent more labour than boys, and this contribution increases with age. Although primary education is officially free of charge, in essence it is not free because schools charge different kinds of informal fees (e.g., exam fees, admission fees, readmission fees). The direct costs of schooling such as school uniforms and supplies can be beyond the means of the poor. The opportunity costs of schooling can be even higher because poor families are not able to sustain themselves without the involvement of children in agricultural production and household activities. Daughters are traditionally expected to do more chores at home than sons. As they are expected to do more, the opportunity costs of educating a girl can be higher, and so they are kept at home. The high opportunity costs combined with informal fees make schooling too expensive, which undermines the demand for girls' education.

c.   **Barriers caused by Family Circumstances**

Studies have shown that younger children have a better chance of being in school than older ones. Being the eldest in the family means taking additional responsibility to support the

family, this can lead to failure to enroll or to continue attending school. In addition, often the absence of male members or adults in the family can be discouraging to young child. Both boys and girls come from families that come from all class structures. J. W. B. Douglas noted that families tend to devote more resources to boys than girls. If parents believe their son's future depends more upon this work than their daughter's, they may be less willing to finance post compulsory education for daughters rather than sons.

2.6 THE IMPLICATIONS OF GENDER ACCESSIBILITY AND EQUALITY IN EDUCATION TO MANPOWER DEVELOPMENT IN NIGERIA

Women make up more than half of the Nigeria population. For them to face the challenges of our time require they have access to the benefits of formal and informal education to the same level and of the same quality as that given to the men. Only in this way can woman provide their full inputs to the socio-economic development of Nigeria.

Acquisition of knowledge is one of the pre-requisites of manpower development. Women education provides for women's participation in national development under equal conditions and with equal benefits. As more and more women are allowed to become educated, the health of the nation improves e.g. Ballara (1992) in study undertake by the United Nations in conjunction with non-Governmental organizations group on women development pointed out that women's education plays important role in reducing infant mortality, increasing life expectancy of future generation and improve child rearing and development. It has shown to have a positive impact on reducing birth rate, especially when supported by family planning project. Education leads to more knowledge and understanding of hygiene, child and mother nutrition (especially during pregnancy), control and prevention of diseases, general health practices and child care. It enables mothers to improve their own health as well as that of their infants, their family and community.

The implication here is that if we want a healthy nation, our women must be educated. With rising education among women, there will also be a rise of the number of women in the labour force. Women's education increases productivity and self-employment in the informal sector especially among rural women in relation to production incentives, marketing facilities, distribution of seeds and fertilizers and rural extension programmes. Educating women also has implication for agricultural practices. Women are known to be fully involved in all stages of the food production processes i.e. from hoeing, weeding, fertilizing, harvesting and threshing grains to storing produce and buying and selling in the market. But protecting and conserving the environment while increasing production is difficult if women are unaware of the effect of their agricultural practices and how they relate to family health and wellbeing. If not educated, they will be unable to make proper use of any innovation in this area. To decide whether or not to use a particular fertilizer, made of transportation or fumigant depends on knowing about their effects on the environment.

It is generally agreed that educational level of parents is reflected in the attitudes and values they transmit to their offspring. Women spend more time with their children than men do and it is through them that children receive their first perception of the world, mothers transmit habits, attitudes, values and knowledge. Women continue to play important role as educators; and the higher the educational level of the mother, the more effective she is able to transmit the knowledge required for their children to achieve a better quality of life. Mothers who dropout prematurely from educational system, or are functionally illiterate, often have low self esteem and are forced to perform unrewarding work. Such women perceive their lives as patterns of failure and thus transmit negative messages to their offspring, who consequently are subjected to an economic climate that perpetuates conditions of poverty and deprivation.

2.7   WOMEN EDUCATION, FAMILY AND THE NIGERIAN SOCIETY

At any time in any context, women are critical actors in the education process. The roles of women in schools are often defined in terms of their 'natural' affinities with children and their innate love for teaching and nurturing, as well as their ability to do it. Nonetheless, men still dominate women in every country in the world, Nigeria inclusive; resulting in widespread discrimination against women and girls. The impact of unequal power relations and discrimination is often felt most severely when material poverty exists, as this increases vulnerability. Inequality in the Nigerian society inevitably has an impact on the provision and content of education, as well as on the ability of girls to enter and remain in school.

In our society there are some limitations for women to progress in education and to be considered outside their family roles, expectation and responsibilities. Reinarz (2002) argues that balancing work and family is a major hurdle for working women. Hence, family responsibilities influences the careers and education choices of women who mostly have disproportionate work in care if children and the home. The tradition, customs, socio cultural values, ethics, motherhood instincts are some of the factors influencing gender bias in the education sector. Cultural and social beliefs, attitudes and practices prevent girls from benefiting from educational opportunities to the same extent as boys. The achievement of girls' right to education can address some of societies' deeply rooted inequalities, which condemn millions of girls to a life without quality education and therefore, also all too often to a life of missed opportunities. Education is seen in some societies as a fear of change and now with globalization, the fear becomes even greater- fear to lose the cultural identity, fear of moving towards the unknown or unwanted.

Furthermore, the gender disparity is exacerbated by the powerful economic and social rationale for investing in the education of sons rather than daughters, as daughters are perceived to be less valuable once educated, and less likely to abide by the will of the father, brother or husband. The plight of women, in terms of education is compounded by this negative attitude of parents toward female education (Oniye, 2010).

Another implication for poor education opportunity for women is involvement in low paying ventures. It has been noted by Oladunni (1999) that because of societal stereotype and stigmatization on certain professions and subjects as the exclusive preserve of men and or women most Nigerian women have been forced into less paid jobs (teaching, nursing services, agriculture, small scale food processing, secretariat duties, clerical duties, note- counting in banks, cleaners and middle level professional occupations). In most societies, both the public and private sectors continue to be dominated by men, leading parents to ask themselves: why bother educating our girls if they will never make it anyway? The focus on poverty reduction enables the right to education to be a powerful tool in making a change in the lives of girls and women. Educating girls and women is an important step in overcoming poverty and ensuring economic development. An educated woman is an empowered woman and more marketable in terms of employment. Better employment in turn implies more earnings for the family as a whole, as well as improved children's well-being. All of which contribute to poverty reduction and economic growth.

Education helps women take advantage of opportunities that could benefit them and their families, preparing women for the labor force and helping them understand their legal as well as their reproductive education provides girls and women with an understanding of basic health, nutrition and family planning, giving their choices and the power to decide over their own lives

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and bodies. Women's education leads directly to better reproductive health, improved family health, economic growth, for the family and for society, as well as lower rates of child mortality and malnutrition. As women education increases, fertility, population growth, and infant and child mortality fall and family planning as well as health tend to improve significantly. Evidence shows that although most women in Nigeria may know little about modern contraception, more-educated women tend to use and know more about them; the proportion of women who use family planning and child care increases with level of education. Basic Educated women generally want smaller families and make better use of reproductive health and family planning information and services in achieving their desired family size. Women with more education also tend to have healthier families. In Nigeria, evidence shows that there is a correlation between mother's education and child nutrition and growth.

In the Nigerian society, education is a crucial factor in determining age at marriage and birth, because women generally give birth soon after marriage. Hence, women with no education that marry at 18 years will most likely give birth at 19-20 years, whilst the educated ones that marry between 25 -30 years and would deliver later. With child birth at a later age, fertility and overall population growth is reduced.

In terms of women education's link to employment, ensuring women's education in the society increases their earning capacity that is, they become more marketable and employable. Also, increases in girls' secondary school enrollment are associated with increases in women's participation in the labor force and their contributions to household and national income. Children especially daughters of educated mothers are more likely to be enrolled in school and to have higher levels of educational attainment. Hence, the positive cyclical effect of women education in the society cannot be over-emphasized.

2.7.1 RELATIONSHIP BETWEEN WOMEN EDUCATION, FAMILY STABILITY AND SUSTAINED NATIONAL DEVELOPMENT

At present, the forces which combine to hamper women education, family stability and sustainable development in Nigeria could be viewed broadly to include denial of equitable access to and participation to functional education, early marriage, confinement to solitary living, subjugation by culture to accept choices forced on women, discrimination and harassment at work, political disenfranchisement from elective and political appointment and exposure to cruel mourning rites upon the death of their husband (Oniye, 2000). These cultural barriers and environmental manipulation create inferiority complex in many Nigerian women. Oniye (2010) further ascertained that through the traditional socialization process of our cultural society, women tend to accept negative self-fulfilling prophecy, stereotyping and stigmatization. All these predispositions transmit negatively on the family role and responsibilities, which invariably interplay adversely in the national agenda. Women and development rather than women in development becomes an apparatus for gender issues.

Contrary to the current trend, intensive efforts to foster a gender-inclusive culture from the family level through education, across the board up to higher education, in order to promote sustainable human development need to be vigorously pursued. The legislative arm of government must be precise on the principle of gender equality in education by creating viable channels to the legal rights of women.

Generally speaking, improving access to and the quality of education is the most rewarding investment a country can make. Investing in female education will accelerate Nigeria's economic and social development by enhancing human capital, slowing population growth, and alleviating poverty. Agbakwuru (2002) education equips one with marketable skills thereby

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lifting the possessor up from the poverty arena. Essentially, through education, the individual learns good health habits, principles and practices which promote healthy living and longevity as well as acquire marketable skills that confer economic power on the educated.

2.8   PARENTAL PARTS ON CHILD'S EDUCATION

Parental involvement in any form produces measurable gains in students' achievement (Dixon 1992: 16).The concept of parental involvement with the student and the school is a vital one and can produce great rewards for all concerned. However, it has been found that schools do not always know what the term parental involvement really means. Vandergrift and Greene, there are two key elements that work together to make up the concept of parental involvement. One of these is a level of commitments to parental support. This includes such things as encouraging the student, being sympathetic, reassuring, and understanding. The other element needed is a level of parental activity and participation, such as doing something that is observable this combination of level of commitment and active participation is what makes an involved parent.

2.8.1 PROBLEMS OF PARENTAL'S INVOLVEMENT IN EDUCATION

Parent involvement actually declines as student grow older, so that it is less in secondary schools than in elementary. There are many reasons from the parent and also from the school for this lack of involvement. One of the reason concerns the lack of understanding of nontraditional families on the part of the school system. The nontraditional family is struggling to deal with many factors that affect every member of the family. This can definitely affect the way that the family is able to be involved in the student's education. Perhaps family is the most influential, as

well as intimate, socializer for the child. The immediate family, which consists of parents, grandparents and children/siblings, provides the foundational experience for social interactions. If these experiences are nurturing and stable, they provide an environment of security for the child and also pass on social and cultural values, as well as providing an identity for the child. Historically, families have adapted well to changes in economic, social and political influences, even increasing and new technologies. For example, the twentieth century saw a rise in women working outside of the home, which shifted household and childcare responsibilities between spouses.

Additionally, children were not exclusively cared for by their parent, but alternative caregivers. Transitions in family ties can have a numerous effects on children. Children of divorced parents are likely to have more adjustment problems than children of non-divorced parents. They often display an increased dependence, aggressiveness, disobedience and fear of abandonment, as well as having a disrupted view of relationships. Children of single parent household tend to have an increased responsibility for themselves and less time to spend bonding with parent. Remarriage can bring a new group of stressors for the child, including less family cohesion, communication, consistency and poorly defined family roles. This can lead to feelings of anger, guilt, jealousy and unrealistic expectations. Children who are parts of an unmarried or cohabitation household are more likely to live in poverty, do poorly in school and have increased emotional and behavioural problems.

2.8.2 CHILDHOOD SOCIALIZATION

Feminists such as Sharpe (1976) maintain that differences in child socialization serve to generate masculine and feminine cultural identities. Secondary agencies of socialization such as the media and peer groups are said to re-enforce gender identities established during primary socialization within the family. For example many teenage magazines targeted at female audiences present ideologies of beauty, marriage, domesticity, and subordination that serve to strengthen the messages of femininity families instill into their female members. Gender socialization of this sort is significant because it helps us to understand why females have traditionally latched onto subjects such as Home Economics, and the Arts, which have a femininised as a mainstream issue relatively late in the sociology of education the 1970's, sociological discussion focused mainly upon class differences in attainment. However, with the impact of feminist research during the 1970's and 1980's the educational experiences of female students increasingly came to the fore. Three Sets of Explanation have been put forward to account for the observed variations in educational attainment and subject choice.

2.9   NEW CHALLENGES TO SOCIALISATION INTO FEMINITY

During the 1980's a series of research studies challenged the assumptions that girls were socialized into one particular form of femininity, or that girls did not challenge the notions of feminine roles with which they were presented. For example, Cornell (1986) argued that feminism itself had helped to bring about radical changes in the ways girls perceived themselves, so that they no longer constructed their identity in mainly domestic terms. Rather women now

saw themselves as much as workers as homemakers. More recently Riddell (1992) found that schoolgirls had a dual notion of their futures, linking their subject choices at school to the local labour market (especially working class girls) whilst also accepting that motherhood and domesticity were important parts of their identity as women. But the girls in Riddell's study were not passive in this process of socialization. Rather they absorbed both accepting and undermining messages about traditional female roles. In addition working class and middle-class girls expressed different gender codes, with middle-class girls opting for academic education and thus gaining the approval of the middle-class female teachers who they most closely resembled.

It is also important to note that Riddell found that parent's conceptions of femininity were also complex and varied according to class position. While middle-class parents were more supportive of the principle of equality of opportunity, middle-class men were most opposed to positive action to achieve it. Working class men were the most supportive of traditional gender roles. In both classes, a minority of mothers strongly supported changes in women's social position. So the view that there is a uniform socialization into one specific gender code is mistaken. Rather there are conservative and radical views concerning gender roles and different groups of parents choose elements of those agendas in different proportions, which then balance out in their children in different ways.

Other Sociologists such as Anne Oakley in Sex Gender and Society (1975) note that girls are treated differently from boys from birth, by the people who care for them. Other studies by Fiona Norman show that girls are expected to play with certain toys, which develop different types of aptitude. These roles may be reflected by aspirations of the children. Research by Sue Sharpe found that girls had set priorities that were unlikely to lead to high importance attached to education these were:

1. Love

2. Marriage

3. Husbands

4. Children

5. Jobs

6. Careers

However, a more recent study by Sharpe (1993) suggests that women no longer want to get married as they see men and marriage as a liability to their career.

2.10   JUSTIFICATION OF THE PROBLEM'S PERSISTENCE

Conversely, all the effort of the FG in launching and adopting various programes and the contribution of international donor agencies over the girl-child/ women folks) education, their missions and various are yet not attained. This is caused by various factors as illiteracy among women folks, traditional attitudes towards female group and prevalent problems facing developing countries-instability of government and insufficient political will.

Illiteracy has been the greatest cankerworm which has eaten deeply in us and devastated the implementation of various wonderful policies of developing countries. Illiteracy has a positive relationship with poverty. For example since illiteracy is highly rated among the women therefore illiterate mothers will raise illiterate daughters who will marry early and have no access to education if their husbands do not comply. Poverty prevents many families from enrolling all or some of their children in school or forces them to withdrawn their children especially their daughters prematurely from school because of the cost of education or the need to put them to work either within or outside the home.

However, the frequent military coups and changes of government since independence have left their toll on the education sector making it difficult to pursue and implement educational policies in consistent manner. Lack of continuity has been one of the main stumbling blocks towards realizing the attainment of the goals. Also, insufficient political will to translate into reality the formal commitments to ensuring unversed access to quality basic education. To a large extent, up-service has been paid to establish goals and policy prescriptions by successive government. To remove all these flaws require re-orientation of Nigerian attitudes toward government affairs. This will tend to strategies for enhancing girl-child education.

2.11   MEASURES THAT CAN PROMOTE GENDER HARMONY AND BALANCE

Going by the millennium development goals and targets for 2015 of which Nigeria is a signatory on promoting gender equality. Empowering women and ensuring 100 percent universal primary education, there is need for federal government to legislate on free and compulsory universal primary education for all young ones up to the junior secondary school level, however its compulsion for parents to send their children to the school must be backed up with strict legislation against early marriage and child labour and sometimes jail term for defaulters.

Women or girls pursuing men dominated course like the science, mathematics, engineering and other vocational studies should be given enhanced bursaries (2004), the education of women give them a better chance to control their lives, to earn money, to have a better bargaining and decision making power in the home, to be better mothers and to have improved relationship with their spouses. Girls should be encouraged to role model successful women like Dora Akunyili, Grace Alele Williams, Oby Ezekwesili, etc. who have made their

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marks in national development. Ogada (2001), opined that gender balance can also be enhanced if women could mobilize their husbands support, through love and mutual respect.

According to her, since women are formidable forces in marital relationship, they could convince their partner into seeing the merit of highly educated women and assist them to be such. Indeed most husbands derived joy and pride in their wives achievements. Efforts should be made by women professionals and academics to provide assistance through workshops, training, seminar, and conferences for enhancing the productivity of the women. Boys should be educated about equality when they are young building their potentialities. To Okeke (2005), boys should be taught that gender equality is something normal so as to end poverty of all human races regardless of sex. In addition, curricular in schools should be reviewed with a view of removing all forms of gender biases in content. Curriculum in history and social studies should include more of the prominent contributions of women in national development and peacemaking processes as exemplified by the roles of Madam Tinubu and Queen Amina of the past, Prof. Dora Akunyili, Dr. Mrs. Okonjo Iweala and Oby Ezekwesili of our contemporary times. This will generate values and improve general image of women and scholarships by governments.

A variation of this theme is represented by The New Right ideologies as put forward by Roger Scrutton, which suggests that the Biological and natural instincts of the sexes determine a particular sex division of labour in the home and the gender segregation of the male dominated public sphere and the female world of the private home. These gender arrangements are seen as a 'natural necessity'.

2.11.1   STRATEGIES FOR ENHANCING GIRL-CHILD EDUCATION

Uneducated and under- educated girls are robbed of the opportunity to improve their own lives. Denying them their right to quality education effectively denies them all other human rights and shrinks the chances of succeeding generations particularly the chances of their daughters to develop to their fullest potential.

At present, the forces which combine to hamper women education, family stability and sustainable development in Nigeria could be viewed broadly to include denial of equitable access to and participation to functional education, early marriage, confinement to solitary living, subjugation by culture to accept choices forced on women, discrimination and harassment at work, political disenfranchisement from elective and political appointment and exposure to cruel mourning rites upon the death of their husband (Oniye, 2000). These cultural barriers and environmental manipulation create inferiority complex in many Nigerian women. Oniye (2010) further ascertained that through the traditional socialization process of our cultural society, women tend to accept negative self-fulfilling prophecy, stereotyping and stigmatization. All these predispositions transmit negatively on the family role and responsibilities, which invariably interplay adversely in the national agenda. Women and development rather than women in development becomes an apparatus for gender issues.

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Generally speaking, improving access to and the quality of education is the most rewarding investment a country can make. Investing in female education will accelerate Nigeria's economic and social development by enhancing human capital, slowing population growth, and alleviating poverty. According to Agbakwuru (2002) education equips one with marketable skills thereby lifting the possessor up from the poverty arena. Essentially, through education, the individual learns good health habits, principles and practices which promote healthy living and longevity as well as acquire marketable skills that confer economic power on the educated.

2.12 THEORETICAL FRAME WORK

INTRODUCTION

A theory can be defined as a general explanation that is made up of problem, phenomenon situation to explain a concept. It can also be a set of preposition that is made in finding explanation for some phenomenon. Theory predicts fact and also helps to narrow down the range of fact to be studied. Different theoretical perspectives have been used by various researchers to explain the phenomenon of gender discrimination on girl-child education. They have all sought to provide explanation for the origin, processes, and patterns of girl-child education .Once of such perspectives is relevant to this present. The theory is:

PATRIARCHY THEORY.

Patriarchy is the prime obstacle to women's advancement and development. Despite differences in levels of domination the broad principles remain the same, i.e. men are in control. The nature of this control may differ. So it is necessary to understand the system, which keeps women dominated and subordinate, and to unravel its workings in order to work for women's development in a systematic way. In the modern world where women go ahead by their merit,

patriarchy there creates obstacles for women to go forward in society. Because patriarchal institutions and social relations are responsible for the inferior or secondary status of women. Patriarchal society gives absolute priority to men and to some extent limits women's human rights also. Patriarchy refers to the male domination both in public and private spheres. In this way, feminists use the term 'patriarchy' to describe the power relationship between men and women as well as to find out the root cause of women's subordination. This study, hence, is an attempt to analyse the concept of patriarchy and women's subordination in a theoretical perspective.

Concept of Patriarchy

Patriarchy refers to the male domination both in public and private spheres. Feminists mainly use the term 'patriarchy' to describe the power relationship between men and women. Thus, patriarchy is more than just a term; feminists use it like a concept, and like all other concepts it is a tool to help us understand women's realities.

Patriarchy, in its wider definition, means the manifestation and institutionalization of male dominance over women and children in the family and the extension of male dominance over women in society in general. It implies that "men hold power in all the important institutions of society" and that "women are deprived of access to such power". However, it does not imply that "women are either totally powerless or totally deprived of rights, influence, and resources" (Lerner 1989:239). Walby defines "patriarchy as a system of social structures and practices in which men dominate, oppress and exploit women" (Walby 1990:20). She explains patriarchy as a system because this helps us to reject the notion of biological determinism (which says that men and women are naturally different because of their biology or bodies and, are,

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therefore assigned different roles) or "the notion that every individual man is always in a dominant position and every woman in a subordinate one" (Ibid).

WOMEN SURBODINATION

Patriarchy is a system whereby women are kept subordinate in a number of ways. The subordination that we experience at a daily level, regardless of the class we might belong to, takes various forms – discrimination, disregard, insult, control, exploitation, oppression, violence – within the family, at the place of work, in society. For instance, a few examples are illustrated here to represent a specific form of discrimination and a particular aspect of patriarchy. Such as, son preference, discrimination against girls in food distribution, burden of household work on women and young girls, lack of educational opportunities for girls, lack of freedom and mobility for girls, wife battering, male control over women and girls, sexual harassment at workplace, lack of inheritance or property rights for women, male control over women's bodies and sexuality, no control over fertility or reproductive rights.

Patriarchal ideology to keep women away the power systems has been attempted through the construction of private and public realms for women and men respectively. Theories of patriarchy by Walby shows "two distinct forms of patriarchy – private and public patriarchy" (Walby 1990:24).

Private patriarchy is based upon household production as the main site of women's oppression. Public patriarchy is based principally in public sites such as employment and the state. The household does not cease to be a patriarchal structure in the public form, but it is no longer the chief site. In private patriarchy the expropriation of women's labour takes place primarily by individual patriarchs within the household, while in the public form it is a more

collective appropriation. In private patriarchy the principle patriarchal strategy is exclusionary, in the public it is segregationist and subordinating. Above all, "the state has a systematic bias towards patriarchal interests in its policies and actions" (Walby 1990:21).

In this system, different kinds of violence may be used to control and subjugate women, such violence by men may even be considered legitimate and women are always routinely experienced by male violence. Male violence is systematically condoned and legitimated by the states refusal to intervene against it except in exceptional instance. Due to such violence (rape and other forms of sexual abuse, female foeticide, dowry murders, wife-beating) and the continued sense of insecurity that is instilled in women as a result keeps them bound to the home, economically exploited and socially suppressed.

In this patriarchal system, men and women behave, think, and aspire differently because they have been taught to think of masculinity and femininity in ways which condition difference. Patriarchal system shows in or accept that men have, or should have one set of qualities and characteristics, and women another. Such as 'masculine' qualities (strength, bravery, fearlessness, dominance, competitiveness etc.) and 'feminine' qualities (caring, nurturing, love, timidity, obedience etc.).

APPLICATION OF THE THEORY.

The systems of patriarchy in Nigeria are commonly identified by "Patrilineal descent" (influence of patriarchy) and patrilocal residence (i.e. the practice of women living with their husband's relatives after marriage) Patrilineal descent in Nigeria is mainly organized along the patrilineal lines, "which has direct consequences to the position of women in the society". A boy is the perpetrator of the patrilineal, he will inherit the family name. On the other hand, a girl is treated as subordinate to men and of no or little value.

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After marriage a girl goes to her husband's house. So our families think that girls are burden for them. Sons will earn and will look after their parents. So the oppression of a girl starts from her family. As a wife comes to her husband's house after marriage, so her husband thinks that she is in a subordinate position and he is more powerful than her. So, here a girl is also oppressed and discriminated. This experience of subordination destroys women's self-respect, self-confidence and self-esteem and sets limits on their aspirations.

Women's dependency upon and subordination to men is conditioned by a whole range of institutional practices embedded in the family and the Kin-group. It is these aspects which provide the constituent elements of the well-documented system of patriarchy in Nigeria which institutionalizes the female subordination of women and their structured dependency on men.

In Nigeria the idea is that our culture gives right to male child than that of female child and that male carries the family name but not in the case of female, because the female will leave their immediate family and join other family in the future to start a new life. Thus she become somebody properties. Family in Nigeria believe that women only have the right to learn from her mother the way to cook, clean the house and take care of her environment because the only legacy for her from the family side is to teach her how to be a good house wife.

Families in Nigeria don't fine it important to send their girl child to school because they see no reason in it because point is why should we spent a huge amount of money sending her to get education knowing fully well that at the end she is going to be somebody's wife. This is why you see girl's child in some families in Nigeria today especially the rural areas not wanting to send the girl child to school because they believe it's a wasting of time, money, and resource. The right to education helps an individual to be independent and to be conscious of their

environment which the male counterpart doesn't want in the life of the female due to the system of Nigeria.

Looking at the school we have in the country from the primary to the higher institution we can see the level of discrimination on the enrolment of both the male and the female child in this country today. The three level of educational institution shows high level of discrimination even in terms of enrolment and treatment, the level of entrance of female child is very low to that of male child and all the effort of the teachers is concentrated on the male child as they themselves carries the idea that female child are inferior.

Thus girl child surfers a lot in Nigeria and that is why you find out that when you go to the street of Lagos you see girl hocking on the street or engaging in house help because the family discriminate against them. When a girl child is not sent or giving the right to education such child grow up to be uneducated and remain subordinated by male in the society and thus making it in terms of political, economically, socially and culturally which end up to be discriminated in the society they found themselves and due to this they engaged in dirty jobs and perceive as a second class citizens even in their own society and are discriminated as such.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 INTRODUCTION

This section described the method and sources of data used in the research work. It included the population, sample size and technique, data collection and data analysis technique.

3.1 Historical Background of Oye-Ekiti Community

Oye is one of the 16th kingdoms of Ekiti land. Oye-Ekiti people are a group of the south-western Yoruba, inhabiting the administrative headquarters' of the present Oye Local Government area of Ekiti State. The Old Oye kingdom comprises of five villages namely Oye, Ire, Egosi, Eshetta, (Egosi and Eshetta have come together as Ilupeju) and Arigidi Ekiti (now Ayegbaju) and covers an area of about 64 square miles (National Archive, Ibadan). The population of Oye- Ekiti according to the 1952 national census was 13,696, (National Archive, Ibadan), 57,196 in 1963 and in 2006 the population was 168,251 (National Population Commission, 2006). Oye-Ekiti is located at a general altitude around 1500 feet with hills and granite outcrops rising to about 200 feet. It is covered by thick forest with very small patches of high forest and is surrounded by hills which provide her protection in times of war. In fact, the hills were a blessing to the people especially during the Benin invasion in the 19th century (Akintoye, 1921).

The origin of Oye Ekiti which is also known as Obalatanland is associated with the founder of the town, Oloyemoyin who was born in Imore district of Ile Ife (Owoyomi, 1995). Thus, the name Oye was coined from his name 'Oloyemoyin', a name supposedly put together because of the circumstances surrounding the birth of the founder of Oye who was said to have been born during a terrible and 'hostile' harmattam which normally blows from the Sahara desert

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