

OVERCOMING THE BARRIERS TO PROPER GIRL-CHILD EDUCATION IN TARABA STATE, NIGERIA

Mohammed Sanusi Yuguda

Department of General Studies, College of Education Zing,
P.M.B 1021, Zing, Taraba State, Nigeria. Phone Number: 08106334407

Abstract

The purpose of this study was to identify and investigate girl-child education and related problems in Taraba State. The study's objective is to identify and examine the issues of girl-child education in Taraba State, as well as to give recommendations to improve girl-child education in Taraba State. To guide the endeavor, research hypotheses on girl-child education and related constraints were developed. The survey research design was used for the study. The Steely Yamane formula was used to calculate the sample size. For the administration of questionnaires, simple random procedures were used. In data display and analysis, descriptive statistical methods such as tables and simple percentages were used. The chi square test was also employed to assess the data collected with SPSS. It was discovered that there is a strong association between girl-child education and parental believe on girl-child education in Taraba State, hence the alternative hypothesis is accepted and the null hypothesis is rejected. The researchers recommended that the government and other stakeholders should endeavor to create enabling sociopolitical and economic conditions that discourage social preference for male offspring and the conventional idea that the function of the girl-child and women is in the kitchen. The girl-child need a safe and supportive school environment free of abuse, with separate toilet facilities, safe drinking water, equal attention with boys, and a gender sensitive curriculum. In addition, the school curriculum should be evaluated to ensure gender and cultural sensitivity, as well as the inclusion of life skills education.

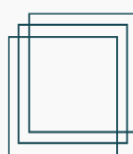
Keywords: Girl-child, Education, Gender, Parent

Introduction

A girl-child is a female aged 6 to 18 years old (Mukhtar, Ahmad & Najeema, 2013). In the National Child Welfare Policy, Ada (2001) defines a girl-child as a female under the age of 14. It is a biological female offspring from birth to the age of eighteen (18) years, according to Offorma (2009). This stage consists of infancy, childhood, early and late adolescence. The girl-child is portrayed as a young female who grows up and marries. Gender discrimination disadvantages girls by suppressing their potential and preventing them from reaching their full potential. As a result, she becomes a victim of pre-existing sociocultural masculine chauvinism. Furthermore, because of their gender, girls are susceptible to many forms of oppression, discrimination, exploitation, and dominance.

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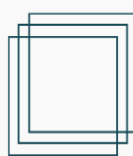
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As a result, girl-child education has become a serious concern in most developing nations today, particularly in Nigeria and Sub-Saharan Africa, where a substantial percentage of young girls do not attend school. According to UNICEF (2007), as stated by Grace (2010), the global statistic for out-of-school children is projected to be 121 million, of which 65 million (about 53.8%) are girls, with Sub-Saharan Africa accounting for more than 80% of these females. Africa has the lowest primary school completion rates in the world, which is a problem because half of the world's Out-Of-School Children (OOSC) is concentrated in 15 nations, eight of which are in Sub-Saharan Africa (Ibrahim, 2012). The number of females out of school in Sub-Saharan Africa has increased from 20 million in 1990 to 24 million in 2002 (Offorma, 2009), and it continues to rise year after year.

According to president Goodluck Jonathan, Nigeria has 9 million (37%) out-of-school children, accounting for more than one-third of its primary school-age population and ranking first in Africa. Nigeria has an increasing number of out-of-school children each year. This pattern varies according to zone. For example, in South Eastern Nigeria, which is dominated by the Igbo ethnic group, boy-child enrolment in school is lower than that of girls. This is due to the fact that the boy-children are sent for apprenticeship in commerce, which is the people's major occupation. The converse is true in Northern Nigeria, where girls outnumber boys in terms of schooling. Nigeria has the greatest number of girls out of school in West Africa, with more than 75% of the 3.4 million children out of school being girls (UNICEF, 2007). The National School Census (NSC) (2006) also revealed a net enrolment ratio of 80.6%, indicating that a significant proportion (19%) of primary school age population between 6-11years are not enrolled in primary schools nationwide, and this represents approximately 5 million Nigerian children between the ages of 6 and 11 who do not have access to primary education.

According to CBN (2004), literate women make up only 20% of the North-West, 20% of the North-East, and 45% of the North Central. This reflects the amount of backwardness of women in Northern Nigeria when compared to men. According to the National School Census (2006), the number of children out of school in Northern Nigeria is notably high, and the proportion of girls to boys in school varies from one girl to two boys to one girl to three boys in some states. Girls' education has long been a contentious and unsolved subject in the northern cluster. Typically, in northern states, girl-child education follows a specific pattern that leads in females being denied admission to primary school or pursuing their education beyond primary school. Religious and community rituals, according to Enejere (1991), create gender inequity, which has major repercussions for both the individual and society, making her a dysfunctional member of society. Education may be used to free girls from the shackles of tyranny, prejudice, exploitation, and supremacy.



Taraba State, unlike any other state in Nigeria, presents considerable challenges in providing basic education to its people, particularly in rural areas and especially among girls. The states with the greatest rates of girl-child non-attendance, according to the Nigeria Summary Scorecard on Girl-Child Education/Literacy, are Kebbi in the North-West (87%), Taraba in the North-East (57%), and Ekiti in the North-East (16%). (Fri-Development, Information, 2013). Bauchi state also has the highest rate of female elementary school attendance in Nigeria, at 46%. However, in Gombe and Taraba states, just 45% of elementary school kids are enrolled (Educeleb, 2016).

According to UNICEF (2019), ten states and the Federal Capital Territory have over eight million out-of-school children, with Adamawa and Taraba in the North-East having the lowest average enrolment of girls at 47%. Given the statistical data presented above and the critical role that girls and women play in society and the nation, it is critical to examine the barriers to female child education in Taraba and throughout Nigeria, which this research work hopes to discover the elements unique to Taraba state in order to give an in-depth examination of the infrastructural, political, economic, demographic, religious, and cultural challenges affecting girl-child education in the area. This research will help stakeholders (national and international donor organizations) in the field of education in Taraba state address the issues of girl-child education. It is also hoped that the Taraba State Ministry of Education will find this work extremely beneficial in designing their education budget, putting the state's rural population on the pedestal of equitable and adequate educational opportunities for all residents, regardless of gender.

2.0 Hypothesis

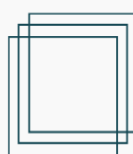
Ho: There is no significant relationship between girl-child education and parents believe toward girl-child education in Taraba State.

Ha: There is significant relationship between girl-child education and parents believe toward girl child education in Taraba State.

3.0 Conceptual Framework

3.0.1 Girl Child

According to Offorma (2009), a girl-child is a biological female progeny from birth until the age of eighteen (18). This stage of development includes infancy, childhood, early and late adolescence. The girl-child is portrayed as a young female individual who will grow into a woman and marry. She is required to look after the children in the house and kitchen. Girl-child education is a catch-all word encompassing a variety of educational concerns and controversies (primary education, secondary education, higher education, and female health education) (Okernmor, Ndit and Filshak, 2012). However, present efforts in Nigeria, including national and worldwide programs, are aimed at increasing the enrollment of girls in various levels of education.

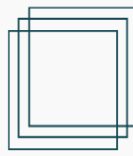


The federal government established the Universal Basic Education Programme to provide free and low-cost education to all. Most, if not all, Nigerian state governments have also implemented free and compulsory basic and secondary education for both male and female pupils in various states. Again, most state governments have established child rights and protection statutes that will eliminate (or at least limit) the withdrawal of girls from school and restrict parents or guardians from employing their school-age children to hawk or engage in unending labor activities. This is critical because it promotes girl child education, which increases the prospects of country building.

3.0.2 Girls Child Education

Girl-child education is the process of transforming a girl-child into a functional member of her society (Iwalaiye, Abah, Johnson, Giwa & Ali, 2016). It is a process by which the girl-child obtains information and discovers her potentials, which she then uses for self-actualization and to benefit herself and others. It is a method of maintaining, disseminating, and improving society's culture. Every community associates education with the gaining of something good, something worthy (Ocho, 2005). Scholars from numerous fields of study have conducted studies and evaluations on young girl education during the last two decades. Several proposals have been presented and agreed upon. The girl child education program has been seen in many ways by various persons who are interested in the program. For example, the Ministry of Education may consider it as the formal school program for all girls in school to ensure they have the best learning experience possible. Those in the non-formal sector regard it as an educational program aimed to help out-of-school females make up for lost schooling opportunities. Some regard it as a program geared at providing out-of-school girls with vocational skills to help them break into the workforce (Abdulkarim & Mamman, 2014).

Basic education teaches girls and women about basic health, nutrition, and family planning, providing them choices and the power to make decisions about their own lives and bodies (Uzoma, 2013). In recognition of education's central role in the overall development of the individual and society, Asiegbu, Okorji, and Bosah (2015) stated that Nigeria's education philosophy is based on "the provision of equal access to educational opportunities for all citizens of the country at the primary, secondary, and tertiary levels both inside and outside the formal school system." Girl-child education in Nigeria has long been at the forefront of gender studies because to inequities in the proportion of females compared to their male counterparts in primary and secondary schools. According to Abdulkarim and Mamman (2014), as a result of these observed inequities, several federation governments began programs targeted at providing the girl-child and her male counterpart with possibilities for self-actualization and becoming valuable members of society through education.



In this regard, both the Federal and State governments in Nigeria implement policies that enable or encourage people to obtain an education regardless of their gender or ethnic background.

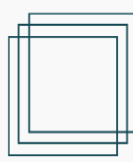
The Nigeria constitution emphasizes the right of all citizens to an education, regardless of tribe, gender, physical impairment, or other factors. All of this demonstrates that the people of Nigeria regard education as the best tool for achieving quick national development, achieving social reform, and bringing a nation divided by civil war back together (Csapo, 1981). Similarly, the African Girl-Child Education Initiative (2001) adopted the Universal Declaration of Human Rights, which states that everyone has the right to free elementary and primary education. Furthermore, Jomtien (1990) calls for the elimination of disadvantages that affect the poor, street children, working children, rural and isolated populations, indigenous people, ethnic, racial, and linguistic minorities of accessing education.

3.0.3 Women Education

Women are the backbone of any community. They are as essential as males. Women's roles cannot be dismissed in any community or culture. Women's roles are significantly more complex than simply giving birth to humans. They are first and foremost mothers, then instructors, motivators, and mentors to children. According to Islam, "a mother's lap is the first classroom for a kid." To provide equal access to education, the National Policy on Education stipulates that education is a right for all Nigerian children, regardless of gender, religion, or handicap.

3.0.4 Benefits of Girl Child Education

The advantages of girl child education continue to be significant in terms of her opportunities and resources throughout her life. According to UNICEF (2004), the benefits go beyond the girl and include her family as well as society as a whole. The benefits to society include improved economic development, education for the next generation, healthier young girls and families, and fewer maternal mortality. According to Uzoma (2013), education for women directly leads to better reproductive health, enhanced family health, economic growth for the family and society, and decreased rates of child mortality and malnutrition. Women with a higher level of education have better family lives because they have smaller families and better reproductive health planning information and services in order to achieve their desired family size. According to Eliza (2012), higher women's education effects fertility, population growth, infant and child mortality, family planning, and improved health. According to Kobani and Nkpolu (2014), literacy among women enhances productivity and self-employment in the informal economy. According to Kobani and Nkpolu (2014), the educational level of rural women is connected to greater agricultural productivity in many developing nations.

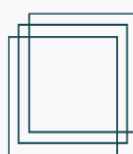


He contends that literacy helps people learn skills and information that allow them to make better use of natural resources and other agricultural inputs, hence boosting their output. Thus, girls who are active participants in all stages of the productive chain, such as hoeing, weeding, fertilizing, grain harvesting and threshing, storage, and distribution of goods, must be educated in order to boost production and profitability. Politically, the girl-child, according to Stronquist (2000), is consigned to the background in society. They are frequently under-represented in decision-making processes due to the perception that a woman's place is in the kitchen. The challenges are exacerbated further by the girl-lack child's of educational qualifications. According to Ottaway (2000), the education of a girl kid has an impact on a country's economic well-being. A girl child with a rudimentary education might readily enter the formal labor force and therefore contribute not only to her family's income but also to the national GDP. When girls are gainfully employed, they provide financial support to their families, particularly during economic downturns; thus, an educated woman with a solid earning ability can help minimize the family's financial troubles, avoiding dissatisfaction and other financial problems.

3.0.5 Factors Militating against Child Girl Education

Girl child education as a global problem has been demonstrated to be a challenging effort that is not easily accomplished as commonly said due to numerous hurdles that stand in the way of the girl child (ILO, 2009). According to Jane (2008), parents' demand for their daughters' education is minimal, reflecting both cultural standards and girls' labour in and around the home. Furthermore, the societal perception of girls as child care providers, marriage material, and a burden on the family effects their educational success in modern culture. In many cultures, parents have determined that education is not desirable for their daughters, who will move into their husbands' families when they marry, and that any advances in productivity or money from education will benefit the sons-in-families law's rather than them. Poverty, parental influence, early marriage, cultural norms, and religion are all major barriers to girl child education.

Poverty has remained a major impediment to girl child education. According to Driscoll and Nagel (2010), parents who are struggling to raise a girl child typically regard poverty as adding significant stress to the family, hence many girls who should be in school have been removed to work for money. This can sometimes lead to child labor. According to available research, destitute parents frequently believe, whether or mistakenly, that their girl-child labor is required for additional revenue to aid with the arduous requirements of life (Sperling 2005; in Onyeike, & Angela, 2011). In some parts of Nigeria, it is common knowledge that the contribution of a girl kid to the family income is so significant that it is economically foolish to allow such a child to attend school.

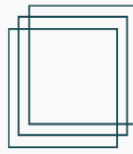


Examples of such inputs include generating income through food hawking. The girl child also assists with home tasks and looks after the younger children, relieving the parents of the need to hire paid housekeepers. As a result, the family's financial burden is reduced (Ballara, 2002).

Furthermore, traditional cultural traditions severely limit girls' participation in the educational system. Families with limited means prioritize boy child education, viewing them as future heads of household. Meanwhile, girls are enrolling; they frequently encounter even more learning difficulties than boys. For example, due to a lack of adequate day-care centers in much of the developing world and high levels of women's participation in both informal and formal labor markets, it is not uncommon for young girls to have to bring younger siblings to school with them, disrupting not only their own but also the studies of other children (Leach, 2003). Furthermore, women and girls frequently spend substantially more time than men on household chores and caring duties, such as child-rearing or attending to the sick. This requirement invariably reduces the amount of time available for study and other pursuits. In Sub-Saharan Africa, initiation rites, which still mark the transition from childhood to adulthood, are another element impacting cultural traditions and practices of parents on girl-child education (Muktar, Ahmad & Najeemah, 2013).

According to UNESCO (2002) survey, traditionally initiated girls may find it difficult to complete their education after reaching adulthood because marriage is assumed to be the next step. Another frequently noted issue working against girl child education is early marriage, which interferes with educational programs. According to Bolaji (2007), early marriage has become institutionalized in several parts of Nigeria, particularly in Kano, Kastina, Sokoto, Bauchi, and Kaduna. He went on to say that early marriage was once common among the Ibos, Ibibios, and Urhobos, but that with Western education, the practice has been reduced but not fully erased. Girls are married off for a variety of reasons. Girls, on the other hand, may face both direct physical dangers and subtler assaults on their confidence, self-esteem, and identity if they obtain access to schools (Pigozzi, 2002 in Onyeike & Angela, 2011).

According to a study conducted in the southern part of Adamawa state, fathers purposely do not allow their daughters to attend school because they believe that investing in female education is unprofitable because the girls are likely to end up in another man's home (Abubakar, 2003). Student achievement is influenced by parental education and socioeconomic background. Students who have both parents who had a college education performed the best. Children with high educational standing have a better statistical chance of enrolling in secondary school (Oloo, 2003). Important aspects include parental involvement in their children's education, the amount of television children are permitted to watch, and the frequency with which pupils change schools (Hammer, 2003).

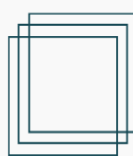


Religion can be considered as a contributing element to the gender disparities. According to Clough and Lawin in Awoniyi (2001), Islam is connected with low female school participation. There is a misunderstanding about imposing Western formal education on individuals in order to convert them to Christianity. For these reasons, Islamic societies are opposed to formal education, particularly for women, for concern that western education promotes values that are contradictory to cultural norms. In his study on Women and Education in Islam, Abbasi (2009) agreed that religion, in particular, is highlighted as a major impediment to women's growth. Similarly, Norton and Tomal (2009) found that religion has a negative impact on women's education in Nigeria.

Initiation rites, which still mark the transition from childhood to adulthood among communities in Sub-Saharan Africa, are another element influencing cultural customs and practices of parents on girl-child education. Attending ceremonies clearly caused a lot of confusion and challenges for girl-children, especially when the dates of such ceremonies coincide with the school calendar, which leads to absenteeism and dropouts. Although the girls are accepted as adults in their communities, teachers and schools continue to treat them as children. They may be penalized for refusing to participate in activities that adults do not generally participate in.

3.0.6 African Perception of Girl Child

Women are regarded as men's property or pleasure objects in Africa. They are also regarded as a 'machine' for creating children. These circumstances have resulted in women being treated unfairly, particularly when it comes to the education of male children vs female children. There is a widespread belief in traditional Nigerian society that women are second-class citizens (Enejere, 1991). The author also warns that religious and communal norms in Nigeria contribute to gender inequity. Education is denied to young girls, particularly in Northern Nigeria. This has had ramifications for both individuals and society as a whole. Obinaju (2014) considers education to be a fundamental right of all people, regardless of their circumstances. In general, education is a type of learning in which the knowledge, skills, beliefs, benefits, and habits of a group of people are passed down from generation to generation through narrative, discussion, teaching, training, or research. Education has been considered as the most crucial facet of human growth, a key to a successful life, particularly for girls (Michael, 2011). Girl-child education is a catch-all word for a complex set of concerns and discussions concerning (primary, secondary, and tertiary education, as well as health education) for girls and women. Denying a girl child access to school indicates that she will become a dysfunctional member of society. According to statistics, many girls are not enrolled in school. The global statistic for out-of-school children is projected to be 121 million, with 65 million of these children being females, with over 80 percent of these girls living in Sub-Saharan Africa, including Nigeria (UNICEF, 2007).



The focus of this study is that, despite the Federal Government's, UNICEF's, and other education stakeholders' efforts to improve girl-child education in Nigeria, the level of prejudice against girl-child education remains high. As a result, the purpose of this research is to address the issues that undermine the success of girl-child education in Nigeria, specifically Taraba State.

4.0 Theoretical Framework

We used Jhinga (2007) Human capital formation and Manpower planning model to better grasp the subject of girl-child education and its challenges. According to Jhingan (2007), human capital formation is the process of obtaining and expanding the number of people who have the necessary skills, education, and experience for a country's economic and political progress. Thus, human capital formation is linked to investment in man and his growth as a creative and productive resource. Human resources can be developed in five ways, according to Schultz:

- i. Health facilities and services, defined broadly as all expenditures affecting people's life expectancy, strength and stamina, and vigour and vitality.
- ii. On-the-job training, including traditional apprenticeships offered by businesses.
- iii. Formally organized education at the primary, secondary, and postsecondary levels.
- iv. Adult education programs that are not organized by businesses or the government, such as extension programs in agriculture.
- v. Individuals and families migrate to adjust to changing job prospects. Investment in human capital, in its broadest sense, refers to spending on health, education, and social services in general; in its narrower form, it refers to spending on education and training.

The standard strategy to manpower planning in LDCs is threefold: first, identify skilled manpower shortages in each sector of the economy and the reasons for such shortages; second, identify power surpluses in both modernizing and traditional sectors and the reasons for such surpluses; and third, lay out a strategy for manpower planning. Harbison proposes a three-pronged strategy for human resource development to address labor shortages and surpluses in LDCs.

5.0 Methodology

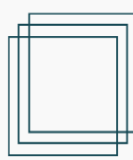
The researchers present the general research approach and methodologies used for this study in this section. It covers the following topics: research design, population, sampling technique, instrument, data collection procedures, and data analysis techniques.

5.1 Research Design

According to Asika (1991), research design is the organization of a study with the goal of discovering variables and their linkages to one another. The survey research design was chosen for this investigation.

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Emaikwa (2011) defines survey research design as a plan, framework, or technique that the researcher would use to gather, analyze, and interpret data in order to obtain solutions to study problems utilizing questionnaires or interviews. The survey research would allow the researcher to select a sample from the population that would be representative of the total population and serve as a basis for generalization.

5.2 Population

The study's population consists of Local Government Education Authority (LGEA) workers, parents, teachers, community leaders, and members of the Universal Basic Education Board (UBEC). These individuals include UBEC personnel, parents, teachers, community leaders, students/pupils, and LGEA personnel.

5.3 Sampling

The target population was 400 people selected from a total of 2,294,800 Taraba state residents (National Population Census (NPC), 2006). The researchers' primary focus is on the population of the state's three (3) senate districts. Simple random and purposeful sampling methods were used. Each individual is chosen at random and solely by chance, so that each element has the same chance of being chosen at any point during the sampling process. An unbiased surveying technique is a simple random sampling. This method was used to choose questionnaire respondents. Any respondent who agrees to complete our questionnaire will comprise our sample for this study, giving members of the general public equal opportunities to contribute to our research. This study employs Steely Yamane's sample size formula. The procedure is illustrated below;

$$n = \frac{N}{1 + N(e)^2}$$

Where n is the sample size, N is the population size, and e is the level of significance (5%). The proportional sample distribution was used to determine the optimal sample size for this research project.

$$N = 2,294,800$$

$$e = (5\%)$$

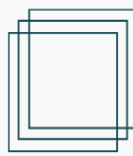
$$n = \frac{2,294,800}{1 + 2,294,800(5\%)^2}$$

$$n = \frac{2,294,800}{1 + 2,294,800(0.0025)}$$

$$n = \frac{2,294,800}{5738}$$

$$n = 399.9303$$

$$\therefore n \square 400$$



5.4 Instrument

The data instrument used on the respondent is a clearly defined questionnaire and interview schedule. The questionnaire and interview schedule are designed to reflect the study's aims.

5.5 Method of Data Collection

The primary data used in this study were obtained through interviews and the distribution of questionnaires. Questionnaires were provided to members of the general public who were chosen at random to respond to the questions. The questionnaire is constructed using Likert scale, which is the most often used method for scaling replies in survey research. The surveys were distributed across the state's three senatorial districts. Representatives from the Local Education Authority were interviewed.

5.6 Method of Data Analysis.

The data received from various sources will be analyzed and summarized in tables. Data analysis and interpretation will make use of descriptive statistical tools such as tables and simple percentages. The analysis will be performed using SPSS version 16. The chi-square (χ^2) test will be used to interpret the data collected. The chi-square (χ^2) formula is as follows:

$$\chi^2 = \sum_{i=1}^k \frac{(O_i - E_i)^2}{E_i}$$

Where,

χ^2 = Chi- Square

O_i = Frequency of the Observed

E_i = Frequency of the Expected

Σ = sigma or summation

Significant value (α) = 0.05

6.0 Result Discussion and Analysis

The information shown below was derived from the replies produced by the questionnaires distributed to the study's population. The questionnaire was designed in the Likert Scale format and contained twelve questions, two (2) open-ended and two (10) closed-ended. A total of 400 questionnaires were distributed and returned. The data acquired from questionnaire replies is presented below in the form of simple tables, frequencies, and percentages.

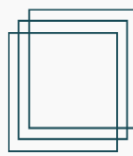


Table 6.0.1: Gender of the Respondents

Options	Frequency	Percentage
Male	186	46.5
Female	214	53.5
Total	400	100

Source: Field survey 2022

Table 5.0.1 shows the gender of the respondents, the result reveal that 186 representing 46.5.1% of the total respondents were male while 214 representing 53.5% were female. It shows that a greater percentage of the respondents from the survey were female.

Table 6.0.2: Marital Statues of Respondents

Options	Frequency	Percentage
Married	121	30.25
Separated	69	17.25
Single	210	52.5
Parent		
Total	400	100

Source: Field survey 2022

According to Table 6.0.2, a higher percentage of respondents are single, with 210 representing 52.5%, married, with 121 representing 30.25%, and widow/widower, with 69 representing 17.25%.

Table 6.0.3: Age of Respondents

Options	Frequency	Percentage
12 – 20	36	09
21 – 30	168	42
31 – 40	112	28
41 – above	84	21
Total	400	100

Source: Field survey 2022

The information in Table 6.0.2 above is on age distribution; the respondents' ages in years were as follows; (36) 09% were aged 12 to 20, (168)42% were aged 21 to 30, (112)28% were aged 31 to 40, and (84)21% were aged 41 and up.

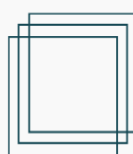


Table 6.0.4: Educational Qualification of Respondents

Options	Frequency	Percentage
No Formal Education	13	3.25
Primary Certificate (FSLC)	115	28.75
Secondary Cert (SSCE)	203	50.75
Tertiary Education(OND, NCE, HND, B.Sc, M.Sc)	69	17.25
Total	400	100

Source: Field survey 2022

According to the information in Table 6.0.4 above, majority of respondents 203(50.75%) had SSCE certification, 115(28.75%) had Primary certification, 69(17.25%) had Tertiary education, and 13(3.25%) had non-formal education.

Table 6.0.5: Occupation of Respondents

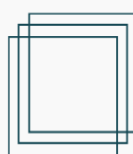
Options	Frequency	Percentage
Farmer	118	29.5
Student	159	39.75
Civil Servant	86	21.5
Others	37	9.25
Total	400	100

Source: Field survey 2022

According to the information in Table 6.0.5 above, respondents' occupations are as follows: 118 (29.5%) are farmers, 159 (39.75%) are students, and 86 (21.5%) are civil servants. Only 37 (9.25%) of those polled reported having neither.

Table 6.0.6: The Challenges of Educating Girls in Taraba State

Statements	Response			
	SA	A	D	SD
Taraba State has more Boys than Girls in School	76(19%)	223(55.75%)	57(14.75%)	30(10.5%)
Girls in Taraba State would rather marry early in life than attend school.	149(74.5%)	48(24%)	2(1%)	1(0.5%)
Parents in Taraba State would rather their daughters hawk and help with housework than attend school.	42(21%)	83(41.5%)	37(18.5%)	38(19%)
Taraba state's traditional practices forbid the education of girls.	16(4%)	198(49.5%)	143(35.75%)	43(10.75%)
Religion is a barrier to girls' education in Taraba State.	23(28%)	112(5.75%)	206(51.5%)	59(14.75%)
In Taraba State, parents believe that educating girls over boys is a waste of resources.	41(10.25%)	142(35.5%)	159(39.75%)	58(14.5%)
Taraba State's government has conducted the required public awareness campaigns, rallies, and seminars to encourage girls' education.	26(6.5%)	191(47.75%)	132(33%)	51(12.75%)



Source: Field Survey 2022

According to Table 6.0.6, 223(55.75%) of respondents agreed that more boys than girls attend school in Taraba State, 41(10.25%) disagreed, and 33(8.25%) were undecided. According to this, more boys than girls attend school in Taraba State.

Table 6.0.6 also shows that 211(52.75%) of Taraba State respondents agreed that girls prefer to marry at a young age rather than attend school. 52(13%) people disagreed, 94(23.5%) agreed strongly, and 43(10.75%) strongly disagreed. As a result, girls in Taraba State prefer to marry early in life rather than attend school.

Table 6.0.6 also shows that 197(49.25%) of Taraba State respondents agreed that parents prefer their daughters to hawk and help with housework rather than attend school, 119(29.75%) disagreed, 61(15.25%) strongly agreed, and 23(5.75%) strongly disagreed. According to this, parents in Taraba State prefer their daughters to hawk and help with housework rather than attend school.

Table 6.0.6 also shows that 198 (49.5%) of respondents agreed that Taraba State's traditional practices do not allow for the education of girls, 143(35.75%) disagreed, 16(4%) strongly agreed, and 43(10.75%) strongly disagreed. As a result, traditional practices in Taraba State Areas prohibit the education of girls.

According to Table 6.0.6, 206(51.5%) of respondents disagreed that religion is a barrier to girl-child education in Taraba State, 112(28%) agreed, 23(5.75%) strongly agreed, and 59(14.75%) were undecided. According to this, religion is not a barrier to girl-child education in Taraba State.

Table 6.0.6 shows that 159(39.75%) of respondents disputed that parents believe educating females to boys is a waste of resources, 142(35.5%) agreed, 41(10.25%) strongly agreed, and 58(14.5%) strongly disagreed. Based on this, parents in Taraba State do not believe that teaching girls over boys is a waste of resources.

Table 6.0.6 further shows that 26(6.5%) of respondents highly agreed, 191(47.75%) agreed that the government has conducted public awareness, campaigns, rallies, and seminars to boost girl-child education, 132(33%) disagreed, and 51(12.75%) severely disagreed. Based on this, the Taraba state government has conducted public awareness campaigns, rallies, and seminars to boost girl-child education in local communities.

7.0 Hypothesis

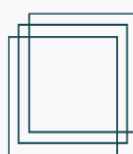
$$H_0 : \rho_a = \rho_b$$

$$H_a : \rho_a \neq \rho_b$$

Ho: There is no significant relationship between girl-child education and parents believe toward girl-child education in Taraba State.

Ha: There is significant relationship between girl-child education and parents believe toward girl child education in Taraba State.

Significant value (α) = 0.05



Decision Rule

The level of significance is set at 0.05 and the estimated value of (χ^2) is .000. This means that if the calculated value is less than the tabulated value, the null hypothesis (H_0) is accepted and the alternate hypothesis (H_a) is rejected; conversely, if the calculated value is more than the tabulated value, the null hypothesis is rejected and the alternate hypothesis is accepted. Because the calculated value (56.5819) at 3 degrees of freedom is greater than the tabulated value (7.815), the alternate hypothesis that there is a significant relationship between girl-child education and parental belief in girl-child education in Taraba State is accepted and the null hypothesis is rejected.

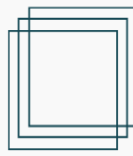
8.0 Conclusion

This research work focuses on girl-child education and its challenges in Taraba state, with the goal of determining the level of girl-child education, evaluating the study areas' contributions to girl-child education, identifying and discussing the challenges of girl-child education, and making recommendations to help improve girl-child education in the study areas. Quantitative information was used to construct the data, and surveys were evaluated using descriptive statistical methods and chi-square. It was discovered that girl-child enrolment in schools is frequent, but they occasionally withdraw owing to individual constraints, ignorance and non-challant attitude by parents and girls, early marriage and adolescent pregnancy, inadequate learning environment, domestic duties and hawking, and school distance. Every girl has the right to an education, and it is the key to changing her life and the lives of her community. Although much has been done to increase the quality and availability of girls' education in Nigeria, much more need to be done. All impediments must be removed in order for all females to reach their full potential through equal access to education. Some of the documents required for the task could not be located or accessed.

9.0 Recommendations

Based on the major findings of this study, it is critical that the government, community leaders, parents, professional guidance, counselors, and other stakeholders consider the following recommendations in order to improve the educational base of the girl-child and, thus, her sociopolitical and economic status:

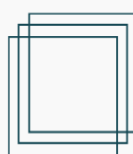
1. The government and other stakeholders should work to create enabling sociopolitical and economic conditions that discourage societal preference for male offspring and the conventional view that the role of the girl-child and women is in the kitchen.
2. A safe and supportive educational environment free of abuse, with separate toilet facilities, safe drinking water, equal attention with boys, and a gender sensitive curriculum is required for the girl-child. The school curriculum should also be reviewed to guarantee gender and cultural sensitivity, as well as the inclusion of life skills education.



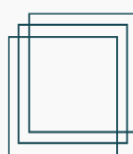
3. More schools, particularly secondary schools in rural regions, are needed so that students do not have to travel long distances to attend lessons. And these schools must have the required facilities. There should also be more girl boarding schools so that parents who do not want their daughters to attend mixed-gender schools can do so.
4. Both governmental institutions and non-governmental organizations (NGOs) should provide possibilities for parents to earn money in order to pay their daughters' education.
5. Gender balanced curriculum and education policies should be designed to consider the interests of the girl-child so that she is encouraged to learn, as well as the welfare of the instructor.
6. Taraba state government must establish legislation making girls' primary school education mandatory, and then strictly enforce these rules, particularly in rural communities, to end the issue of domestic chores and hawker practices that impede girl-child education.

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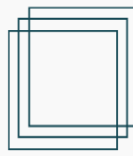
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