Factors Influencing the Altitudes of Hausa Male Parents Toward

Girl-Child Education in Kano, Nigeria

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ABSTRACT
This study examined the factors hindering girl-child education in northern Nigeria. The views of 1000 male respondents within the age group of 18 and 59years was selected randomly both in urban and rural areas. **It** was considered adequate due to the homogeneous nature of the population. Respondents were asked several questions on girl-child education Likert scale was used to measure attitudes of respondents to indicate their degree of approval or disapproval to five point scare consisting of various statements pertaining to girl-child education. The main instrument for the data collection was a questionnaire administered in a form of interview conducted in Hausa language with reliability coefficient of 0.75 and 0.82. Hypotheses generated for the study were tested at 0.05 alpha levels using the chi-square with SPSS statistical tool. Regression and path analysis was also used. It was discovered that there was a significant relationship between the variables tested and girl-child education.
Key Words: Parental, Altitudinal, Factors, Girl-child, Education

Introduction
Nigeria, Africa's most populous country, has 131.8 million people and more than 250 ethnic groups (NPC,2008) Although Nigeria has had a National Policy on Education since 1981, it has not been implemented effectively and efficiently due to rapid population growth, insufficient political will, a long period of undemocratic governance and poor management of scarce resources. Women and girls have been most affected by these negative factors. Nigeria is one of the 25/2005 Acceleration countries although it did not reach the 2005 target for gender parity. However, the Federal Ministry of Education is working with partners and the government's Basic Education Project towards the acceleration of Education for All (EFA), achieving the Millennium Development Goals (MDGs). Education in northern Nigeria is in a poor shape; statistics have shown that some states in the north such as Jigawa, record girl's completion rates as low as 7.8%. Similarly, the net enrolment rates for girls into secondary school by 2008 were 22% (Federal Ministry of Education FME, 2006). Although there is a policy of free education in most of these states, data suggest that there are still significant disparities between girls and boys education. It is a paradox and concerned that the states with the poorest education statistics are predominantly Muslim states whereas Islam makes education compulsory for all.
In the traditional Nigerian society, there exists the degenerate believe that women are second class citizens (Bakari, 2001). A woman is considered as a man's property or pleasure object. She is also considered as a 'machine' meant for producing children. This situation has resulted in unfair treatment of women especially with regards to education. The average rural Nigerian parent would rather invest in the education of the son rather than the daughter (Tahir, 2005). Okeke et al, (2008) further avers that gender inequality in Nigeria is promoted by religious and communal customs. Young girls particularly in Northern Nigeria are denied the benefit of education. This has grave consequences for both the individual and the society at large. Early marriage is common in the region and girls are often married shortly after puberty within the ages of 12 to 13years and this is the period when most are expected to transit to secondary school (Tahir, 2005). This high rate of early marriage not only deprives them from pursuing their education but it also linked to early sexual initiation and early exposure to reproductive risk, early and unattended

first birth, and other related health and social problems like VVF, divorce, broken homes which by extension has its attendant problems on society. Male altitudinal factors affecting girls education are cost of education, religious misconception, illiteracy, school environment and the cultural believes or norms of the people amongst others. Apart from the aforementioned factors, the size of the family's income or how many brothers and sisters she has, the size of the family will have a considerable influence in the direction of decision, to allow boys attend western education instead of the girls (Asare, 2009).

Attitudes of male parents do not exist in a vacuum. They are often sensitized through many factors some of these factors include need satisfaction, information, group affliction, norms, values and personality (Sani, 1996). Although attitude is personal, nonetheless it is an indelible mark given to an individual by his or her group. The male attitudes towards girl-child education are mainly influenced by traditional beliefs regarding the ideal roles of women and girls in the society. (Bakari, 2002). Traditionally, the primary roles of women were those of wives and mothers (Kenneth, 2003). Women were thus seen as nurturers and mainly providing support for men who worked to provide for the family. Bakari (2001) informed that women were perceived physically weaker, less capable and requiring the protection and guidance of men. These traditional beliefs have been found to foster negative attitudes, which limit the male parents support toward educating the girl-child.

Education is the process through which individuals are made functional members of the society (Ocho, 2005). It is a process through which the young acquires knowledge and realizes her potentialities and uses them for self-actualization (Offorma, 2008). Education has been described as the most important aspect of human development, a key to a successful living, especially girl-child education (Asmal,2003). Denying the girl-child access to education implies making her a dysfunctional member of the society. Statistics show that many girls are not enrolled in school. The global figure for out of school children is estimated at 121 million, 65 million are girls, with over 80 percent of these girls living in sub-Saharan Africa including Nigeria (Nwangwu,1976).

Subsequently the introduction of formal education (school) combined the cognitive, affective and psychomotor development an idea, which made it an ill-encompassing institution for both male and female. Yet the disparity between the male and female enrolment still remains wide in a place like Kano in northern Nigeria. In order to improve girls' enrolment in schools, government and non government agencies have initiated various programmes. However, it is high time states and local governments get involved in the campaign for the girl-child education. This study examines the factors responsible for parental negative altitudes towards girl-child education in Kano northern Nigeria?

2. Research Questions

To guide the study, one research question was formulated
What are the contributing factors for the negative parental altitude to girl-child education in Kano state, Nigeria?

3. Concept of the Girl-child Education

Within the context of the Nigerian environment, several definitions of the child exist. The national Child Welfare Policy (1989) as cited by Nduru(2003) defines the girl child as person below 14 years of age. Offorma(2008) defines the girl-child as a biological female offspring from birth to eighteen (18) years of age. This period is made up of infancy, childhood, early and late adolescence stages of development. The girl-child is seen as a young female person, who would eventually grow into a woman and marry. She is conditioned to look after the young ones, the home and the kitchen. She is taught to be obedient and to internalize the notion that she is someone's property and responsibility. She is her parent's property and responsibility at childhood and her husband's in adulthood. The gender apartheid places the girl-child in a disadvantaged position. Her potentials are suppressed and self actualization is not achieved. Education is the process of providing information to a person to help him or her develop mentally, socially, emotionally, spiritually, politically and economically (Offorma, 2008). Education is one of the fundamental rights of individuals. Article 26 of the universal declaration of human rights, which was adopted by the United Nations General Assembly as cited by Nwangwu (1976), stipulated that: Everyone has the right to education. This shall be made free in the elementary and primary stages, elementary Education shall be made compulsory while technical and professional education shall be made generally available. Higher education shall be equally accessible to all on the basis of merit and Parents have a prior right to choose the kind of education that shall be given to their children.

4. Theoretical Framework

The study is based on three theories; Functionalist perspective, liberal perspective and conflict Views on Education. There are lots of functionalist perspectives by Durkheim; the French sociologist view is adopted for the study. He argues that society can exist only if there exist among its members a sufficient degree of homogeneity; education

perpetuates and reinforces this homogeneity by fixing on the child from the beginning the essential similarities which collective life demands. Without these essential similarities, cooperation, social solidarity and social life will be impossible. Durkheim (1985) argues that to become attached to the society the child must feel in something that is real, alive and power which dominates the person which he also owes the best part of himself.

Education and the teaching of history in particular provides this link between the individual and society Durkheim went further to say that in complex industrial societies the high school saves a function which cannot be provided either by the family or peer groups. Durkheim equates education with society in miniature, a model for social system. In the school, the child interacts with other members of the school community in-terms of fixed set of rules. Durkheim observes that is by observing the school rules that a child learn how to develop the habits of self-control and restrain himself.

Similarly, Durkheim argues that education teaches the individual specific skills necessary for his future occupation. This function is particularly important in industrial society with its increasingly complex and specialized division of labour. Thus school transmits both general values, which provide the necessary diversity for social survival, and specific skills, which provide the necessary diversity for social cooperation. The liberalist argues that education fosters personal development and self-fulfillment it encourages the individual to develop his mental, physical, emotional and spiritual talents to the full. By providing free education gives everyone an equal opportunity for developing these capacities and talents. According to the liberal perspectives, academic credentials are awarded on merit in a system of fair competition on in the same way jobs are awarded on merit and there is a strong relationship between educational qualifications and occupation status. The liberalist are of the view that the expansion of education will reduce inequality in society particularly as the educational attainment of members of the working class rises, their bargaining position in the market will improve and as a result their income will rise. According to Wallace and Alison (1999) educational system socialized students into values dictated by the powerful. From a conflict perspective, the inhibiting effects of education are particularly in the creation of standards for early into occupation, the differential way in which status is bestowed and the existence of a dual system of private and public schools (Wallace and Alison, 1999). Conflict theorist has observed that credentials may reinforce social inequality. They noted that applicant from poor and minority backgrounds are especially likely to suffer from the escalation of qualifications since they lack the financial resources needed to obtain degree after degree. Increases the status of an occupation and is crucial to demands for higher pay. The conflict theorists stress that schools sort pupils according to social class background. Wallace and Alison (1999) is of the view that educational system helps certain poor children to move into middle class professional positions and provides most disadvantaged children the same educational opportunities afforded by children of the affluent. Schools tend to preserve social class inequalities in each new generation.

5. Methodology

5.1 Background to Study Area

Kano City is cosmopolitan and heterogeneous as a result of its extensive and numerous commercial and industrial activities. Kano is famous for its weaving, gold and blacksmith, dyeing and other handicraft activities. As a result of these, Kano has attracted people from far and wide. Kano State is made up of 44 local government areas. It is currently the second most populous state in Nigeria after Lagos according to the 2006 census with 10,810,340 peoples of which 51% (5,958,736) are male and 49% (5,851,734) are females (National Population Commission 2006). The indigenous population is homogenous in terms of culture, language, religion etc. This homogeneity is apparent especially in the rural areas. In the urban centers however, trade and commerce are the major activities.

5.2 Research Design

This was a population-based descriptive and cross-sectional study of factors responsible for parental negative altitude towards girl-child education. Instruments consisted questionnaire/checklist, title factors responsible for parental negative altitude towards girl-child education divided into two parts. Part 1 comprised of four items the demographic characteristics of respondents while part two had five items of statements on why negative parental altitude which include cultural believes religion misconception, early marriage, polygamy and continuation of family name. The instrument was validated by experts in psychology and sociology as well as tests measurements and evaluation. Reliability was established by administering the instrument on respondents in Jigawa state with the same social background using test re-test procedure with a correlation estimate of .82. Six research assistants, mainly graduate from Bayero University Kano were recruited to assist with the data collection. All the research assistants were indigenous Hausa people, familiar with the norms and values of the respondents.

5.3 Population of the Study

The population of the study consists of Hausa males currently married between the ages of 18-59 years. This is because the study was interested in assessing the influence of males' attitudes toward girl-child education. The study was conducted among the Hausa people, a dominant ethnic group in northern Nigeria. The choice of this ethnic group was largely predicated on the traditional character of this patriarchal group and its altitude towards girl-child education. The Hausa people constitute a significant proportion of the population in Nigeria, the largest country in Africa. The Hausa people are undergoing rapid socioeconomic change manifested in expansion of education and urbanization.

5.4 Sample Size and Sampling Methods

A sample of one thousand (1,000) male respondents was drawn from both rural and urban areas. The sample size was considered adequate due to the homogeneous nature of the population. In order to draw the sample a combination of sampling methods was employed appropriate to the sampling units. A multistage selection process was adopted involving cluster, simple random and systematic sampling methods. Selection of local government areas for the research was the first stage of the sampling process. Five local government areas were selected which include Kano Municipal, Nassarawa Albasu, Tofa and Gwale,

The study locations selected in the second stage consist of three locations from urban areas and two locations from rural areas. Three of the urban study locations were selected from the dominant urban center, (Kano, which is also the capital city of the state) and the areas are Gwale, Municipal and Nassarawa LGAs, while the two rural areas selected were Panda in Albasu LGA, Doka in Tofa LGA respective settlements were considered as clusters and two enumeration areas were sampled in each of the places randomly. The enumeration areas on the average consist of two hundred households each. The enumeration areas in the urban areas were slightly larger than in the rural areas, and in order to ensure representation a larger sample was drawn from the urban areas. In the third stage of selection, household was sampled with systematic sampling techniques using household listing obtained from the National Population Commission.

6. Data Analysis

The data collected were analyzed using a number of statistical packages and methods. Analysis includes frequency and percentages, cross tabulations of relevant variables were used in analyzing the data. Inferential statistic was used to test the hypotheses through chi-square to determine whether the observed is significantly different from what is expected, i.e. association between dependent and independent variables. To test for significance for independence, regression and path analysis were used.

Results and Discussion

The study shows the male prevalent factors affecting girl-child education in Kano state, Nigeria. Parental cultural beliefs and place of residence were determinant factors in parental negative behavior towards girl-child education, for instance 64. 6% of urban respondents had positive altitude towards girl-child education as against 33.6% of rural respondents. Other factors includes parental cultural believes on girl-child education with 50% negative altitude for urban area compared with 86% for rural areas, religion misconception with 42% for urban having negative altitude as against 31% for rural parents, income 52% of urban as against 28% of rural. Thus the research question which states that what are the contributing factors for the negative parental altitude towards girl-child education in Kano state, Nigeria shows that parental residence, cultural believes, type of marriage, religion misconception, age at marriage and income have great negative influence on girl-child education in the study area. For example table 1, the chi-square result of the relation between cultural believes and girl-child education was $x^2 =25.222$ degree of freedom = 7 and $p<0.005$. These showed that cultural factors are significant to explain the level of girl-child education in Kano, Nigeria. The contingency coefficient on the relationship between the two variables was 0.34 which showed that about 34% of reasons for the negative altitude towards girl-child education in the study area could be explained by cultural factors. A good examination of the data shows that area of residence, cultural believes, religion misconception, type of marriage, age at marriage and income are critical factors influencing the negative parental altitude towards girl-child education in Kano state, northern Nigeria.

Regression:

Table 1 shows the Coefficients results for factors influencing negative altitude for Girl-child Education

| Model	Unstandardized Coefficients		Unstandardized Coefficients		
			Beta	T	Sig.
	B	Std. Error			
1 (Constant)	4.994	.548	-	9.119	000
Income	-.030	.029	-.035	-1.037	.300
Type of marriage	-.078	.072	-.036	-1.090	.276
Age at Marriage	.242	.087	.137	2.789	.005
Religion Misconception	-.118	.115	-.032	-1.025	.305
Cultural factors	-.190	.040	-.153	-4.767	.000
Location	.369	.188	.101	1.960	.050
Adjusted R. Squared =.031	**F Value : 6.244**			R^2 :. 036	

N = 1000

All the variables entered in the model gave Adjusted R squared of .031 for girl-child education. In other words, the result of the analysis gave an R-value of .036 which indicates a negative influence on girl-child education by the predictor variables. The R-square value of .031 indicates that only 3.1% of the variations in girl-child education have been jointly accounted for by the variables. This means all the variables entered for the analysis plays negatively to girl-child education in the study area with about 96.9% of the variations not been accounted for by the model which means it did a bad job. The regression results generally show low B values indicating that the variables entered are negatively significant in explaining girl-child education in the study area. In other, words, other variables not entered account for greater variation in girl-child education.

For instance religion misconception, income, type of marriage (polygamy or monogamy), cultural believes all show negative values towards girl-child education while age at marriage and location presents positive values towards girl-child education because of the influence of urban respondents. This agrees with the discussion of Guttmann (2009) which shows that the behavior of the Arabs on educating children is greatly influenced by their culture, tradition and the religion of Islam. A similar kind of influence is also likely to exist among the respondents, as they are largely Muslims.

Path analysis:
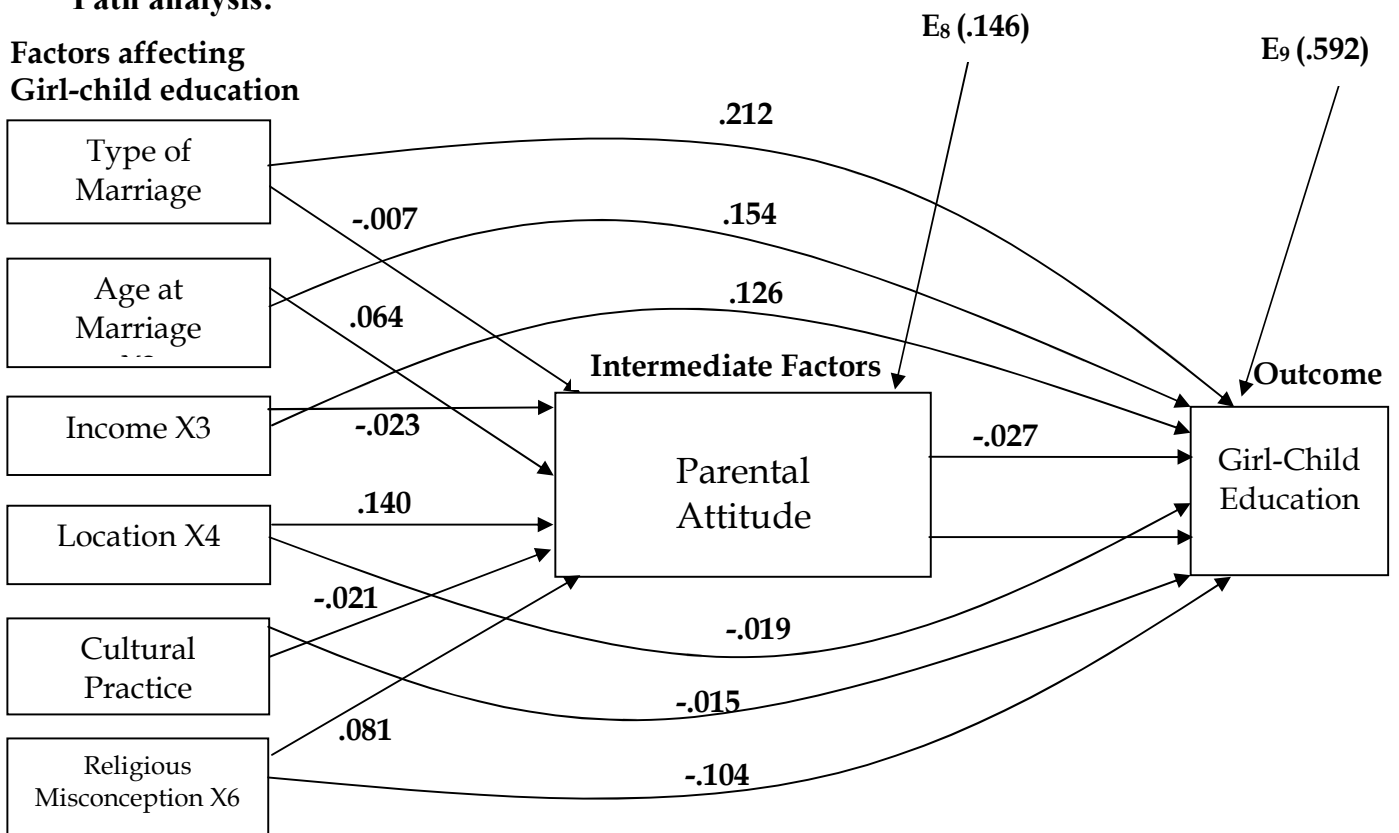
Figure 1: Diagrammatic Representation of Path Analysis for Factors influencing Girl-child education in northern Nigeria.

Fig 1 shows the decomposition of the total effects of the predictor variables on the endogenous variable. It shows which variable mediate the total of antecedent predictor variables and reveals also the portion of the total that is indirect (i.e. mediated by subsequent intervening variables) and the portion of the total effect (i.e. not mediated by the intervening variables

Table6. Shows the decomposition of indirect, direct and total effects of income, religion misconception, type of marriage, cultural believes of parents, residence of parents whether urban or rural towards girl-child education.

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Variables	Indirect Effect	Direct Effects	Total Effects
Income	-.007	.212	.219
Residence	.064	.154	.218
Type of marriage	-.023	.126	.103
Age at first Marriage	.140	-.019	.121
Religion Misconception	-.021	-.015	.036
Cultural factors	.081	-.104	-.023
Parental Altitude	_	-. 027	-. 027

N=1000

The table reveals an indirect effect of type of marriage on girl-child education through parental altitude with a negative value of -.023, while the direct effect has positive effect on girl-child education with a value of .126 and the total effect with a sizable positive value of .103. In fact, type of marriage show a negative effect on girl-child education in this study because is a way of life of the study population to have more than one wife which is a combination of religious and cultural belief having a large family with many children thereby given more preference for male children's education. Parental altitude negatively influence girl-child education with a negative value of -.027 while the direct effect of cultural believes on girl-child education in standardized coefficient is -.104 and the indirect effect via parental altitude have a positive value of .081, the total effect with the negative value of -.023. In fact, the total effect of cultural believes is negatively stronger than the total effects of each of the other predictor variables on girl-child education.. The direct effect of residence on girl-child education has the largest positive value of .154 and the indirect value of .064 also given the highest total effect value of .218. Residence is found to have a significant effect on girl-child education in the study area since majority of the urban residence have positive altitude towards girl-child education. In essence, while residence and other variables were found to have some influence on girl-child-education negatively, better explanation and prediction are more likely to be found among the socio-economic variables of the respondents in the study area, which this research did not cover all.

Discussion

The results of this research suggest that parental altitude of respondents negatively influence girl-child education. However, the proportions of urban residents with positive altitude towards girl-child education are higher compared to their counter parts in the rural areas. That is the proportion of respondents in the urban area with favorable attitude is twice the proportion of residents in rural areas. In addition, girl-child education is associated with age of the respondents, with younger male respondents having positive altitude towards girl-child education than their older counterparts. For instance the proportion of respondents within the age group of 26-40 years with positive altitude towards girl-child was higher than the proportion of respondents over 41 years. This is in agreement with other findings from northern Nigeria especially the Hausa states which show the difference in urban and rural areas in terms of girl-child education (Tahir, 2005)

Type of marriage of respondent's monogamy or polygamy has influence on girl-child education. Data shows Polygamy families with a strong negative altitude towards girl-child education. Similarly, the proportion of respondents with polygamy family having a favorable attitude is slightly smaller than the proportion of respondents with monogamy family. Therefore, parental type of marriage is very significant for girl-child education because as the children increases, preference for male child increase within the family. This is in agreement with other studies (Offorma, 2008; Ocho, 2005 and Bakari, 2002).

The result of chi-square test indicates that the variables are significant factors in determining the negative male parental altitude towards girl-child education in the study areas. The general pattern established from the regression model snows that the variables entered has negative influence on girl- child education with the F value for the girl-

child education model been 11.154. This means the variables are not good predictors of girl-child education in the study area. The regression results severally show low B values indicating that the variables entered are not the most significant in explaining girl-child education in the study area because of religion and cultural beliefs of the people on girl-child education. In other words, other variables not entered may account for greater variation in girl-child education.

This agrees with the discussion of Guttmann (2009) which shows that the education behavior of the Arabs is greatly influenced by their culture, tradition and religion of Islam. This is particularly important where individuals strongly believe in their tradition like in the case of Hausa people. Essentially, therefore, this belief system influenced their perceived consequence of their action. For instance the perceived consequences of training a girl-child is negative especially since 65% of the respondents believe that the male child should be trained instead of a female child. This clearly shows how significant influence of religion has on the training of a girl-child in the study area. This fits the explanation provided by the theoretical framework, which suggests that the weights of the consequences of any action together with the normative components, that is the subject norm, encourage or discourage action or behavior. For instance training a girl-child among the Hausa people is not widespread; consequently, there is a form of pressure against people who want to train their girl-child, sometimes from friends and members of the extended family, the consequence of which is the preponderance of unfavorable attitude among the people.

The path analysis revealed that culture of the people is more significant variable on girl-child education in the study area. The possible explanation is the fact that most of the respondents are from unique tribe and religion whose beliefs are negative to the education of the girl-child. Even though path analyses indicated negative relationship between culture and girl-child education, with a low direct effect of -.085 and total effect of -.025, however, the fact is most literatures have revealed that parental cultural believes have influence on girl-child education (Kenneth, 2003, Sani 1996, Offorma et al 2008, Ocho 1988, and Nduru 2003).

This is in agreement with Ocho (1988) which suggests that the decision to engage in a behavior takes into account the utility to be derived from the expectation that the behavior will yield desired or undesired consequences. In a pronatalist society like that of the Hausa, girl-child education is affected because of the uncertainty of the survival of the parents and continuation of the family system therefore putting more emphases on the male child. This is because male children are an important asset; they help parents at home, on the farm and in their respective occupations. These make the altitude to girl-child education not very attractive because of low utility associated with their education to the parents. Finally, a substantial number of the respondents did not perceive girl-child education as something in which individuals could be measured on. A large proportion of the respondents indicated that girl-child education is beyond the human capacity to decide. This fits into the proposition of Durkheim (1985) that, for a decision to be conscious, the individual must know that the decision can be made, have the psychological make up and social support to facilitate decision making and perceive the situation to be important to warrant a decision. It is however, pertinent to note that most demographic decisions such as the decision to trained girl-child are made in the absence of these conditions. In other words the important thing in demographic decision is the normative component that is subjective utility component (the belief that the behavior will please or displease others) or the assessment of the reaction of others. This is very important in societies where pressure from the extended family members plays a significant role in the behavior of individuals.

Conclusion

When it comes to education, some parents are very primitive on choosing what is right for their children. With all the civilization in the world, some parents still prevent their female children from going to school. Although many have observed that this practice is peculiar to northern Nigeria, it is actually a nationwide phenomenon in Nigeria. It can also be linked to the traditional belief and the teaching of the Holy Quran, that once a girl has her first monthly flow in her father's house, the second one should be in her husband's home. Families that have this misconception send their children into early marriage, making education impossible for the girl-child. Other factors affecting girl-child education include poverty, school environment, government policies amongst others in which this study did not address. Education is a vital tool for empowerment that allows meaningful contributions to society. According to Tahir (2005), girls' education does not only bring the immediate benefit of empowering girls, but is seen as the best investment in a country's development. Education helps girls to develop essential life skills including self confidence, the ability to participate effectively in society and protect themselves from HIV/ AIDS and other sexual exploitations. UNICEF further asserts that girls' education also helps in cutting children and maternal mortality rates, contributing to national wealth and controlling disease and health status. Children of educated women are likely to go to school than those who are not educated. Consequently, this has exponential positive effects on education and

poverty education for generations to come. One very important aim of every family is to raise healthy and productive individuals who will contribute meaningfully to society. This can be achieved through the education of the girl-child who is the mother of tomorrow. To improve girl-child education, the northern states of Nigeria need to pass laws banning the practice of early marriage that keeps girls out of school and government must pass legislation prohibiting the cultural factors that makes young girls marry early and then enforce these laws stringently in the rural communities.

Limitations and implications for further research

This study's concern was restricted to access for education by the girl-child; it did not take into consideration the other crucial issues in girl-child education like retention and dropout, equity, enrollment, quality and achievement in school subjects. Further studies should include these short comings into account. Furthermore, it will be important in future studies to look at some of these factors apart from marriage that influence girl-child dropout from schools.

Conflict of interests

None declared.

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Table 1 showing the relationship between Cultural factors of parents and level of girl-child education

(Percentages in Parentheses)

		What is your level of education?								Total
		No Schooling	Adult Literacy	Primary Incomplete	Primary Completed	Secondary Incomplete	Secondary Completed	Qur'anic Education	Post Secondary	
Are there cultural factors that you think can contribute to low level of girl education?	Yes	18 (30.0)	2 (20.0)	51 (27.7)	52 (43.)	36 (26.9)	52 (22.0)	48 (21.1)	6 (20.0)	265 (26.5)
	No	42 (70.0)	8 (80.0)	133 (72.3)	67 (56.3)	98 (73.1)	184 (78.0)	179 (78.9)	24 (80.0)	735 (73.5)
Total		60 (100.0)	10 (100.)	184 (1000)	119 (100.0)	134 (1000)	236 (100.)	227 (100.)	30 (100.)	1000 (100.)

Source Field work 2012

X^2 **= 25.222, df =7, table value 14.067, P =0.005**

Table 2 showing the relationship between Type of Marriage of parents and level of girl-child education

(Percentages in Parentheses)

		What is your level of education?								
		No Schooling	Adult Literacy	Primary Incomplete	Primary Completed	Secondary Incomplete	Secondary Completed	Qur'anic Education	Post Secondary	Total
How many wives do you have?	1 Wife	22 (36.7)	5 (50.0)	85 (46.2)	49 (41.2)	64 (47.8)	137 (58.1)	85 (37.4)	22 (73.3)	469 (46.9)
	2 Wives	14 (23.3)	3 (30.0)	54 (29.3)	22 (18.5)	47 (35.1)	71 (30.1)	48 (21.1)	6 (20.0)	265 (26.5)
	3 - 4 wives	24 (40.0)	2 (20.0)	45 (24.5)	48 (40.3)	23 (17.2)	28 (11.9)	94 (41.4)	2 (6.7)	266 (26.6)
Total		60 (100.0)	10 (100.0)	184 (100.0)	119 (100.0)	134 (100.0)	236 (100.0)	227 (100.0)	30 (100.0)	1000 (100.0)

Source Field work 2012

X^2 **= 88.722, df =14, table value = 23.685, P =0,005**

Table 3 showing the relationship between Residence of parents and level of girl-child education (Percentages in Parentheses)

		What is your level of education?								Total
		No Schooling	Adult Literacy	Primary Incomplete	Primary Completed	Secondary Incomplete	Secondary Completed	Qur'anic Education	Post Secondary	Total
Location	Urban	23 (38.3)	7 (70.0)	83 (45.1)	43 (36.1)	75 (56.0)	186 (78.8)	53 (23.3)	30 (100.0)	500 (50.0)
	Rural	37 (61.7)	3 (30.0)	101 (54.9)	76 (63.9)	59 (44.0)	50 (21.2)	174 (76.7)	0 (.0)	500 (50.0)
Total		60 (100.0)	10 (100.0)	184 (100.0)	119 (100.0)	134 (100.0)	236 (100.0)	227 (100.0)	30 (100.0)	1000 (100.0)

Source Field work 2012

X^2 =1.945, df =7, table value =14.067, P =0.005

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