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Attitude of Kabawa community towards girl child education and sustainable development in Birnin Kebbi, Kebbi State Nigeria

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Abstract---The paper examined Kabawa Community's attitude on girl child education and sustainable development in Birnin Kebbi, Kebbi State, Nigeria. The study was undertaken to look at the cultural and educational variables which influence the attitude of Kabawa Community towards girl child education. In conducting the design, the author used a Descriptive Survey research design. The population of 25,150 female students was used from 62 secondary schools that girls are enrolled under the Kebbi State Secondary School Management Board (KSSMB), Nigeria. A sample of 8 schools was randomly selected; 250 students were randomly chosen proportionately. A sample of 58 parents was drawn using quota sampling. The paper found out that non-educated Kabawa parents, especially those in the rural areas, have a negative attitude towards girls' child education.

Keywords---Attitude, education, parent, Kabawa, girl-child, Birnin Kebbi, schools.

1. Research Background

The cultural beliefs of parents on girl child education and sustainable development attracts attention nowadays. Sutherland (2017) highlighted that the teenager is entirely under the adult's control, who may be relatives, parents, or older relatives. Abba Gana (2013) stressed that this is also a time when a girl shapes, controls her character and personality and grows them; by carefully observing and emulating, she changes how she behaves. Her mental social, moral

and emotional physical changes begin and advance to peak at the young adult level.

No society will have a meaningful development if the quality of education is not given to girls for sustainable development. Abdullahi (2009) stressed that education is recognized as a tool for prestige, influence, survival, sustainable development, and greatness for men and women in every community/society. The Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations (2001) states that every child has the right to free education, at least at primary and elementary levels. Likewise, among other items, the Education Policy of Nigeria stresses that there must be equality of opportunity for all people (National Policy on Education, 2013). Osofia (2006) complained that girls are marginalized against this in areas of education and attitude of most parents among rural Kabawa Community, towards girl child education, thus denying the girl child the requisite skills for sustainable development.

Adam (2015) highlights that rapid economic progress/development of a nation has been observed to largely depend on the caliber of women and their education in that community. Education is a big honor on women, a disposition for a lifelong acquisition of wisdom, character, manner, skills, and competence. Munirat (2018). While Adedokan and Olufunke (2010) inform us that groups of people use education to transfer the collective knowledge necessary to drive sustainable development. But Adeniran and Adebuseyi (2007) argue that report, not research indicates that education is not a license for providing the solution for more or higher levels of sustainable development. What seems to be relevant, according to Fatokun (2007), is that in countries where access to good quality education is guaranteed, the sustainable development process is more substantial. Development in itself, however, is a concept hard to understand. In internal discussions, growth is often reduced to economic growth, but over the last decade's debate has led to the view that development is more than a higher GDP Rikers (, 2017). Osaat and Temaagklo (2011) maintained that, all over the world, formal and non-formal education help in the socialization and re-socialization of people. Adding that, education helps the development and progress of every human society. Alpesh (2009) believes that, for meaningful action to occur, it is essential for the community to get an education that treats all gender-equal. Adegbesen (2007) in Adeola and Adefunke (2010) revealed that "33.7% of females had no form of education in the Eastern state of Nigeria (Borno, Yola, Adamawa, and Bauchi). In the North-Western States (Kano, Kebbi, Sokoto and Jigawa) adding that 87.8% of females had no formal education although the case is slightly better in the Southern States". In its education for all global monitoring studies on girls' education, the United Nations Science and Cultural Organization (UNESCO, 2013) noted that there are 34 million female adolescents out of school in lower secondary school, lacking the opportunity to learn critical skills for work. Amali (2011) concludes that of the world's 774 million illiterate citizens, two-thirds are women.

Ahmad (2013) states that enrolment and retention of girls in school face challenges that are multifarious and of disadvantage to the educational system in Nigeria. In the British Council, Edozie (2010) in Gender in Nigeria (2012) states that women are still an underclass in Nigeria and lack equal opportunities, both

in their contributions to and benefits from sustainable development. Bello (2006) argues that it is true of all women in Nigeria, though education, race, kinship, religion, and marital status play a role in mitigating or developing this effect. Consequently, the British Council report (2016) added that, in eight Northern states, over 80 percent of women are unable to read compared with 54 percent of men. The Council report reported that Nigerian girls who enroll in school and later leave school earlier than their male colleagues are unable to read sentences, as more than two-thirds of 15-19-year-old girls in Northern Nigeria are unable to read sentences, compared with less than 10% in the southern part of the country, and only 1% of women complete high school in rural Kebbi areas. The Wage Parity Debate.

According to the National Population Commission (2000) Report that the Nigerian population was estimated to be 206 million individuals, out of whom 99.13 million are women and girls. In Africa, this makes Nigeria the most populous nation. It also means that about half of Nigeria's population consists of women and children. Human development's effects on young women are worse in the North, where poverty rates are sometimes twice as high as in parts of the South. (NBS 2016) statistics indicate that there are glaring imbalances against girls enrolment, attendance and completion rates in all levels of education in Nigeria, particularly in the North part of the country, adding that these glaring imbalances are a result of a variety of parents attitudes towards girl child education beliefs factors.

Kagawa Community in Kebbi State is no exception as it falls within the states in North West that experience a backward in girls' education. Fada in Danjuma (2016) highlight that, the 2017/2018 academic session, male enrolment was 81,222 representing 68% on a roll with 72,330 representing 63% physically present, female enrolment was 38,621 representing 32% with 37,623 representing 33% physically present in the 53 secondary schools under Kebbi State Secondary School Management Board (SSMB 2016). In the 2016/2017 academic session, there were 143,623 males on a roll, representing 67%, and 127,389 representing 68% who were physically present. Female enrolment was rated 70,641 on roll representing 33%, with 61,331 representing 32% who were physically present in the 160 secondary schools under the Kebbi State Secondary School Management Board(KSSMB, 2016). This trend shows a difference between boys' and girls' enrolment and participation in education and which warrants a study to investigate the factors influencing the gap.

2. Purpose of The Study

To advance its social interaction status and to adapt to sustainable development change, the girl child needs to be trained to gain the knowledge and skills required. To encourage a parent to have a positive attitude towards girl child education for sustainable development.

3. Literature Review

3.1 Gender and Society In Quality

The word gender refers to the individual characteristics and social roles associated with being female or male by society members (Macionis, 2006). The word gender concerns the disparities between men and women in psychological, social, and cultural terms. For example, gender distinctions deal with disparities and inequality in society between men and women. Haralambos and Holborn (2007) noted that although in some communities, male and female roles have become less sharply differentiated than in the past, they are still a significant source of conflicts and differences.

However, Mango (2008) in Abdullahi (2009) posits that the nature of the abilities of men and women differ in many respects, and the function which the law of creation imposes upon each one of them and the rights which have been designated to them are different in many respects. Gender roles differ from culture to culture and are so close to the fabric of society. Schaefer (2005), in a cross-cultural study of men and women, showed marked differences in the specific roles, behavior, and personality characteristics ascribed to men and women. Elijah (2008) highlights that individuals as social beings are influenced by the environment and the culture in which they are socializing. Dorcas & Wepukhulu (2011) stressed that gender roles refer to expectations about men and women's proper behavior, attitudes, and activities; pointing out that only in men are we traditionally think of toughness as male and desirable, while we see "tenderness" as feminine and attribute it to women.

3.2 Girl Child Education

According to Unicef (2007), more students are enrolled in primary schools today than ever before, but most kids still out of school are girls. Almost two-thirds of the 774 million illiterate adults in the world are women, and there has been no improvement since 1990 in reducing this proportion. (2018 UNESCO).

3.3 Parents Attitude and Girl Child Education

Education is considered a veritable means of survival. Uche (1980) stressed that what a child learned and his family motivates him towards education contributes to either success or failure in school. Okeke (2002) added that, as a primary institution, the family provides the base upon which formal education is given to a child. Oyet (2002) stated that it is the wishes and aspiration of almost all parents over their children to send them to school for a better future continually. Oyet (2002) added that this is achieved through consistent hard work, parental motivation beginning from primary through secondary to tertiary education.

According to Salawu (2004), it is with the heritage of laudable training and education that parents can properly reward their children. Nothing is better than proper education passed on as heritage from one generation to another. Bayar (1980) in Yusuf (2006) asserted that women's educational attainment is considerably lower than that of men; even the sexes do not differ significantly in

intelligence or academic ability. These factors Bayar (1980) maintained, are influenced in the unequal manner by which parents encourage and support the child in obtaining his/her educational goals. According to Salawu (2004), parents would bear the burden of their sin and neglect if the child's education and upbringing should be neglected, leading to unhappiness in both worlds for the child. Despite the need for formal education, Tsauri (2010) posits that in Kebbi State, some parents isolate many girls from school enrollment, and those that were allowed were removed after primary school or junior secondary school education. Considering the quality of education received in our institutions, the British Council (2012) report cited in Mahdi and Asubiaro-Dauda's (2016) study where justifications were made on parents attitude on the need to educate the child; Thus it was noted that many parents voiced displeasure with the standard of education received by their children. Garba (2016) points out that, in North-Western Nigeria, several Islamic Tsangaya or Qur'anic (ITQ) institutions complement public secular provision. Still, these schools' presence reflects parental demand, but it is not clear what drives it. Garba (2014) claims that factors such as user fees, intimidation, lack of school sanitation and water facilities, parental rejection of the secular curriculum, sexual harassment, sexist abuse, banditry, abduction, forced and early marriage, induction to prostitution, child labor, initiation, etc. Another factor that defers participation in education in North-Western Nigeria, particularly in Muslim societies, is distance because women's mobility is restricted (British Council, 2012).

3.4 Cultural Influence and Girl Child Education

On theories of the culture, Marx, Weber, and Durkheim (2009) have identified what sociological study counts as a culture. They recognized a great diversity of things that make up a culture and that all societies have things that matter as a culture. Also, issues of culture, according to Jorgensen (1997) are essential for people in many ways, this as it affects their cultural identity plays a part in everyday life about what is good or bad art, issues of culture are central in defining who we are as individuals or as communities, who we accept or reject as part of us. The society in which individuals find themselves to determine what they term as culture and what is worth being transferred from generation to generation (Fafunwa, 2011). For many sociologists, culture is very widely used for artifacts passed on by example, from generation to generation: public records or education (Cohen & Kennedy, 2000).

Culture is a complete way of life of people. It is all constitutes and relates to the various activities of man in a given community. It varies from one community to the other and reflects the differences in locations, clothing, music, building, beliefs, and traditions. Okeke (2002) observed that every society has its own culture that is a heritage of norms, values, and beliefs that needed to be passed from one generation to the other; the patterns used in transmission depend on the results of the challenges past and present circumstances. Dauda (2007) believes that culture is the set of emotional, intellectual, material, and spiritual features of the society in addition to art and literature, lifestyle, ways of living together, value system, tradition, and beliefs. Culture, therefore, is not God-given but rather man-made, and learning activities are only part of the society's culture (UNESCO, 2003).

The pattern of behavior of Africans, as stated by Uche (1980), is conditioned by the values of the African Community in which they have been born or bred. Fatokun(2010) highlights that African cultural values comprise modes of speech, beliefs, customs, tools, dwellings, and works of art, and so on. These, according to him, collectively make up what we refer to as African culture, where our thinking, feeling, living, and general behavior as normal human beings are partly expressions of our participation in our cultural process. Oyewo (2010) observed that "culture is seen as the deposit of knowledge, experience, belief, value, attitudes, meanings and hierarchies, religion, notions of time, roles, concepts of the universe and material objects and possessions acquired by a group of people in the course of generations through individual and group striving". Amali (2011) observed that Nigeria's cultural values, like other Africa instances, are embodiments of many interactive forces used to integrate and cohesion African societies.

Therefore, in the home, community, and education, the assumed positions and attributes of women and girls affect how girls and boys are socialized. In general, girls and women are deemed physically weaker and less competent than men. This is why they are also overly shielded and monitored to prevent them from perceiving challenges to their safety: In most societies, Cohen and Kennedy (2000) observed, physically demanding duties, for instance, international and political roles, are performed by men. In contrast, women perform lighter ones and engage in domestic duties. These are particularly evident in communities where men are preferred to women. Gene, Rebecca, and Christiana (2016) observe that patriarchal social relations reduce women's capacity. Giddeons(2006) stress that, in some societies, they may even be prohibited from participating in any kind of public activity without their husband's permission and may be virtually confined to the domestic compound. However, Peterson and Runyan in Cohen and Kennedy (2000) observed that "we learn through culturally specific socialization, how to be masculine and feminine and assume the identities of men and women. Thus, it is not biology but differing cultural expectations and social treatment that makes us into males or female".

However, in recent times, as asserted by Otite and Ogionwo (2006), there growing interests in re-interpreting gender-biased images of women only as instruments of sexual satisfaction, child bearers and minders, household cooks and domestic laundry personnel, servants of men, water and food fetchers, subsistence farmers and processors of food and so on. Otite and Ogionwo (2006) state that the early socialization and enculturation imprints on a baby and growing child through a new distribution of sex-based roles in domestic and public domains have a high potential of changing our culture in the next generation in a manner that promotes gender equality or even female-dominated society. Obidi (2005) in Amali(2011) advocated that African countries should not allow cultural or any other form of domination or conquest by an urban society to subject them to any prevailing inequalities between men and women, and this is because African religion and culture incorporate the essentials of human activities.

3.5 Influence on Girl Child Education

Nationally, girl-child education is propagated in almost all ramifications to equate the male and female in educational access, national economy, growth, and sustainable development. Oranusi (2002) is of the view that disparity in educational access can be curtailed if both sexes are given equal opportunities, which will, in the long run, provide society with the necessary power and the numerous facets of life. According to Jayaram (2005), schools are not uniform in their patterns of organization and instruction where the children of the affluent are given lessons, for instance, on leadership roles, and their underprivileged counterparts are trained to be disciplined, obedience to the rule of law, and leaders following. Jayaram (2005) added that schools play an essential part in transmitting inequality between generations. Education through the school system functions to select and fit members of a society to perform various specialized tasks and develop the consciousness of different social classes.

The Nigerian society is multi-cultural, and so variations may occur on the need for girl-child education in respective cultures or communities. Rab (2016) highlights that women's education, for instance, is relevant in recording meaningful achievement in the laid down objectives of the sustainable development goals (SDGs), specifically in developing countries like Nigeria. Thus, there is an increasing interdependence of societies on globalization and the impact of new technology, and these emanate in the several changes found in societal life. These global changes have not only encouraged personal desires, aspirations, and expectations of individuals. Still, they have also affected the parental and peer demands on the youth in a given society (Ozumba, 2008).

In a study conducted by Okpukpara and Chukwuome (2001), many children are in school but combine school with work, which generally affected their performance. According to Rab (2014), child participation in schooling is influenced by sector, age, gender, household, poverty, status, and regional differences. The paper considered an urban household advantage in education over rural households with less easy access to school. It also found that more male kids than female kids are enrolled. This benefit is probably caused by the perception of a male's parents as their only representative personality that will ensure the family's continuity when the parents die.

In 2007, UNICEF stated that in the North-West part of Nigeria, the high number of out-of-school children where girls proportion to boys ranges from 1 girl to 2 boys, and even a ratio of 1:3 in a state like Kebbi. It further added that poverty, economic issues, early marriage, teenage pregnancy, inadequate school infrastructure, and cultural and religious interpretations are the main issues that prevent girls from going to school, specifically in the Northern States. In contrast, few as 20% of women are literate and have attended school.

The British Council/Ukaid on gender Report (2012) reported that 80.2 million Nigerian women and girls have significantly worse life chances than men and their sisters in comparable societies. The study reaffirms the enormous regional inequalities in Nigeria. It shows that in the North, where poverty rates are often twice as high as in the South, the consequences of human development for girls

and women are worse (72 percent in the North East compared with 26 percent in the South East and the national average of 54 percent). It states that Hausa girls are 35 percent less likely to go to school than Yoruba boys, for instance.

The British Council Report (2016) added that "the impact of inequality on the lives of girls and women is reflected starkly in health and education outcomes nationally and between North and South. Moreover, Nigeria has the largest quantity of out of school children (10.5m) in the world with wide disparities between states and across social groups (70.8 percent) of young women aged 20 – 29 in North West are still unable to read and write compared to 9.7 percent in the South East)". Among the reason according to British report (2016) are "early marriage, early childbirth, poor sanitation and the shortage of female teachers. However, two reasons stand out, poverty and embarrassment by male teachers. Although the gender gap persists and has even widened in secondary school and tertiary education, they believe that much has been achieved in primary school education".

4. Methodology

4.1 Research Design

For this study, the qualitative research design was adopted, which was used to explain phenomena without manipulating any variable. The design's choice is to observe existing situations and describe the characteristics surrounding a parent's attitudes towards girl-child education.

4.2 Area of the Study

Kagawa is predominantly in Birnin Kebbi and Argungu in Kebbi State, North-Western Nigeria. BirninKebbi being the Headquarters of Kebbi State lies along the Sokoto River at the intersection of roads from Argungu, Jega, and Bunza. Its majority are Muslims. The current metro population of Birnin Kebbi in 2021 is 381,000, a 4.1% increase from 2019. The metro area population of Birnin Kebbi in 2019 was 352,000, a 3.83% increase from 2018.

4.3 The population of The Study

There were 82 secondary schools with 12,200 students (Kebbi State Secondary School Management Board (KSSMB) 2017), with a parent each attached to the girls enrolled in school, there were 58 parents Birnin Kebbi central had 29 schools with 14,187 female students; Kebbi North had 21 schools with 6,214 female students while BirninKebbi South had 32 schools with 17,866 female students as at 2015/2016 academic year.

Table 1: Population of the study

S/N	Senatorial Zone	No. of Schools	No. of Female Students	No. of Parents
1.	BirninKebbi Central	29	14,187	14,187
2.	BirninKebbi North21		6,214	6,214
3.	BirninKebbi South	32	17,866	17,866
	TOTAL	82	37,217	37,217

Source: KSSMB (2020)

Table 2: Distribution of In-depth Inteev new Respondents by Educational Status

S/N	Status	Frequency	Percentage
1.	Formal education	48	(%)
2.	Formal education	48	42
3.	No formal education	66	58
	TOTAL	114	100

Source: Fieldwork (2021)

Table 2 shows the distribution of both male and female parents by educational status. It indicates whether they are educated or non-educated. Forty-eight knowledgeable respondents are representing 42%, and 66 non-educated respondents represented 58%.

4.4 Data Collection And Analysis

Data for this research is archival through in-depth interviews. While the analysis was done using simple descriptive statistics and tables.

Table 3: Distribution of female students by age

S/N	Age of Respondents	Frequency of Respondents	Percentage of Respondents
1.	9-12	155	34
2.	13-16	232	52
3.	17-20	63	14
	TOTAL	450	100

Source: Field Work (2021)

Table 3 shows that 34% of the respondents are between the ages of 9-12 years. 52% are those between the ages of 13-16 years old.

Table 4: Differences in how educated and non-educated parents perceive (influence) Girl-child education

S/N	Educational Remarks	N	Mean Status	Std	df	tial Deviation	P
1.	Parents without Formal Education	122	34.13	3.392	445		
	Rejected					-2.122	0.009
2.	Parents with formal education	325	34.86	2.684			

Significance level 0.05

5. Research Findings

Based on the data interpreted and analyzed from the study conducted, the following are significant findings.

1. Parent's educational status influences girl-child enrolment in education. It was found that community interference, fear of immorality, inadequate sensitization, and inadequate role models affect non-educated parents' perception of girl-child education.
2. Female parents were found to be supportive of any decision made by male parents concerning girl-child education.

6. Discussions

The findings, which reflect on parents' educational status, were offered by respondents and participants. Table 4 indicated a significant difference in how educated and non-educated parents influence girl-child enrolment in education. This study reveals that there are many non-educated people in rural areas. It was also revealed that most parents who do not enroll girls in school did not attend school. Table 2 shows respondents' distribution by educational status, with 48 educated parents representing 42% and 66 non-educated parents representing 58%.

In conclusion, among the factors which were found to be of positive influence on girl-child education are parents' gender, parents' status in the community, parents' interest, and knowledge of the relevance of girl-child education. However, those factors which were found to be of unfavorable influence on girl-child education are fear of immorality, inadequate sensitization, inadequate role models, student interest, and lack of qualified teachers. Parent's cultural beliefs influence girl-child education. That is to say, parents' educational status, gender, family background, economic background are among the factors which influence enrolment and retention rates of girls.

7. Conclusion

From the presentation and analysis of data, parents' educational level or awareness, interest (modes of encouragement) mainly determined the rate at which a female child acquires education and her aspiration to complete secondary education or further to higher education. However, some families where parents are educated always tend to favor women's participation in their educational pursuit while those without formal education share alternative opinions. Parent's gender influences girl-child education. The female gender was supportive of mostly whatever male decisions were on issues affecting the girl-child, education inclusive. Kebbi State a patrilineal society, the gender through female-oriented Public Programmes organized in both urban and rural areas or school subjects like Home Economics, Home Management, and Moral Education could encourage a positive change in trends that affects the education of the girl-child. Parents' social status utilized towards propagating girls' education encouraged enrolment and retention rates. The effect encouraged proper inclusion of the cultural and religious beliefs of various communities into the mainstream formal system of education. Parents' aspiration for their girls to be functionally educated to a level they could earn jobs and not end up as half-backed products were established. Parents who wished their girls to be married saw education as merely a means of enlightenment and a means to happy married life.

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