

**GENDER-SENSITIVE SITUATION ANALYSIS: A STUDY ON GENDER AND GIRL-CHILD
ACCESS TO EDUCATION IN SOKOTO STATE**

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Abstract

The paper was extracted from an institutional-based research report on gender-sensitive situation analysis on gender and girl-child access to education in Sokoto State. The paper assessed the level of people's awareness on the importance of girl-child education. There is perceived gender inequality and usually in favor of males in education enrolments in Sokoto State despite roles played by people and authorities to bridge the gap in access to western education between males and females. The study provided answers on people's level of awareness on the importance of education to the girl-child. The study employed a mixed research methodology using quantitative and qualitative methods in generating data for the study. 1,283 Questionnaires were distributed to relevant stakeholders while 12 In-depth Interviews and Key Informant Interviews were conducted with officials of the Agency for Female Education, and the Ministry of Education as well as with the officials of the selected schools and Focus Group Discussions conducted with female adolescents. A purposive sampling procedure was adopted in the selection of respondents. Qualitative findings from the study were analyzed thematically while the quantitative data were analyzed using descriptive statistics. Based on the findings, the study discovered an increase in awareness of female education, and this is traced to the effort of UN organizations like United Nations organizations and other concerned associations like the Parent Teachers Association. Based on the findings, the study recommended continuous sensitization and support by government and philanthropic individuals to the girl-child in various LGAs of the state.

Keywords: Access, Education, Gender, Girl-Child, Sokoto

Introduction

Education to the human race is considered bedrock for human capital and social development, this nictitates the importance of education to all gender irrespective of socio-cultural milieu. It is often said that to educate a single girl child is to educate the whole world. However, most parents do not apply this principle in the Islamic north-western part of the country, and in the Hausas. Inequality rendered on the female child originates from long-standing socio-cultural gender inequality, where the male child is considered the family breadwinner, thus he had to be educated to the highest levels, while the female child is considered men's

property to be possessed and dispossessed at will, so educating the girl-child is considered only benevolent to her future family.

Education for the girl child especially formal education has become a matter of concern to stakeholders in Nigeria as a result of the inequality and deprivation leveled against the girl-child due to the notion and perception that women are weak, thus leading to a low level of formal education necessary for the attainment of self-actualization. The inequality and deprivation vary from one region of the country to another and is more prevalent in northern Nigeria in general and Northwestern Nigeria in particular and is deepened and accentuated by parents as they exert

Influence on the education of their wards, especially the girl child (Mohammed and Dauda, 2022).

In Nigeria, the entrenched patriarchal social system translates into male domination and subordination of women in both private and public spheres, the result of which is construction and perpetuation of gender inequality. Women/girls are seen to be more vulnerable to poverty, cultural and societal vices. Empirical evidences show gender disparity in enrolment, retention and completion at all levels- primary, secondary, and tertiary. In 15 northern states, the disparity in favor of boys is quite high. Women education is a road to gender equality and social justice; it is a key to gender equity, justice, improved skills and technological knowledge acquisition, improved nutrition, reproductive health, and economic empowerment (Federal Ministry of Education, 2006).

Various policies had been enacted by the Nigerian government to mitigate the wild spread inequality in gender enrollment into basic schooling, Despite Nigerian government's initiatives such as Northern Education Initiative (NEI), Girl Education Project (GEP) and Universal Basic Education Commission (UBEC) in bridging the massive educational gap between males and females in Sokoto state it remains one of the states with high illiteracy level due to cultural and socio-economic status factors affecting female education. (Ibrahim, Khan and Ramli, 2020).

As a guiding principle towards achieving and attaining gender equality towards girl-child education in Nigeria, various policies had been enacted by different and concerned stakeholders as it relates to ensuring gender equity in educating boys and girls but certain factors served as a constraint to these policies. Several factors combined to affect the development of children and women particularly girl-child in less developed countries. Economic hardship prevents parents from giving their children the requisite childhood support for proper development. On the other hand, culture and beliefs are also at play which encourages child marriage that interferes with the educational pursuit of girl-child in school. Children, both males, and females need moral, social, and economic as well as psychological support to be fully integrated into society, especially during the early socialization process.

Sokoto State is one of the states in Northern Nigeria with poor records of human development and women and children receive the brunt of the problems. The selection of Sokoto for the situation analysis revealed factors that hinder the full realization of rights and lifetime opportunities by vulnerable groups i.e. women and children. The State's low rate of girl-child enrollment into primary school and inclusion of females into the mainstream development process of society was due to factors itemized above. Growing gender disparity in public affairs and the number of out-of-school children in the state constitute a grave threat to the development of children, particularly the girl-child. The consequences of the exclusion of girl-child from obtaining formal education led to the present multifaceted problems faced by the children and women.

Furthermore, the human development index reports Sokoto State is among the poorest State in Nigeria. This translates into poverty in the family which implies that they would not be able to cater to the daily expenses of a girl. The prevalence of poverty which has a direct and positive relationship with socioeconomic woes prevents parents from realizing their potential.

Statement of the Research Problem

Education, the world over, is considered to be one of the most important driving forces of economic and social development. According to Olabisi (2016), education at all levels promotes health, improves the quality of life, expands access to paid employment, increases productivity, and facilitates social and political participation for men and women. Education is the right of every girl everywhere and the key to transforming her life and the life of her community. Without education, girls are denied the opportunity to develop their full potential and to play a productive and equal role in their families, their societies, their country, and their world. Moreover, women's education is a key to gender equity, justice, and poverty reduction, as well as the socio-economic development of nations (Olabisi, 2016). However, the common reality is that even though women constitute about half of the population of the world, they are not given equal access to education with men in many parts of the world.

In Nigeria, although significant progress could be said to have been achieved in closing the gender gap in access to education in many parts of the country, the progress could be said to be visible only at the primary and secondary levels of education. At the tertiary educational level, a huge inequality still exists between males and females. Several studies have documented the glaring gender inequalities that characterize access and participation in higher education (Oanda and Akudolu, 2010; Akanbi, 2012; Olabisi, 2016). Most of these studies show that female enrollments and participation in higher education are less than 40 percent of the total number of students in higher institutions.

According to Oanda and Akudolu (2010) successful international campaigns for gender equity in education and social development coupled with the adoption of gender-responsive policies at national levels have contributed to this increasing trend in enrollments. The percentage of female students accessing and participating in primary and secondary levels of education is increasing. The progress achieved in primary and secondary education is expected to influence increased access and enrollment of women in higher education. Of concern, however, is that increased access and participation of female students at the primary school level is not necessarily translating to higher enrollments at secondary and higher education levels.

Thus, Nigeria records high female enrollment and participation rates in primary and secondary education, but high attrition rates in transition to a higher level of education. For instance, data for the overall tertiary education sector for Nigeria was 41 percent by 2006, however, female students comprised 31.2 percent of the students enrolled in 23 federal universities (Oanda, and Akudolu, (2010). Furthermore, in Nigeria, access to higher education depends on a candidate's performance in the competitive examinations organized by the Joint Admissions and Matriculation Board (JAMB). Female enrollments in Nigeria universities for 2000-2001, 2001-2002, 2002-2003, 2003-2004, and 2004-2005 academic sessions stood at 35 percent, 38 percent, 38 percent, 32 percent, and 36 percent respectively (Federal Ministry of Education, 2007).

The obstacle to the realization of the potentialities of girl-child and women is the longstanding belief against women in the State. Islamic religious beliefs mixed with traditions have combined to militate against the penetration of glass-ceiling in predominantly Hausa communities like Sokoto State. Effects of such erroneous beliefs have produced religious fanatics who are anti-western education in the State. Another challenge is accessing the girl-child for the situation analysis due to cultural beliefs which prohibit adult men to interact with the opposite sex without the permission of the parents, guardian, or husband of the woman. Similarly, it would be extremely difficult to debunk the notion held about early marriage and western education for women in a society known for cultural and religious dogmatism.

However, the challenges are not insurmountable, collaborative efforts through roundtable discussion with invited scholars and experts from civil society organizations could debunk the notion held by some focal persons in the communities. During the discussion, side effects of gendered discrimination and some cultural practices which stunt the growth and development of children and women would be discouraged hence an increase in the enrollment rate. Similarly, government and other donor agencies would be mobilized to

provide incentives to encourage the enrollment of girl-child into formal schools. Also, the inclusion of women in public affairs would motivate parents to encourage their female children that they have a future if they possess the requisite skills and knowledge.

Various attempts were put in place to ensure gender equality at all levels of education. However, a review of the Nigerian situation found that gender inequality in access to education is still very prevalent in Nigeria. Although several studies on gender inequality in education were carried out in Nigeria, much focus appears to be on the inequality in access to basic and secondary education only. Thus, there is not much attention by scholars on inequalities at all levels of education. Furthermore, the few studies that focused on gender inequality in education in Nigeria, most of them were conducted in southern Nigeria, thus, little focus was given to the northern parts of the country. Given this, therefore, this study intends to study the pattern of gender inequality in educational enrollment, with specific reference to girl-child access education in Sokoto State. The study thus aims to reveal some important and silent issues on gender inequality in educational enrollment which were yet to be fully explored and articulated in northern Nigeria in general and Sokoto State in particular. The paper seeks to provide answer to the question on what is the level of people's awareness of the importance of education to the girl-child. The broad aim of this research is to examine gender disparity in high educational enrollment in some selected higher educational institutions in Sokoto State. The specific objective of the study is to find out people's level of awareness on the importance of education for females.

Literature Review

There is a natural gender role distinction all over the world, a reality that has created a gap in opportunities between men and women. The gap in those opportunities between men and women is what constituted what is generally regarded as gender inequality. The gender gap, is, thus the unfulfilled space between the male and female in various endeavors, including education. In the world, there are almost equal number of males and females; however, there are no equal opportunities for the two genders in many developmental affairs in the world, with women, in most cases being marginalized. Master web Daily Newspaper (2002) reports that:

Women are more than fifty percent of the world's population. They perform two-thirds of the world's work, yet receive one-tenth of the world's income and own one-hundredth of the world's property. They represent a staggering seventy percent of the world's one billion poorest people.

Another area, in which gender inequality became more severe and which has severe consequences for societies is the gender inequality in access to education. Education is an instrument for national development and an asset to any nation. It is a vehicle for developing skills and competencies and imparting knowledge and learning. Without education, various socio-economic activities in the societies will remain stagnant and the human society will continue to wallow in ignorance. According to Otiye-Igbuzor, (2006), the relationship between education and development is well established such that education is a key index of development. It has been documented that schooling improves productivity and health and reduces negative features of life such as child labor as well as bringing about empowerment (EFA Global Monitoring Report, 2002). This is why there has been a lot of emphasis on all citizens of the world having access to education, leading to further recognition of education as one of the basic human rights in 1948, following the adoption of the Universal Declaration on Human Rights. Since then, many other international instruments and human rights treaties such as the International Covenant on Economic, Social and Cultural Rights (1966) and the African Charter on Human and Peoples' Rights (1981), among others have reaffirmed the right to education and have supported entitlement to education for all children (Ugwulebo, 2011; Akudolu and Eyiuche, 2015). However, it has been documented that there are high levels of high educational deprivation for both children and adults across the globe (Subrahmanian, 2002), but more serious in developing countries (UNICEF, 2007). This lack of access to education is more intense in the female gender, thus, leading to a very wide

inequality in educational access between the male and the female gender. According to UNICEF (2007), the global figure for children without education is estimated at 121 million and out of this figure 65 million were girls. Over 80 percent of these girls live in Sub-Saharan Africa. Similarly, the World Bank report of 2011 states that almost half of the world's elementary school-aged girls that are not in school live in Sub-Saharan Africa; around a quarter lives in South Asia (World Bank, 2011). Lack of access to secondary school and tertiary education is also high across the globe but also more severe in developing countries of the world (UNESCO, 2011).

Dating back as far as 2006, the National Policy on Gender in Basic Education unraveled that In Nigeria overall, girls have lower enrolment rates than boys in the formal basic education system. This scenario is much more serious in the Northern states. On the other hand, some girls enroll in a wide network of non-formal Islamic education centers in urban and rural settings, where girls' enrolments are sometimes relatively higher than those boys', (e.g. Islamiya schools in Kano, Borno and Sokoto). This is why the policy recommended that the Non-Formal Sector must be further encouraged as an alternative delivery mode to obtain quality Education For All (EFA) by 2015 and gender equality as soon as possible. Even though this policy meant to ensure that by 2015, the EFA policy is effectively and efficiently achieved especially in the most entrenched states of Borno, Kano and Sokoto, Sokoto state still remains among top priority states where gender inequality vested on the girl-child in terms of basic education and post secondary education is still prevalent.

Gender disparity in access to education has a lot of negative impacts on society and eliminating such inequality in access to education has been considered a critical factor in the development of every society. According to the World Bank, as cited by Ganguli, et al, (2011) there is no investment more effective for achieving development goals than educating girls. Similarly, the 2012 World Development Report focuses on gender and development and states explicitly that gender equality is a core development objective in its own right. According to the Report, (World Bank, 2012), gender equality enhances the productivity of the current generation and improves development outcomes for the next. One of the main mechanisms of development that arises from gender equality is the improvement in education that moves hand in hand with gender equality. Thus, Glewwe and Kremer (2006) argue that most economists and international development agencies believe that girls who receive education not only improve their vocational opportunities, living conditions, and social status but also promote economic growth and the social development of the entire nation.

Various attempts, both at global and national levels were made over the years to deal with the gender discrimination against females in access to education. Olabisi (2016) listed those global efforts to include, among others, the Universal Declaration on Human Rights, World Conferences on Women, the 1979 UN General Assembly landmark Convention for the Elimination of all Forms of Discrimination Against Women (CEDAW), UNIFEM (now called UN Women) the Millennium Development Goals, in particular, MDG3 The Beijing Platform of Action (BPoA) and the UN Economic and Social Council (ECOSOC), the Swedish International Development Agency (SIDA) and the Dubai 2013 British Council's Going Global Conference. Others include the Convention on the Rights of the Child (CRC), the 1990 World Conference on Education For All (EFA), in Jomtien, Thailand, and more recently, the Sustainable Development Goals (SDGs).

Nigeria also recognizes education as a fundamental human right and is a signatory to the major conventions and international instruments for the elimination of gender inequality in education. Furthermore, Nigeria has come up with various programs that aim to remove all barriers to access to education for all Nigerians in general and the female gender, in particular. Such attempts include the introduction of Education for All, Universal Primary Education, Universal Basic Education, and various scholarship programs.

In Sokoto State, various attempts were also made to ensure access to education for all in the state. For instance, there is a free feeding program at both primary and secondary schools in the state. The government has also come up with a scholarship program for the indigenes of the state that are in tertiary institutions.

More recently, the government has introduced a program for the payment of tuition and registration fees for the indigenes in the state that are in various tertiary institutions within and outside Nigeria. The government has also established the Agency for Female Education. All these attempts were made to ensure that access to education has been given to all citizens and gender disparity at all levels of education are eliminated.

However, a global analysis, as well as country-specific analysis, has indicated that although significant progress has been made to close gender inequality in access to education, such progress could only be said to be witnessed at primary and secondary levels. According to Horowitz and Wille (2010), gender equality has been reached in primary and, to some extent, secondary schooling in many parts of the world. In Nigeria, girls' access to education, especially in northern states, has remained low. As few as 20 percent of women in the North West and North East of the country are literate and have attended school. In the Northern part of the country, the number of children out of school is particularly high and the proportion of girls to boys in school ranges from 1 girl to 2 boys and even 1 to 3 in some states.

Similarly, Otiye-Igbuzor (2006) noted that of the 8 million school-age children that are not in school in Nigeria 62% are girls, and out of 43% of Nigerians who cannot read and write, women constitute two-thirds. Although the gender gap has narrowed from 12 to 10 points, there exist wide variations across the States and zones, with the North Central and North West presenting the worst scenarios (UNICEF, 2007). However, in recent years, improved awareness of the significant role of education has brought about an increase in school enrollment and literacy levels among girls in Nigeria, even though gender disparity remains particularly in the North.

According to the National Bureau of Statistics (NBS), even though the target of the MDGs of eliminating inequality at primary and secondary levels by 2005 and at all levels by 2015 could not be said to have been met an increased gender parity in education at the primary and secondary levels was witnessed, with more girls enrolling and completing their education. Consequently, there has been progressive improvement in the literacy level of women with their net enrollment rate in primary and secondary education for the first time reaching 59.8% and 45.9% respectively (NBS, 2007). Onwuameze, (2013) also reported that following the introduction of educational policies and programs in Nigeria, impressive growth in enrollment at the primary and secondary levels has been witnessed, with an enrollment of pupils in primary education in Nigeria increasing from 3,515,827 in 1970 to 14,383,487 in 1985 and 20,080,986 in 2010.

However, this impressive gain witnessed at the primary and secondary level was not witnessed at the higher educational level, especially in respect of the female gender. At the higher educational level in Nigeria, there is still wide gender inequality, with females being dominated (Adeyemi and Akpotu, 2004; Adeyeye, 2014). Statistics from the National University Commission (NUC), have indicated that female enrollment in undergraduate programs in Nigerian Universities has never reached 40% (Tinuke, 2011). Meanwhile, higher education is very important for the development of any nation, and thus, denying women access to higher education can hinder the overall development of Nigeria.

Sokoto State, with a population of about 5 million, attaches priority to pre-primary education as a foundational pillar to the life of children in the state. The state has a total public Nursery Enrolments which stands at 28,571 out of which 13,205 were girls (46%) (2018/2019, ASC). Early childhood education or pre-primary education in the state is provided by government-owned public schools wherein they are mandated to provide a section or classes for the provision of early child care education (ECCE). In some areas schools provide standalone pre-primary units, while in other areas pre-primary and primary sections are combined. As of the 2018/2019 academic session, the number of public schools that provide separate/independent pre-primary sections across the state is only 13, while the number of public schools that combine pre-primary and primary sections stands at 670. The former figure is attributable to a shortage of infrastructure as well as manpower to cater to the needs of pre-primary education.

Similarly, private nursery schools, crèche, and daycare centers have been established both in the rural and urban areas across the state for the provision of early childhood education. The entities are run by private proprietors as well as non-governmental organizations (NGOs). The state SUBEB is the authority overseeing the monitoring, licensing, and regulation of private nursery schools. Enrolment in private pre-primary education in the state is made up of a total number of 81,979 pupils; with boys constituting 43,934, while girls comprise 38,045.

According to the ASC, the combined figure of the public (28,571) and private (81,979) ECCDE enrollment for Sokoto state for the 2018/2019 session is 110,550. This represents a significant improvement in pre-primary enrollment when compared to the number enrolled during the 2009/2010 session of 65,351 (34,301f) as noted by the State Strategic Education Sector Plan 2010. According to the 2018/2019 Annual School Census (ASC), the total number of public Primary enrollment in Sokoto state was 853,849 as against the 2017/2018 figure of 731,583 out of which 279,558 were girls (41%). This implies that the State is making an effort to get more children into school. In 2017/2018 The private primary enrolments stood at 29,995 out of which 14,153 were girls (47%). The combined public and private primary enrolment were 761,578 out of which 311,711 were girls (41%).

In Sokoto State, the total public JSS enrolment as reported by 2018/2019 ASC was 119,791 as against the 2017/2018 figure of 113,137 of which 40,568 are girls (36%), while private JSS enrolment is 8,432 of which 4,048 are girls (48%). The combined public and Private JSS enrolment are 121,569 out of which 44,616 are girls (37%). The above figures are a clear demonstration of the fact that female JSS enrollment in public schools in Sokoto state is rather poor as compared to their male counterparts in the state. In contrast, female JSS enrolment in private schools in the state is nearly equal to that of their male counterparts. Thus, this is a clear manifestation of the fact that despite female primary school enrolment being on the upward trajectory in the state, overall girls are more liable to drop out of primary school and are, therefore, less likely than boys to make the transition to secondary schooling and complete lower secondary education. It is also a classic demonstration of how socio-economic factors impact girls' failure to transition to junior secondary school as shown by the high number of female JSS enrolment in private schools in the state, where the parents could afford increased costs of secondary education. Girls' low levels of transition and retention in junior secondary schools mean that they will continue to fail to acquire fundamental life skills, including literacy and numeracy thereby jeopardizing their future and that of the next generation.

Findings from the review conclude that enrolment rates for girls in Sokoto state are still low thereby hindering the attainment of parity between boys and girls. This is attributed to, among others, the economic conditions, distrust of western education by some northern communities (whereby financial spending on boy-child education is prioritized over that of girl-child coupled with the perception in some quarters that western education leads to immorality and likelihood of unwanted pregnancy) and early marriage and other gender-related discriminatory cultural practices and inhibitions like inadequacy or absence of qualified female teachers to serve as role models to motivate girls to stay in school.

This study is therefore aimed at a situation analysis of gender inequality in enrollment in higher education in Nigeria, with particular reference to some selected higher institutions in Sokoto State.

METHODOLOGY

Research Design

Noting the place of first-hand information in ascertaining the degree of relationships between variables and coupled with the nature of the problem studied, the research design adopted for the study was a household survey in the selected Local Government Areas of Sokoto State from December 2019- June 2020. This involved information generated from a portion of the population that served as a representative of the entire

population. In addition, it involved methodological triangulation of both qualitative and quantitative alternatives. This is to provide a more holistic perspective in respect of the variables studied.

The data was collected from as wide a variety of levels as possible. Key Informants Interviews (KIIs) were carried out with officials of the Agency for Women Education, the Ministry of Education, and officials of the selected schools. In-Depth Interviews (IDIs) were conducted with traditional and religious leaders in the area. Focus Group Discussions (FGDs) sessions were held with female adolescents from the selected local government areas. This was to verify claims made by the officials on the issue under study. Also, questionnaires were administered to the sampled respondents in the study area.

Both qualitative and quantitative surveys were carried out in a representative sampling of the study area and data was elicited with regards to the socio-economic situation in the study area; girl-child enrolment situations in western education and perception of people about girl-child education in the study area. In addition, additional information was sought from heads of schools and other stakeholders of the communities selected for the study. Meetings with various associations such as the Religious organizations, Women Economic Empowerment Organization, and other interested parties were organized in January 2020 to wrap up the research. The study also disseminated a preliminary report of the research findings to all the stakeholders. In sum, some Key Informant Interviews and In-Depth Interviews were conducted during the survey to complement the quantitative data.

Population of the study

The study targets all the 23 local government areas of Sokoto state. The National Population Commission (2006) puts the population of Sokoto state at 3,702,676. However, using the Geometric growth rate approach at a 3% annual growth rate, the projected population of Sokoto state as of 2019 is 5,524,100. The target population includes parents, school teachers, government officials, and traditional and religious leaders.

Sample Size

Going by the projected population of the study area, it was difficult for the entire population to be subject to the study. Therefore, the sample size of the study was 1,379. With a population of 5,524,100 sizes, a margin error of 5%, a confidence level of 95%, and the assumption that the response distribution of each question is 50%, the recommended sample size of the survey based on the total population of the selected village areas were 1,379 using the sample size calculator published in 2004 by Raosoft Inc. The sample size of each village area was determined by its population percentage. A total of six local government areas were selected from the state.

Table 1: Distribution of questionnaires

S/N	Local Government Area	Number of Wards	Number of Questionnaires
1.	Sokoto North	12	216
2.	Binji	11	213
3.	Gwadabawa	12	214
4.	Gudu	12	214
5.	Tureta	11	213
6.	Bodinga	12	214
TOTAL			1,283

In all, a total number of 1,379 respondents were sampled to represent the study population where questionnaires were administered to a total number of 1,283 across the six selected local government areas of the state.

Table 2: Distribution of Respondents for KIIs and IDIs

Proposed Key informant interviews and In-Depth Interviews with religious leaders, traditional leaders, government officials, and heads of schools			Proposed Focus Group Discussion with Female Adolescents	
Category of Respondents	Number of Respondents	Number of Interviews	Local Government Areas	Number of Participants
Religious Leaders	3	3	Sokoto North	12
Traditional Leaders	3	3	Binji	12
Officials of Min. of Education	3	3	Gwadabawa	12
Officials of Agency for Women Education	3	3	Gudu	12
Heads of Schools/Teachers	12	12	Tureta	12
Total	24	24	Bodinga	12
			Total	72

To elicit complementary detailed information i.e. KIIs and IDIs in each local government area were held for four different categories of people namely: religious leaders, traditional leaders, government officials, and Heads of schools/teachers. While FGDs were conducted with female groups and the size of the group was 6 to 12 participants in each session. The size enhanced effective participation by all members of the group. The responses to issues raised were tape-recorded and thereafter professionally transcribed and qualitatively analyzed. Similarly, the data was integrated into the main quantitative data.

The target population for the administration of the questionnaires was both adult and youth members of the community. The questionnaires were personally administered by the members of the research team.

Sampling Techniques and Procedures

The cluster sampling technique was employed in the selection of the sample. The state was first divided into three (3) clusters from which two (2) Local Government Areas (LGAs) were randomly sampled, making a total of six (6) LGAs. The LGAs were further divided into clusters according to their number of Wards from which three (3) wards were randomly selected. Subsequently, individual respondents whose questionnaire was administered were randomly selected through their residences or households. For qualitative data collection, on arrival at each selected setting, the principal researcher introduced the team to the traditional ruler who then assembled the required number and categories of respondents for interviews (KIIs, IDIs, and

FGDs). This was made possible because a letter of introduction was sent to all village and District Heads ahead of the visit in advance. This technique was adopted in response to the residential pattern of the villages (scattered), rules and regulations for gaining entrance, and the respect that traditional rulers command in such homogeneous societies.

Methods of Data Collection

As said earlier, the questionnaire was the main instrument of data collection, which was administered personally by the research team as well as conducting Key Informant Interviews (KII), In-Depth Interviews (IDIs), and Focus Group Discussions (FGDs).

Instruments of Data Collection

A well-structured questionnaire was administered as the main instrument of data collection containing relevant questions on the study variables. The questions were open and close-ended with fixed alternatives for the close-ended questions and open-ended questions which allowed the respondents to freely express their views. Before the administration of the questionnaires, the District Heads of the selected areas were informed and the purpose of the study was duly explained to them. Apart from the questionnaire, which was the main instrument of data collection, interviews and focus group interview guides were designed to elicit complementary information.

Methods of Data Analysis

The triangulation method was employed in the analysis of the data obtained. The quantitative data were subjected to the Statistical Package for Social Sciences (SPSS version 20) computer software. Univariate and multivariate analyses were used in the analysis. The univariate analysis summarized the socio-economic and demographic characteristics of the respondents into percentages, whereas the multivariate analysis examined the cross-tabulation of variables to ascertain relationships between them. Tables and charts were used for pictorial representation of the data. On the other hand, the qualitative data were subjected to qualitative analysis through content analysis which brought out the thematic views of the participants through verbatim quotations. Triangulation was used in the analysis of data obtained where both the qualitative and quantitative data were integrated.

DATA ANALYSIS AND PRESENTATION

Below is the analysis and interpretation of the quantitative and qualitative data and a discussion of the major findings that follow forthwith. However, a total of 1,283 questionnaire was administered to the sampled respondents but the reserachers were able to retrieve and analysed a total of 1,119 as the remaining questionnaires could not be retrieved and some were poorly responded to, which made it impossible for the responses to be analysed. Therefore, the data interpretation and analysis were based on the retrieved and appropriately responded questionnaires.

Table 3: Socio-demographic Characteristics of Respondents I

Variable	Sex	Frequency	Percentage
Sex Distribution of Respondents	Male	243	21.7
	Female	876	78.3
	Total	1119	100.0
Age Distribution of Respondents	Age	Frequency	Percentage
	10-20 Years	354	31.6
	21-30 Years	696	62.2
	31-40 Years	54	4.8
	41-50 Years	12	1.1
	Above 50 Years	3	.3
	Total	1119	100.0
Respondent's Religion Affiliation	Religion	Frequency	Percentage
	Islam	1062	94.9
	Christianity	54	4.8
	Traditional Religion	3	.3
	Total	1119	100.0
Respondent's Education Qualification	Qualification	Frequency	Percentage
	Qur'anic	54	4.8
	Primary	45	4.0
	Secondary	408	36.5
	Tertiary	609	54.4
	Others (Specify)...	3	.3
	Total	1119	100.0

On the sex distribution of the respondents, most of the respondents (78.3 percent) were females. This is unconnected to the study in view as the female population is vulnerable to gender inequality in terms of access to education and had prior knowledge of why inequality persists in terms of access to education and will provide a factual response to the menace.

The majority of the respondents (62.2 percent) are between the ages of 21 and 30 Years. This segment of the population falls within the youthful population and is classified to be the age at which the female child is expected to complete all levels of schooling (primary to tertiary level). Sampling such a category of the youthful population guaranteed evidenced-based findings which might correlate with lived experiences.

On the religious affiliation of the respondents, Islam happens to be the dominant religion in the study area with most of the respondents (94.9 percent) being adherent to the Islamic faith. This is unconnected to the fact that Sokoto State happens to be the seat and cradle of Islamic religion, as most of the respondents are descendants of Uthman bin Fodiyo who spearheaded the 1804 Jihad that mounted Sokoto the cradle of Islam in Nigeria.

More than half of the respondents (54.4 percent) had a post-secondary qualification. This is a clear indication that tertiary education is taken with utmost importance among individuals in Sokoto State, especially with the availability of different tertiary institutions of learning in the State capital. This means most parents were willing to send their wards to a higher institution of learning due to availability and accessibility.

Table 4: Socio-demographic characteristics of Respondents II

Variable	Status	Frequency	Percentage
Marital Status of the Respondents	Single/Never Married	516	46.1
	Married	567	50.7
	Divorced	15	1.3
	Separated	18	1.6
	Widow(er)	3	.3
	Total		1119
Respondents' Ethnic Group	Ethnic Group	Frequency	Percentage
	Hausa	822	73.5
	Fulani	261	23.3
	Yoruba	30	2.7
	Igbo	3	.3
	Others	3	.3
	Total		1119
Respondents' Occupation	Occupation	Frequency	Percentage
	Student	57	5.1
	Civil Servant	174	15.5
	Business	453	40.5
	Farmers	390	34.9
	Artisan	45	4.0
	Total		1119
Income Level of Respondents	Income	Frequency	Percentage
	10,000-20999	117	10.5
	21,000-30,999	153	13.7
	31,000-40,999	486	43.4
	41,000-50,999	285	25.5
	51,000-Above	78	7.0
Total		1119	100.0

Half of the respondents (50.7 percent) were married while almost half of the respondents (46.1 percent) were single or never married. This implies that most of the respondents either got married while still schooling or got married having completed their post-secondary education. The implication of such is that girls usually got married between the age of 20- to 30 years in Sokoto State and are usually compelled to present to suitors once they attain such age even while still schooling.

Most of the respondents (73.5 percent) belong to Hausa ethnic group and this is due to the nature of Sokoto State being a major Hausa ethnic affiliation. This implication of such is that most of the respondents will be likely influenced by Hausa's socio-cultural values of preference for male child dominance over the females. Almost half of the respondents (40.5 percent) engaged in different businesses as a source of livelihood. This is a clear indication that despite having post-secondary qualifications, most individuals in the state hardly rely on a white-collar job for survival.

Almost half of the respondents (43.4 percent) earn between 31,000-40,999 naira monthly. This signifies that most individuals in Sokoto State earn more than the minimum wage in their legitimate businesses monthly.

Table 5: Awareness of the importance of education to females I

Respondents'	Response	Frequency	Percentage
Opinion on the Importance of Female Education	Yes	1059	94.6
	No	60	5.4
	Total	1119	100.0
Respondents on the Type of Education to be Provided for Girl Child	Responses	Frequency	Percentage
	No Response	3	.3
	Islamic Education Only	75	6.7
	Western Education Only	51	4.6
	Both Islamic and Western Education	990	88.5
	Total	1119	100.0
Respondents' on Gender Priority to Formal Education	Responses	Frequency	Percentage
	Male Only	57	5.1
	Female Only	66	5.9
	Both Male and Female	996	89.0
	Total	1119	100.0

Most of the respondents (94.6 percent) are aware of the importance of educating the girl-child. This is a clear indication that such a category of individuals attaches great importance to girl-child education in Sokoto State. The implication of such is that equal status will be achieved in educating male and female children in the state.

In corroborating the findings, aggregation of views from the qualitative data revealed that most parents have knowledge of the importance of female education, but there is a little variation in the enrollment into the pre-primary, primary, secondary, and tertiary levels, this could be traced to the early 70s where there exists a gap in the enrollment of boys to girls, sensitization campaigns from UN agencies and organizations like NEI, UNICEF, SBMC, and other similar agencies. This is unlike the past when the importance of female education is unknown to people in the northern part of the country, specifically Sokoto State who think that Western education contradicts Islamic norms and values, stakeholder formally considers western education as going against the teaching of Islam which has no benefit in the world and the afterlife. With continuous sensitization, people began to relinquish their past mistakes of discouraging girl-child education considering the usefulness of girl-child western education in today's world. In addition, the need for more women to participate in some sectors of the economy keeps growing especially in health compelled parents to rethink and enroll all gender in Western education, especially through the restless awareness from traditional rulers, religious leaders, and NGOs on the importance of Western education to females.

Findings from the study further credited SBMC and PTA for sensitizing parents on the importance of female education which impacted in boosting female enrolment. A traditional ruler revealed that:

The system of administration in the early 70s is different from that of today, previously, in a class we use to have 26 boys and 14 girls making 40 in that system you see in every place you will find that gap, and gradually by sensitization in various community, involvements of other development partners such as UNICEF, NEI we have a great change, especially in the year 90s upward, the gap between male and female gradually reduced due to the involvement of NEI there is also the involvement of UNICEF as well as that of other partners. By so doing, the gap now is reduced secondly UNICEF under the arrangement of a center for grass-root education or grass educative initiative program is giving a

lot of contribution to girls-child education (Male Traditional Ruler, Rural Area).

This is a clear indication that some parents had to be sensitized on the importance of educating the female child to dispel the wrong connotations they have on educating the female child, this will immensely help in dispelling fact from fiction. The continuous sensitization led parents to boost the enrollment of the female child into higher institutions of learning with specialization in Medicine, Nursing, and Midwifery to help other women in the society and bridge the deficiency gap in such professions. In a related development, participants lamented many ways in which education has paramount importance and relevance to girls and women in the society ranging from teaching the children at home, participating actively in decision-making in the community, and setting the pace for any developmental project among others. Educated women also teach their fellow women living in the house that has not attained school to be acquainted with their rights and to do the needful when the need arises. To ascertain the above assertion, a religious leader lament:

There is a saying that when you educate a woman you educate the whole community. People realize the importance of education to females and therefore did all they could to ensure that their children are not left behind. Parents are aware of the importance of education or let me say female education looking at the role they play and the need for their services in schools, hospitals, banks, and a host of other places (Male Religious Leader, Rural Area).

Another participant in an FGD session added that:

To me, girls/female child education is very important in the society, more than that of the male counterpart. This is because; they are the backbone of any society, who inculcates into the lives of the child all the necessary values of the society for him to be upright and positive in the society” (FGD Rural Area).

On a contrary view, findings from the study discovered certain socio-cultural constraints that hinder female education; these include culture, religion, and the perceived outcome of the educational and economic labor force, some parents believe only the sons and the daughters of the elite benefit from the system by gaining employment while children of the poor languish in the streets. This is why these categories of parents consider marriage to be the best option for the female child and hardly pressurize the female children to be enrolled in school.

Most of the respondents (88.5 percent) are of the view that Both Islamic and Western education should be provided to the girl-child. The implication of combining both Islamic and western education for the girl-child will help shape the moral upbringing of the girl-child and as well make her a useful agent in the society as educated women usually attain a higher status and always succeed in life.

Findings from the qualitative data supported the above findings on the notion that both Islamic and western education is important to the females because females are the backbone of the society, it becomes pertinent for them to be educated on both aspects as they will also nurture such thought to the future generation, participants lamented that females inculcate values and ensure moral upbringing in the society. This is why a participant in an FGD session revealed that:

Several ways through which educating a girl is central in the society like when she gets married having a relationship with people that are close to her and those that are far when you join both Islamic and Western education together in your life or when you get married it can help by God grace (FGD Rural Area).

Furthermore, stakeholders lamented that the prophetic tradition strongly encourages knowledge-seeking; both Islamic and western education, the Prophetic tradition further makes knowledge-seeking obligatory

upon every Muslim both male and female; this is why participants are in support of combining both Islamic and western knowledge. A participant revealed that:

Girl's child education is incomparable because our Islamic preachers explain female child education as very important because given a female child education like given to the whole world education. We want our children to be doctors, nurses, and lawyers especially in health we want in our hospitals that females should look after females and males should look after males. In addition, we also see them in so many places like courts such as lawyers, police, teachers, etc. What a man can do a woman can do better, we have started seeing the benefit of female education because in this school we have so many students that are in health technology they have become nurses if you didn't forget I told you this school was found in 1936 we have seen much importance of female teachers (Male Religious Leader, Rural Area).

It is evident from the qualitative and quantitative data that stakeholders in Sokoto are aware of the importance of combining Islamic and western education for the girl-child since Islamic education will guide and ensure the girl-child maintains moral upbringing while attaining western education which will enable her to be a productive member of the society.

Most of the respondents (89.0 percent) are of the view that the education of both male and female children should be prioritized irrespective of gender. Such finding implies that gender equality in terms of access to formal schooling will be achieved in Sokoto State as parents will eliminate all constraints hindering the girl-child from completing the compulsory schooling as well as attending post-secondary education.

In affirming the findings from the quantitative data, findings from the qualitative data affirm that parents attached utmost importance to educating both the male and female children. In an attempt to improve access to education for females and women, the Sokoto State Government established a Ministry for female education and also created a department of female education in the ministry of basic and primary education, this is to promote female education in the state. A participant in the attested that:

I know about the female education board recently created by the current administration as well as the fact that more women were given positions in the current administration (FGD Urban Area).

Even though there has been an improvement in the sensitization on the part of the government and other concerned organizations to gender equality in educating male and female children to attain a balance and maintain equilibrium, parents residing in rural settlements are still lagging in terms of ensuring girls have an equal right to education with their male counterparts.

Impact of Education on the Lives of Women	Responses	Frequency	Percentage
	Yes	1023	91.4
	No	96	8.6
	Total	1119	100.0
Impact of Education on the Lives of Girls Children in Specific Ways	Specific ways	Frequency	Percentage
	No Response	15	1.3
	It Enables one to Read and Write	219	19.6
	It enables them to be Self-reliant	459	41.0
	It enables them to make a better decision	306	27.3
	Others (Specify)...	120	10.7
	Total	1119	100.0
Respondents' Number of Children	Number	Frequency	Percentage
	None	441	39.4
	One	99	8.8
	Two	357	31.9
	Three and above	222	19.8
	Total	1119	100.0
Respondents' Number of Female Children	Number	Frequency	Percentage
	One	543	48.5
	Two	393	35.1
	Three	102	9.1
	Four and above	81	7.2
	Total	1119	100.0

Most of the respondents (91.4 percent) agreed that formal education has a positive impact on the lives of women and girls in the community and will reflect in several spheres of life.

Almost half of the respondents (41.0 percent) are of the view that education has a direct beneficial impact on the lives of women and girls in communities. This is coupled with the view that educated women can read and write as well as makes them self-reliant. This implication of educating girls and women is that it will promote the status of women and reduces reliability and dependence on men.

More than a quarter of the respondents (39.4 percent) do not have children while more than a quarter of the respondents as well (31.9 percent) have two children. This is unconnected to the fact most of the respondents were between the ages of 20 and 30 years and recently got married; this may be that some of the respondents engaged in birth control mechanisms and are yet to conceive while relatively few have two children.

Almost half of the respondents (48.5 percent) revealed that they had one female child. This signifies that almost half of the parents have one male child and one female child as well.

Findings from the qualitative study discovered that most stakeholders acknowledged the impact of education in the lives of women; women were considered to play pivotal roles in some crucial sectors of the society such as the health sector, lawyers, midwives, and Nurses and all roles executed makes women self-reliant. A respondent supported the above argument when he lamented that:

Western education for females is very important to the development of the entire nation. So, what I can say people from this community appreciate and understand the importance of female education. If you look at how women play a vital role in some crucial sectors in the society such as health sector, lawyers, midwives, and Nurses all these are some of the roles women play in our daily lives which are most appreciated” (Male School Teacher, Urban Area).

The above findings signify that parents understood the positive impact of education not only in the aspect of reading and writing but to make women self-reliant in the future.

Table 7: Awareness of the importance of education to females III

Respondents'	Number	Frequency	Percentage
Number of Female Children Attending Secondary School	One	666	59.5
	Two	387	34.6
	Three	51	4.6
	Four and above	15	1.3
	Total	1119	100.0
Suggestions on what Female Child Does after Secondary School Completion	Suggestions	Frequency	Percentage
	To further their Education at TertiaryLevel	126	11.3
	Undecided	648	57.9
	To get married	327	29.2
	Others	18	1.6
	Total	1119	100.0
Perceived Effects of Western Education as a factor in Female Non Participation	Effects	Frequency	Percentage
	Conversion of Children to Christian Faith	213	19.0
	Adoption of European/Western Value and Attribute	570	50.9
	Fear of Immorality as a Result of School Attendance	303	27.1
	Others (Specify)...	33	2.9
	Total	1119	100.0

More than half of the respondents (59.5 percent) are enrolled in secondary education. This signifies that some of the parents are willing to allow their female child to complete secondary education just as the male child is being granted the opportunity.

More than half of the respondents (57.9 percent) are yet to decide on the next line of action to take once the female child has completed secondary education. This signifies that most parents in Sokoto State will not be willing to allow the female child to enroll directly into tertiary education after completing secondary, such enrolment depends on circumstance. There is no doubt some the parents have the instinct that once the female child completes the compulsory schooling, the best will be for her to get married and this was confirmed by more than a quarter of the respondents (29.2 percent) in the study, only that the majority are indecisive but will allow the future circumstance to decide.

Half of the respondents (50.9 percent) are of the view that western education comes with certain effects notable among which is the adoption of European/Western values and attributes. There is no doubt the nature of the study area which happens to be the seat of the caliphate and the root of the Islamic religion had an impact on parents' decision in allowing the female child to attain higher-level education, this is due to the perceived negative notion of education being a breeding ground for immoral acts as a result of the privilege of freedom by students in tertiary education. This was confirmed by more than a quarter of the respondents (27.1 percent). The implication of such is that parents in Sokoto State will create an atmosphere of more uneducated women in the future.

Findings from the qualitative data corroborate the quantitative data on the notion that western education makes most women deviate from the traditional values they learn at home, but due to advocacy campaigns from an international organization like the UNICEF, parents were meant to understand that the Islamic teachings will serve as a guide to them when they advance to a tertiary institution. A male religious leader asserted that:

Yes, some parents are afraid of allowing their girl-child to further their education because of their traditional beliefs. That is why some parents only allow their girl-child to attend primary and secondary education. However, because of changes in the society parents educates their children with Islamic education to serve as a guide even if they go further

to the tertiary level of their education they will not deviate from the Islamic teachings (Male Religious Leader, Urban Area).

This is a clear indication that once the advocacy campaign is strengthened, parents will be willing to change their attitudes towards tertiary enrollment of the girl-child. Furthermore, findings from the study identified the traditional belief of immorality in tertiary institutions.

In another dimension, the study attributed low enrollment into tertiary institutions to socio-cultural values especially tracing the origin of western education to Christian missionaries, parents believed the traditional socio-cultural and religious values of the females will be indoctrinated in tertiary institutions.

Discussion of the Major Findings

The study was based on a gender-sensitive situation analysis of girl-child access to education in Sokoto State. On the socio-demographic characteristics of the respondents, findings from the study discovered a strong relationship between sex, age, religion, and parents' level of income. The aforementioned variables strongly serve as a link to gender preference and access to girl-child education in Sokoto State. A major discovery by the study was that most parents are aware of the importance of female education and the benefits attached to the life of the woman and the society at large but inequality against the girl-child is still existential despite the increase in awareness and sensitization campaigns. This inequality is not only rooted in primary and secondary education but extends to the tertiary level. The aforementioned finding corroborates the findings by Subrahmanian, (2002) on the assertion that there are high levels of high educational deprivation for both children and adults across the globe and is further corroborated by UNICEF (2007) on the notion that the inequality is more serious in developing countries and more intense on the female gender, thus, leading to a very wide inequality in educational access between the male and the female gender.

The study further discovered that parents were aware of the importance of female education and the long-term positive impact it poses to the society, educated females serve as a role models to the younger generation of females, and they improve health care utilization among females especially breaking the socio-cultural milieu where most male partners in rural areas hardly their wives to utilize modern health care services dominated by male doctors and Nurses, this gives the females greater opportunities to become doctors, nurses, and midwives. This contradicts the findings by Adeyemi and Akpotu, 2004; Adeyeye, (2014) where it was asserted that the impressive gain witnessed at the primary and secondary level was not witnessed at the higher educational level, especially in respect of the female gender. At the higher educational level in Nigeria, there is still wide gender inequality, with females being dominated

A major discovery by the study was that United Nations (UN) organizations like United Nations Children's Fund (UNICEF), School-Based Management Committee (SBMC), Noble Education Initiative (NEI), and other similar concerned agencies and associations like the Parent Teachers Association (PTA) had been conducting continuous sensitization campaigns on the importance of girl-child education which led to improvement in the enrolment of females in primary, secondary and post-secondary education, especially a spike in the number of females enrolled into School of Health technology, school of Nursing, polytechnic and colleges of education.

Despite ceaseless inequality which is unpopular in urban cities but more prevalent in rural villages, findings from the discovered increase in enrollment into a primary, secondary and tertiary level which is connected to the ceaseless sensitization campaigns by various UN and other concerned agencies, this is as a result of the discovery on the developmental impact educating a woman attracts to society especially in areas of Medicine, Nursing and Midwifery to bridge the deficiency gap. Despite increased female enrollment in tertiary institutions, it was further discovered that the number of males enrolled into tertiary institutions outnumbered the number of females, especially in universities. Parents were preferential in enrolling the female child into school of health technology, school of Nursing as well as polytechnics and colleges of education. This is in line with findings of the World Bank, as cited by Ganguli, et al, (2011) on the view that there is no investment more effective for achieving development goals than educating girls. It was further supported by the World Bank, (2012) on the notion that gender equality enhances the productivity of the

current generation and improves development outcomes for the next. In contradicting the above finding, Horowitz and Wille (2010) attributed that gender equality has been reached in primary and, to some extent, secondary schooling in many parts of the world. In Nigeria, girls' access to education, especially in northern states, has remained low.

Conclusion

The findings of this study provide a situation analysis of Gender and girl-child access to education in Sokoto State. The analysis was based on a quantitative and qualitative survey implemented across six LGAs of Sokoto State. Based on the situation analysis, the study concludes that there is an improvement in awareness and sensitization on the importance of girl-child education which is unconnected to the awareness promotion and sensitization campaigns by various UN organizations like the UNICEF, SBMC, NEI, and other concerned agencies and associations like the PTA.

In a bid to ensure gender equity in education enrolment in Sokoto, findings from the study recommended continuous sensitization, especially to parents residing in rural villages on the importance of enrolling the girl-child into formal schooling and ensuring such schooling cycle of pre-primary to post-secondary is attained and completed, this will serve as a morale booster to the younger generation of females to achieve the status of doctors, nurses, and midwives.

On a further note, the responsibility of enrolling and educating the girl-child to discover her potential, such effort should not be left in the hands of the government alone, stakeholders' collaboration comprising of traditional rulers, religious leaders, and philanthropic individuals on the need to encourage, motivate and support the younger generation of females as well as to convince parents in the rural areas to allow education prevail over marriage.

To achieve the overall objective, the study concludes on the basis that government should provide special gifts and automatic employment to females who excel academically in tertiary institutions.

Recommendations

Based on the findings of the study from the situation analysis, the study proffered the under-listed recommendations:

1. To minimize gender inequality in terms of educational enrolment into western schooling specifically higher institutions of learning, findings from the study recommended continuous sensitization on the benefit of western schooling to the rural areas, this sensitization should not just be left in the hands of the government, UN organizations but rather narrowed down to the local level by engaging religious leaders, district heads or community leaders, heads of extended families, youths organizations and women organizations.
2. There is a need for government and concerned stakeholders to sponsor academically excelled female students from various local governments to tertiary institutions especially to universities to sponsor medical and nursing related courses, this would help boost health care utilization and affected students will render services to their respective communities thus improving health care utilization.
3. To achieve a massive acceptance towards girl-child enrolment into formal schooling up to the tertiary level, there is a need for huge financial support for women who complete tertiary education while getting married; this will encourage more women to substitute early marriage for the completion of tertiary education due to the huge financial benefit during the marriage.
4. Philanthropic individuals, concerned organizations, and conscious stakeholders should take with utmost priority girl-child education to ensure a levelling ground is provided to both males and females, this can be achieved when these stakeholders favour female education and provide scholarships and sponsorship to females who excel academically at the end of primary, junior secondary and senior secondary schools, this will encourage recalcitrant parents to be influenced by the financial benefits the girl-child will attract to the family.

5. Automatic employment should be guaranteed to females who vehemently excel in tertiary institutions, especially in health-related disciplines; this will serve as a source of encouragement to other parents to encourage their female child to be a health expert someday to help the entire community.
6. Sokoto State Government through the Ministry of women affairs and the newly established ministry for female education should make it a habitual practice to sponsor at least two or three females from each ward who completed secondary education in tertiary institutions, this will give other parents the assurance, zeal and the belief that someday their daughters will be sponsored.

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