



Socio-Cultural Factors and Girl Education in Nupe Land, Nigeria: Challenges to Access and Completion Rate

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Abstract. The issues of equal opportunities for male and female children in education have taken front burner in global discussions among the key stakeholders. This has necessitated various measures such as Education-For-All (EFA). Despite the widely acknowledged fact, that education is a tool for eradicating all forms of social discrimination, deprivation, and as well as an instrument for attaining a united and peaceful society. The success of ensuring equal opportunities for both male and female alike in access and completion of education is still hampered by certain individuals' socio-cultural beliefs and practices in some culture in Nigeria. This study examined whether certain socio-cultural factors hinder access as well as completion of girls' education in Nupeland. It also investigated the influence of family type, family literacy status, and religion on the access and completion rate of girls' education. The sample size for this study comprised 772 female students selected across three states. A researcher-designed questionnaire was used in collecting the data. Results of the study revealed that societal negative attitude towards western education, and parents' beliefs that girls in non-educational fields excelled more than those in schools were major hindrances to girls' child access and completion of education in Nupeland. Also, while family type and religion have no significance influence on hindrances to girls' access to and completion rate of education, family literacy status exerts significant influence. The study concludes that hindrances to girls' access and completion of education in

Nupeland are more of cultural beliefs and practices than the type of family and religion.

Keywords: socio-cultural, factors, Girl Education, Nupe Land Challenges, Access, Completion.

1. Introduction

Education still remains a vibrant means through which a nation can experience all round development. The development in the areas of political, socio-economic, and technology is not negotiable for a nation to be self-reliance. In addition, self-reliance can be regarded as a necessary but not a sufficient condition for total development of any nation. Evidence has shown from the current political and economic scenario of a developing nation like Nigeria that for a nation to experience real development, modalities should be put in place for peaceful coexistence among the constituting tribes and ethnic diversities of the nation. It has also been acknowledged that education is still a tool for eradicating all forms of social discrimination, deprivation, and as well as an instrument for attaining a united and peaceful society. However, for education to achieve its purpose as agent of social change, economic transformation and political advancement, it must be gender sensitive. In other words, every individual child-both male and female, should have access to qualitative education.

The essence of establishment of schools in any society, according to Mahuta (2007), is to teach

social values to the younger generation irrespective of their gender. However, in many traditional African societies, Nigeria inclusive, the education of a girl-child in the past decades was always taken to be informal (Fafunwa, 2002). Studies have shown that education of female children was confined to their mothers, grandmothers, elder sisters or any other responsible female adults who could train the female children as housewives, mothers and equip them with all types of services related to home management (Tsoede, 1997, Oluwole, 2002). Evidence in the literature has suggested that that Africans were not in favour of western education for the girl-child and Nupe communities were not excluded.

The Nupe tribe falls mainly within the North Central Zone of Nigeria. They are found mostly in Kwara, Kogi and Niger states. 'Nupe' refers to a distinct group of people who are indigenes of Nupe-land in Nigeria. Their native language is called Nupe which many speak as first language with the land area that fall within the lower basin of the rivers Niger and Kaduna between 90-degree north and 60-degree south. This covers the land area of about eleven thousand and two hundred square kilometers (11,200 sq km). One outstanding feature is that the length is divided into two almost equal parts. Along the Niger, villages like Leaba and Yaukyadya with Borgawa (Borgu) in the South-West, Gidi and Eggan serves as the end point of Nupe territory, in the hinterland. Nupeland also shares common borders with the Yoruba sub-groups of Igbomina, Yagba, Owe and Oworo on the West Bank. In the nineteenth centuries, all the western neighbours of Nupeland fell under the political sphere of the influence of the Nupe and remained so until the advent of the British. Likewise, the Kamuku, the Gbagyi and the Kamberi shared the northern borders with the Nupe.

Historical antecedents of Nupe communities indicated that the economic system of the Nupes is based on four different sectors of agriculture. These are farming, industry, commerce and transportation. The land inhabited by Nupe people is in higher quantity and this assisted their economic pursuits. In Nupe land, there are many rivers and streams which assisted them to

invest hugely in agriculture, transportation and fishing in which they succeeded. Nupe people are also known to be industrious in some vocations like cloth weaving, glass making, construction of canoes, leather works, brass and silver smithing which were some of the industries that have been in existence since early fifteenth century.

In Nupe community, women are grossly neglected in the affairs of the community (Oleribe, 2002a). They are left out in decision making. They are engaged in unpaid domestic works and some are kept as home keepers and never allowed to earn wages of their own. They marry men old enough to be their fathers, denied education in favour of their brothers, given out to foster parents, denied a chance to maximize their potentials and lately, made to enter into an unholy competition of child birth with their husbands' other wives (Erinosho, 1998; Oleribe, 2005).

Education of the Nupe girls in the past decade was mostly informal. Studies have linked preference for informal education for girl child in Nupe land to their future prospects of becoming good home managers (Tsoede, 1997, Shiru, 2000 and Ndayoko, 2005). This has been responsible for lower enrollment rate of girl-child in Nupe land while compare with the male counterparts. One of the major problems in world education sector and in Nigeria in particular is the persistent low enrolment of girl-child in basic education. Despite that the Nigerian constitution recognizes the equality of all citizens irrespective of sex, tribe, and status, education, most especially for girl child in some part of the country, are yet to feature as enshrined in the constitution. Girl-child education, according to Kanu (2000), is a demographic problem facing both developed and developing countries of the world. However, in spite of the declaration and efforts made at the global and national levels, achieving a remarkable girl-child education in Nigeria has not only become intractable but also elusive (Kanu, 2000).

The lack of interest in western education for girl-child among Nupes stemmed from certain socio-economic and cultural biases/barriers. One

of these biases with economic undertone is the belief of most parents that benefits of the education of a girl child will be enjoyed by their husbands alone, and in a situation where the resources are limited, considering the opportunity cost becomes inevitable. Some parents also believe that instead of wasting their hard-earned money training a girl-child in school, it is better she is sent to an urban centre to be employed as maid, thereby earning income for the family (Nzewunwa, 2003, Jekayinfa, 2007). Another reason for the objection to girl education most especially in the Nupe communities is their parents' beliefs that girls were expected to stay at home not only to assist their mothers in cooking and hawking, but also to help their fathers during the period of harvesting on the farm (Tsoede, 1997). Keeping girls at home as submitted by Shiru (2000) would prepare them for marriage and life of being productive and supportive housewives. Findings of researchers such as Akogun (2008) and Alao (2008) on enhancing girl-child education showed that parents expect more help from the boys than girls, and that a married girl is no longer a member of her father's own family but rather that of her husband while the few that are opportuned to go to school terminates their schooling at the end of their lower basic school. The empirical evidence as provided by Abani (2004) suggested almost total exclusion of females from upper and post basic education in Niger state as less than 0.6% of over 25,000 students in junior secondary schools in Niger state by 2004/ 2005 were girls.

Other socio-cultural factors such as family type, religion and parent's literacy level could hinder transition of girls' education from basic school to tertiary institutions. In a study conducted in Lagos on constraints on women labour force participation by Okeke, Nzewi and Njokwu (2008), the result showed that both men and women indicated their preferences for man rather than woman as boss. This presupposes that a woman should recognize wifeness and motherhood as her great contribution to the society and should therefore remain at home. The rationale behind this preference is the assumption that education will not allow women to take up their traditional duties and this must

have contributed to their dropping out of school. Yoloeye (1993) remarked that disparity in access rate to education continues to exist in favour of male, while a corresponding high illiteracy rate persists among females in Nigeria. The female literacy rate in 1990-2004, as stated by Yoloeye (1993) was estimated at about 44.5 per cent. When compared with 62.3 per cent for male, female literacy was relatively low.

Another barrier to girl education is cultural cum religion practices and beliefs in Nupe communities that favour early marriage and adherence to the Islamic law that permits the girl-child to live a marital life after her third menstruation (Jekayinfa, 2007). Research findings (Bach, 2006; Alao, 2008; & Kobiowu, 2010) on the impact of religion on girl-child education indicated that women access rate to institutions like schools depends on the extent to which cultural and religious belief accord women a role in life outside the family. Thus, it is expected that in cultures where female seclusion is wide-spread, girl education could never be priority and this may as well result to poor access and low completion rate of schooling. As also observed by

Alao (2008) and Kobiowu (2010), children brought up from such background have hatred and disregard for western education. Scholars of Islamic Jurisprudence have deliberated much on the issue of poor access, poor retention and low completion rates in girl-child education. They maintained that it is ignorant of some persons not to allow their girl-children to acquire western education. This made Indabawa and Mpofo (2006) to state that it is when a woman is in a high position that you will appreciate her religion the more.

As noted by Yoloeye (1993), disparity in school continues in the advantage of the male-child and this makes the girl-child to have the highest percentage of illiteracy rate in Nigeria. In 1990, the female literacy rate is about 39.5 per cent when compared with 62.3 per cent for male which is very low. Emecheta (1983) and Yoloeye (1993), Lawal and Oleyede (2009) all agreed that girl-child is denied access rate to education because to her society, she was given to birth

when the society was expecting a male child and this makes her birth insignificant and unrecorded. They further stated that urgent attention needs to be taken to improve girl-child education and remove every stereotype for her active participation in school.

Persistent poor access, poor retention and low completion rate of education for girls have been observed as challenges in education sector in Nigeria and Nupe land in particular. Previous studies in the areas of girl education have linked three important variables of socio-cultural factors as barriers to the education of the Nupe girls in junior secondary schools (Nzewunwa, 2003; Jekayinfa, 2007; Okafor, 2010). Similarly, most of the studies carried out on girl-child education were done outside the North central state and may not be generalized to North central contexts. The main purpose of this study is to verify the extent to which socio-cultural barriers have been responsible for Nupe girls' poor access and low rate of school completion. Specifically, this study investigated:

- (i) whether certain socio-cultural factors serve as hindrances to Nupe girls' school access rate;
- (ii) whether certain socio-cultural factors serve as hindrances to Nupe girls' school completion rate;
- (iii) influence of family type, family literacy status, and religion on the access rate of Nupe girls, and
- (iv) influence of family type, family literacy status, and religion on the completion rate of Nupe girls.

2. Research Questions

The following research questions were raised and answered in the study:

- Do certain socio-cultural factors serves as hindrances to Nupe girls' school access rate?
- Do certain socio-cultural factors serves as hindrances to Nupe girls' school completion rate?

3. Method

Design

The descriptive causal-comparative research design is adopted in this study. The design is

also called ex-post facto design. It is a non - experimental research technique in which pre-existing groups are compared on some dependent variables. It is a non-experimental research which is similar to an experiment because it compares two or more groups of individuals with same background; individuals who are exposed to different conditions as result of their national histories (Lammers and Badia, 2005).

Participants

The population for this study comprised all female children who are Nupe natives in Nigeria in the three (3) states in North-Central Nigeria. The choice of the North Central zone of Nigeria was made based on the fact that this is the Zone inhabited by Nupe natives in Nigeria. The target population comprised 29, 787 Nupe girls in junior secondary one-three (1-3) in Kwara, Kogi and Niger states). The sample size comprised 772 female students. The sampling techniques used for this study was stratified sampling technique to select the three states in North Central zone where the Nupe native inhabit. These states are Kwara, Kogi and Niger. The first stage involved purposive sampling of local government areas concerned in the selected states. These LGAs with their respective states were:

- Edu and Patigi Local Government Area in (Kwara State)
- Lokoja and Bassa Local Government Area in (Kogi State)
- Mokwa, Katcha, Lapai, Lavun and Bida Local Government Areas in (Niger State)

Thereafter, 18 schools were purposively selected in the Nupe dominated states. Four from Kwara state, four from Kogi and eight from Niger states.

Measure

A researcher-designed instrument titled "Socio-Cultural Factors of Nupe Girl's Education (EFNGE) was used in collecting the needed data. The instrument consists of two sections. Section A, elicited respondents' biographical data, such as family type (monogamous and polygamous), parental educational level, and parents' religion.

Section B of the instrument requires the respondents to further express their experiences of socio-cultural factors reacting to series of items on possible hindrances to educational activities for Nupe girls in Nigeria. The items cover socio-cultural factors relating to access, and completion rates of Nupe girls in junior secondary school. Each of the items in Section” B” has responses structured on a 4-point Likert scale of “Strongly agree” (SA), “Agree” (A), “Disagree” (D), and “Strongly disagree” (SD). The responses are interpreted thus; SA =4, A =3, D =2 and SD =1 for the positive responses while the reverse was the case for negative responses. The validity of the instrument was determined through face and content approaches. The researcher sought the assistance of experts in test construction and evaluation as well as the other lecturers in the Department of Arts and Social Sciences Education, Faculty of Education, University of Ilorin, Ilorin to determine how adequately the items contained in the instrument represent the variables to be assessed. Also, information was gathered from literature and sample standard questionnaire items on socio-cultural factors; thus, ensuring the validity of the instrument. Reliability of the instrument was determined using test re-test method. This was

done by selecting 50 students from students from Gbako Local Government in Niger state outside the sampled area. The instrument was administered to them twice within an interval of two weeks. The responses were correlated using Pearson Product Moment Correlation Statistics at 0.05 level of significance to determine its reliability index co-efficient. This was found at 0.76; thus the instrument was considered very reliable

4. Results

Research question 1: Do certain socio-cultural factors serves as hindrances to Nupe girls’ school access rate?

In order to answer this research question, responses of the Nupe girls to items on socio-cultural elements influencing access to education were collated on statistical coding sheets. The mean score for each item to be accepted or rejected is based on 2.0 which is the assumed mean. Mean values less than 2.0 were considered as not a hindrance while mean values greater than 2.0 were considered as a hindrance to access to education. The sets of data were subjected to descriptive statistics; that is mean and standard deviation as shown below:

Table 1: Mean and Standard Deviation of socio-cultural hindrances to Access rate of Nupe Girls to Education in School.

S/N	Socio-Cultural Hindrances	No	Mean	Std
01	My parents enroll me in school late because I am a female child.	772	2.91	1.14
02	Girl-children are used for domestic tasks this is why they start school late.	772	3.01	1.08
03	My parents were made jest/mockery of, for allowing me have access to western education on time.	772	3.06	1.03
04	My culture sees western education as a sin.	772	2.95	1.11
05	My culture prefers Islamic education to western education.	772	3.03	9743
06	I will marry immediately after my basic education and will not further to the senior secondary school.	772	3.05	1.00
07	My school is very far from my home and this makes school education boring to me.	772	3.05	1.02
08	It is risky for me to complete my education in my community since western education is not seen by my parents as a necessity.	772	2.98	1.05
09	Only few girls are enrolled in my school.	772	2.94	1.07
10	I started schooling late because I am a girl.	772	2.90	1.11

Table 1 indicates the mean score and standard deviation of Nupe girls in junior secondary school in North Central Zone of Nigeria on what they considered as challenges in access rate to education. The mean scores which ranged from 2.90 to 3.06 are greater than the accepted mean of 2.0. These are considered to be a hindrance in access to Nupe girls in junior secondary school education in North Zone Nigeria. This means the socio-cultural factors of parents’ family type religion and literacy level of parents of Nupe girls still hinder them from having access to education in junior secondary schools in North Central Zone Nigeria.

Research Question 3: Do certain socio-cultural factors serve as hindrances to Nupe girls’ school completion rate?

Table 2: Mean and Standard Deviation of Socio-Cultural Hindrances to Completion rate of Education of Nupe Girls in School?

S/N	Socio-Cultural Hindrances	N	Mean	SD
01	Pressure from my parents to get married often kills the hope of completing my education.	772	2.93	1.20
02	Child bearing practices in my community enforce limited level of schooling on me.	772	2.74	1.22
03	My parents often withdraw me from school so as to have resources to sponsor my brothers.	772	2.96	1.08
04	My parents often withdraw me from school because what is taught in school will eventually affect my matrimonial duties when I marry.	772	2.99	1.05
05	I am compelled to stop schooling as my friends are excelling in non-educational fields.	772	3.10	1.03
06	Intimidations from male students often make me feel like stopping school.	772	3.09	1.00
07	My schooling will stop before I complete basic education because I will reach the age of marriage by then.	772	2.90	1.12
08	In my community, going to mixed school by girl-child is not encouraged by parents.	772	3.02	1.06
09	My parents in my community could not afford schooling cost (uniform, textbooks, etc.) for the girl-children to further their education.	772	2.96	1.05
10	Teen pregnancy nearly made me to stop schooling.	772	2.80	1.07

Table 2 shows the mean score and the standard deviation of Nupe girls in junior secondary school in North Central Zone of Nigeria on what they considered as challenges in the area of completion rate of education. The mean scores which range from 2.74 to 3.10 are greater than accepted mean of 2.0. These are considered to be significant hindrances to Nupe girls’ completion of education in junior secondary school. This means that the socio-cultural factors like family type, religion and literacy level of parents of Nupe girls can affect their chances of completing their junior secondary school in North Central zone, Nigeria.

Hypotheses

H₀₁: There is no significant influence of family type on hindrances to school access rate of girls in Nupeland

Table 3: A t-test table showing the mean difference on hindrances to access rate between Nupe Girls from monogamous and polygamous families

Family Type	N	Mean	SD	df	t-value	P	Decision
Mono	258	29.93	9.86	770	0.21	0.78	Accepted
Poly	514	29.93	9.89				

Significance: $p > 0.05$

Table 3 revealed that the calculated t-value is 0.21, with P-value at 0.78 computed at level of significance 0.05. Since the p-value is greater than the level of significance 0.05, therefore, we do not reject the stated null hypothesis. The result concludes that family type has no significant influence on hindrances to school access rate of girls in Nupeland.

H0₂: There is no significant influence of family type on hindrances to Nupe girls' rate of completion of education.

Table 4: A t-test table showing the mean difference of hindrances to completion rate between monogamous and polygamous families

Family Type	N	Mean	SD	df	t-value	P	Decision
Mono	258	29.51	10.12	770	0.01	0.98	Accepted
Poly	514	29.53	10.13				

Significance: $p > 0.05$.

Table 4 revealed that the calculated t-value is 0.01, with P-value at 0.98 computed at level of significance 0.05. Since the p-value is greater than the level of significance 0.05, therefore, we do not reject the stated null hypothesis. The result concludes that family type has no significant influence on hindrances to completion of education rate between Nupe girls from monogamous and polygamous families.

H0₃: There is no significant influence of family literacy status on hindrances to girls' access rate to education in Nupeland.

Table 5: A t-test table showing the mean difference of hindrances to access rate between literate and illiterate families

Family Literacy Status	N	Mean	SD	Df	t-value	P	Decision
Illiterate	466	36.87	9.01	770	19.25	0.00	Rejected
Literate	306	25.37	6.52				

Significance: $p < 0.05$

Table 5 revealed that the calculated t-value is 19.25 with p-value of 0.00 computed at level of significance 0.05. Since calculated p-value is less than the level of significance 0.05, therefore the stated null hypothesis is rejected. The result concludes that family literacy status has significant influence on hindrances to girls' access rate to education in Nupeland. It is shown from their respective mean values that children from illiterate family experienced more hindrances to their education than their counterparts from literate families.

H0₆: There is no significant influence of family literacy status on hindrances to girls' rate of completion of education in Nupeland.

Table 6: A t-test table showing the mean difference of hindrances to completion rate between girls from literate and illiterate families.

Family Literacy Status	N	Mean	SD	Df	t-value	P	Decision
Illiterate	466	36.53	8.98	770	18.83	0.00	Rejected
Literate	306	24.92	7.36				

Significance: $p < 0.05$

Table 6 revealed that the calculated t-value is 18.83 with p-value of 0.00 computed at level of significance 0.05. Since calculated p-value is less than the level of significance 0.05, the stated null hypothesis is rejected. Therefore, the result concludes that family literacy status has significant influence on hindrances to girls’ completion rate of education in Nupeland.

H0₇: There is no significant influence of religion on hindrances to girls’ access rate to education in Nupeland.

Table 7: A t-test table showing the mean difference of hindrances to access rate of girls from Muslim and Christian families.

Religion Faith	N	Mean	SD	df	t-value	P	Decision
Muslim	688	29.90	9.86	770	0.20	0.83	Accepted
Christian	84	30.14	10.01				

Significance: $p > 0.05$

Table 7 indicated that the calculated t-value is 0.20, with P-value at 0.83 computed at level of significance 0.05. Since the p-value is greater than the level of significance 0.05, we do not reject the stated null hypothesis. Therefore, the result concludes that there is no significant influence of religion on hindrances to girls’ access rate to education in Nupeland.

H0₉: There is no significant influence of religion on hindrances to girls’ completion rate of education in Nupeland.

Table 8:A t-test table showing the mean difference of hindrances to completion rate of girls from Muslim and Christian families.

Religion Faith	N	Mean	SD	df	t-value	P	Decision
Muslim	688	29.47	10.14	770	0.37	0.70	Accepted
Christian	84	29.91	10.03				

Significance: $p > 0.05$

Table 8 indicated that the calculated t-value is 0.37, with P-value at 0.70 computed at level of significance 0.05. Since the p-value is greater than the level of significance 0.05, we do not reject the stated null hypothesis. Therefore, the result concludes that is no significant influence of religion on hindrances to girls’ completion rate of education in Nupeland.

5. Discussion

Findings of this study revealed that socio-cultural factors served as hindrances to girl access to education in Nupeland. Chief among them were societal negative attitude towards parents allowing their girls children to enroll in western education, parents’ intention for early marriage of their girl children, less value placed on western education, proximity to schools and the use of girl child for domestic chores. This

finding confirms the earlier outcomes of studies such as Tsoede (1997) and Oluwole (2002) that education of female children in Nupeland is geared towards making them responsible housewives, mothers and equips them with all types of services related to home management.

Another finding of this study revealed that socio-cultural factors militated against completion rate of education by girl child in Nupeland. Parents’ beliefs that girls in non-educational fields excelled more than those in schools, intimidation received from male students, parents’ negative attitudes towards a girl child attending mixed schools, and beliefs of some parents that what their girl children were being taught at school will eventually work against their matrimonial homes in the future. This finding partially corroborates findings of Erinoshio (1998) and Oleribe (2005) that women

are grossly neglected in the affairs of the community and denied a chance to maximize their potentials and lately, made to enter into an unholy competition of child birth with their husbands' other wives

The findings further revealed that family type has no significant influence on socio-cultural hindrances to girls' access to and completion rate of education in Nupeland. This finding corroborates the outcome of study of Odeleye and Oluwatimilehi (2009) which revealed that there was no significant difference between girl-child access rate from both polygamous and monogamous families. However, this finding contradicts outcomes of studies such as Darling-Hammond (2000), Hodges' (2001) and Yusuf (2008). Studies such as Darling-Hammond (2000) and Yusuf (2008) maintained that large families experience greater financial constraints in enrolling their children in full time education and allowing them to complete their basic education. Likewise, Hodges' (2001) assertion that parents hold the key to access rate to education and tend to give priority to the schooling of boys rather than girls, especially in polygamous families where there is insufficient fund to enroll all children. Accepted that financial strength is essential for full time education most especially when the family is large, however, in a situation where both small and large family reacts the same way to education of a specific sex of children is an indication that other factors besides finance holds sway.

It was also revealed in this study that family literacy status has significant influence on hindrances to girls' access to and completion rate of education in Nupeland. It is shown that female children from illiterate families experienced more hindrances to their education than their counterparts from literate families. This finding indicates that tendency is high for the Nupe girls whose parents were educated to have more access rate to junior secondary school education compared to those whose parents did not have western education. This may be because Nupe girls from educated homes see their parents as their role models and they aspire to go to school, whereas those from illiterate

homes were not encouraged or motivated by anyone to go to school.

This finding is in consonance with Wernick (1984) and Dosunmu (2007) who stated that the level and quality of parents' education contribute to the girl-child's access to junior secondary school education. The literature reviewed has emphasized the crucial needs of Nupe girls' parents' education. Nupe girls' parents that attained higher levels of education are more likely to help their children to have access rate to education, owing to the fact that they know the value of education and understand that every stage and age counts when it comes to enrolment.

Finally, the finding revealed that religion exerts no significant influence on hindrances to girls' access and completion rate of education in Nupeland. In other words, socio-cultural factors hindering girls' access and completion of education in Nupeland are not religion inclined. Indication is clearly shown from this finding that irrespective of religious faith of parents in Nupeland, there exist certain cultural practices and beliefs in the land that transcend religion inclination. This agrees with the study of Yusuf (2007) who described Islamic religion as a universal way of life. This made correction to all erroneous notion and biases that were held by the world against female's education. The scholar argued that Islam endorses the principle of equality among men and women: because they are physically formed of the same soul. This finding tends to suggest that in an attempt to increase access and completion rate of girl's education in Nupeland, less emphasis should be placed on religion but dig deep into certain cultural beliefs in the community that exert such a great influence.

6. Conclusions and Recommendations

The outcomes of this study have revealed that hindrances to girls' access and completion of education in Nupeland are more of cultural beliefs and practices than the type of family and religion. Also, literacy status of the parents exerts a significant influence. This suggests that education can still be employed as antidote to

resistance to access and completion of girl child education in Nupeland. Therefore, the need to focus on how individual can embrace the idea of western education for their girl children should be emphasized. This could be achieved through rewarding the few educated females in the society with juicy position. If this is done, other parents could be motivated to take the education of their female ward as a matter of urgency. Also, the successful career women from the community should be engaged to have time to time dialogue with the women folks in the land. This would go a long way in changing whatever biases they may be holding concerning education of women in the land.

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