



UNIVERSITI PUTRA MALAYSIA

***INFLUENCE OF SOCIO-CULTURAL VALUES ON GIRL-CHILD
EDUCATION IN YOBE STATE, NIGERIA***

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By

AISHA NINGI IBRAHIM

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia,
in Fulfilment of the Requirements for the Degree of Doctor of Philosophy**

August 2016

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DEDICATION

This research is dedicated to my father, Alhaji Ibrahim Ningi, whose love for knowledge inspired and guided me; and my mother, Hajiya Yelwa Ibrahim Ningi, who breast-fed me with the milk of resistance against the oppressed girls' and women.



Abstract of thesis presented to the senate of Universiti Putra Malaysia in fulfilment
of the requirement for the degree of Doctor of Philosophy

INFLUENCE OF SOCIO-CULTURAL VALUES ON GIRL-CHILD EDUCATION IN YOBE STATE, NIGERIA

By

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August 2016

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Faculty : Human Ecology

The research provides a qualitative explanation of the influence of socio-cultural values on girl-child education in Yobe State, which is regarded as the educationally disadvantaged state in Nigeria. The girl-child may not be so lucky to be educated due to certain socio-cultural values which put them at high risk of exploitation, and violation of their rights. Indeed, under such conditions of abuse and neglect, girl-child education has come to symbolize the reality of all forms of discrimination in Yobe State. Yet, they are expected to grow into the good mothers of tomorrow, even in the face of these disadvantages. The objectives explored the reasons responsible for girl-child involvement in street hawking, the effects of street hawking on girl-child education, and women's exclusion in the family decision regarding girl-child education, the research further examined the views of policymakers on implementation and achievement of girl-child education programme in Yobe State. The research design involved a qualitative approach using ethnographic methods which specifically focused on key informants as the street hawkers, parents, and policymakers drawn from three Local Government Areas of the State. The data collection technique involves participant observations, interviews, and focus group discussions using semi-structured open-ended questions. Observational data were converted to field notes for data analysis. The raw data were analysed using transcriptions, sorting, and repeated readings that identified major themes. In essence, this research, utilized both primary and secondary data that produced a balanced presentation. Major findings were presented as themes and the reasons for their involvement in street hawking includes means of exposure to future husbands, peer group socialization, to accrue income for their wedding expenses, to maintain their bodily aesthetic needs, and to augment the family income for sustainability. Challenges facing the girl-child while hawking includes exposure to all forms of abuse, lack of safety, and being left behind in basic literacy. Based on the findings, girl-child education programme has been plagued with a lack of proper implementation. It has identified that strengthening the existing universal basic education programme and integrating gender issues with sensitivity would inspire, informs, and influence policy adjustment and transformation, enhances the involvement of girl-child education in the state with a view to achieving parity. Thus, the importance of maintaining the deep-rooted socio-cultural values and the

patriarchal structure has been a significant reason for girl-child lack of access to education in Yobe State.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk ijazah Doktor Falsafah

**PENGARUH NILAI SOSIO-BUDAYA TERHADAP PENDIDIKAN GIRL
ANAK DALAM NEGERI YOBE, NIGERIA**

Oleh

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Kajian ini memberikan penjelasan kualitatif mengenai pengaruh nilai sosio-budaya terhadap pendidikan kanak-kanak perempuan di Negeri Yobe yang dianggap sebagai negeri yang kurang bernasib baik diri segi pelajaran di Nigeria. Kanak-kanak perempuan mungkin tidak begitu bernasib baik untuk mendapat pendidikan kerana nilai sosio-budaya tertentu yang meletakkan mereka pada risiko eksploitasi, yang tinggi, dan melanggar hak-hak mereka. Namun, mereka diharapkan menjadi ibu yang baik di kemudian hari, walaupun berhadapan dengan kelemahan ini. Malah, penderaan dan pengabaian, pendidikan kanak-kanak perempuan melambangkan realiti segala bentuk diskriminasi di Negeri Yobe. Objektif kajian adalah untuk meneroka sebab mengapa ibu bapa tidak memberi keutamaan pendidikan kepada kanak-kanak perempuan di Negeri Yobe; sebab di sebalik penglibatan kanak-kanak perempuan menjadi penjaja jalanan; dan menyelidik dengan lebih mendalam lagi kesan penjajaan jalanan kepada pendidikan kanak-kanak perempuan mengapa wanita tidak termasuk dalam keputusan keluarga, ia meneroka tahap ibu bapa persefahaman ke arah pandangan Islam enrolmen kanak-kanak perempuan dalam pendidikan barat dan pandangan dasar pelaksanaan dan pencapaian program pendidikan kanak-kanak perempuan. Reka bentuk penyelidikan yang terlibat adalah pendekatan kualitatif menggunakan kaedah etnografi yang khusus memberi tumpuan kepada pemberi maklumat utama termasuklah penjaja, ibu bapa, dan pembuat dasar yang diambil daripada tiga Kawasan Kerajaan Tempatan Negeri. Teknik pengumpulan data melibatkan pemerhatian peserta, temu bual, dan perbincangan kumpulan fokus menggunakan soalan terbuka separa berstruktur. Data pemerhatian ditukar kepada nota lapangan untuk analisis data. Data mentah dianalisis dengan menggunakan transkripsi, menyusun, dan membaca berulang-ulang mengenal pasti tema utama. Pada dasarnya, kajian ini, digunakan kedua-dua data primer dan sekunder yang menghasilkan persembahan yang seimbang sebagai alasan budaya dan agama telah bertanggungjawab untuk keutamaan. Penemuan penting telah dibentangkan mengikut tema iaitu sebab penglibatan mereka dalam penjajaan jalanan, di mana termasuklah cara pendedahan kepada bakal suami, sosialisasi kumpulan rakan sebaya, mengumpulkan wang bagi perbelanjaan perkahwinan, untuk mengekalkan keperluan estetik tubuh badan mereka, dan untuk menambah

pendapatan keluarga untuk kelestarian hidup. Cabaran yang dihadapi oleh kanak-kanak perempuan semasa penjajaan termasuklah terdedah kepada semua bentuk penderaan, kurang selamat, dan ketinggalan dalam asas literasi. Berdasarkan kajian ini, program pendidikan kanak-kanak perempuan telah dikekang oleh kelemahan pelaksanaan. Mengenal pasti bahawa pengukuhan program asas pendidikan universal yang sedia ada dan mengintegrasikan isu-isu kepekaan gender akan memberi inspirasi, makluman, dan pelarasan dasar dan pengaruh transformasi, meningkatkan penglibatan pendidikan kanak-kanak perempuan di negeri ini dengan tujuan untuk mencapai pariti. Oleh itu, kepentingan mengekalkan struktur patriarki adalah sebab utama yang penting bagi lelaki membangkang pendidikan kanak-kanak perempuan yang merupakan satu daripada rukun patriarki.



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This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfilment of the requirement for the degree of Doctor of Philosophy. The members of the Supervisory Committee were as follows:

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This is to confirm that:

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LIST OF ABBREVIATIONS

AIDS	Acquired Immunodeficiency Syndrome
CBN	Central Bank of Nigeria
CRA	Child Rights Act
DFID	Department for International Development
EFA	Education for All
ESP	Education Sector Plan
FGN	Federal Government of Nigeria
FME	Federal Ministry of Education
HDI	Human Development Index
HIV	Human Immunodeficiency Virus
ILO	International Labour Organisations
LGAs	Local Government Areas
MDGs	Millennium Development Goals
MoE	Ministry of Education
NAPEP	National Poverty Alleviation Programme
NBS	National Bureau of Statistics
NGOs	Non Governmental Organisations
NPC	National Population Commission
PBUH	Peace Be Upon Him
SDGs	Sustainable Development Goals
SESOP	Strategic Education Sector Operational Plan
SIMP	Statistical Information and Monitoring Program
STDs	Sexually Transmitted Diseases
SME	Small Scale and Micro Enterprises
SUPEB	State Universal Primary Education Board
UBE	Universal Basic Education
UNDP	United Nations Development Program
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNICEF	United Nations Children's Education Fund
UPE	Universal Primary Education
VVF	Vesico-vaginal fistula
WCOHR	World Conference on Human Rights
YBS	Yobe State

LIST OF GLOSSARY

<i>Adashe</i>	Local savings arrangement
<i>Bid'ah</i>	New deviations introduced to the religion
<i>Biki</i>	Social networking convened or gift exchanges during marriages and naming ceremonies
<i>Gwoggo</i>	Aunt (one's father's sister) or the elderly woman in the husband's family
<i>Izala</i>	A society of people devoted to the elimination of the innovations and reinstatement of the Sunnah
<i>Hadith</i>	The sayings and deeds of Prophet Muhammad (PBUH)
<i>Hausa</i>	Local language spoken by the majority of the people in Northern Nigeria and Yobe State
<i>Hijab</i>	A form of dress covering most part of the body and worn by Muslim women
<i>Ijbar</i>	The power of the biological father to marry off his young daughter
<i>Islamiyya</i>	Community-based elementary Islamic schools
<i>Jahiliyyah</i>	Pre-Islamic Arabian era
<i>Jihad</i>	Islamic revolution
<i>Kayan daki</i>	Room decorating requirements such as furniture, and glass wares with which parents decorate their daughter's room to accompany her as part of a bride's dowry
<i>Keshana</i>	Femininity
<i>Kulleh</i>	Seclusion
<i>Mace</i>	Female
<i>'Yan talleh</i>	Street hawkers
<i>Rashidi</i>	Masculinity
<i>Sarauta</i>	Rulers
<i>Shari'ah</i>	Islamic law
<i>Sunnah</i>	Traditions of the Holy Prophet (PBUH)
<i>Tsangaya</i>	Qur'anic schools
<i>Ulama</i>	Islamic scholars
<i>Ummah</i>	The Muslim community

CHAPTER 1

INTRODUCTION

This chapter explains the background of this research; it covers the discussion on problem statement; the research questions, and research objectives which the research aims to achieve. In the end, the significance of the research, the scope of the research, limitation of the research, conceptual and operational definitions were explained.

1.1 Background of the Study

In every civilized community, children regarded as the greatest assets the society can possess. They are, therefore, cherished and protected from all forms of neglect and abuse. In Yobe State however, the girl-child¹ may not be so lucky to be that protected due to certain socio-cultural values which put them at risk of abuse, neglect and exploitation (Sustainable Development Goals, 2015)². The key socio-cultural value elements with which this research focused on are street hawking, women exclusion in the family decision which put the girl-child at risk of abuse and neglect. More so, illiteracy further puts them at high risk of exploitation and violation of their rights. Indeed, under such conditions of abuse and neglect, girl-child education has come to symbolize the realities of all forms of discrimination in Yobe State just as in many societies in other states of Northern Nigeria (Mahdi, 2010). Yet, they are expected to grow into the good mothers of tomorrow, even in the face of these disadvantages.

It is an established fact that Nigeria is Africa's most populous nation with a statistical population of over one hundred and seventy people and more than two hundred and fifty ethnic groups (NPC, 2012). The report has shown that out of this magnitude, more than eighty million are girls and women. In this regard, there is no doubt that they are Nigeria's hidden resource. Of specific importance are the girl-child who would no doubt transform to be women and mothers. Therefore, any debate and considerations about the future prospects of Nigeria, most necessarily entailed considerations for these girls, the roles they play, and the obstacles or barriers they faced in developing the future (ActionAid International Nigeria, 2013)³.

There is no doubt that education is the seed and flower of development that is generally regarded as the root of civilizations the world over (Bell, 2010; Kinelev, 1997). Reports have shown that education either Western or Islamic could always be the difference between countries ripped apart by poverty and conflict, and access to safe and viable progress; between children weakening and dying from preventable

¹ The concept of girl-child came to limelight after the Beijing Conference of 1995 that is interchangeable used for both singular and plural form to delineate the female gender

² Sustainable Development Goals (hence SGDs) is an offshoot of Millennium Development Goals initiative with the objective of providing the girl-child universal free primary education, and promote gender equality and women empowerment

³ ActionAid International Nigeria (hence ADI) is a global civic and human right advocacy organization that has been critical about developmental issues in Nigeria

diseases, and families raised up in healthy conditions; between a life of grinding poverty and the potential for a full, safe, and secured one; between orphans growing up in seclusion, and the community ensuring the means to defend and protect them (HDI, 2013; Donnelly, 2013; UNESCO, 2011; Kinelev, 1997). In another development, education opens the doors and empowers. For nations, it unlocks the gateways to social and economic greatness, which is spurred by a dynamic and well-informed population or workforce who are able to cooperate and compete in the global arena (WHO/UNICEF, 2012). For the individual people, it opens up a world of greater opportunities, lessens the problem of poverty, disease, and gives a greater voice within the general society. Therefore, education has always been regarded as the most central of all rights since the United Nation's Universal Declaration of Human Rights of 1948⁴; through to the 1989 United Nations Convention on the Rights of the Child, and much later Dakar World Education forum (UNESCO, 2011). In addition, the key objectives of the World Summit for Children in 1990 ensured that school aged children have access to universal education based on equity tagged Education for All⁵ (UNESCO, 2011; Isah, 2004). So, these world forums had critically identified issues connected to the provision of access for girls, women, and other vulnerable groups, the improvement of quality education, and removing obstacles that hamper their active involvement, as well as all gender stereotyping in education.

The treaties above summarized the position of education as the cornerstone of broad based continuity and advancement of human civilization, poverty reduction, economic growth, and all aspects of human endeavours that guarantees change. Akunga & Attfield (2010) & Isah (2004) all agreed that the single most important key to poverty alleviation is girls' right to education. Thus, education is human right and most vital tool with immense power to transform which should then be accorded to all human beings (UNESCO, 2011).

However, education in Nigeria in particular and the African context in general, constitutes developmental challenges. This could be due to various factors among which included poor governance largely accredited to most African countries, lack of political will, prolonged military regimes, poor management of scarce resources, and rapid population growth with the girl-child and women having been most affected by these negative factors (HDI, 2013; ADI, 2012; UNESCO, 2012; Akunga & Attfield, 2010; & ILO, 2009)⁶. In Sub-Saharan Africa, for example, there seems to be the steady progress in terms of children's enrolment from 2008 to mid-2011 because the figure of children without access to schools was estimated at less than twenty million (UNESCO, 2014).

⁴ The Universal Declaration of Human Rights (UDHR) is a milestone policy manuscript in the history of human rights. Procured by governments with different cultural and legal backgrounds from all regions of the world, on 10 December 1948 the General Assembly resolution 217 was declared by the United Nations General Assembly in Paris as a joint standard of accomplishments for all nations and all peoples. For the first time, it sets out fundamental human rights to be universally protected.

⁵ Education For All (hence EFA) is a global agenda led by UNESCO aiming to meet the learning needs of all children, youth and adults by 2015.

⁶ HDI is an abbreviation for Human Development Index, and ILO, stands for International Labour Organizations

Nevertheless, the girl-child and women are still the most disadvantaged when it comes to schooling because they constitute over eighty percent of the thirty million children that have no access to education in Sub-Saharan Africa (UNESCO, 2012). Also, it has been testified that the majority of school age girls certainly do not attend school, a large proportion of them never complete their education, and numerous numbers never receive any form of quality education which rightly belongs to them (Anan, 2012). The deplorable condition indicated that lots of the girls would blunder easily to the margins of the societies, ill-prepared to participate fully in the socio-economic, religious, cultural and political growth and development of their societies (Donnelly, 2013). Generally, girl-child education in Nigeria is still affected by consistent challenges.

Specifically, the situation in Yobe State is a daunting issue which constitutes even a more daunting challenge (HDI, 2013; Akunga & Attfield, 2010). It is in line with the stated problems that this research focused on girl-child education in Yobe State where there has not been a detailed or comprehensive research on girl-child education. Consequently, this research on girl-child education is significant in this time as some of the previous studies SDGs, (2015); FME, (2013); UNICEF, (2013); UNESCO, (2012); & Usman, (2010) have attributed poor policy implementation on education programmes as the main barriers to girl-child education. Similarly, other problems have to do with poor infrastructural development, lack of funding and insufficiently trained teachers among others (Hashim, Ahmad, Nor, & Roslan, 2011).

In this regard, the researcher argued that the above mentioned factors are macro in nature which discussed issues related to government and policy implementation in Nigeria as a whole. This calls for the need to study on the micro issues within the society at the micro level especially from the viewpoints of the participants like the parents and their children. Therefore, these were some of the reasons that arouse this research on the influence of socio-cultural values on girl-child education in Yobe State. Moreover, the value elements as far as this research is concern included values attached to girl-child involvement in street hawking, and women exclusion in the family decision regarding girl-child education. Based on these, the researcher looked at the issues from the viewpoints of the people within their natural setting (Creswell, 2013).

1.2 Statement of Research Problem

Most of the existing reviews on the present problems such as SDGs, (2015); ADI, (2013, 2014); FME, (2013); Usman, (2010); UNESCO, (2013); & WHO/UNICEF (2012) focused more on the obstacles to Western education neglecting the issue of Islamic education and the results were mainly from survey data which does not represent the field scenario. This research is one of such that tends to bridge those gaps with particular reference to Yobe State. Evidently, not much has been done to explore why school-age girls do not have access into both Western and Islamic school educations in Yobe State which is a vital key towards the development of human civilization (UNESCO, 2014; Mamu, 2009; & Kinelev, 1997).

Specific to Yobe State, for instance, the development of girl-child education has never been regarded as a priority for investments. The recent reports show that the

majority of them have no access to schools in Yobe State (SDGs, 2015; UNESCO, 2014; & FME, 2013). This has necessitated the need to explore in-depth from the participants' points of views. Also, previous researchers focused more on regional barriers and other related issues which have to do with inefficiency on the part of the government, lack of infrastructure, and poverty among others. The researcher argued that at the micro level, there is insufficient evidence that considered the effects of deep-rooted socio-cultural values such as street hawking, and women exclusion in the family decision (social seclusion) among others. In other words, not much has been done to see the sight issues related to why is the girl-child involvement in street hawking and women's exclusion in the decision-making process within the family which the people of Yobe State have deeply cherished and adored.

In particular, with over fourteen (14) years of the launching of the Girl-Child Education Programme under the auspices of the Universal Basic Education⁷, yet there has been relatively few and sustained attempts to consider the implementation of the various strategies adopted on girl-child education programme in Yobe State. Also, not much has been done to review and deliberate on the various policy documents on how those policies influence girl-child access to basic education most especially among the rural communities of Yobe State where the phenomenon of street hawking is widespread. In addition, even though girl-child education programme is supposed to be compulsory and free as stipulated by the government of Yobe State as well as the 2000 UBE Act 2004, but that is only in theory as the decision to educate or not to educate lies with the parents. In the light of the aforementioned, this research has sightseeing, and critically analysed the viewpoints of policymakers on the policy implementation and achievements of girl-child education programme bearing in mind the socio-cultural influence within the rural communities of the state.

In recent times, the Human Development Index (2014 & 2015) had further acknowledged that the global figure for out of school children is estimated at one hundred and twenty one million. Out of this number, the report shows that sixty five million of those children are girls are believed to be in Africa (SDGs, 2015; HDI, 2013). The reports further affirmed that over thirty million children who have no access to education are in Sub-Saharan Africa, and Nigeria alone is home to an estimated twelve million. In the Northern Nigeria generally, the school percentage of boys to girls ranges between one to four, while in Yobe State in particular, the majority of the girl-child are the ones hawking and thus making the gap wider (Ladan, 2013). In addition, more than two third of the twelve million children not in school are the girl-child from the Northern part of the country where Yobe State is one of the most hit (SDGs, 2015; UNESCO, 2014).

Specific to Yobe State, the term '*yan talleh*', (British Broadcasting Corporation, 2014) is being employed in addressing the girl-child who engaged in street hawking.

⁷ The Universal Basic Education (hence UBE) Programme is a basic educational plan, meant to be for nine (9) years which was launched and executed by the government of former President Olusegun Obasanjo in 1999. The programme is designed to be compulsory, free, and universal with the sole aim of eradicating illiteracy, ignorance, as well as stimulating accelerated national growth, development, and political awareness across all the thirty six states of the federation

This is a deep-rooted acknowledged value that has been nurtured and sustained by the majority of the members of the society. Most parents and community stakeholders have considered hawking carried out by the girl-child as an “acceptable” and accommodated societal value and norm. Recently, the Statistical Information and Monitoring Program (SIMP, 2012) revealed a survey data which shows an approximate number of fifteen million school-aged children involving in street hawking in major towns across the country. Specifically, the majority of these children are the girl-child (SIMP, 2012; Usman, 2010). In a related development, the rising number of under aged children who worked during school hours has been confronted with various hardships in Nigeria with the girl-child suffering the calamity the more (ILO, 2013).

Moreover, those girls in the rural areas suffered the triple burden of works both within their own immediate family and the surrounding neighbourhood whether remunerated or not (Kainuwa & Mohammad, 2013). In other words, countless numbers of girls are required to either help their parents at home or had to go out and get extra income to support their family. In addition, the extent of the exertions with which the girl-child would have to contend with, are most often in an unsafe circumstances which calls the attention of the researcher as it is worrying (UNICEF, 2007). Therefore, the girl-child has been subordinated as domestic tools, where they have been subjected to work under precarious conditions. Obviously, some of these domestic chores could be referred to as “child labour” (Hosen, 2010). For instance, in a situation where girls are meant to augment the family income through street hawking and at the detriment of their education could no doubt be referred to as detrimental to human development which at the end influence advancement in civilization.

Accordingly, street hawking that is normally undertaken by supposed to be school age girls is nothing but exploitation. Street hawking has been entrenched as a result of the societal recognition of socio-cultural values which is a structural impediment to girl-child education in Northern Nigeria as a whole, and indeed Yobe State in particular (Ladan, 2009). The negative effect of such value element hindered their development in all facets of human endeavours. Similarly, societal recognition of socio-cultural values have shunned the idea that all human beings, are at liberty to make informed choices capable of changing their personal abilities devoid of any constraints set by rigid preferences (Sultana, 2010). Whereas girls and boys, men and women, young and old should each be preferred and valued in terms of behaviour aspirations and needs.

Furthermore, the family arrangement, societal setting, and the institutions are embedded with elements of discrimination as the girl-child have been relegated to the background by virtue of being females (Sultana & Erlina, 2012). This called for the need to explore why? Also, this similar view has been identified by Hashim et al. (2011) where they lamented that in most communities in Nigeria, women have never been recognised as fit enough to contribute their quota in the decision-making process within the family structure. Generally, almost all important decisions are taken by the men folk. In this regard, the debate here is not about equating both the opposite sexes to be same, but rather the opportunities, rights and responsibilities should not be influence by whether they are born female or male (Adler & Steven, 1992).

Hence, the need for parity when treating both girls and boys based on their personal needs, especially education. This is in addition to other treatments that are considered different, but which is comparable in terms of basic rights, opportunities, benefits, and obligations (ILO, 2013). Besides, over eighty five percent of the people of Yobe State are Muslims NPC (2013) and since the religion of Islam is a complete way of life for Muslims and has spelt out everything as it relates to the well-being of every creature, every Muslim, both male and female, the girl-child ought to be educated. Moreover, education would help in giving such girls the skills to cope with life as adults outside the home, so that they can be productive members of the society.

Nigeria is equally a signatory to various protocols associated with global development initiatives towards the education of its citizens with much and greater emphasis on girl-child education. However, they are still more likely to remain in ignorance due to lack of education. Also, they are more likely to be malnourished, live in poor condition, and remain sick due to limited access to medical care (Anan, 2013). In addition, even though girls are very entrepreneurial, but they lack access to credit due to ignorance; as a result they are far less likely to property ownership. Therefore, the relative state of ignorance perpetrated against them made them suffer from exploitation. As such, the major thrust of this research problem centred on key socio-cultural values which the people cherished and admired such as street hawking, as well as women's exclusion in the family decision regarding girl-child education.

This is because; lack of girl-child education almost affects all segments of the society negatively. So, whatever affects them in childhood, if not carefully and tactfully removed, corrected, or stopped will no doubt affect them in the future (Rufa'i, 2003). In a way, the girl-child needs to be made to start stepping on a right footing so that they could have a firm stand at womanhood, a period that is generally accompanied with many challenges of everyday life. The focus is specifically on the streets hawking girls with a view to establishing how they ended up without access to both western and Islamic education in Yobe State. Thus, the global perception of the problem that militates against girl-child education is attributed to poverty. Even in Africa and indeed Nigeria, the problem seems to be same as most argued that poverty serves as the major impediment to girl-child education. However, the researcher argued that poverty alone could not explain their lack of access as well as their presence on the streets.

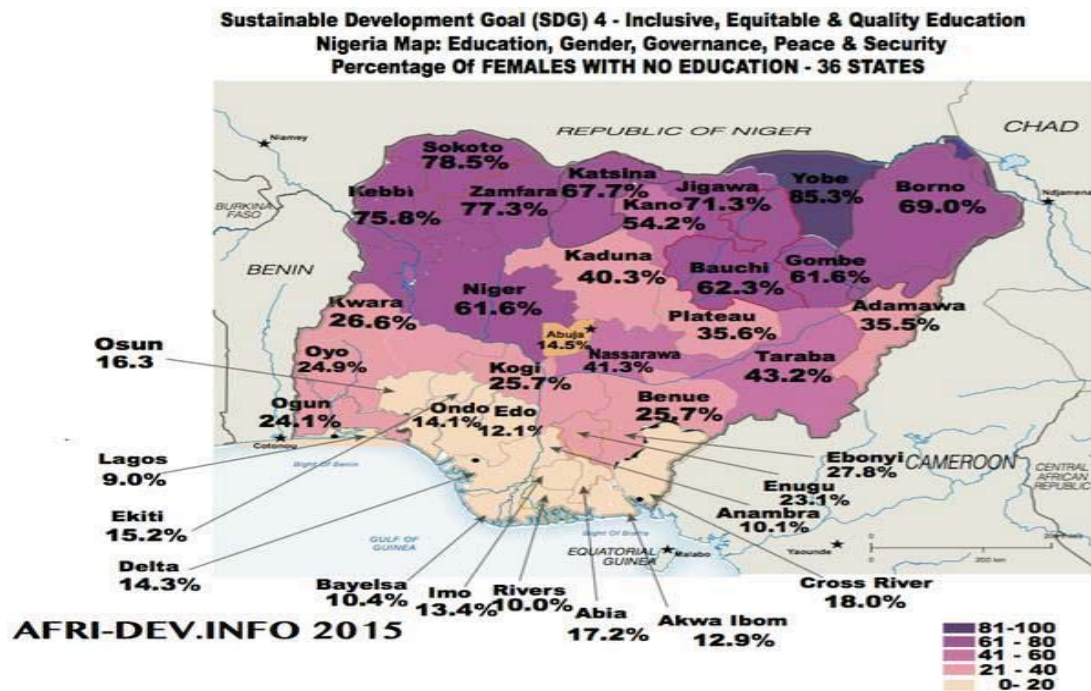


Figure 1.1: Yobe State as the highest percentage of females without education.
 (Source: SDGs, 2015.)

1.3 Research Questions

What are the reasons responsible for girl-child involvement in street hawking?

1. How does street hawking effects girl-child education?
2. What are effects of street hawking on girl-child education?
3. Why are women excluded in the family decision, especially on girl-child education?
4. What are the views of policymakers on the implementation and achievements of girl-child education programme?

1.4 Research Objectives

The main objectives of this study are classified into two, namely: the general and the specific objectives. The general objective is to explore the influence of socio-cultural values on girl-child education in Yobe State, Nigeria. While the specific objectives are the socio-cultural value elements such as street hawking, and women's exclusion in the family decision under the following:

1. To explore the reasons responsible for girl-child involvement in street hawking;
2. To identify the effects of street hawking on girl-child education;
3. To find out the extent of women's exclusion in the family decision, especially on girl-child education;
4. To examine the views of policymakers on the implementation and achievements of girl-child education programme.

1.5 Significance of the Study

This research is significant in bridging the gap existing in the previous literatures SDGs, (2015); ADI, (2013); FME, (2013); Usman, (2010); WHO/UNICEF, (2013). Also, such studies dealt with certain aspects of girl-child education in other states or regions using surveys. This research attempts to fill the void in those studies. Also, the methodology and analysis would provide insightful contributions to understanding the meaning and importance attached to street hawking from the participants' viewpoints in Yobe State which is generally scarce in the previous literature. Thus, the methodology employed in collecting data for the study was both primary and secondary data. In addition, this research is significant because it would also provide the indispensable facts about the existing views of policymakers on the implementation of girl-child education programme in Yobe State. Policy documents and reports from the MoE⁸ and SUPEB were critically reviewed and the research has examined the various strategies adopted on girl-child education programme. This was supported with additional sources from key informant through a semi structured open-ended interview.

The research thus broadens our knowledge about the nature of development of girl-child education in a society where female voices are seldom heard (Hashim et al., 2011). The researcher specifically used the capabilities approach to development which looks at the ways in which opportunities can be expanded for individuals to secure the lives they have reason to value. This is based on the established fact that there would be no development of human civilization without girls' right education (UNESCO, 2014). The fact is that if a girl is educated it amounts to educating the whole society. The adoption of this approach is appropriate as a theoretical framework in exploring the factors that impede girl-child education. With a particular focus on what a person is able to do and to be effective if provided with opportunities and freedom to address inequality and injustice. Therefore, the research has the following practical significances:

- i. This research provides critical insights into the obstacles surrounding girl-child education. More specifically, it can be considered among the first attempt in Yobe State. It explores the socio-cultural issues and institutional related factors as it revealed the reasons responsible for girl-child involvement in street hawking, its effects and women's exclusion in family decision all of which encumbers girl-child education. The general effect of which obstructs both society and human civilization in the study area. It has also revealed that the benefits of educating the girl-child can kick start a chain of positive reaction and the effect that can be passed on to the whole families, communities and future generations.
- ii. This research would be of use to policymakers at both the local and state government's levels to know more about the key socio-cultural constraints to girl-child access to at least a basic education in the rural communities where socio-cultural values are rich and rigidly rooted. The findings of this research

⁸ MoE is the acronym for Ministry of Education while SUPEB, stands for State Universal Primary Education Board, both the Ministry and the board are charged with piloting the affairs of education. In particular, SUPEB supervised the Girl-Child Education Programme.

would also serve as a relevant material for students of civilization studies, development studies, and gender issues and the general public. Lastly, by giving a clear picture of the effects of socio-cultural values, it would pave the way for further research in the field.

1.6 Scope of the Thesis

The research only covered some key value elements held by the majority of the people in Yobe State. These value elements include street hawking, and women exclusion in the family decision. It is important to pinpoint that this research only focussed on values, not norms, or beliefs and practices. Therefore, societal values could be many, be it economic values, political, social, cultural, and even religious values. However, this research mainly focused on social and cultural values. Based on this, it is an established fact that values are priorities in one's life which tend to influence culture within a particular society (Elliott & Willmes, 2012). Such values have been variously distinguished as personal or social preferences, which are considered good in themselves. Therefore, the research specifically focused on street hawkers and different set of male and female parents who have girls involved in street hawking as key informants. Each of the three selected LGAs has five different informants, while two policymakers were selected from MoE and SUPEB making the total of seventeen informants. The selected local government areas were drawn from each of the three senatorial districts of the state classified as "zones". Based on this categorization, Damaturu LGA has fallen under zone A, Potiskum LGA under zone B, and Bade LGA has also fallen under C respectively.

The findings of the research would, therefore, not be generalised as the key participants were purposely selected and took part in the research process making it purposive sampling strategy. As has most often been the case, when conducting qualitative inquiry the focus is most often on small samples person, groups, etc., making them purposeful (Merriam, 2014).

1.7 Limitation of the Study

This ethnographic research been expensive and time consuming, but the benefits derived were extremely valuable. The research has been limited to Yobe State due to time and financial constraints without taking into consideration the neighbouring states of the country. In addition, the research was limited to only three LGAs out of the seventeen LGAs of the state. In which interviews were conducted through an appropriate methodology by asking some questions. The ethical dilemma and challenges encountered in the process of carrying out the research points to a classical limitation. Being a qualitative approach, the researcher deemed it fit to share some of the constraints encountered while at the field. This has to do with having to juggle with male husbands on the need to allow their wives to be interviewed.

At the initial familiarization study, few women were found as they were hard to come by. In fact, even during field work, gaining access to married women informants' was somehow difficult. Their husbands were reluctant to allow them to take part in the discussions. Initially, two rounds of FGD have been intended, but

instead, only one was conducted due to the control by their husband's. However, another reason could be that they do not stay away from home long enough to be noticed. In this regard, respect for the cultural and religious traditions of the land demands that the female's informants were interviewed separately with the help of female research assistant only. In addition, of those girls identified, two refused to be interviewed; even though they had earlier agreed to participate. They were probably suspicious of the interviewers. So, the research team had scouted for those that were willing participate. Most importantly, the issue of early marriage practices as uncovered during the fieldwork forms another part of the limitation of this research. In addition, another limitation is that objective four only focused on the views of government/policymakers on the implementation of girl-child education programme in Yobe State.

1.8 Conceptual and Operational Definitions

1.8.1 Socio-Cultural Values

Conceptual definition: Socio-cultural values are prevalent societal recognition of norms which judged the importance of persons, goals and other socio-cultural objects either in the household, or at community levels (Halstead, 2006). In other words, socio-cultural values are the opinions about the preferences of right, rational, just and generally respectable. The conceptualization of the word values has caused some Philosophers and Sociologists to often disagree. While conflict theorists stressed on how these values vary among different groups in a socio-cultural setting, functionalist centred on the collective values usually shared within a socio-cultural setting.

Operational definition: The word socio-cultural values in this research are concepts that incorporate value elements which include street hawking, and women's exclusion in the family decision on girl-child education in Yobe State. Such value elements are what the people of Yobe State cherished, admired, and incorporated into their daily lives. These socio-cultural values are accommodated upon anticipations and guidelines by which the people of Yobe State guide the behaviour of their members in any given situation. In addition, such values elements have been variously regarded and considered worthy in themselves and as social or personal preferences. Embedded within the concept (socio-cultural) are certain values arising out of the home, extended family and community. These values are believed to be differing than beliefs which are also determinants of attitudes.

1.8.2 Education

Conceptual definition: Education referred knowledge or ability gained through being educated which is a key to accelerating civilization and development that guarantees change in the society (Kinelev, 2007).

Operational definition: This referred to basic human rights or the type of education vital to personal and societal development which provides the girl-child with all the needed essentials that would help them to carry out their own 'peculiar'

roles in order to discharge and poster their personal development and that of the nation effectively.

1.8.3 Girl-child

Conceptual definition: Officially, someone who is under eighteen years is considered as a child. Therefore, the concept of girl-child has been a neglected phenomenon, not until after the Beijing Conference of 1995 (UNESCO, 2014). Thus, the girl-child is a female biological offspring from birth to eighteen years of age. Usually, it is the tender age before one becomes an adult. Under such a scenario, the child is completely under the care of a grown-up person who may be parents, older siblings, and guardians. During such period, the girl is very dependent and soft on those whom she models her character and conducts, builds, develops her personality through observation, repetition and imitation. It is during such an early period that her psychological developments begin to develop to the ultimate adult stage.

Operational definition: For purpose of this research, the concept of girl-child referred to those unmarried constant street hawkers between the ages of seven (7) to fourteen (14) years with no access to any of the two types of education. In the course of writing, gender is also used as a socio-cultural constructs of the girl-child.

1.8.4 Street Hawking

Conceptual definition: It is an informal economic engagement or activity through the constant proliferation and flow of children on the streets as hawkers. Also, the term girl-child is used interchangeably for both singular and plural purposes based on the on the flow of the sentence according to international standard (ILO, 2013).

Operational definition: Street hawking referred to the constant selling of goods widely regarded as a valued, valid, and acceptable to the societal norms.

1.8.5 Women Exclusion

Conceptual definition: This referred to the state of being excluded from mainstream societal affairs on matters arising in daily live and finding a means to solve a problem or address an opportunity (Nussbaum, 2011; Sen, 2000).

Operational definition: Refers to the male dominance in piloting the affairs of everyday life and thereby sidelining women to partake or contribute their quota in the decision-making process in the family regarding girl-child education.

1.9 Structure of the Study

The research work consists of five chapters. Chapter one, introduces the study. It also treats the statement of the problem, research question, and objectives of the research, the significance of the research, the scope of the research, the structure of the work and both theoretical and operational definitions of terms. Chapter two discusses the literature review. Chapter three also discusses the methodology. While chapter four analysed the findings, and finally chapter five concludes the research.



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