

Research Article

## The Challenges of Girl-Child Education in Ungogo Local Government Area of Kano State in Nigeria on 1999-2019

Nadir A. Nasidi<sup>1</sup>, Rukayya Maisara Wali<sup>2</sup>

<sup>1</sup> Department of History, Faculty of Arts, Ahmadu Bello University, Zaria, Nigeria.

<sup>2</sup> Department of Sociology, Faculty of Social Science, Ahmadu Bello University, Zaria Nigeria.

### Article History

**Received:**  
30.01.2022

**Revised:**  
24.02.2023

**Accepted:**  
27.02.2023

### \*Corresponding Author:

Nadir A. Nasidi

**Email:**  
nanasidi@abu.edu.ng

This is an open access article,  
licensed under: [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/)



**Abstract:** Since the introduction of Western education to Northern Nigeria, especially in the 1920s, many Muslims in the region found it objectionable as it tempered with their religio-cultural values including for instance, co-education. In light of this therefore, this paper identifies and examines the major challenges affecting girl child education in Ungogo Local Government Area of Kano State, Nigeria. Using both primary and secondary sources that are augmented with a qualitative data analysis, the researchers administered a total number of 120 questionnaires across five (5) political wards of Ungogo Local Government Area that were purposively sampled. Out of the 120 questionnaires administered, only 105 were retrieved representing 87.5% response rate. Data collected is analyzed using descriptive statistics. Results revealed that religio-cultural reasons, poverty, lack of viable government educational policies and parental preference to educate the male child are the major factors curtailing the chances of the girl child to have access to western education in the area of study.

**Keywords:** Education, Girl-child, Northern Nigeria.



## 1. Introduction

Education is generally regarded as a fundamental human right of all citizens across the globe. This is because, it equips individuals with the desired knowledge, skills and training, which can help them attain self-reliance in decision making and to succeed in all the spheres of life. Based on the provisions of Article 21A of the Constitution of the Federal Republic of Nigeria, the state shall provide free and compulsory education to all children from the age of six to 14 years as the state may determine by law [1], [2]. Besides, Section 18(1) also states that the ‘Government shall direct its policy towards ensuring that there are equal and adequate educational opportunities at all levels’, while Section 18(3) shows that the ‘Government shall strive to eradicate illiteracy and to this end government shall as and when practicable provide (a) free compulsory and universal primary education; (b) free secondary education; (c) free university education and (d) free adult literacy programme’ [3].

Furthermore, Nigeria takes part in major conventions geared towards bridging gender imbalance and for the protection of rights of children. The Organization of African Unity (OAU) Charter declared that ‘every child shall have the right to education and full realization of this right shall in particular ensure equal access to education in respect of males, females, gifted and disadvantaged children for all section of the community’ [4]. The provision of free education to citizens, especially children and women was also concretized by the Convention on the Rights of the Child in 1991 in which Nigeria with the support of UNICEF (United Nations International Emergency Children’s Fund) took bold steps to domesticate the convention into national law. The bill was passed by the National Assembly in July, 2003 and by September, 2003 it was promulgated as the Child’s Rights Act of 2003, after the assent of the president [3].

Despite the available laws and conventions as cited, many children, especially the girl child find it extremely difficult to have access to free and quality education, particularly in the Northern part of Nigeria due to poverty, cultural belief systems, restrictions, stereotyping and gender discrimination. For these reasons, the challenges affecting girl child education in Nigeria become major concerns in academic discourses because of their seeming vulnerability amidst socio-cultural and economic barriers. The more the girl child is rendered illiterate, the more the society collapses. This is so because, even without the Universal Basic Education, the girl child may one day become a mother to be shouldered with the responsibility of training her children, which can be catastrophic to the future of the society [5]. This issue according to Robert Limlim, the UNICEF deputy president, ‘educating girls is known to be the basis for sound economic and social development. Educated mothers will in turn educate their children, better care for their families and provide their children with adequate nutrition’ [6].

In Nigeria, especially in Muslim dominated Northern States, girl child education is conspicuously lagging behind despite policies made to ensure equitable access to education. Maikudi [7] argues that, the problem of girl child education in the Northern region could be traced back to the colonial era when the British educational policy placed more emphasis on co-education. The system was not appealing to the predominantly Northern Muslim communities not until 1929 when the first girls’ school was established in the Northern Province. Even during that time, there was low spending on girls’ education. To a large extent therefore, the introduction of formal education for the girl child in Northern Nigeria by the British at that time could be seen as a manifestation of their interest to control women’s education within the context of minimal literacy and numerous skills. Maikudi [7] further observes that formal education at that time also gives currency to domestic roles as envisaged by the British to train a class of Northern upper class girls as housewives to the growing up of male Nigerian bureaucrats in addition to socialization of their children along the same line. In this regard therefore, the problem of girl child education stems largely from cultural and religious beliefs, the nature of the British co-education, as well as gender discrimination in Northern Nigeria.

This paper therefore, attempts a cross-examination of the challenges debilitating against girl child education in Ungogo Local Government Area of Kano State, Nigeria. The choice of Ungogo is largely informed by the fact that it is one of the most populous Local Government Areas located within the Kano metropolis with the largest number of girls that cannot access simple Universal Basic Education within the State. The specific objectives of the paper however, are (1) To find out the roles played by religio-cultural beliefs in depriving girl child education (2) To determine whether poverty leads to deprivation of girl child education (3) To assess the problems of gender discrimination, which also leads to denial of girl child education.

## 2. Literature Review

Previous findings reveal that girl child education has recently got the attention of scholars because of its importance to the development of society and its adverse effects on the girls that are denied access to education. Fapohunda [8] observes that ‘persistent presence of illiteracy among girl child creates unfavorable environment for meaningful development. Gender discrimination in terms of education exacerbates backwardness, especially in Northern Nigeria by preventing majority of females from obtaining rightful education needed to improve their prospects’. In addition, UNICEF [9] states that ‘when girls are denied their full rights to education, it affects the society in its entirety, as no society is sure of its future when the girl child is denied her right to education’. On the other hand, Ojimadu [10] argues that the fundamental rights of a girl can only be developed through sound education and realizing that all other rights of the girl be it economic, social or political lay on catering for her right to education. Many other scholars submit that girl child education reduces social ills including unemployment, disruption of family values, widespread of diseases and insecurity [11].

Furthermore, Oresile [12] maintains that there is a clear linkage between girls’ education and sustainable development of a country. This according to him is realized through their roles as future mothers and peace educators as they inculcate in their children the norms, values, and ethics of society. Maimuna [13] posits that education provides the girl child to fit properly into different social roles in the society as she acquires both mental and physical skills to develop her mindset and to contribute meaningfully to her society. On the same vain, Stephen [14] observes that the acquisition of education by the girl child lays the foundation for socio-economic improvements of nations. The Federal Ministry of Women Affairs [15] also avers that ‘educational attainment is no doubt the most fundamental prerequisite for empowering girls in all spheres of life. This report makes it clear that without quality education, girls will be unable to participate and be represented in government. A broad range of empirical data also shows that girl child education reduces mortality rates of children because knowledge and awareness ensure the increase of healthy and hygienic maternity.

Based on the literature reviewed, it is clear that there is a direct linkage between girl child education and societal development. It is equally established that, the denial of girl child education has adverse effects on the girl, which by extension paved the way for other societal problems. In spite of these efforts, the girl child remains in critical socio-economic and political conditions, which largely stemmed from several factors contributing to the backward state of her education, especially in Northern Nigeria. Despite the relevance of the literature reviewed, it is observed that there is the dearth of sources highlighting the plights of girl child education from a micro level and especially, in the rural or semi-rural areas, which is a gap this present study attempts to bridge.

Although the colonial period arguably witnessed a lot of educational activities in Northern Nigeria, especially in the 1920s and 1940s, boys’ education received greater attention. It was only from the 1930s that girl child education received attention in the Northern Province. On this basis therefore, girl child education in Northern Nigeria was first hindered by the unevenness in terms of equal access to educational irrespective of gender categories [16], [17], [18], [19]. Maikudi [7] establishes that the problem of girl child education in Northern part of Nigeria in general could be traced back to the colonial era when the British educational policy placed more emphasis on co-education. That system was however, not appealing to the predominantly Northern Muslim communities until 1929 when the first girls’ school was established in Northern Nigeria. Even with the establishment of the school, there was low funding on girls’ education. For this simple reason, Kurfi [5] and Dauda [20] also posit that the problem of girl child education in the Northern region largely stems from the introduction of Western education by the British colonial government, which laid emphasis on the education of both girls and boys attending the same schools. Apart from the stated religious dimension, Muslims of Northern Nigeria were culturally uncomfortable with the Western system of education, especially that of girl child, which they believe could cause some disasters to them. This development therefore, served as a barrier to the smooth development and acceptance of girl child education in Northern Nigeria. Okpani [21] further concludes that the problem of girl child education has its roots in skepticisms held by the present Northern States in Nigeria about Western education, which was introduced by colonialists and Christian missionaries with emphasis on attendance of both boys and girls. It should however be noted that, the rejection of Western education by Northern Muslims emerged at the beginning of its introduction, but was later embraced by the majority. Even with the recent Boko-Haram insurrections claiming to question the legality of Western education, mainstream Muslims have not subscribed to their baseless ideology.

### **3. Methodology**

This paper is built on both primary and secondary data. While the administration of questionnaires formed the primary aspect of the data, the secondary sources include; published and unpublished works ranging from books, journal articles to theses and dissertations. The target population of the study constitutes the youth between ages 15-35 years which include both male and female who reside in Ungogo Local Government Area. These categories of people were chosen because they fall within age bracket of youth and they have firsthand information about the problem under study.

#### **3.1. Sample Size**

Due to time limitation and resource constraint, this study could not cover the total population and as such, the sample size is relatively small. A total of 120 respondents formed the sample size across five political wards that are purposively selected within the Local Government Area.

#### **3.2. Sampling Technique**

This paper utilized multi-stage clustered sampling technique. The rationale for this sampling technique is to have equal representation of units. It is also supported with a purposive sampling technique where necessary. Thus, the following stages were followed:

- Stage 1 : The researchers identified 11 political wards in Ungogo Local Government Area of Kano State. Using simple random sampling technique, 6 political wards out of 11 were selected.
- Stage 2 : The researchers also identified 6 locations out of the 6 political wards selected in stage one. The locations were selected using purposive sampling technique that is augmented with a survey method. This selection was however, informed by the fact that the areas happened to be the most populous within the already identified 6 locations. These 6 locations are; Rijiyar Zaki, Ungogo, Panisau, Rimin Zakara, Kurna, Rimin Gata.
- Stage 3 : 4 major streets were equally selected by the researchers in each of the 6 locations selected in stage 2.
- Stage 4 : At this stage, 5 households were selected from each streets selected in stage 3.
- Stage 5 : This is the last stage in the sampling technique within which the researchers administered the instrument of data collection to respondents from each household selected in stage four and thereby amounting to a total of 120 respondents.

#### **3.3. Method of Data Collection**

Primary data was collected through the administration of questionnaires, while the secondary data was largely gathered from the libraries at Bayero University, Kano and Ahmadu Bello University, Zaria, as well as from the internet. The primary source of data collection is also called a firsthand data collection, in which a self-administered questionnaire strategy was adopted and designed to be the instrument of data collection. In so doing, a total number of 120 questionnaires were administered to obtain information from respondents. There was also an introductory letter in the questionnaire to the respondents, which clearly specified the intention of the researchers. The questionnaire comprises of both close and open-ended questions, which gives respondents the opportunity to express their opinions. The questionnaire was divided into 3 parts; part one contains the bio-data of the respondents, while part two and three contained the main questions of the research. The responses obtained form the basis of analysis presented thereafter. Published and unpublished works such as books, journal articles, theses and dissertations relevant to the research work served as secondary source of data collection.

#### **3.4. Method of Data Analysis**

A qualitative method of data analysis is used in this paper. In this regard, data obtained from the questionnaire is logically arranged using frequency and tabular representation.

### **4. Finding and Discussion**

#### **4.1. Finding**

In this paper, a total of 120 questionnaires were administered, but only 105 questionnaires were retrieved. In the course of doing the analysis, the questionnaire responses were critically analyzed.

This section therefore, presents the interpretation of the data collected and analysed in the course of the study.

Table 1. Respondents View on Whether Poverty is a Factor Affecting Girl Child Education

Response	Frequency	Percentage
Yes	95	90.5%
No	10	9.5%
<b>Total</b>	<b>105</b>	<b>100%</b>

Table 1 shows that, 90.5% respondents agreed with the fact that poverty is a factor denying girl child education. When asked to explain their position, respondents argued that most families find themselves in poor conditions where they cannot afford to cater for their basic needs in life, as well as the education of their girls. They also added that the cost of education is high, which is not compatible with the poverty situation of most families within the Local Government Area. Respondents further opined that, while enrolling children into school, parents are expected to buy uniforms, learning materials and transport fees, which they cannot afford due their poor state. 9.5% of the respondents however, did not agree that poverty is a major factor affecting girl child education. This indicates that poverty serves as a factor of denying girl child education within the local government area as expressed by many respondents.

Table 2. Respondents View on Whether Poverty Causes Parents to Send Their Girl Child to Street Hawking

Response	Frequency	Percentage
Yes	88	83.8%
No	17	16.2%
<b>Total</b>	<b>105</b>	<b>100%</b>

From the Table 2, it is clear that 83.8% respondents agreed that poverty causes parents to send their girl child to street hawking. Respondents with such stand provided reasons to justify their position based on the fact that poverty curbs parents demand for education and therefore, send their girl child to street hawking to generate income for the family. In some instances, parents send their children to various low paid works such as domestic helping, serving as nannies to younger children, especially in urban areas. 16.2% of respondents revealed that poverty does not cause parents to send their girl child to street hawking because whatever they earned from street hawking is too little to sustain the family needs and as such, poverty is not a casual factor for sending girl child to street hawking. Thus, from these responses it can be deduced that poverty forced many parents to send their girl child to street hawking. Items such as kola-nuts, groundnuts, pure water and food are used for the hawking.

Table 3. Respondents View on Whether Street Hawking for Girl Child Will Help Sustain Income for the Family

Response	Frequency	Percentage
Yes	30	28.6%
No	75	71.4%
<b>Total</b>	<b>105</b>	<b>100%</b>

Table 3 indicates that 71.4% of respondents do not agree with the notion that street hawking helps sustain income for the family stating that the income earned in the street hawking is a meagre one and

therefore, it is too little to sustain the family needs. In some instances, girls usually return home with the items without selling them. Others provided that parents have no choice rather than to send their girl child to street hawking because the condition they often find themselves in forces them to do so. 28.6% of respondents however, agreed that street hawking for girl child sustains income for the family stating the fact that some parents are not employed or in some cases, fathers have divorced mothers and the children are under the latter's care. As such, they have no source of income to cater for themselves. Most of such families totally depend on income earned from street hawking, which is used to provide food for the family and maintain a substantial capital for the hawking business. This indicates that the income earned from the street hawking does not adequately sustain the family. Sometimes, children go to bed without eating and drinking despite the street hawking activity.

Table 4. Respondents View on Whether Cost of Education is Factor of Denying Girl Child Education

Response	Frequency	Percentage
Yes	96	91.4%
No	9	8.6%
<b>Total</b>	105	100%

Table 4 indicates that 91.4% of the respondents considered the cost of education to be a factor denying girl child education stating the fact that cost of education nowadays is very high, while parents are expected to pay school fees, buy learning materials, uniforms and also pay for transport and feeding. Most parents cannot afford to pay such fees continuously even if they start paying, when the due payment is over, the girl child is sent back home for the non-payment of fees such as PTA,, examination fees or lack of good uniforms, or books. On the other hand, 8.6% of respondents revealed that the cost of education is not a factor of denying girl child education. From the foregoing therefore, it can be concluded that the cost of education is no doubt a factor denying girl child education in the community.

Table 5. Respondents View on Whether Denial of Girl Child Education is Linked to Religio-Cultural Beliefs

Response	Frequency	Percentage
Yes	80	76.2%
No	25	23.8%
<b>Total</b>	105	100%

Table 5 shows that 76.2% of respondents agreed that religio-cultural beliefs are directly linked to the denial of girl child education in Ungogo Local Government Area. When asked to explain their position, respondents argued that, cultural practices such as early marriage serve as major barriers to accessing education for girls in the Local Government Area. It has always been part of the peoples' tradition to marry girls out at an early age and once they are married, they have no access to education. Most parents hold certain religio-cultural views about girl child education, which stem from their outright distrust for formal schooling because of its emphasis on co-education. They believe that co-education can affect the morality of the girl child. 23.8% of respondents do not agree that cultural belief is a factor leading to the denial of girl child. Such respondents also argued that some harmful cultural practices such as early marriage are no longer practiced by many families as parents are not capable of making arrangement for ceremonial wedding because of the financial burden associated with it. From the above findings, it should be concluded that there is compatibility between religio-cultural beliefs and denial of girl child education. This is because, marriage is viewed as a protective mechanism against unwanted pregnancy shielding girls' honor from potential shame.

Table 6. Respondents View on Whether Gender Discrimination is a Factor Affecting Girl Child Education

Response	Frequency	Percentage
Yes	101	96.1%
No	4	3.80%
<b>Total</b>	<b>105</b>	<b>100%</b>

Table 6 shows that 96.1% of respondents maintained that gender discrimination is a factor affecting girl child education. This is because, while boys are competing in getting admissions into the universities, girls are left behind struggling with primary or secondary education. More often than not, girls are married out and thus, they cannot continue with their education. On the other hand, 3.80% said that gender discrimination is not a factor because in some instances girls attend school more than boys and performed higher academically.

Table 7. Respondents View on the Factors of Denying Girl Child Education

Response	Frequency	Percentage
Gender discrimination	12	11.42%
Poverty	41	39.04%
Cultural practices	30	28.57%
Low government effort	7	6.66%
Cost of education	15	14.28%
Gender discrimination	12	11.42%
Poverty	41	39.04%
Cultural practices	30	28.57%
Low government effort	7	6.66%
<b>TOTAL</b>	<b>105</b>	<b>100%</b>

Table 7 indicates that 39.04% of respondents believe that poverty is the major factor debilitating against girl child education. This is followed by 28.57% of respondents who consider cultural practices to be the reason denying girl child education, while 14.28% of respondents argue that the cost of education hinders girl child education. 11.42% of respondents however, consider gender discrimination to be the major problem affecting girl child education and 6.66% of respondents consider low government effort to be the challenge of girl child education in the community.

Table 8. Respondents View on the Agents to Be Involved in Tackling the Problem

Response	Frequency	Percentage
Government	35	33.33%
Community Leaders	15	14.28%
Parents	30	28.57%
Community Based Organizations	15	14.28%
Nongovernmental Organizations	10	9.52%
<b>Total</b>	<b>105</b>	<b>100%</b>

Table 8 indicates that 33.33% of respondents are of the opinion that the government must be involved in order to tackle the problem of girl child education. Although the government has made several efforts to curtail the problem, much needs to be done. 28.57% of respondents on the other hand, argue that parents should be involved in tackling the problem of girl child education, while

14.28% of respondents believe that the problem of girl child education can be reduced when community leaders and community based organizations are involved so that they can play a significant role in terms of enlightenment and empowerment. Besides, 9.52% of respondents are of the view that non-governmental organizations should be involved in tackling the problem of girl child education. Hence, it can be deduced from the table that government should be the primary agent for addressing the problems of girl child education.

#### **4.2. Discussion**

Having presented all the necessary data in tabular form indicating facts and findings about the challenges of girl child education in Ungogo Local Government Area, it became apparent that the challenges facing girl child education in the community cannot be overemphasized. This is because; the research indicated that the denial of girl child education is linked to certain religio-cultural beliefs such as co-education and early marriage. The research also revealed that although figures have shown that only 9.52% of respondents agreed that girls marry between the ages 17-19 years, the situation seems to be worse when such girls are married out without attaining a primary, or secondary school certificate as practiced by many families in the community. Many respondents are of the view that the emphasis on co-education by the Western schools since its introduction by the British colonial government, discouraged many parents from sending their girl child to school. This is simply because; it is alien to their religious and cultural practices. To support these findings, Marope et al [22] states that cultural restrictions militate against girl child education in Northern Nigeria concluding that ‘...in some cultures, girls are restricted in the kind of role they can play, education inclusive’. Eresimadu [23], Okwara [24], Okpani [21], UNICEF [25] and Maimuna [13] opine that there are three important cultural belief systems, which militate against girl child education thus: early marriage, condemnation of co-education and preference of educating the male child.

Furthermore, the research equally showed that poverty is a major factor affecting the state of girl child education in Ungogo Local Government Area of Kano State. It also revealed that because of the failure to properly fund the girl child to go to school, many parents resorted to sending them to street hawking with the intention of sustaining the family economically. In some instances, girls are sent to engage in domestic helping, or to serve as nannies to younger children, especially in the urban areas. The meagre income generated from such activities however, cannot sustain the family. To support this assertion, Okpani [21] and Ojimadu [10] argue that girls engage in street hawking practices to generate income for the family by selling foodstuffs on the street, while the girls miss the opportunity of going to school. Meanwhile, Birmingham [26], Mamman [27], Ojimadu [10], Ikwen [28], Abolarin [29], Kurfi [5] and Maimuna [13] also state that poverty always challenge the state of girl child education in Northern Nigeria.

The research also showed that the cost of education serves as a major barrier to girl child education taking into consideration that parents are expected to pay school fees, buy uniforms, learning materials (books, pens, pencils, etc.), transport and feeding costs, and examination fees. Many poor families cannot bear the demand for such cost and as such, they pay little attention to the education of their girls. This finding is supported by UNICEF [25] who argue that most parents do not consider education of the girl child a priority because they have little, or no disposable income to supplement the cost of education.

Moreover, this research found out that gender discrimination affects the state of girl child education as many parents prefer to educate their boys than girls. This is because, many girls are denied access to education by virtue of their gender and due to the common belief that at some point in time, a girl is to be married out. This reason further justifies parents’ preference for educating boys than girls. To support this, Afigbo [30] opines that girls’ inadequate access to education is largely informed by the gender discrimination they face. In line with this finding, UNICEF concludes that more than 100 million children had no primary education in Africa and out of this number, 60 million were girls. The effect of this inequality makes the girl child vulnerable and prone to abuse, sexual harassment and maternal mortality, which are directly related to the lack of qualitative education for girls.

#### **5. Conclusion**

This paper revealed that the challenges of girl child education are still evident and therefore, hamper on girls’ access to education. Factors such as religio-cultural beliefs, parental level of education and



income play a significant role in determining the possibility of girls having access to education in Ungogo Local Government Area of Kano State. As critical as these two factors are, scholars pay little attention to them as they tend to focus more on government policies towards girl child education.

Though this paper has traced the origin of Northern Nigerian Muslims' abhorrence to western education to the insistence of the British colonial government to promote co-education and the fact that the type of education they introduced was seen as Christian in both content and outlook, it is observed that poverty, religio-cultural beliefs and negligence on the side of the government further exacerbated the problems militating against girl child education in the region. In line with this current reality, this paper found out that a lot of efforts have to be put in place so as to properly curb out the problems of girl child education in Ungogo Local Government Area in particular and Northern Nigeria in general. These efforts are also manifold in nature because of the fact that the government, parents, community leaders, non-governmental organisations and the international community have to be involved so as to address the problems within the shortest possible time.

## References

- [1] A. J. Isokpan and E. Durajage, "The Child's Right to Basic Education in Nigeria: A Commentary on Decision in SERAP v Nigeria," *African Journal of International and Comparative Law*, vol. 26, no. 4, pp. 40, 2018.
- [2] T. Alabi, M. Bahah, and S. O. Alabi, "The girl-child: A sociological view on the problems of girl-child education in Nigeria," *European Scientific Journal*, vol. 10, no. 2, 2014.
- [3] J. O. Magbadelo, "Children's Right to Education and Well-being in Nigeria," *World Affairs: The Journal of International*, vol. 23, no. 1, pp. 112-114, 2009.
- [4] O. Olakanmi, *Handbook on Human Rights*. Abuja, Nigeria: Law-lords Publication, 2014.
- [5] M. H. Kurfi, "Girl child Education on the Brink: moving towards Affirmative Action Policy," *Kano Journal of Educational Studies*, vol. 2, no. 1, pp. 277-290, 2015.
- [6] M. K. Hajara, *Northern Women Development: A Focus on Women in Northern Nigeria*. Nigeria: Print Serve Limited, 2010.
- [7] A. S. Maikudi, *Girl Child Education in Northern Nigeria*. Zaria: Ahmadu Bello University Press, 2013.
- [8] T. M. Fapohunda, "Gender and Development: Challenges to Women Involvement in Nigeria's Development," *International Journal of Academic Research in Business and Social Science*, vol. 6, no. 1, pp. 14-28, 2012.
- [9] UNICEF, *The Relevance of the Female Teacher and other Professionals as Models of the Girl Child Education on Enrollment, Retention in the Northern States*' A Paper Presented at workshop on Gender Disparities held by UNICEF, Kano: 15-17 January, 2005.
- [10] N. G. Ojimadu, "Socio-cultural Determinants of Girl Child Education in Nigeria." *Social Mirror: A Journal of Sociology, Department of Sociology*, Bayero University, Kano, 2005.
- [11] N. Birdshall, R. Levine, & A. Ibrahim, "Towards Universal Primary Education: Investments, Incentives and Institutions," *European Journal of Education*, vol. 40, no. 3, pp. 337-349, 2015.
- [12] G. B. Oresile, "Women Education and National Development," *Journal of Women in College of Education*, vol. 2, no. 1, 1998.
- [13] K. Maimuna, "Girl Child Education in Northern Nigeria. Zahra Nanono Girls' College, Dorayi Babba," *Al-ansar Magazine*, 20th Anniversary Publication, 2016.
- [14] M. Stephen, *Poverty, Population and Environment: World Development Report*, Washington D.C: The World Bank, 1992.
- [15] The Federal Ministry of Women's Affairs, *Nigerian Gender Statistics Digest*, Abuja FMWA, 2006.
- [16] C. Oritsema, *Gender Disparity in Education: Parental Perspective on Girl's Education in Kano, State, Nigeria*, Afrika: University of Gothenburg, 2021.
- [17] L. Wetheridge, *Negotiated Realities: Adolescent Girls, Formal Schooling and Early Marriage in Kaduna State, North West Nigeria*, Afrika: University College London, 2021.
- [18] C. C. Acquaye, *Challenges Facing the Girl-Child Education and their Coping Strategies in the Ada-East District, Ghana*, Afrika: University of Cape Coast, 2021, pp. 1-108.
- [19] T. F. Gbadegesin, *The Assessment of Quality in Early Childhood Care and Education in Nigeria*. Afrika: The University of Leeds, 2018.

- [20] A. Dauda, *Issues in Educational Administration*. Kano: Gidan Dabino Publishers, 2008.
- [21] I. E. Okpani, *Boosting Girl Child Education in the North*. Daily Trust, Thursday, Sept 4, 2003.
- [22] P. T. M. Marope, and K. Yoshie, *Investing against evidence: The global state of early childhood care and education*. Washington: UNESCO Publishing, 2015.
- [23] F. N. J. Eresimadu, *Equality of Educational Opportunity in Nigeria*, In Y. Okeke (ed.), *Challenges of Education in Nigeria*. Awo-Omama: Palm Beach Foundations, 1984.
- [24] J. B. Okwara, *Beijing Declaration and Platform for Action*. Owerri: Agenda for Women's Empowerment, 1997.
- [25] UNICEF, *Children's and Women's Right in Nigeria: A Wake-up Call: Situation Assessment and Analysis*. Nigeria: UNICEF Publishers, 2001.
- [26] D. Birmingham, *The Decolonization of Africa*. Athens: Ohio University Press, 1995.
- [27] M. Mamman, *Gender Bias: Roadblock to Sustainable Development*. In Yomi Oruwari (ed.) *Women, Development and the Nigerian Environment*, Ibadan: Vantage Publishers, 1996.
- [28] E. U. Ikwen, *Child Labour and Special need of a child*, in E. Ozoji, (Ed.), *Contemporary issues on Special Needs Education*, Jos: National Council for Exceptional Children, 2006.
- [29] E. E. Abolarin, *Education and Sustainable Development: Challenges of Girl Child Education*. In E. O. Ogungle, S. A. E. Aparu, M. H. Mohammed, and N. S. Talla, (Eds), *Education for Sustainable Development in Nigeria*, Jos: Smart print, 2010.
- [30] A. E. Afigbo, *Women as a Factor in Development*. In M. O. Ijere (ed.), *Women in Nigerian Economy*, Enugu: Acena Publishers, 1991.